
Henry Davidson
FORWARD.

"Speak unto the children of Israel that they go forward."—Ex. xiv, 15.

Forward—let this be our motto.
Henceforth we will win the day:
Upward—Christ has gone before us
Evermore to light our way.
Forward—though our path be dreary,
And beset with care and fear;
Beneath the clouds we'll go to-day;
Upward—there are no more tears.
Forward—though our way be lonely,
And no kind word greets our ears:
He who notes the sparrow's falling,
Will surely wipe away each tear.
Forward—lies the land celestial;
There the pure in heart abide:
Unseen angels round us hovering,
Beckon upward to His side.
Forward, pilgrim—just before thee
Lies that shining land of light;
For he who notes the sparrow's falling,
Will surely wipe away each tear.
Forward—lies the land celestial;
There the pure in heart abide:
Unseen angels round us hovering,
Beckon upward to His side.
Forward over—be our watchword,
Let it ring the wide world o'er,
Till he comes, our glorious Leader,
Came to reign forevermore.

MARY W. BATELDER.

We have often heard the remark, and I believe all Bible readers accept it, that the Bible, and especially the New Testament, is composed of and written in such a plain and easy style of language that all the learned and the unlearned can readily read and understand the import of its teaching. The cause of this general adaptability is likewise attributed to the fact that the sacred volume was, in its production, entirely under the supervision and direction of the Holy Spirit of God. As affirmed by the apostle, 2 Peter i, 20, 21. "Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." Consequently we must believe that there was nothing placed on record in the Holy Scriptures, but what is profitable to us on our Christian pilgrimage. "All Scripture is given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished into all good works." 2 Tim. iii, 16, 17. "But our poor, fallen and depraved human nature is so loth to stoop and become humble enough to take up the cross, which our blessed Savior so humbly bore for our sake, and recommended to his disciples. Matt. xvi, 24-26. That all manner of excuses are made in trying to divest themselves of the responsibility which the sacred volume enjoins upon them and which is also approved of by their conscience. There is probably no plainer language—which resolves into a command—made use of in the Bible than that found in John xiii, 1, 17, where our blessed Savior instituted that humble ordinance of feet washing. And yet we find that the greater part of the nominal Christian profession pass it by disregarded and leave it unpracticed. It cannot be, that they do not understand it. It is too simple and plain that men educated and learned, should err therein. Only one way of escape presents itself. They are too high-minded and proud; they will not humble themselves; therefore, the numerous excuses that they offer to rid themselves of the responsibility. We will notice some of them as we pass along.

It is said that Jesus Christ did not command his disciples to wash feet in the great commission. Matt., xxviii, 19, 20. He commanded them to go and teach all nations and to baptize them, but does not say that they should teach feet washing. To which we answer, did not Christ instruct his disciples to teach them to observe all things whatsoever he had commanded them as well as to baptize? Yea, it is only unto baptized believers that the ordinances of God's house have been given and the true believer will readily comply with the all things that are taught in the gospel, which also includes the washing of "the saints feet." Faith made perfect by works, for the same Jesus also said, "He that believeth not shall be damned."

Again it is said, that we only find feet washing mentioned this one time in the gospels. John xiii. Surely if it had been perpetuated in the church, as an ordinance, we would see and hear more about it. To which I answer, how often did God command Adam relative to his privileges in the garden of Eden? Was not once enough? Yea, the transgressed command brought its penalty. So we say in regard to feet washing. Though but once enjoined by our Savior, yet the injunction to Peter was, "If I wash thee not thou hast no part with me."

Again it is said, the command is not positive. We may do it if we will, but it is not said that we must, or that it is essential to salvation. I ask, is there one ordinance or sacrament given in the New Testament where our Savior has said ye must do it? "Teach all nations." "Preach the gospel to every creature." "He that believeth and is baptized shall be saved." "This is my body which is given for you: this do in remembrance of me." Does not say that you must be baptized. Does not
say that you must take the bread and cup of communion. No. It does not even say that you should or ought to observe these sacraments, yet all professors of religion agree that these are necessary rites to be observed in the Christian church and the only dispute and variation about them is, the manner in which they are observed.

But in this humble ordinance of feet washing, we have it, “If I then your Lord and Master have washed your feet; ye also ought to wash one another’s feet. For I have given you an example that ye should do as I have done to you.” John xiii, 14, 15. Who can prayerfully and intelligently read this Scripture and then honestly say within their own heart, that there is nothing implied in the ought to and should do of this example of Christ, and that feet washing is a less positive command than any other one in the Bible.

Again it is said, we do not find that the apostles taught or practiced it as an ordinance in the church. We admit that it is only once referred to in the epistles. 1 Tim. x, 19. But we also claim that one reference is sufficient evidence to prove to us that it was observed in the apostolic church and that it was one of the necessary qualifications required to admit her—the widow—into some special favor, privilege or trust in which she was to be supported by the church. If the apostles would not have taught and practiced feet washing, they certainly could not have required it.

Among the necessary qualifications to promotion in the church as that would have been required more than they had in practice. Neither would they have been legal to Christ, the great head of the church, who gave them the example. And how dare we charge those noble heralds and defenders of the gospel of Christ with disloyalty? We could also claim that their silence on the subject shows that it was faithfully performed as in the epistles generally those things only were referred to that were out of order. Paul praises the brethren, 1 Cor. xi, 2, for keeping the “ordinances.” He does not tell us what the “ordinances” were that they kept. But he does tell us what they did not keep orderly. 1 Cor. xi, 20 21. “Ordinances” certainly means more than one, and we see there were ordinances kept besides the Lord’s supper. What were they?

Feet washing is just as much implied as any other ordinance, and I will venture the assertion that if the church at Corinth had not practiced it the apostle would have brought it to their remembrance.

Again it is said, that it was an old eastern custom to wash feet. We admit that such a custom was in vogue in that country and that it also was a necessary custom. For wherever we find it mentioned in the Bible, it was done either as being necessary to cleanliness or as an act of hospitality, to give strangers water to wash their feet and their hands also, before they entered to partake of their meals.

But Jesus says, “Ye are clean every whit, but not all.” Intimating that there was one among them that even feet washing would not make clean. Neither did Jesus perform it with a view to hospitality or cleanliness, but to give his disciples “one example” that they should do as he had done to them. So also in the case of the widow. It was not required of her whether she had provided water that the poor pilgrim, or stranger, that called upon her, might wash their feet, but it was required of her if she had been hospitable and lodged strangers, and “if she had washed the saints’ feet,” which puts an entirely different construction upon the act than that which the old eastern custom contained and brings the washing of the saints’ feet as an ordinance within the pales of the apostolic church, from which we infer that feet washing was practiced and held as a Christian institution among the saints in the apostolic age.

Again it is said, that only the ignorant and unlearned engage in feet washing and these outward forms of humility and expect to be saved by their good works. While the more enlightened trust to be saved by grace, to which we reply, that neither grace, nor salvation is promised to the disobedient who exalt themselves above our Savior’s humble commands. For he said, “that servant which knew his Lord’s will and prepared not himself, neither did according to his will, shall be beaten with many stripes.” “That faith without works is dead.” That our faith is exemplified only as far as we are obedient in doing the “all things” contained in the great commission. Matt. xxviii, 19, 20. Jesus also said, “So likewise ye, when ye shall have done all these things which are commanded, you say we are unprofitable servants; we have done that which was our duty to do.” If ye know these things happy are ye if ye do them. This is grace, free grace, by which the humble followers of Christ hopes to be saved.

Again it is said, that Jesus washed his disciples’ feet in a private house and for that reason it should not be called or continued as a public church ordinance and to fortify their position they try to connect it with the Bethany supper. To which we reply.

1st. Does the place in which it was observed, whether public or private, materially effect the example? We believe according to Scripture that feet washing was instituted in a private house, not in a private house with a private family in Bethany, but in a private house. Luke xxii, 11. In an upper room, verse 12, in Jerusalem. At the same time and place where our Savior for the last time, in the capacity of a servant, gathered his little company—the twelve disciples—around the table, Matt. xxvi, 20-27; Mark xiv. 17-23; Luke xxii, 14-20; John xiii, 24; xxi, 30, and engaged with them in partaking of an evening meal, at the close of which he instituted the Eucharist, the sacred emblems of his broken body and shed blood. No person who believes in religion denies this. Neither does
that make the communion service of no effect with them, because it was instituted in a private house, in an upper room in Jerusalem, without the presence of one spectator, only Jesus and the twelve disciples. No one disputes that point. That part of the service is all right, even if it was instituted in a private house, but washing feet is all out of place. It is not commanded. It is an old eastern custom or a private institution. Anything to get rid of, because it does not suit their style and fancy. In fact, just because they are not willing to humble themselves as our Savior did and bear the cross, as he gave us an example.

2nd. To prove that the Supper referred to in John xiii, 2-4, at which Jesus washed his disciples' feet was in Jerusalem and not in Bethany, we will call our attention to the following Scriptures: Then Jesus six days before the passover came to Bethany. There they made him a supper. John xii, 1, 2.

The evangelist says, that Jesus came to Bethany six days before the passover came to Bethany. There they made him a supper. John xii, 1, 2.

The evangelist says, that Jesus came to Bethany six days before the passover. He does not say whether the supper was on the same day or on one of the following days, but goes on from the 2nd to the 10th verse describing what took place at the Bethany supper. From the 12th to the end of chapter, he gives us an account of Jesus going up to Jerusalem and what befell him by the way. We have no account of his returning again to Bethany, to sup with Mary, Martha and Lazarus, but in John xiii, we have an account of Jesus eating another supper with his disciples in connection with which he washed his disciples' feet. The facts connected with this occasion prove it to be at Jerusalem, at the same time and place his betrayer was revealed. John xii, 21. At the same time his betrayer was pointed out. John xiii, 26. At the same time and place Jesus tells Peter, that he would deny him. John xiii, 38. These things did not occur in Bethany, but in Jerusalem. Again, we have another evidence in John xviii, 1. “When Jesus had spoken these words; xiz., his address to his disciples, chapter xiv, 15, 16, and his prayer, chapter xvii. “He went forth with his disciples over the brook Cedron where was a garden into which he entered and his disciples; xiz., “the garden of Gethsemane,” which was in the Mount of Olives. This Mount was separated from the city by a very narrow valley through the midst of which the brook Cedron ran.”—Dr. Clark. Consequently Jesus could have crossed the brook with his disciples into the garden of agony and suffering from Bethany, which makes the evidence conclusive that Jesus, according to John xii, washed his disciples' feet at Jerusalem. And although it may have been in a private house, it was nevertheless in connection with the other ordinances that he instituted on the night of his betrayal.

From the facts which we have presented above, we cannot otherwise but conclude that feet washing was included and constituted a part of the Father's will and that Christ's mission and work in the institution of the ordinances of his church, would not have been complete without it. For he said, “I come not to do mine own will, but the will of him that sent me.” Therefore, washing the saints' feet as an ordinance in the church of Christ, is by Divine appointment and whatsoever rejects or disregards the ordinances of God's house as instituted by our blessed Redeemer and Giver to his faithful apostles to perpetuate in his church, does not only reject the faithful followers of Christ, who does and teaches the same, but God who is the author of them and Jesus Christ, who so humbly and obediently complied with all the conditions of his heavenly Father's will for our sake, that we may have something to lay hold of by faith, whereby we can prove ourselves whether we love him. “If ye love me keep my commandments.” But says one, “feet washing is not a command. Jesus only said ye ought to do it. He does not say that ye should.” We will hear Webster on the obligation which these words involve. “Ought, should. Both words imply obligation, but ought is the stronger. Should denotes an obligation of propriety, expediency, etc. Ought denotes an obligation of duty.” But behold a greater than Webster is here who with authority can say, “These ought ye to have done and not to leave the other undone.” “Thou oughtest to have put my money to the exchangers,” but the unprofitable servant did not do it, so his Lord bid them to take away all that had been given him and saddened of all, cast him into outer darkness, where “there shall be weeping and gnashing of teeth,” simply because he ought to have done it and did it not. “If I then your Lord and Master have washed your feet ye also ought to wash one another's feet.” Resolves into a command, the essence and substance and essential qualities of which require obedience.

1st. Because the Lord has nowhere modified it. The language to Peter was, “If I wash thee not, thou hast no part with me.”

2nd. Because the Lord did not excuse any of the disciples whom he held in fellowship. “The servant is not greater than his Lord—ye are clean, but not all.”

3rd. Because it was not for the purpose of cleansing the feet from accumulated filth, for when Peter said, “Lord not my feet only but also my hands and my head.” Jesus saith to him, “that is washed needed not save to wash his feet, but is clean every whit, and ye are clean, but not all.” Judas also had his feet washed, still he was not clean. Therefore, said he, “ye are not all clean.” The other washing that our Savior here alludes to as preceding and preparatory to feet washing in the church of Christ, so undoubtedly in the “washing of regeneration.” Titus iii, 5, and “having our hearts sprinkled from an evil conscience and our bodies washed with pure water.” Heb. x, 22,
by which we are adopted into the family of saints on earth, which does not require to be repeated if we have been evangelically baptized. But because of the exalted and predominating spirit in man, which was also visible in our Lord's discipline, he has instituted and left this humble ordinance as a standing reproof to our spiritual pride and a condition upon which we can unite in true Christian fellowship as upon one common level or platform, all classes and conditions of men who have been truly born of God. But it requires a bending or stooping down from a higher, to those of a lower degree, which we admit to be incumbent upon every Christian. Jesus Christ also relieved the afflicted and fed the hungry. But the "example" demands more than that. When he came to the institution of this ordinance, "he took a towel and girded himself. After that he poured water into a basin and began to wash his disciples' feet and to wipe them with the towel wherewith he was girded." I believe every candid reader must admit that this was a natural transaction. That the towel, the water and the basin were real and necessary in their several parts and expedients to the work in hand. The washing and the wiping were also a real transaction and as natural as life in the flesh could make it; accompanied by a deep spiritual signification, which means no less then the blending of kindred souls in equality. John xvii, 21, 23; Matt. xx, 25, 28.

"Forgiving one another if any man have a quarrel against any; even as Christ forgave you, so also do ye" which is most beautifully represented in the true character in feet washing. Not only to be forgiven (washed) but also to be (cast back as it were into the sea of forgetfulness) wiped off and remember no more. "For I have given you an example that ye should do as I have done to you. We cannot otherwise conclude, but that Jesus washed and wiped. The example is before us. It is not a man. It is Divine. In this respect it differs from the oriental custom. There was no command nor example given of such an ordinance prior to this. "Washing the feet did not rise to the dignity of a ritual observance, except in connection with the services of the sanctuary." Ex. xxx, 19, 21.—Dr. Smith.

This was for the priest only, Aaron and his sons, throughout their generations. They were to wash their hands as well as their feet. Each one was to wash his own hands and feet before they came near to the altar to minister unto the Lord. This was God's order for his people. "They shall wash with water that they die not." It was no old Jewish custom. It was from the Lord, by his servant Moses, to be observed as a rite in the Jewish church and differed as much from the customary acts of friendship and hospitality as did that of Jesus washing his disciples' feet. If it had been an old custom Peter would not have been so surprised about it. Peter being a Jew must certainly have had a knowledge of all the old customs among his people. So his astonishment at what the Lord was about to do, when he came to wash his feet, shows us that it was a new thing to Peter. "Dost thou wash my feet? Thou shalt never wash my feet." Declares that Peter was determined in what he said and nothing more or less than the Lord's reply. "If I wash thee not thou hast no part with me." Would have brought Peter under subjection and submission. This is also the humble followers of Christ. There is nothing too hard or too much for him to do, if his Lord has commanded it. He willingly submits, believing that the Lord intends it for our good. Knowing that we cannot be perfect without it, and without attaining to the perfection of the gospel of God in Christ Jesus. We cannot hope to obtain the promise. James ii, 10. "If ye know these things happy, or blessed are ye if ye do them." John xiii, 17, also Matt. vii, 21, 25, and Rev. xxii, 14.

D. HEISE.

Clarance Centre, N. Y.

The way to Revelation is all through Matthew and Mark, Luke and John. When you've done all that, then you'll come to the jasper walls and the gates of pearl.—Mrs. Whitney.

Longing desire prayeth always, though the tongue be silent. If thou art ever longing thou art ever praying. When stayeth prayer? When desire groweth cold.—St. Augustine.
Conversion is a change from one state to another, a transformation and without this change or turning about there is no salvation. By this change, we are adopted into the family of the Lord. There may be a great deal said about the plan or form of conversion, as we find so many people to our day are pursuing so many different ways with regard to their salvation, but there is only one true way and that is to humble ourselves before the Lord, becoming sorry for our sins and pleading earnestly to God for that true light and wisdom to penetrate our hearts and make us new creatures in Christ Jesus. 2 Cor. v, 17. Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new.

Old things must pass away and all things must become new. And as long as we do not get rid of these things we are not thoroughly cleansed, but shows that there is still some of that carnal desire about us. God's word tells us that if we offend in one point we are guilty of the whole. Therefore, the way to eternal life or happiness is narrow, but broad enough if we are willing to be obedient to the calling and teachings of the Lord's word. His grace is sufficient for us. If we are lost it is because of our unwillingness. May God help us that we may grow in grace and prove faithful unto the end. I ask an interest in all God's praying people, for me as one of his weak servants.

Yocumtown, Pa.

J. B. Charleston.

GLOOMY CHURCHES.

Why worship God in the dark? Why come together to sing the Lord's praises and hear the glad tidings of peace and joy, where scarcely a ray of the glorious sun outside can struggle through the windows, or the gas does more than reveal the sombre outlines of the persons or things in the house? Surely gloom is not conducive to seriousness of thought on the part of the people, or to eloquence and earnestness on the part of the preacher, Our age is one of illumination. We are having moresunlight, gas light, electric light in our homes, places of business, railroad cars, steam-boats, streets, etc., than ever before. Let us have it too in our churches. Secure, at any expense, good ventilation and heating, comfortable pews and sufficiency of light by day and by night, and the effect will be inspiring upon both congregation and minister—more souls will be saved and more hearts comforted.

HOW TO FIND REST.

If any one is restless there is a cause for it. There is no use of reading books or of longing for rest in order to get it. Christ says, "Learn of me, and ye shall find rest." If we learn of him we shall find rest at once; if we accept him as our teacher, and take lessons of him how to live, we will obtain rest. It is the same thing he meant when he said, "Take my yoke upon you"—not a burden, remember. What is a collar to a horse? Is the yoke of the horse the burden? No, the collar is what helps him to bear the burden easily. Christ saw men borne down with burdens. He said: "Try life as I live. My yoke is easy therefore my burden is light." Instead of Christianity adding to the burden, it is the secret of the amelioration of life. It enables one to take the burdens of life without finding their weight. He actually goes on to specify what we are mainly to learn of him. "For I am meek and lowly in heart." Do you see the connection between being meek and having rest? Most are not meek and lowly in heart. Many worry, thinking they are not in their right place; that they have been looked down on, and at night they are bitter and lose their rest from wounded pride and from imagining people are slighting them. These things would be impossible to us if we learned of Christ and were meek and lowly in heart.—Professor Drummond.
Many are the snake stories one hears in a lifetime, nor is it any wonder, since nearly every child in Bible lands is early in life made acquainted with the narrative of mother Eve’s deception through that wily creature. And further, nearly every child from infancy up, is taught to fear the snake by reason of its deadly poison. Of such a fear, this writer is a living witness; for when yet in early childhood, and as soon as he saw a snake he would run away, crying out with fear. Such having been the case, will our kind Editor and his readers indulge me for briefly relating just two instances of snake adventures of my own experience:

However, before doing so, I will say that I was also early taught to fear God, and the judgments following the wicked after death. And knowing that I was a sinner kept me in fear of death, which is more alarming me when I heard of young people in the neighborhood being taken away. And knowing too, that I was not prepared to die and that dying thus, my soul would be lost. And yet with all this fear and worry, I was so blinded that I could not see the beauty and the satisfaction there is in being a true Christian. Thus, for years and years, I took the fearful hazard of losing my soul, rather than yielding to the strivings of the Holy Spirit. But blessed be God that he did not let me die in that condition; although on several occasions he gave me to see that there was but an inch between life and death in my case, as the reader will learn from the following incidents:

When about thirteen years old, in company with my younger brother, Samuel, I was out one day on a chestnut ridge, near our home, looking for chestnuts. I followed somewhat “blind path” through the undergrowth, and between the trees intently looking up for chestnuts that might be within our reach. On seeing a few burs that I thought accessible, I stood still for a moment to devise a plan for getting them. Standing there I felt something soft under my feet, (for I was bare foot) but imagined it was a mass of decayed vegetable matter—a thing that was quite common in those parts—and so gave myself no concern about it, until I had made up my mind as to the chestnuts. Then looking down to satisfy myself as to my soft footing, I was terrified by seeing a huge vipers coiled up that I was holding fast. I did not take time for observing the position of its head, but suppose by my standing on it, it had no power to strike me. Oh thought I, had this snake bitten me, and death resulted, as likely it would, what would be my everlasting destiny? I killed the snake, but afterwards felt sorry, because it had done me no harm.

On another occasion when I had grown to manhood’s state, and been married about a year, I was up on the bench of Cove mountain, picking huckle berries. My company this time was my wife and her little sister, eight years old. We found the berries plenty. They were of the high blue kind. I was a few rods away from my company, and busily engaged with the berries, when a sound reached my ears, which I first thought came from the top of a small tree near by and was made by a species of locust that had been heard before. Being thus engaged I perceived that the sound was steadily becoming louder, and also that it proceeded from some source much nearer by, than what my first impression indicated; although I was still on the same spot. By this time my curiosity became sufficiently aroused to give the matter some attention, when lo, right at my toes, and under the very bush from which I was picking, lay a rattlesnake, and with all the power it had gave warning, that I was standing on dangerous ground. It was within easy reach of striking me in the ankle; and of course I stepped back as quick as thought. Luckily, I had once more escaped—nearly as Daniel escaped the lion’s jaws. This adventure took out of me all intrepidity for the time being. I would pick no more berries that day; and my wife said, I looked pale as death in the face. Then again came the thought; had this snake bitten me and death ensued as is often the case from rattle snake bite, woe to my soul for I was still in my sins.

My soul well’s up today yet, in gratitude to God that he saved me from being bitten by any poisonous snake and from an untimely death. We immediately started for home, the little girl being foremost in the path. We had not gone more than five or ten rods when I heard the rattling of another snake. I at once called on the girl to stop till we could see where the snake was. It was lying on a flat stone aside of the path: the girl being nearly there.

Having given a little of my own experience in connection with snakes, let us now for a few minutes present some thoughts on this animal as it stands in relation to Holy Writ. We are told that the “serpent was more subtile than any beast of the field which the Lord God had made.” Now by the term subtil or subtility we understand is meant, one having the faculty of being secretly mischievous and bent on deception by smooth words and flattering insinuations. Precisely by such means the serpent beguiled Eve.

But we cannot believe, that at creation, the serpent was endowed with the gift of speech as Adam and Eve were, any more than the snakes of the present time. Therefore, in order to converse with Eve, another power must necessarily introduce himself, and as readily understood, this is none other than the power of darkness, or in plain English, it was the devil. And how did he go about it? As to this question the writer can only give his opinion, and that is, that before the fall there was no enmity between our first parents and the serpent, but they were on very friendly terms; and the devil
seeing this played the part of a ventriloquist—though keeping himself out of sight—yet he spoke by the month of the serpent.

But why should the devil use the serpent as an instrument in preference to any other animal? Space forbids that we should here enter into any lengthy dissertation on this point even if we had all the necessary information. Primarily, however, we must lay it to the subtlety of the creature, just where the Bible lays it. I cannot fully endorse the translation, “Wise as serpents,” because wisdom and subtlety cannot mix and run in the same channel, which shrewdness may mix with either. Hence “shrewd as serpents” would convey the idea better and be more in accord with the German.

But there are other peculiarities about the serpent that give him a likeness in character to the arch deceiver. One of these is his power to charm his victim and thus lure him into his fatal grasp. Satan does the same thing, in a spiritual sense. Another trait of the serpent is, he does not kill his victim before eating but swallows him alive. Can any one say that satan is free from such wholesale gorging of human victims in a spiritual way?

Again, the serpent carries a deadly poison and has it always ready to inject into the life-blood of man or any other animal when sufficiently irritated for self-defence. A venomous snake seldom tries to run away from danger. His unwritten laws is, “Keep your distance or be poisoned.” There is not a more deadly poison, that satan can turn to his own account, than hopelessness. If all other means to beguile the soul fail him, he will try hopelessness. In other words, if a soul fully resolves to break away from him, as a last resort, he will, if possible, rob him of his hope. If he can get a man to believe that he has committed an unpardonable sin, he has well nigh gained his point. Think of a man without hope. Any one with this poison in his soul will pine away and not live long.

We might here go on and speak about the curse which the Lord God pronounced upon the serpent and about the enmity that was put between his seed and the woman’s seed. Also about the bruising of the serpent’s head, and the bruising of the heel of the woman’s seed. We might also speak about the fiery serpents in the wilderness that brought consternation and death to the Israelites, and of the brazen serpent that Moses created for their salvation. All of which things were typical. They were significant, but we forbear.

C. STONER. Polo, Ill.

For the Evangelical Visitor.

PLEASING GOD.

If we were at all times endeavoring to please God we would not need so many exhortations concerning conformity to the world. The apostle in the xi chapter of Romans begins with, “I beseech you, therefore, brethren by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.” In this we see that in the first place the mercies of God toward us should move us to please him. And how are we to please God if we will not follow the example our Savior left for us or the rules which he has laid down for his people? If we are to present our bodies a living sacrifice, holy and acceptable our bodies must be holy, undefiled and not be conformed to this world in appearance neither in conduct or conversation.

Some may say that they have seen persons who seemed to be active Christians although they conducted themselves about as they pleased, regardless of some of God’s plain commands and followed the fashions of the world, enjoyed worldly amusements, the theater, the festive board and the honors of the world. And these same persons could sing and speak and pray quite well.

Let us remember that it is not what others think us to be, or what we profess to be that makes us Christians, but what we really are in heart that proves us to be Christians. “By their fruits ye shall know them.”

We would just say, God does not compel his servants to obey. He desires willing servants not serving him as though they must but out of love to God our Savior. Christ knew best how his followers can most safely escape the snare of the evil one and knows what is the best way to redeem fallen man, and the best course for men and women to pursue that they may be kept holy and acceptable unto God.”

We will go back and notice the consequences the children of Israel brought upon themselves when God suffered them to “be like all the nations” and “have a king.” They told Samuel, “now make us a king to judge us like all the nations.” “And the Lord said unto Samuel, “hearken unto the voice of the people in all that they say unto thee: for they have not rejected me that I should not rule over thee.” 1 Samuel viii, 5, 7. Israel cared not whether they pleased God or not.

So it seems some professors of Christ wish to do concerning some things which God says we shall do, and things he says we shall not do. If we cannot see the propriety in some things which the Word teaches, we should nevertheless be obedient in all things whatsoever he says unto us. Jesus says in one instance, if ye know these things happy are ye if ye do them.” And so it is in all things which he saith unto us.

Beloved brethren and sisters and all who have the name of Jesus, let us all please God our Savior that we may live happy in the Lord, and at last dwell in realms of bliss.

ELWOOD CASSER.

Boyd, Ohio.

God loveth a cheerful giver.
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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Specimen copies free.

White Pigeon, Michigan, Jan. 15, 1891.

PRAYER.

We learn that Bro. Joseph K. Heisey, of Florin, Pa., is in very poor health and that he earnestly desires to be remembered by the brothers and sisters in their prayers, a request that should always be remembered by God's people. We believe that it is in answer to prayer that God grants that which we need, perhaps not just as we may desire it but as seemeth good to Him. Jesus said at one time, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." The Christian knows that these promises are true and that God does answer prayer. But then there are conditions or terms upon which the offer is made. Jesus said, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." Then again the Christian man must have faith. "If ye have faith as a grain of mustard seed ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."

We see in these quotations from scripture and many more that might be named, as well as instances under our own observation, that God does answer prayer, and that no one should despair, but that each suppliant should lift their hearts to God, earnestly pleading for divine aid. But while we supplicate a throne of grace, we should always submit our case to God unrestrainedly in the full belief that God knoweth best what we need.

Sometimes some of our subscribers write us some months before their subscription expires, to stop their paper when their subscription expires if we do not receive the money to renew till then, but we think they do this without considering how much more work they would make us. If we adopted that course we would have to do it with all, as it would be very difficult for us to preserve all the letters, and even if we did it would be necessary to examine them almost daily to know who wished their paper discontinued, as by much the larger number of our subscribers desire the Visitor to continue without interruption. The better way, and in fact the only proper way for those who do not wish to have their paper discontinued is to notify us of it at the time that their subscription expires and it will receive proper attention.

One other matter we wish to mention is that those removing from one place to another neglect to notify us of the fact that they have removed or intend to remove, and after they are gone we receive a notice from the postmaster that they have left for parts unknown and that we should discontinue their paper and perhaps their subscription is unpaid. Now we would like to remind such that we think, and all right-minded people should think that the indebtedness to the publishers of any religious as well as any secular paper, is just as much a debt and should be just as sacred as any other debt we owe, and yet if we are honest we would not think of leaving a neighborhood without first paying our grocer or any other person we owe. This kind of writing is very unpleasant to us and if we had the means to spare we would not so often refer to it, but duty and necessity require it.

We hope it will bear good fruit.

We have received quite a number of letters reminding us that the beginning of the New Year is at hand, and wishing us a Merry Christmas and a Happy New Year, for which we feel very grateful. These tokens remind us of our common fraternity and show us the common interest we feel in each other's welfare. But perhaps among all that we have received, none is more expressive than the following:

TIME SAVINGS BANK.
OLD FATHER TIME, PRESIDENT.

Pay to the Bearer, Henry Davidson, Three Hundred and Sixty-Five Happy Days, and charge to the account of

J.

Well that check on Old Father Time suits. It is better to us than so many dollars. We do not of course know whether we shall need the whole amount but if our heavenly Father gives us opportunity to use any part or all of it, we certainly shall appreciate it. We do not know whether the person signing the check is a christian, as we are not personally acquainted with him but we are acquainted with the family and judging from the name he bears we know that he belongs to a good family. Then, too, the personal name we find is highly esteemed in God's book and is honored with the title, Beloved of the Lord. We hope our especial friend is a christian and that his name is written in the Lamb's Book

Jan. 1, 1891.
of Life. Thank you, friend John, for this token of your friendship.

We had a pleasant visit from Bro. and Sister C. Heise, of Victoria Square, Out. They arrived here Saturday, the 3rd inst. and left on Monday evening, the 5th. We were much encouraged by their visit. Bro. and Sister Heise have been from home on a visit to Kansas and other states in the West for six months and are now on their return home. Bro. Heise's experience as a deacon in the church at Markham, Ont., has given him large opportunities to learn human nature and the various duties and conflicts of the christian warfare, as seen from his standpoint, has made him a good counsellor and we appreciate such counsel and such visits in our work. Come again.

Although we cannot see any good reason for excluding from the columns of our church paper the advertisement of any article of merit, as is claimed for the Odell Type Writer, when we need that article so very much in our work, and can pay for it by advertising; yet in deference to the wishes of the friends of the Visitor we will comply with their request and will drop it out. In doing so, we do not understand that their objections are to the Odell Type Writer, or to any other article of merit, but upon the principle that a church paper should be free from all advertisements.

From letters received from Kan., we learn that the meeting which was in progress at the Bethel meeting house in North Dickinson co., was quite interesting, and quite a number made a start for the kingdom. They purposed to continue the meeting at Zion meeting house near Bro. N. Zook's. But the severe snow storm on the night of Dec. 31 and Jan. 1st may make it impracticable, at present writing, Jan. 3rd, 1891.

**BENEVOLENT FUND.**

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Man be. And he shall send his angels with a great sound of a trumpet and they shall gather together his elect from the four winds from one end of heaven to the other.

Dear brethren and sisters and all those that stand on the walls of Zion, have we been working for the master or have we been sitting on flowery beds of ease? Let us be up and doing while it is called today. Do not think this doesn't matter or that it makes no difference. Let us be faithful that we may be so unspeakably happy to meet Jesus when he comes to call his children home, “Thou hast been faithful over a few things I will make thee ruler over many things.” “Let us not grow weary in doing that at his appointed time we will be found ready to receive the wedding garment that has been washed and cleansed in the blood of the Lamb. “Blessed are they that do his commandments that they may have right to the tree of life and enter in through the gates into the city. May I be so unspeakably happy is my prayer.

**HUMILITY.**

What an insignificant being does man appear when he compares himself with the magnificence of creation, and with the myriads of exalted intelligences with which it is peopled! What are all the honors and splendors of this earthly ball, of which mortals are so proud, when placed in competition with the resplendent glories of the skies? Such a display as the Almighty has given of himself in the magnitude and variety of his works, was evidently intended “to stain the pride” of all human grandeur, that “no flesh should glory in his presence.” Yet there is no disposition that appears so prominent among puny mortals as pride, ambition and vain glory—the very opposite of humility, and of all those temperaments which become those “who dwell in tabernacles of clay, and whose foundation is in the dust.”
On the 15th, of Oct., in company with my wife and youngest child and a number of other excursionists, left our homes for a visit to Pa. We arrived at our destination on the eve of the 17th. The first week was spent in visiting relatives in and around Mowersville, Franklin Co. The first Sunday we spent visiting wife's mother, who is 77 years old, but still enjoys good health. In the evening wife and I attended meeting in the U. B. church at Centre, and by request preached to a small congregation, most young people, from Eccl. xii, 1. The following Sunday we attended the Brethren's meetings at the new meeting house near Mowersville, and the week following we visited through Cumberland Co., filling appointments on evenings of the 26, 27 and 28. On the 29 and 30 we visited the brethren in the vicinity of Carlisle, and had services on the evening of the 30. On the 31st we left here for Mechanicsburg where we attended the dedication of the Brethren's new meeting house, which was to us a very enjoyable time. From here we started on the 3rd of Nov. for Mount Joy, Lancaster Co., where we had services on the eve of the 5th, on the 6th we visited the aged and well-beloved Bro. Henry Engle. We found him in good health, considering his age, and full of spiritual life. We were very much encouraged by the cheerful conversation in which he took an active part. Our mind was carried back to former years when he, as a faithful minister, used to visit us in Pa., and preach to us the unadulterated word. His work in this respect is no doubt about done, but the seed he has sown will, we believe still continue to bring forth fruit into eternal life. May his last days on earth be his best days and may he, when the Lord comes to claim his own, hear the cheering words, "well done." On the same day we also visited the brother of the former, Jacob Engle, who is well advanced in years, but enjoys very good health for one of his age.

On the evening of the 7th, we had services in the Cross Roads meeting house, and on the evening of the 8th and morning of the 9th attended the Brethren's meeting at the meeting house known as the Pedna M. H. On Sunday evening, the 9th, we had services in the Manor meeting house and on the morning of the 10th we visited old Bro. Jacob Graybill who is also in advanced age and is quite feeble. He also, like Bro. Engle, visited us when we lived in Pa. And many were the precious seasons we enjoyed under the word administered by him. But his labors in this respect are over and in his own language he says he feels as though he did what he could. We hope too that his mind, though weak, may be retained and that he may patiently wait the coming of the Lord; and while his labor is over we hope he may already now enjoy a sweet rest and a confiding trust that when his Lord doth come he may be found waiting.

On the 10th we again returned to Franklin Co., and visited among brethren and friends and attended meetings too numerous to specify. We prolonged our stay in Franklin Co. up to the 4th of Dec. when we took leave of brethren and loved ones and stopped next to visit friends at South Bend, Ind., where we spent one week very pleasantly. On the 12th we again took the train this time for the great city of Chicago, we visited Bro. and sisters Brubaker and also Bro. Hadsel's family, he being absent from home, we had several appointments in the city at two different Mission Houses. Our congregations here were small considering that we were in a city of over one million of inhabitants, and that it was not generally known that there was to be preaching. There is no doubt there might be good Mission Work done in Chicago, but it will require some one who is specially prepared by the Lord for such a work. May the Lord send forth laborers into this great field.

On the 16th we left the city for Whiteside Co., Ill., where we arrived on the 17th and attended a meeting in progress at the Brethren's meeting house known as Franklins Corners. This meeting we attended up to Friday evening, Dec 26. On the 27th we left here for Round Grove church. On Sunday evening this was our last appointment while on our visit. We had a very enjoyable time while we were away.

We enjoyed the society of the dear brethren and friends very much and hope that our sojourn among them may prove a blessing to them and us for all time and eternity. We were certainly very cordially received and made welcome in way of administering to our daily wants, and also many contributed quite liberally towards our expenses, for all which we pray the choicest of heavenly blessings upon all. If a cup of cold water given to a disciple is not to be without its reward, may we not conclude that all will be amply rewarded what is done as unto the Lord and not unto man.

We took the train at Sterling, Ill., on the 30th at 4:25 P. M. and arrived at Abilene on the 31st at 4:15 P. M., and arrived at our earthly home the same evening about 6 o'clock. We found our family all well and we were all glad to meet once more, after an absence of two and one half months. Praise the Lord for keeping us safely while away and for the good health our family enjoyed. We not only enjoyed good health but were favored with good weather nearly all the while. We are glad that we are at home to-day for we are having one of the severest snow storms that we have experienced, having had but one to equal it since we are in this state. The air seems full of snow, but is not very cold.

And now dear brethren and sisters we say, "Farewell, be perfect, be of good comfort, be of one mind, live in peace, and the very God of Love and peace shall be with you;"
And if we shall never meet again in this world may we all be found watching when the Lord doth come. The contemplated visit is made, we tried to sow seed with liberal hand and now may heavens blessing accompany the same that it may be fruitful to the glory of God. Yours in the faith.

Abilene, Kan.

NOAH ZOOK.

TO THE READERS OF THE VISITOR.

There seems to be another work for me: to write a few lines for the Visitor. During this past year, almost every time the Visitor came, when will you write? I did not know what it meant because I do not think that I could write anything more encouraging than what others have written. But if it is the Lord’s will, I will try and obey, because I have been trying to obey many years—work for the Lord. Since then, I have had many pleasant hours and never a desire to turn back.

Sometimes the thought came, I might as well, I have not more than my outward appearance, and what is that? But I praise the Lord that I did not give way to such thoughts, as I believe that this was a help or guard in my case. By it I was enabled to ward off other temptations that the enemy afforded. I have experienced the truth of the words, “Resist the devil and he will flee from you.” But when I did not resist, I was sometimes led to believe lies, and then I had dark seasons too. I sometimes felt as though God was partial, and that he did not hear my prayers. But we read, that he is no respecter of persons, and I believe that he hears all prayers that come from an upright heart. I have experienced, too, that whenever I obeyed my conscience I received a blessing. Well do I remember one evening on our way home from my grandfather’s prayer meeting, oh, what a blessing I received that night, I felt as though I could fly into the arms of Jesus, I have had such feelings since then, but not as often as I would wish to. Who can I blame? Jesus? no, myself. How sad I sometimes feel that I am to blame for being cold and indifferent. I am sometimes disobedient to His word, for fear of hurting others feelings, or perhaps they will only laugh. This is not working for the Lord. He says at one place “and why call ye me Lord, Lord, and do not the things which I say.”

Now if we want to be followers of Christ, and do the things which he tells us, we must leave all unnecessary things and follow Him. “If ye know these things, happy are ye if ye do them.” Oh, dear young brother and sister, do not allow yourself to be led by Satan, but “resist the devil and he will flee from you.” Your sister in Christ.

SUSIE LEXHART.

For the Evangelical Visitor.

THE NEW YEAR.

Dear readers of the Visitor and all beloved brethren and sisters that love the truth that is in Christ Jesus: a friendly greeting to all. I hope you all enjoyed a pleasant and peaceful Christmas as the commemoration day of the advent of Jesus Christ into the world to save us. May the joy of our hearts be that God so loved the world as to give his Son for our Salvation. Do we appreciate His great love? Do we realize the value of His precious gift? Did we observe Christmas as Christians in true thankfulness, not as the world does, only in merrymaking for many of them are sinful and the bountiful Giver is forgotten in their mirth? How many of us have been impressed with the solemn thought shall I live to enjoy another Christmas day? Truly we have no assurance that the year before us is ours. Long before it closes we may be numbered with those who started with us at the beginning of the year that is past, but are no more of earth. Let us not forget ourselves, who are still here, and have the way of grace to work in. How diligently should we improve our opportunities to be in readiness for our last great change.

Dearly beloved how our hearts should be awakened to praise God for his goodness, mercy and love unto us, and for all the blessings daily bestowing upon us, though they be joy or sorrow happiness or affliction. A Happy New Year, is my sincere wish to all. May the Lord bless and keep and give to every one Christian grace and faithfulness as a happy year.

Mansfield Ohio.

A. HURST.

A sick father once threw a book at his blind baby, who was toddling towards the fire. It he had not made her fall over the book, she would have been burned; but she cried. She thought her father was cruel. Sometimes God’s blind children, not understanding what he means, feel as though he must be cruel. If they could see as he can, they would thank him.

Once a little girl, on her way to the depot, fell, hurt herself, missed the train. She asked her mother if God could love her, and let that sad thing happen to her? But before night that train ran off the track and many persons on it were killed.

A little boy once suffered great pain. His mother prayed: “Oh, God, if you love Freddy, why let him suffer so?” But the physician said, “that child honors Jesus with every breath. He is in great pain, yet he is patient.”—Sel.

A young lady in a Sunday school, a few mornings ago, asked her class: How soon could a child give its heart to God? One little girl said: When thirteen years old; another ten; another six. At length the last spoke: “Just as soon as we know who God is.” Could there be a better reply?—Sel.
Even without taking into account the state of man as a depraved intelligence, what is there in his situation that should inspire him with lofty looks and induce him to look down on his fellowmen with supercilious contempt?

He derived his origin from the dust, he is allied to the beasts that perish, and he is fast hastening to the grave, where his carcase will become the food of poisonous reptiles. He is every moment dependent on a superior Being for every pulse that beats and every breath he draws and for all that he possesses. He is dependent even on the meanest of his species for his accommodations and comforts. He holds every enjoyment on the most precarious terms; his friends may be snatched in a moment from his embrace; his riches may take to themselves wings and fly away, and his health and beauty may be blasted in an hour by a breath of wind. Hunger and thirst, cold and heat, poverty and disgrace, sorrow and disappointment, pain and disease, mingle themselves with all his pursuits and enjoyments. His knowledge is circumscribed within the narrowest limits, his errors and follies are glaring and innumerable, and he stands as an almost indistinguishable atom amidst the immensity of God's works. Still, with all these powerful inducements to the exercise of humility, man dares to be proud and arrogant.

"Man, proud man,
Dressed in a little brief authority,
Plays such fantastic tricks before high heaven
As make the angels weep."

How affecting to contemplate the warrior, flushed with diabolical pride, pursuing his conquests through heaps of slain, in order to obtain possession of "a poor, pitiable speck of perishing earth," claiming in his rage, "I will pursue, I will overtake. I will divide the spoil, my lust shall be satisfied upon them; I will draw the sword, my hand shall destroy them:" "to behold the man of rank glorying in his wealth and his empty titles, and superling around upon the inferior orders of his fellow-mortals as the worms of the dust: to behold the man of ambition pushing his way through bribery and treachery and slaughter, to gain possession of a throne, that he may look down with proud pre-eminence upon his fellow men: to behold the haughty airs of the noble dame, inflated with the idea of her beauty and her high birth, as she struts along, surveying the ignoble crowd as if they were the dust beneath her feet: to behold the smatterer in learning, puff'd up with a vain conceit of his superficial acquirements, when he has scarcely entered the porch of knowledge. In fine, to behold all ranks, from the highest to the lowest, big with an idea of their own importance, and fired with pride and revenge at the least provocation, whether imaginary or real. How inconsistent the manifestation of such tempers, with the many humiliating circumstances of our present condition, and with the low rank which we hold in the scale of universal being.

It is not improbable that there are in the universe, intelligences of a superior order, in whose breasts pride never found a place; to whom this globe of ours and all its inhabitants, appear as inconceivable as a drop of water filled with microscopic animalcules does to the proud lords of this earthly region. There is at least one Being to whom this sentiment is applicable in its utmost extent: "Before him all nations are as a drop of a bucket and the inhabitants as grasshoppers; yea, they are as nothing, and are counted to him as less than nothing, and vanity."

Could we wing our way with the swiftness of a seraph, from sun to sun, and from world to world, until we had surveyed all the systems visible to the naked eye, which are only as a mere speck in the map of the universe—could we, at the same time, contemplate the glorious landscapes and scenes of grandeur they exhibit: could we also mingle with the pure and exalted intelligences which people those resplendent abodes and behold their humble and ardent adoration of the Almighty Maker, their benign and descending deportment toward one another, "each esteeming the other better than himself." and all united in the bonds of purest affection, without one haughty or discordant feeling—what indignation and astonishment would seize us on our return to this obscure corner of creation, to behold, beings enveloped in the mists of ignorance, immersed in depravity and wickedness, liable to a thousand accidents, exposed to the ravages of the earthquake, the volcano and the storm, yet proud as Lucifer, and glorying in their shame. We should be apt to view them as we now do those bedlamites who fancy themselves to be kings surrounded by their nobles, while they are chained to the walls of a noisome dungeon. "Sure pride was never made for man."

How abhorrent, then, must it appear in the eyes of superior beings, who have taken an expansive range through the field of creation! How abhorrent it is in the sight of the Almighty, and how amiable is the opposite virtue, we learn from his word: "Every one that is proud in heart is an abomination to the Lord;" "God resisteth the proud, but he giveth grace to the humble."

"Thus saith the high and lofty One who inhabiteth eternity, I dwell in the high and holy place; with him also that is of an humble and contrite spirit, to revive the spirit of the humble and the heart of the contrite ones."

While, therefore, we contemplate the omnipotence of God in the immensity of creation, let us learn to cultivate humility and self-abasement. This was one of the lessons which the pious Psalmist deduced from his survey of the nocturnal heavens. When he beheld the moon walking in brightness, and the innumerable host of stars, overpower and with a sense of his own insignificance and the greatness of di-
the new year come in I would pray
nearly expired, and recalled to my
close to him every day of my life. I
this year. We are almost ready to
gone to their long homes during
went back over the year that is now
bus3
at my labor, my thoughts
made a vow that if I should live to see
prayer is to God that I might live
step into another year', and my
mind many dear ones that have
for only one day, and renew my
strength and power from on high
art mindful of him, or the son of
Lord's coming, when he will
everything to draw the mind away
continued mercy to me.
for which I feel grateful for his con­
not after the flesh but after the
tongue that it speak no guile, and
sidetrack that I may do a little good for my
Master who has placed me here for
for some purpose. I feel like going on
through trials and temptations.
I have gone through many sad
scenes, but tonight I feel I have the
victory in my soul, for I feel the
Lord loves me and I feel to say,
praise his holy name that he has
ever rescued me!
The Christian must bear persecu­
tion and many things, but the Sa­
vior tells us to rejoice in persecu­
tion. The world hated him, it will
hate us also. We shall reign with him,
for I feel the
Lord loves me and I feel to say,
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Lord loves me and I feel to say,
praise his holy name that he has
ever rescued me!

I feel the Lord has been good to
me; has blessed me on every hand,
for which I feel grateful for his con­
tinued mercy to me.
If we go to our cities we see
everything to draw the mind away
from God. Things prepared for the
New Years and Christmas gifts, buy­
ing and giving gifts, forgetting the
great Christmas gift we received over
1800 years ago. It is sad indeed
when we look and think over this
sinful world and see the wickedness
going on and men and women liv­
ing as though there was no God to
fear or no judgment. Dear readers,
do you think of that great day of the
Lord's coming, when he will
gather his children from the four
winds of the earth? Then, we shall
see him as he is, if we are faithful in
keeping his commands and do his
will in all things whatsoever he
commanded us to do.
I desire to consecrate my life more
to the Lord than I ever have
for I know that my time is rapidly
haunting on. We are commanded
in the word of God to be ready, for
in an hour we think not, the son of
man cometh. How sad it would be
if any would be found wanting, and
as death finds us, so we must ap­
ppear in judgment, for in Rev. xiv. 12:
there is no repentance. O no, I
want to live for God and do all the
good I can everywhere, at every op­
portunity, for saint and sinner,
that I may do a little good for my
Master who has placed me here for
some purpose. I feel like going on
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Lord loves me and I feel to say,
praise his holy name that he has
ever rescued me!

A man only understands that of
which he has already the begin­
ings in himself.—Amiel.
Out of suffering comes the serious
mind; out of salvation, the grate­
ful heart; out of endurance, for­
titude; out of deliverance, faith.—
Ruskin.
We read often that Christ treated
the multitudes "with compassion." We are too prone to indignation or
denunciation, or both, and so miss
the way to help them.—Rev. A.
Norris.
I would not have you suppose that
all your fears are ungodly fears;
there is no harm in having a suspic­
ion of yourself. We should examine
ourselves, as Satan is very busy in
his attacks.
A REPLY.

Friend I. J. Rosenberger, in an article in the Gospel Messenger reviewed some of the proceedings of our Council held at West Milton, Ohio, last spring, in a manner that requires attention. As I am personally reviewed it behooves me to give notice to it. However, if it were not for some misapprehensions that led to erroneous statements I would forbear replying.

1. He represented us as being divided in sentiment upon Baptism and the Lord's Supper. If he were better acquainted with us he would find that there is but a slight difference among us on the Supper. On some points, in every organization, his own church not exempt, there are differences of opinion, which are held as private property, but do not enter as factors into the common faith. On baptism we are as much a unit as his own church.

2. Referring to the committee reporting on the article on Baptism and the Lord's Supper, he says: "Upon each question a majority and a minority report was given." This is true as regards the Supper, but on the article on baptism, no minority report was given. One of the committee raised a slight objection, on one point, but it was readjusted, and he gave his consent to their publication.

3. Friend Rosenberger misquoted my language used on the occasion. I did not say "water regeneration," but "baptismal regeneration." Between the two there is quite a difference, but if he understands all the passages he quotes, in which the word water occurs to refer to regeneration he ought not to complain if somebody should say water regeneration. We refer our critic to our articles on baptism for our views on those passages. They were not ignored. He says there is just as much propriety in saying "faith regeneration" or "penitential regeneration." We say more, for they are both factors in regeneration, so teaches John 1 Epistle v, 1, "Whosoever believeth that Jesus is the Christ is born of God, etc." and Peter, Acts iii, 19, "Repent ye therefore and be converted, that your sins may be blotted out, etc." Is there a baptismal regeneration? Not in God's word but in Theology. It originated with the Church Fathers and still prevails. With others many of the pedo-baptist churches of the present day hold it as a tenet. With some of the Church Father's baptism and regeneration were synonymous terms, and some moderns are not much behind them. They looked upon it, not only as a factory in regeneration but as regeneration itself. But is baptismal regeneration a recognized term in Theology? We answer in the affirmative, and will prove it later. What do we understand by it? In its extreme sense it means regeneration by baptism. In its more limited sense an undue stress upon baptism in regeneration—a factor in regeneration. We do not presume to determine my friend Rosenberger's creed. This is his prerogative; if he is no baptismal regenerationist he is not hurt, then why his sorrow?

We give a quotation that shows it to be a recognized term and how it came. "Augustine is one of the doctors of the Universal Church. He is perhaps the most prominent leader in the development of doctrine and to many the successor of the Apostles. But though a fountain of sweet water he gave out bitter water too; for many of the errors of Rome, her deference for human authority, baptismal regeneration, and the right to persecute, can be either traced directly to him, or deduced from his writings.—Sam. M. Jackson. Cyclopedia of Religious Knowledge, Vol. 1 page 74. by Phillip Schaff."

Even "regeneration that has water connected with it," does not prove that it is a factor in its production.

4. He takes us to task for stating that "baptism is not a factor in the remission of sins." We have nothing to take back on this point as we have proved that it is not. We refer him again to our articles on baptism on that point.

5. He says: "The doctor in harmony with the practice of his church, would have people converted today and then baptize them at some future time."

Our practice is to delay until the work of repentance is accomplished. It would make better work to delay a little longer than to baptize prematurely. Why did Peter say to those penitents at Pentecost, repent. They were pricked in their hearts under conviction. If my friend Rosenberger had been there in Peter's place he would have said, it is enough, come into the water, you cannot advance any more without baptism. But Peter said, repent. How long? Until life. When the process is completed then he baptized: so say we.

Our friend I presume is aware that his church under certain circumstances, received unbaptized persons into their connection in some sense (not to full membership), if so he must either admit, that they receive unconverted persons or that baptism is not a factor in the remission of sins. What can it benefit a person on his deathbed to have any sort of church relations if unconverted, that is unsaved?

He would have our views at variance with the Scriptures: they seem to vary from his. Has it occurred to him that his might be at variance with sacred writ, on some of those points?

We are sorry that our friend has made this reply necessary. We have no personal feelings in the matter. He is entitled to the right to think for himself but he ought to remember that others have the same rights. In his review, 1 and the church I hold dear, are misrepresented before his brethren, many of whom I am personally acquainted with, and our relations are pleasant. Though differing on some points of doctrine, I always
Jan. 15, 1891.

**EVANGELICAL VISITOR.**

Our Church Paper.

As I notice the editor, in a recent No. of the Visitor, invites an expression of opinion (satisfactory or otherwise) of its readers, and as the time is fast approaching when the question of its continuance will come up before conference, it is certainly in order for us to say what we think of it as a church paper. For some time after its first appearance I must say I was disappointed with it. Its articles seemed to me to be lacking in backbone and read as if the writers were afraid to let the public know they were River Brethren, and the Visitor their church paper. Acquainted as I was to the Gospel Messenger (having taken it for years) with its strong and able written articles on various subjects, especially doctrinal ones. It took me some time to fully take in the fact that while the G. M. was a fully developed adult, the Visitor was only an infant in arms and only needed good nursing and time to grow to make it a good edifying paper. Following this view I notice babies must be fed on milk, and as that was what our journalistic infant was getting, I concluded it will get stronger food by and by.

In this I was correct, as there have been some very clear, pointed articles on different topics, and sufficiently churchly to show our identity. I am sorry of late, however, to see so little original matter, and the poor editor is not to blame for it either, as he can not give it if he has not got it. Selections are good enough in limited numbers, say three at most in one issue. There must be a lot of talent rusting somewhere among the hundreds of members of our church or there would be not only enough, but an accumulating supply of healthy reading matter on hand. What if some of our writings do get into the waste basket and humble us a little. We can try again, and the humbling we have got may help us to do better next time. Sometimes a preacher's discourse falls flat on himself and hearers. Does he quit preaching then? No, but likely does better next time.

Next I notice church news, of which there is a positive famine. There should be at least two pages in each paper if each church would contribute its mite. Much news can be packed in few words if properly put together and a careful avoidance of a certain capital letter. This fall I was away two weeks on mission work in Massachusetts and other places, but being alone I refrained from reporting the work on account of having to use that egotistical letter so often.

Christian experiences come next. We have had a number, and I for one say amen, and let us have more only not too long. With a few exceptions they have so far been clear and concise and very edifying.

I think I hear some brother or sister by this time say, Bro. Elliott, don't criticise so much. Well, I think myself I have said enough in that line. But I must add a few words of cheer as well. I can say truly that, taken on the whole, from its inception till now, the paper is a success. To the isolated members especially it is a welcome "Visitor" indeed and cheers their lonely hours with its messages of brotherly love, sympathy, instruction, admonition and warning, and I doubt not it has already and will again under divine blessing be the means of leading some poor sinner to "behold the Lamb of God that taketh away the sins of the world."

To the editor especially and the church generally I would say, let us do as Paul did at Apia Forum: "thanked God and take courage."

Yes, raise our Ebenezer and say, "Hitherto hath the Lord helped us." May he still help us to strive to be humble, loving, united, earnest followers of Jesus, keeping to the plain truths of the Bible both in our private practice and our public profession; then when life's toils are ended we can sweetly rest from our labors and our works will follow us. Amen.

F. Elliott.

Richmond Hill, Ont.

For the Evangelical Visitor.

"Go ye into all the world and preach the Gospel to every creature." Mark xvi, 15.

This command makes every believer a preacher and a missionary, or at least obliges him to see to it so far as his ability extends, that the laborers are encouraged and supported. All the energies of the Son of God were enlisted to secure workers in his Father's vineyard and all who are his true followers must imitate his example. How dwellth the love of God in him who refuses thus to put on Christ? The great command to which we wish to call attention has stood upon record for more than eighteen hundred years and, yet, we are inclined to leave the work for some one who we think better qualified or more willing to work than we, and strive to console ourselves with the idea that we have done our whole duty. And we rest easy, expecting to reap the reward of a faithful servant. Let us ask ourselves the question, have we as a church done our duty in the support of the mission work? I think I hear some one say no. Some will excuse themselves by saying our brethren do not work according to our views in the missionary cause and, therefore, I will not support them in their way of working. And as I am weak and inclined to think different I conclude to let others do as they wish, and leave the work undone, expecting that at the day of final accounts I will be excused, for in my great weakness I cannot accomplish a change in their views. Thus we believe this great command is suffering neglect among our
people to a greater extent and if we were more willing to support the mission work as we have it at present, still more could be expected in the future.

Our desire in writing this article is to call the attention of our brethren and sisters to this important work, previous to our next annual conference, hoping that it may be the means of directing the minds of some one or more to a sense of duty and to aid more freely in the support of this good work.

We have felt that there is not enough of a disposition to support the mission cause with the necessary means and we fear that our brethren who are able and willing to labor in the mission work for the good of the church and the salvation of souls have reason to become discouraged on account of not being sufficiently supported, while they are from home and exposed to many inconveniences, and hardships; while those who stay at home and enjoy the comforts of their family circle scarcely appreciate the sacrifice those brethren make who go from home to preach the word of God to those who have not hitherto heard it taught as our people believe and teach. We feel that so long as we believe our doctrine is right and substantiated with the Bible, that it is our duty to do the best we can, (according to our ability) to enlighten our fellow creatures everywhere, brethren who are willing and competent to teach the word and to deprive themselves of the comforts of a pleasant home for this work should be encouraged and supported more liberally.

Would it not be a credit to the church and the means of a blessing to rest upon us if we would be more liberal in support of the mission work, and fill up our treasury sufficiently so that our next conference will be able to send more laborers into the field and to support them better? We suggest that a special effort be made to collect money for this purpose throughout the entire church by holding meetings with a sermon for the purpose of awakening such as may be indifferent to this great command. And before closing said meeting urge every member to do their duty according to their ability, remembering that God loveth a cheerful giver, and that so long as we cling to our money as the heathen do to their gods, they will not be converted through any effort of those who neglect their duty.

J. E. STAUFFER.

Newton, Kan.

MARRIED.


MILLER—RINE,—Married, Dec. 24, 1890, at Mt. Morris, Ogles co., III., by John H. Miller, formerly of Mt. Morris, but now of Butler co., Iowa, to Miss Myrtle Rine of Mt. Morris, Ill.

OUR DEAD.

McCANN.—Died, near Medway, Clark co., Ohio, Nov. 7, 1890, Waino McCann, infant son of Hiram and Sister Susie McCann, aged 18 days. Funeral services were held in the Coony meeting house on Dec. 18th, by J. M. Engle, John Wolgammuth and Jacob Martin, from Numbers xxii, 10. Let me die the death of the righteous and let my last end be like his. Her remains were interred in the Pleasant Hill cemetery, formerly belonging to the Heisey farm, but now as a gift and becomes the resting place of many of the deceased friends of the community, as well as members of the family. Sister Heisey was an earnest Christian wife and mother. Well do we remember of meeting with her and her husband when they visited at their daughter's, Mrs. John Longaneker in Wayne co., Ohio, and more recently at her late home in Lancaster co., Pa. But all earthly ties will some time be severed, and so it has been with the sister. The time has come when she bid adieu to her afflicted husband and her children and grand children, and many other friends and has gone to try the unseen, yet we trust to her happy future, where God reigneth and sorrow and sickness cannot come. Her last words were spoken in German and might be translated, "God be merciful to us." She leaves a husband and seven children, three sons and four daughters to mourn their loss. Their place of residence are as follows: Mrs. J. B. Brenomann and S. W. Heisey of McPerson co., Mrs. C. Miller, Mrs. John Longaneker, Mrs. Cyrus Stauffer, D. W. Heisey and J. W. Heisey all of Lancaster co., Pa. Some of them we know from former acquaintances have confessed a good confession and perhaps all are on the way. We hope, indeed, that such will soon be the case if it is not already and if they expect to meet their dear mother they must be ready when the summons comes. We would yet add a few words by way of sympathy with the afflicted husband. His case being almost deprived of his sight is truly a sad one, as, perhapss none can administer to him the affliction like the wife who has been his life companion. But we know that he has found that friend that stieth closer than a brother," and who and tempereth the winds to the shorn lamb, can also comfort him in his lonely waiting until the summons come. May he find us watching.