
Henry Davidson
"There was nothing on the tree for me."

A little girl said, with tearful eyes,
As she stood by her mother's knee,
Telling her of all the things she saw
At the beautiful Christmas tree.

"Mamma, it was covered with everything—
The prettiest dolls I ever did see;
But out of so many pretty things
There was nothing on the tree for me.

"Santa Clause was there, too, mamma dear;
He talked to us about the tree,
And said for every little boy and girl
A present there would be;
And out of so many—oh! mamma dear,
There was nothing on the tree for me.

"The little girls seemed so happy and gay
And they looked at each one of their toys—
Why some of them had their aprons full!
And a hatful had some of the boys!
And the tree had lights on it, mamma dear—
Oh! it was a pretty sight to see!
But out of so many pretty things,
There was nothing on the tree for me.

The tears began to stream from her mother's eyes,
For she was a widow and poor;
She had to work hard—both she and her child—
To keep the wolf from the door.
The words, "Nothing on the tree for me,"
Had gone like an arrow to her heart,
And she wept to think that her dear little girl
Could not, in such joy, take a part.

She clasped her child in her motherly arms
And told her of a tree Divine,
Where blooms the precious fruit of joy,
On which for heavenly souls to dine;
Where angel voices call the names
Of all who will share its fruits,
And my little girl will not then say,
"There is nothing on this tree for me."

M. L. G.

"Holiness.

Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness." Ps. xxix. 2.

There should be no discussion; no question as to the only condition of the soul's attitude to God, yet among the multiplicity of teachings and teachers it is we fear too rare, that the standard of the important half of the gospel has been lowered or lost sight of altogether. The only practical and best exposition of holiness is to meet the conditions and seek the grace, and give unto the Lord the glory due unto his name.

The text: "Whoever is born of God doth not commit sin; for his seed remaineth in him; and he can not sin, because he is born of God," I hear commented upon, perhaps, more than any other. Sometimes in a way that robs God of all glory of saving the lost to the uttermost and leaves us helpless in the hands of sin. This is no holiness or sanctification text. It is the lowest state of grace any believer can enjoy; a life without sin. Justification saves from sin as an act; sanctification saves from sin as a state. There is no knowledge more personal and positive than the knowledge of a personal salvation and there can be no desertion of the Bible standard of justification and sanctification without soul peril for time and eternity. "In this the children of God are manifest." "We know that we have passed from death unto life." "Whosoever abideth in him abideth in the light." "We know that whatsoever is born of God sinneth not." Of course there is liability and possibility and a sad state it is that we do not swing out entirely where the law of the Spirit of life in Christ Jesus makes us free from the law of sin and death.

2. Those who are saved to the uttermost never stop to inquire whether they are popular with men; their chief concern is to know that they are approved of God, the approved of men can be safely left to take care of itself. Why the great salvation has not the right of way in the souls of men is everywhere throughout the Word of God strongly hinted at. "Ye cannot serve God and mammon." "No man can serve two masters." "Love not the world, neither the things that are in the world." Except a man forsake not all that he hath he can not be my disciple." Does Jesus mean all this? How are our experiences? "Hath not God chosen the poor of this world to be rich in faith? Why?" In our mind the rich rarely ever have the conditions to exercise faith. They have need of nothing, except the spiritual and the cares and interests of the temporal absorbs their time so that a mere formal worship is rendered to satisfy Divine right. How hardly shall a rich man enter into the kingdom of heaven? They who are fearless for the whole truth are often driven to God for their bread, as also for their lives. It is the policy of the enemies of truth to stir up strife and contention against the truth, and then charge it all upon those who love the whole truth. And the saddest of all is the fact that many good people are deceived and led to sympathize with such.

3. A wrong idea obtains quite frequently in regard to sanctification or holiness. The spirit will lead any soul into it, if obedient, without human teaching which is often more injurious than beneficial,
Especially when expounded by any one who is not experimentally in the experience. It is the glory of the gospel that it proposes to save men to a life without sin either original or actual, and as such we should give unto the Lord the glory due unto his name, and worship him in the beauty of holiness. The one mentioned in the 19th chapter of St. Matt. was told to sell out and give to the poor. Like many now, he had no faith. His trust was not in God. He went away sorrowful. Godlike he did to Job, might have given him double possessions.

Even if not, with Jesus he would know no want. We fear God lays upon many somewhat similar conditions, and they fail to trust their future to him, and are found to tinker at the conditions need occasion no fear of the opinions or frowns of men, since he who is Omnipotent and Father, can care for all his little ones. In our experience we found the Divine plan entirely spoiled when the ego or I undertook any cause, but to passively trust our entire needs and all our interests to his care, has never failed to gain the Father’s most careful attention.

The steps in a general way may be stated;

1. Conviction. An abhorrence of sin and evil and a cleaving to that which is godly. Restitution.
2. Justification. A forgiveness of actual sins and the witness of the spirit.
3. Sanctification.

We are not at liberty to define the plan of each as God does that with each person individually. But if conviction and conversion are genuine, the race only begins; but alas, stops with too many and they thus backslide in heart and become clogs in the gospel wheels. “Wherefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand.” Paul seems to hint at another grace received by faith called “this grace.”

 Sanctification is a fearful word to many a nominal professor. It is nothing more nor less than the believer placing himself before the Lord unreservedly for his use, like any other honest business transaction. This requires an honest waiting where, as in many cases, the first love has cooled, and an honest compliance with all demands the Lord may make. The disciples were clean through the Word he spake unto them, but it took a ten day’s waiting for the Holy Ghost to come as an abiding, indwelling guest. He is promised to believers, not to the world. “Whom the world cannot receive.” “Have ye received the Holy Ghost since ye believed?”

When the poet swung out and surrendered to a full life of trust and faith, he sung:

“Jesus, I my cross have taken,
All to leave and follow thee,
Naked, poor, despised, forsaken,
Thou from hence my all shalt be;
Perish every fond ambition,
All I’ve sought or hoped or known;
Yet how rich is my condition,
God and heaven are still my own.”

Does it not sound like religious mockery to sing the honest experiences of others, when we have not ourselves complied with the least of the sentiment expressed, or pray for things we really do not mean, or as is too often the case, have no taste for either prayer or song?

We venture to say and believe that such a compliance will separate us from the world in a way that many know nothing about whatever. Two cannot walk together except they be agreed. God will walk with man and talk with him, but only as they keep themselves pure, and unspotted from the world.

Glorification comes as a result. God cannot be glorified except in such as give him the undisputed right of way. “For whom he did foreknow he also did predestinate to be conformed to the image of his Son. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. What shall we say then to these things?” “They are not of the world.” “Sanctify them through thy truth” “that they all may be one.” “And the glory which thou hast given me I have given them.”
Perhaps it is worthy of special note in these days of fallacious scriptural reasoning to point out the fact that Jesus could not be glorified until Judas left the body of believers; then Jesus exclaimed: "Now is the Son of man glorified, and God is glorified in him." John xii, 31.

Then only were they one and Jesus spoke his most wonderful words to them extending over John 14, 15, 16, and 17 chapters. Not one of these promises was made to Judas. How could he manifest his heart of love to an unlovable character? Impossible! There must be the absence of hypocrisy and deception, and an honesty of heart to reach the heart of love of the Master. Can he be glorified in any body of believers who knowingly allow the unclean in their midst? Could the victory be won with Achan in the army? Will any substitutes answer for honest heart worship, and giving the Lord the glory due his name?

This fourfold work is given in another form when Paul says Jesus is made unto us wisdom, justification, sanctification and redemption. The fear of the Lord is the beginning of wisdom, and that fear permitted to have access and sway in our hearts will lead us on until every power of our being is redeemed and the glory due his name given him. The plan looks nice and beautiful and such it is, but not in the sense as generally entertained. Instead of being an acquisition of glory and felicity to the human, it is an addition by the rule of subtraction until there is no remainder and the glory due his name given him. The plan looks nice and beautiful and such it is, but not in the sense as generally entertained. Instead of being an acquisition of glory and felicity to the human, it is an addition by the rule of subtraction until there is no remainder and the glory due his name given him. The plan looks nice and beautiful and such it is, but not in the sense as generally entertained.

"If Christ would live and remain in me, I must die, I must die, I must die, I must die, I must die...

THE CHRISTIAN AND THE SINNER.

The life of the Christian and the life of the sinner are very beautifully described in the first Psalm, to which I will refer the reader.

The first word, "blessed" brings to our minds the thought of happiness, for which every human being is seeking, either in the ways of sin and wickedness, or in the paths of righteousness; and the Psalmist here shows us very plainly in which way the pursuit brings real and lasting enjoyment.

His first thought is, that in order to be happy, we must abstain from walking in the counsel of the ungodly. Similar to this is an expression from the Wise Man in Prov. i, 10: "My son, if sinners entice thee, consent thou not." So we see that there must be separation from the world and firmness in this separation on the part of the Christian. Do not the fruits of many professed Christians prove that the devil is accomplishing a great work in drawing them into sin by the ungodly counsel of his servants? Christ foreseeing this, gives us warning in St. Mark xiii, 22, 23: For false Christs and false prophets shall rise...to seduce, if it were possible, even the elect. But take ye heed; behold I have foretold you all things.

Again, we must not stand in the way of the sinner, that is, we must avoid hindering their coming to Christ by not giving them proper examples in our lives. How often in speaking to them about the salvation of their souls, are we confronted by the excuse that there are too many hypocrites, and "I fear I can't hold out"; and it is very hard indeed to get them to look over the mistakes of others, and decide to become Christians from the argument that they must give account in the final judgment for their own lives only. My earnest prayer to God is that we may be better able to live up to the requirements of His Word, which I am convinced it is possible to do, and this may be a greater help to the cause of Christ than our words.

Neither shall we sit in the seat of the scornful. How many there are at the present time who do not hesitate to scorn the Christian, not only in his absence, but even in the house of God, while his people are engaged in his worship. Sinner, hear the words of Jesus: "It were better for him that a millstone were hanged about his neck, and be cast into the sea, than that he should offend one of these little ones. St. Luke xvii. 2, and...inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me. Matt. xxv, 40. In this respect again, the Christian must show his separation from the world, and I think it is our duty not only to refrain from scorning, but also to admonish kindly those who do such things.

Thus far we have been considering what might be called the negative goodness of the Christian—what he must not do—and here is where many people stop, thinking that in thus avoiding sinful actions as much as possible, they are living Christian lives, and will be saved in the end for this; but according to the Psalmist, the true Christian does not spend his time in idleness, for "his delight is in the law of the Lord, and in his law doth he meditate day and night." The natural tendency of man is to seek earthly pleasure or earthly gain, and here is a point which must be carefully guarded, or perhaps our meditation and delight will be mainly in those earthly things, which I fear is too much the case with many of us; and as a result of this, it is often very easy for us to form excuses for not regularly attending to the means of grace, and we are not as active in the cause of Christ in the many different ways as we should be. Some one may wonder why we should be thinking about this law so much. We have a very good answer in Josh. 1, 8:..."that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." It is well that we find out the will of God fully, concerning us, and then put forth our greatest efforts to do the same, for when we have done all we are unprofitable servants.

"And he shall be like a tree planted by the rivers of water that bring...
when the real testing time comes in season, out of season, through like the chaff which the wind driveth he doeth shall prosper."

blessed assurance that "whatsoever by being thus faithful, he has the

is, that the true Christian is faithful

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trials on the way, their leaves begin

them to be Christians as long as

my Father, inherit the kingdom

return.

It is wonderful that even after

having these warnings and sad decla­

rations given them, men will per­

sist in going on in sinful pursuits,

many even being bold enough to

declare the Bible to be untrue. But

while this is the case, the faithful

Christ has the blessed consola­

tion that the "Lord knoweth the

way of the righteous," and in that

great day of separation, he shall

hear with gladness that welcome

voice saying: "Come ye blessed of

my Father, inherit the kingdom

prepared for you from the founda­

tion of the world." LEVI HERR.

**EIGENE ERFahrung.**

Vom Tod zum leben, und eine gerwisse, zufriedenheit zu Gott, und der wahre weg zum Himmel. 

Mit eile und groβen herzen und eine unpartheyische liebe zu allen Menschen, nebst einem Rath zu bauen. 

Mit einer Beifügung aus dem Glauben und etwas von der Gottheit, und exempel von der Menscheit, und ein Brief an die Gläubigen. 

Geschrieben im Jahr. 1825.

*The above is the title page of a pamphlet written by Jacob Hershey, once Bishop of Lancaster co., Pa. The contents of the pamphlet will appear in sections in the Vindicator.*

Vorrede an den Gottsuchenden leser. 

Ich habe etwas aus Schwachheit von Gott erlangt, habe nicht gedacht zu schreiben, aber ich hatte ein solches Gefühl zu mienen mit menschen, dass ich es nicht helfen konnte; dann habe ich probirt das ein wenig mitzuteilen was mir Gott mitgetheilt hat. Auf meiner Seite bin ich gar nichts, aber mit Gottes Hu'le mochte es weite kommen. Weil es solche unaus­

sprechliche Gnadestille zu werden, so habe ichs aus einer unpartheyis­

lichen Liebe gethan, we mir Gott es hat lassen einleuchten, unverfa'lscht, das es doch mit Gottes Hu'le mo'ge nutzen schaffen, und seelen helfen zu Gott bringen, das mir alle mit einander ko'nnen selig werden, bin ich bereit meine gabe mit Gottes Hu'le zugeben. Den

nennen will ich nicht geben, Gott wird schon offenbaren, wann es seine zeit hat. Eile, erzette diene Seele.

GLAUBENS BEKENNTNIS.

Wie man vom Schlafe zur erweckung, vom totezum Leben kommen, und wie man neu und wieder geboren werden kann und muss, wenn man gesegnet leben will und selig sterben kann. Jon. iii, 3; Luc. xvi, 22.

We ich aus meiner Kindheit kam, da legte ich mich schlafen und schlief ungetzahr bis in mein 15 tes Jahr. Dann hatte ich eine Ruhurg durch den Geist Gottes mit einem schweren Pieber, wie die guade oftmals wirkt, Apost. xvi, 29. Da war ein zitter' und zagen unaussprech­

lich: halber Gott ergeben, und doch nicht bewegt; ja da wollte ich Gott folgen auf einer seite, und auf der ander' die jungen leute nicht ver­

lassen. O da waren Aengsteu, und Gott so nahe, ja in meinem Herzen, und ich hab's nicht geuuszt. O junges Blut! machs doch nicht so, wann die guade Gottes zehnt, O folge doch!

Wir die Krankheit abnahm, na­

hmen die Kra'fte zu, und ich schlief wieder ein, und vergas alles das, 1 Mos. vi, 3, und schlief eine kleine zeit. Da hatte ich weider einen fall, das ich oftmals nicht schlaffen konnte fur eine lange zeit; bald zittet' bald zagen, bald Ba'ten bald schreien, das ich oftmals mit dem Satan im Kampf uoar in meinem schlummer, und habe doch nicht gewollt. O was schade! O junges
herz! O folge doch. Rom. vi, 23.

Da beharrte ich in dem stand, bis dass meine schrecken etwas großer wurden druch eine maun, der eine fallende krankheit hatte, da versprache ich endlich zu falgen, wann ich geheirathet bin, und wusste von keinem weib (O was schade) Luc. xiv, 20, und gedachte sende einschlafen, und nicht mehr Zustande, wo zu fürchtend das Schlief ein in einem ja'mmeichen nicht dasz ich sterben ko'nnte, und bis dasz meine schrecken etwas was schade! So lebte ich kleinenie kleiue herz, folge doch!

Luc. xvi, 23. O, wann erweckte wusste von keinem Weib (O was wann ich geheirathet bin, arid seele wasser genug hatten, den aufwachen, bis dasz es zu spat ist, ich wieder eine Ru'hurrg, dnch gewalte, Avollte es nicht haben. O kleine, ich erstickte es aber rait verspu'ren, wohl zu zeiten etwas Luc. xix, 41, 42. O wie hart gehen So bin ich nicht weit kommen. O zu besse'r: Jesus habe ich nicht ha­svergut, und er einen geburt, und aui der ande'r was schade! Auf einer seite zur Da beschlosz ich mich endlich zu endlich kam der Scham-nichts-geist dazn, ein armr Su'nder habe ich nicht ben wollen, der war mir zg Klein; So hatte ich dann angefangen mich kam der Mach-nichts-geist dazn, ein armr Su'nder habe ich nicht ben wollen, der war mir zg Klein;

Da war ich sehr schwach wollte sich übergeben. Gott ist aber gut. Da sprach etwas: Geib dein Herz Satan, war's zufrieden. Endlich kam der Mach-nichts-geist dazn, ein armr Su'nder habe ich nicht ben wollen, der war mir zg Klein;

Und ich schließ ungefähr bis in meine Schrecken etwas was Aengsten! Bekehren Konnte ich mich jetzt nicht, wuss nicht, vielleicht die nächste minut ist mein Ende. O was zit'ru und wa zagen, unaussprechlich!

ASHAMED OF CHRIST.

Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. Mark viii, 38.

Dear Editor:—I feel somewhat moved to write something for the Visitor. My prayer is that the Lord may guide my pen, that I might write nothing but what will be for the good of the reader. I have been trying to serve the Lord for about twenty-seven years and the testimony I can give is this: That whereas I was blind, I now see; and as I was dead in trespasses and sins, I became alive in Christ. I was lost but Jesus found me. I feel to praise his holy name for it, as much and more so today than I did then. I felt my sins, which were many, were all forgiven. The Lord showed me a narrow way in which I should go. I had to leave the world behind. Christ told me to follow him and he has allowed me to reach out since and partake of anything which became sin-ful to me when I first started out; though I must confess that at times I became somewhat slack in my duties, not so earnest as I might have been, but I feel today by the grace of God to persevere on in humbleness of heart, let come what will.

Now a few words about the heading. I have noticed there is many a figure ourselves that we will not be recognized as God's little ones. My heart was made to feel sad that I would have to see such things by young and even by older members of the Brethren. What else is it but to be ashamed of Jesus? No matter where we are, at home or abroad, let us show by our walk that we have been with Christ and learned of him. There are a great many other ways to be ashamed of Christ. Let this suffice.

Now brethren, I would say, let us not be ashamed of him who has done so much for us, who has suffered himself to be nailed to the cross; done all for our sakes. We can read in the good Book, "All that forsake thee shall be ashamed." Again, "Then shall I not be ashamed when I have respect unto all thy commandments." Again, "I will speak of thy testimonies, also before kings and will not be ashamed." Again, "They shall not be ashamed that wait for me." And again, "Behold I lay in Zion a stumbling stone and rock of offence and whosoever believeth on him shall not be ashamed."

There are many more passages I could refer to, but thinking this will suffice. Therefore let us all who profess to be followers of a meek and lowly Saviour, steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

Ashamed of Jesus! that dear Friend On whom my hopes of heaven depend; No! when I blush, be this my shame. That I no more revere his name.

HENRY GARWICK.

White Pigeon, Ill.

THE NEW JERUSALEM.

What pen can describe the Holy City, the new Jerusalem? What is the fit language for a description of what John saw in it in holy vision and heard things concerning it that aroused and set aglow his soul with unutterable emotion? Yet he exhausted all the richness of mort-al dialect to make it conceivable. He strove in vain that he might give to his brethren an idea of their inheritance. But tongue fails to express its beauty and praise; it passeth understanding.

Come, Lord Jesus is the prayer of his uncreated soul as he looks and surveys the glorious city. What the New Jerusalem was and will ever be to the beloved disciple John, the same it will ever be to the true Christian who is faithful.

We may study together the height, length and breadth of this heavenly mansion; and if we are true we shall be able to occupy this city of ours; it will not be long that we shall be able to occupy this city of ours; it will not be long dear Christian until God shall wipe away all tears from our eyes, and the mist that seems to enclose this blessed city from our view will be removed and it will shine forth as brightly as the midday sun.

This New Jerusalem is a Holy Jerusalem where Jesus is by the right hand of the Father who sits upon the throne, having the Book of life and death before him. Permit me to state that he shall welcome his guests and approve his creditors to their just rewards of this holy and blessed place. Oh what consolation to the weary traveler, sick, sore and faint; yet abiding in his grace he secured rest. Here ends all their earthly sorrows; there is no aches or pains, no temptations; all is praise to the Father, Son and Holy Ghost. No tear enters there. The walls are as bright as day and it is worthy of the God which the Bible reveals to us, a blessed place prepared by God for his children.

There is no temple there, for the God Almighty and Jesus shall be there. We have no need of sun, moon or stars there for God lighteth it and the Lamb is the light thereof, and those whom we have prayed and sang with are walking by this light, if they so lived as to gain an inheritance in the New Jerusalem.

May we so live that we may attain the blessed abode where Jesus is. Who would not be there? where
praise and song never ceaseth, but like the rumbling of thunder and the roaring of mighty waters, are the shouts of those who have washed their robes white in the cleansing blood of Jesus, who will refuse to go to this city, that needeth no lamps, no electricity, no light. Accept the all and ever present abode of God, and his Son whose perfection and purity illuminates all around. Sanctification is here fully established. Who will not, who would not be where all is peace, love and joy with the sanctified of Heaven.

N. J. STOVER.

Bonocord, Kan.

For the Evangelical Visitor.

THE BODY OF CHRIST.

I will write a few lines for the Visitor. I have been reading it for some years, and I thought I would write some of my thoughts.

I read in the twelfth chapter of Romans, where Paul speaks of the body of Christ, or the Church, which represents Christ's body. Now Christ is the head of that body, the Church, and all the members are subject to Christ, the head, and as all the members are subject to Christ, there is unity in the body because the spirit of Christ animates the whole body, every member is loyal and obedient to Christ. 1 Cor. xii, 12, we read: "for as the body is one and hath many members and all the members of that one body being many, are one body; so also is Christ." The church representing Christ's body, is composed of many members and each member has its place to fill where the Lord has placed it and where every member fills its place there is union and harmony in the body. The foot will have no occasion to say to the hand, I have no need of thee; nor will the ear have occasion to say to the eye, I have no need of thee: But all are needed to fill and make up a part of the body, so that the body is a perfect body and is useful. Hence God has made this body to suit himself and not to suit an ambitious mind.—Yet behold the wisdom of God.—Oh how beautifully God has tempered the body, so that every member is needed in his place to constitute a perfect body, "if any man have not the Spirit of Christ, he is none of his." Hence all the members are subject to Christ and through love serve the Master and also one another, because we are members to one another, and are subject to one another. Oh how careful we should be; with what religious fear we should strive to love each other dearly and not grieve one another, but rather provoke each other to love and good works, so that God may be glorified, and the body, the church, be edified.

Again Paul says: Eph. iv, 2, "With all lowliness and meekness, with longsuffering forbearing one another in love, endeavoring to keep the unity of the spirit in the bonds of peace. There is one body and one spirit even as ye are called in one hope of your calling." I fear some times we are not so true to our calling as we should be, and why is it so? Because we are not on our guard and do not watch as we should, consequently are not subject to that Spirit of Christ as we should be, and the result is, we are not subject to one another as we ought to be. Oh let us be ever willing to learn of the Blessed Saviour, for he has called us out of darkness into his glorious light, and has brought us from the power of Satan to the true and living God. Oh what love we have had then for the word of God, and the brethren when we found the forgiveness of our sins and the love of God shed abroad in our hearts. This is still my life if I know myself, but my brethren let us not forget that we must do our part in humbling ourselves to the feet of our Lord Jesus Christ, and accept him as the way by which we must go if we expect ever to enter that heavenly rest, prepared for God's people. Oh how plain God's word is; if we are willing to accept the plan that is laid down for us, I am sometimes grieved to see some of the members that they do not come out from among the world, so that they can be known. We must be living Epistles, known and read of all men. God saith, "Come ye out from the world and be separate." Let us be God's peculiar people, and God will bless us abundantly and let us follow that Spirit of meekness and lowliness that was so manifest in the life of our Lord and Saviour Jesus Christ. Amen.

JOHN ZOOK.

Chambersburg, Pa.

OUR OWN FAULTS.

Let us not be overeunous about the failings of others, but take account of our own; let us bear in mind the excellencies of other men, while we reckon up our own faults, for then shall we be well-pleasing to God. For he who looks at the faults of others, and at his own excellencies, is injured in two ways; by the latter he is carried up to arrogance, through the former he falls into listlessness. For when he perceives that such a one has sinned, very easily he will sin himself; when he perceives he hath in aught excelled very easily he becomes arrogant. He who consigns to oblivion his own excellencies, and looks at his failings only, whilst he is a curious engineer of the excellencies, not the sins of others, is profitable in many ways. And how? I will tell you. When he sees that such an one hath done excellently, he is raised to emulate the same; when he sees that he himself hath sinned, he is rendered humble and modest. If we act thus, if we thus regulate ourselves, we shall be able to obtain the good things which we are promised through the loving kindness of our Lord Jesus Christ.—Sel.

Rest in the Lord and wait patiently for Him.

And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever.
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All communications for this and each subsequent issue of the "Visitor" should be in not later than the first and fifteenth of each month.

If you wish, your papers changed from one post office to another, always give the office where you are writing, as well as the office to which you desire it sent.

If you do not receive the Visitor in ten days from date of date, and we will send you the necessary No. 37.

Send Money by Post Office Money Order, Registered Letter, or Bank Draft, to Henry Davidson, Abilene, Kansas.

Abilene, Kansas, Dec. 15, 1891.

THE PRINTING PRESS.

We have heretofore refrained from referring to the effort being made to raise money by voluntary contribution for the purchase of a printing press, but as the matter is now fairly under way and the circulations and subscriptions are put in circulation, and considerable amounts have been subscribed, and especially as we have had reports from different persons of the amounts subscribed, as well as some of the difficulties they have met with, we will venture a few thoughts by way of explanation; but as a matter of course we must be brief.

We have had the management, and, may we say, the responsibility mainly resting upon us—nobsly seconded, however, by the members of the Board of Publication—of starting and sustaining a church paper all through the first four years of its trial up to the present time. And this was done without any money being provided for by Conference and without being permitted to solicit advertisements to help meet the current expenses of publication, and with only the subscriptions as they came in to defray the expenses, except what money the Board of Publication advanced, and what was sent us by friends as voluntary gifts for that purpose. Yet, notwithstanding this, the paper was published first as a monthly and afterwards as a semi-monthly paper, until what was first published by permission as a trial was at our last Conference, after four years of close scrutiny confirmed by a full Conference, and fully established as the organ of the church. While we do not claim for ourselves any merit and would not refer to the history of the Visitor in this way if it was not for the purpose of vindicating the step we have taken, in soliciting subscriptions for the press fund. But our subscription to the Visitor though reasonably large, and never larger than today and still on the increase, is not large enough to meet all our expenses, and these must be met; for we must keep faith with our subscribers and must meet our obligations, and they cannot be met only by continued contributions to the Benevolent Fund, or by resorting to advertisements. Since neither of these can be made satisfactory we have suggested and are making efforts to secure funds for a printing press. We think by these means we can print the Visitor on our own press, and do other work sufficient to meet all current expenses.

We do not blame people who think the step is premature, because they are not sufficiently well acquainted with all the difficulties we must contend with, and we cannot explain all in a short article like this, but to all who will favor us with a letter of inquiry we will try and answer all the questions we can to their satisfaction.

We would only add that we are fully satisfied that if all would be as well acquainted with the difficulties and inconveniences we meet with as we are they would not hesitate a moment to contribute the amount needed. And we are glad to know that the work is progressing favorably and we trust that by Jan. 1, 1892, we will receive a favorable report—that the money has largely been made up—and the press assured. But here we would say that none of the money will be collected if all is made up until such time that the Board can fully mature the best course to proceed and that may not be until after the meeting of Conference. But it is necessary that we should know as soon as possible whether the money will be made up, as there is yet much to do before the meeting of Conference and that can only be done after we are assured of the means to accomplish the desired object. We trust every friend of the Visitor will contribute freely of their means and will exert themselves earnestly and at once to accomplish this necessary undertaking.

We cannot close this article without adding that while some have raised the objection that money paid to purchase a press and establish a publishing house is a useless expenditure that will not bring a return for the money. We say, and we think, we have good authority for making the statement that other churches who have long since established publishing houses have increased in numbers and increased in the means of doing good far beyond what we have done. Now this may not be entirely due to the influence of the press yet it is an established fact that cannot be successfully refuted, that the power of the press has done more and is today doing more to shape the events of nations than any one means used by enlightened nations, and if the secular press was as earnestly used to promote the glory of God as it is to gain worldly ends, there is not any doubt but what the cause of
Christ and the cause of good morals would be more firmly established in the hearts and lives of the American people than it is. Since then the power of the secular press is so very great and can wield such an influence in shaping questions of the day and is so generally used if not against, yet so often for questionable purposes, why should not the church, why should not we as the church of the Brethren in Christ, give of the means God has made us stewards over for the purchase of a press to do our own work and to aid in counteracting the pernicious effect of a corrupt secular press? And why should not we do all we can to furnish good and pure reading matter for our people, for our children instead of furnishing so much of this trashy reading matter that only has a tendency to lead our children and friends away from the old way—the gospel way—as taught by Jesus and his apostles? Brethren will we let the opportunity pass, and say that it is too soon?

We do hope that God will put it into the hearts of some of our more able brethren and sisters or wealthy and liberal-hearted friends to give of their abundance to this necessary enterprise. Who will respond first? We are satisfied that there are a number who could give five hundred or one thousand dollars from their surplus and would be able to do more lasting good by it than any legacy they could leave to relatives. We beg pardon for the space we occupy; we had no intention of writing so much when we first took up the pen, but the subject is, we think, of so much importance that we could not very well say less, and we do not wish to refer to it soon again. In fact we hope we need not say anything more in this direction only to announce the fact that the money has all been subscribed?

ANOTHER YEAR GONE.

Before another number of the Visitor will reach its readers, the old year with its cares and sorrows, as well as with its many joys, will have past into history, and will have made its record for all time. It would be well for all if there were no dark spots, or no unchristian acts to record; but we fear that such a record can hardly be made, but we do think that upon the whole we have much to be thankful for and we will try and enumerate some of the blessings that God has permitted our people to enjoy.

First among them is: that the church is at peace, which undoubtedly is one of the greatest blessings that any church or any people can enjoy. While some of our sister churches are disturbed by serious schisms and internal dissensions. We can say to the praise of God that we are, comparatively speaking, exempt from these, and when we consider the large territory we occupy, both in the United States and Canada, it is all the more gratifying that there is no cause for sectional difference.

It is true there may be local causes of differences that may be unpleasant, and to be regretted, but it would be very strange indeed if there were none. While we do not desire them and by no means encourage them, yet the agitation of some local or general question has a tendency to bring out the worth of the true Christian. The Bible tells us that through trials and tribulations we shall enter the kingdom.

Then again, the spiritual condition of the church is fair and while our people are not fanatical on the subject of holiness, yet there is even a stronger tendency among the members to take higher grounds, and enter more actively into the work of consecration than probably heretofore. We are very thankful for this tendency, and we think it is a healthy as well as a necessary step; although our people were always an earnest and Godly people, and their prudent, reserved, Christian lives were marked with that evidence of a Godly walk and chaste conversation that all who knew them were willing to acknowledge them as the children of God. Yet there was probably more reserve about them on these questions than there is now, and we think that their manner of laboring was the best for their day: but a more active and a more pronounced course in the work of holiness seems to be necessary now, which we think is apparent, and we believe the church is growing in that direction now and has made some progress during the past year.

Then too there are encouraging evidences of a more far-reaching and aggressive work in the mission field. We can hardly say that it is up to the expectations of the more earnest friends of mission work. We trust the future will develop greater industry and more of an earnestness, but we will not follow up this matter further—we will only say as we take a review of the work of the year about to close and see our mistakes: let us fully resolve that we will make amends for the past by seeking reconciliation with those whom we may have done an injustice to in an ungarded moment, and let us fully resolve that for the future we will take advanced grounds on every question of usefulness and let us seek to live purer lives and make fewer mistakes by the help of God than in the past, and may our devotions, our aspirations lead us into a more heavenly atmosphere.

CHRISTMAS.

Christmas is coming. How many of our young people know what it means? Some no doubt do, but then there may be some who think that it commemorates the annual holiday feast or time to give and receive presents. Well, it undoubtedly is a time to give presents and be kind to the poor and destitute, of which there are always some who deserve and who should be made the recipients of our bounty. In fact in this year of plenty there should be no starving, needy poor and we trust our Heavenly Father

(Continued on page 380.)
As many of the brethren desired us to inform them how we like our new home, I will explain publicly for the benefit of all.

Phoenix is the capital of the Territory, with a population of about 7,000, with the modern improvements of an eastern city. It is situated in the Salt river valley which consists of about six hundred thousand acres of very productive black sandy loam, from five to thirty feet deep. The valley is well watered by irrigation and under a high state of cultivation. It is warm here, yet not as oppressive as in the eastern states. Wheat and barley yield enormous crops. Cereals and semi-tropical fruit grow to perfection and thousands of acres have been planted the past three years, and is very profitable, as it ripens a month earlier than in southern California. There has been a growing desire with the brethren to emigrate to a more even climate. I find here all that can be desired and am confident this is a very desirable place to colonize.

A number of brethren have already moved here and others are arranging to come soon. I have secured a donation of one-half acre in a suitable location for a River Brethren church lot and hope our people will soon be strong enough to build on it. I expect to make this my future home and have left my Plain Clothing business in Chicago in charge of B. L. Brubaker.

Land is yet cheap here, but all indications are that it will advance very rapidly. After traveling nearly all over the United States I can truthfully say I do not know of any place where the prospects before it is so promising as here and am only sorry I did not locate here seven years ago when I first located in this country. I am delighted with it and will gladly answer all inquiries about it. Address, A. B. Hadsell.

Phoenix, Arizona.

Our Trip to Phoenix, Arizona.

So says an ancient confession of faith, in which millions of Christians join. But says Dr. Daniel Steele, "In forty years not one article on this vital subject is found among the twelve hundred in the 'Bibliothea Sacra,' or in 'The Methodist Quarterly Review.' The silence of the other denominational organs is nearly as painful, and the bibliography of this subject is equally meager."

The Apostle says, "As many as are led by the Spirit of God they are the sons of God;" and, "If any man have not the Spirit of Christ he is none of his." And we are plainly taught that we are to "walk in the Spirit" and be filled with the Spirit; that our infirmities are to be helped by the Spirit, and that the apostles preached the gospel "with the Holy Ghost sent down from heaven." Now it cannot be for a moment believed or admitted that the Spirit of God has left the true Church of Christ; but it may be admitted that many church organizations are lacking in spiritual life, and that many persons who profess to be Christians are not followers of Christ; for he says that many who profess his name shall in the last day be disappointed and rejected. Paul plainly said to the Corinthian brethren, when speaking of the things of the Spirit of God, "I brethren, could not speak unto you as unto spiritual, but as unto carnal," or fleshly, "even as unto babes in Christ... For ye are yet carnal. For whereas there is among you envying, and strife and divisions, are ye not carnal, and walk as men? For while one says I am of Paul; and another I am of Apollos; are ye not carnal? Who then is Paul and who is Apollos, but ministers by whom ye believe, even as the Lord gave to every man?" 1 Cor. iii.

Now if the men who said "I am of Paul and I of Apollos" were not spiritual; but carnal, even babes in Christ; is it to be wondered at that people who now occupy similar positions, are in the same condition today? Is it any worse to say "I am of Paul, and I of Apollos," than it is to say I am of Wesley and I of Calvin? If the Christians in Corinth who were thus divided were counted by the apostle as carnal rather than spiritual, what shall be said today of the vast multitudes of professing Christians elsewhere who without disguise, or apology, or shame, profess and proclaim themselves followers of men, and maintain and defend divisions and separations such as the Apostle Paul so solemnly rebuked?

Is it surprising that in such bodies there should be a neglect of the Holy Spirit of God? If men are carnal of course they are not spiritual; and only spiritual men can discern the things of the Spirit. And the Spirit of God works and teaches in strict accordance with the Word of God, and that Word rebukes and reproves the separations and divisions and strifes which exist among Christians.

It may be true that Christians at the present time are not wholly responsible for many of these evils. They did not originate them. They commenced before they were born, and they represent the disputes and strifes and sins of generations who have gone to dust. And it may be true that many who would now gladly avoid these evils, know not how to escape from them. They are so inwrought into the very constitution of the "religious world," that men think that they must acquiesce in the existing order of things, or to be depraved of friendship, fellowship, and opportunities for labor and support; and they are hardly prepared for such sacrifices. But he that seeks to save his life shall lose it, and it is perhaps time for Christians, instead of dealing with details and branches, to see just where the evil lies, and strike at the root of this matter.

The cure for all the ills in which the church is involved is said to be...
the Holy Ghost; and we are referred to the "upper chamber" in Jerusalem as the place where all these evils can be remedied. But the upper chamber in Jerusalem was a place where the whole church were gathered "with one accord," where there were no Episcopalians, no Presbyterians, no Methodists, no Baptists, no followers of Paul, or Apollos, or Wesley, or Luther, or Calvin, where there were no sectarian names, titles, or institutions, no creeds, confessions, or commandments of men, and where there were no denominations, conferences and articles of faith, or rules of practice but those which God gave. The only writings from which they quoted there were the Scriptures of truth, and the men who were there were known and recognized simply as the disciples and apostles of the Lord Jesus. They had no other badge to distinguish them, but their discipleship already distinguished them, and by virtue of it they were known and read of all men; for men took knowledge of them that they had been with Jesus.

Do we wish to go back to such a precedent as that? If so, are we ready to meet and fulfill the conditions they fulfilled? We may talk of "Pentecostal seasons" as much as we please, but until we occupy the ground of unity that they occupied, "when the day of Pentecost was fully come," what reason have we to believe that we can share such blessings as came to them at that time?

But do we need to go to the upper chamber? Can we set back the clock of ages to that time when "the Holy Ghost was not yet given, because that Jesus was not glorified?" Can we ignore the presence and power of Him who said, "where two or three are gathered in my name, there am I in the midst?" When the Holy Spirit descended upon the church it was not for a day or for a year, "He shall abide with you forever." "He shall guide you into all truth." "He shall take the things of God and shall show them unto you."

It may be that the Holy Ghost is overlooked by men who are called Rabbis, or who edit learned denominational reviews; it may be that those who are most schooled in theological lore are least acquainted with the spirit and power of the Holy One; but somewhere in the Church of Christ the Comforter has His abode, and dwells among the lowly, the meek, and the pure in heart,—perhaps among those who, like their Master, are despised and rejected of men.

Among those who have received the kingdom of heaven as little children, are men who need to wait for no Pentecostal manifestations. They know they are of God, and that "the whole world lieth in the wicked one;" and they know that the world passeth away and the lust thereof, while He that doeth the will of God abideth forever. They know that to be of Paul and of Apollos and of Cephas is to be but babes in Christ. They have caught the spirit of that wondrous prayer, in which the Savior pleads that his people may all be one, and they are laboring, as God gives them ability and opportunity to so build up the church that they may "all come in unity of the faith, and the knowledge of the son of God, to a perfect man, to the measure of the stature of the fullness of Christ." Their names may not be found on the records of the great sects that divide and parcel out the churches of Christ; they may not be under the control of great men who lord and rule and legislate for that flock which Christ has bought with his blood; but the Lord knows them, and knows where they are. He hears their prayers and sighs, and he attends their words with the power of the Holy Ghost, and they shall be his when he makes up his jewels.—Sel.

And my people shall dwell in a peaceable habitation, and in a sure dwelling and in quiet resting places. Ye cannot serve two masters.
will so impress this duty upon all those who can that they will open their hearts and their purses and give bountifully to those who need a helping hand.

But we started out to tell the children what Christmas means and what special event transpired that gave rise to the celebration of the 25th of December, as a day of joy and gladness. If you will get your testaments and turn to the 2nd chapter of Luke and read from the 8th to the 21st verses you will find an account of the birth of Christ and the manner it was made known to the shepherds watching their flocks.

It seems from the reading of this account that it was a time of great joy, an event that was of such magnitude that it was made known to the shepherds of Judea by heavenly messengers sent no doubt by Him who doeth all things well, to announce to a fallen world the fact that a Saviour was born, one who was to save all who would trust and believe in Him, from their sins and prepare them for a better home than this.

It was truly a grand event; the grandest that ever was made known to man; an event that could not be made known by a human messenger but by a company of heavenly hosts; messengers who came direct from the presence of the Father. And the language was such that it thrills the hearts of Christendom today with joy and gladness and so long as this earth will be inhabited by poor fallen and yet redeemed humanity, no doubt the voice of praise and thanksgiving will be heard all over the land.

But while the 25th day of December is the day that we annnually celebrate that great event yet it is by no means certain that it is the correct time; in fact it is more than likely that it was at some other season of the year, for in the land of Judea, December is the rainy season and it is not likely that the shepherds would have been out at night watching their flocks on the plains of Judea, and the time for the observance of Christ's birth was not so fixed in the early days of the Christian dispensation as it is now. Some observed it in May or April and some in January.

But that really does not make much, if any difference, so that the day is celebrated in a proper manner? These festal occasions should remind us of God's love to us. What would our condition be if Christ had not come? It would be deplorable indeed. It should then create in us all thankful hearts and we should show it too—what God has done, but after Christ has come and suffered and died for us, of which we have heard so much in our Sunday School lessons of late—yet it will not benefit us any if we do not repent and believe the Gospel and love and serve the Lord. How many children that read this article can say of a truth, I am a faithful child of God and will still try to be more faithful and do all the good I can? How many children are there who have not been faithful before this who will resolve that they will commence the service of God now and devote their future time to the service of God? How many are there? We hope to hear of many.

GARLAND MISSIONS.

We have just received a letter from Bro. T. A. Long, from Carland, Michigan. He gives a very interesting account of the work there, and states that the outlook for that place is favorable; but deplors the fact that they have no stationed minister; and in fact who would not if they knew the condition and prospects there is there for a successful work. We must sometimes ask ourselves, is there none to go? We will venture to name two, either of whom would be very suitable we think and acceptable there, and we hope the church will open the way for one of them at least. The one is Bro. T. A. Long from Howard, Penn.; and the other is Bro. Geo. Detwiler, of Sherkston, Ontario. They have both been there and know what kind of work is needed and know too, the privations that they would likely meet with in making the change. We do not know whether they could be induced to go and we do not know whether their respective districts would be willing to give them up, but we still hear a Macedonian cry "Come over and help us," and we believe that cry arises from the Carland mission for some one of those who have been there and we believe it reaches the ears of those named. Will Conference open the way for them if it is not already open?

AN AGREEABLE SURPRISE.

We had occasion to call at the Y. M. C. A. rooms in this city a few evenings ago and we were agreeably surprised to see twelve or fifteen young men sitting around a large table, each with an open Bible before him diligently studying its pages. We are not familiarly acquainted with the workings of the Association, but if the study of the Bible is their employment when they meet in their Association room and the practice of its precepts the work of their lives, we heartily bid them God's speed and would say, may they be led into full obedience to Christ.

The meeting at Zion closed on last Thursday, the 3rd inst., after a continued effort since Nov. 14th, Bro. A. M. Engle, of Dayton, Ohio, was with us and labored for us until the evening of Nov. 26th. The attendance generally was good; sometimes it was very large. The interest was good, and the behavior was excellent. It speaks well for Dickinson co. Kan.

Quite a number, but we are not able to say how many made a start for the kingdom. Some very bright conversions were apparent from the testimonies, as well the private conversation we were permitted to witness. Altogether it was an enjoyable time, although we were not
permitted to attend much of the time. May those precious ones prove faithful and live devoted lives in the service of the Master.

Bro. and Sister Stephen Richardson of Sedgwick, Kans., started for Ontario, and other points in California, where they expect to spend the winter and recuperate their health, which they much need. Bro. and Sister Richardson were probably among the most industrious people to be found anywhere and in their failing years the rest incident to a visit among friends in the salubrious climate of California will, no doubt, do much to make their last years comfortable. But while they go away from toil and hard labor in the temporal duties of life, we trust that they will no cease to labor in the more important work in the Master’s vineyard. They have our best wishes and earnest prayer that the Lord may use them in the work of saving souls.

We have still a limited supply of back numbers of the Visisor which we will forward to all who will apply for them, and to those who wish to subscribe or to canvass for new subscribers we will furnish all the sample copies needed upon application and for premiums to agents we can furnish the Visisor or Lectures on Bible subjects, by Henry Drummond or the Pilgrim’s Progress; either of these we will furnish to agents for every five new subscribers they may send us. This is a very good time to solicit.

A convenient daily calendar for 1892 is published by the Pope Manufacturing Company of 221 Columbus Ave., Boston, Mass. By this arrangement we have daily before us the name and day of the month and week with space for any memorandum that we may wish to make. The company is extensively engaged in the manufacture of bicycles, with branch houses at New York and Chicago. Their calendar is sent out as an advertising agency for their business.

We do not like to remind our subscribers of the necessity of prompt payment of all subscriptions to the Visisor; but we do not see any way to avoid it unless they will do it without being prompted. But we do so much need every dollar due us that we are obliged to mention it time after time. ’Tis true that a large number have paid and do pay promptly, but notwithstanding this, it requires all due us, and we trust that all will respond, cheerfully and promptly. We hope to see the last dollar paid up by the commencement of the New Year.

We had the pleasure of hearing Bishop Bryfogle, one of the newly elected Bishops of the Evangelical Church preach at the Evangelical Church in this place on the evening of the 2nd inst. Notwithstanding his health was not good yet his discourse was good, sound logic and delivered in a masterly manner; he is a good reasoner.

Dr. Pentecost, the Evangelist, is now in India, and is meeting with good success. He will probably remain there for some time.

Elder Spurgeon, London’s noted preacher, is recruiting his health and is now at Mentone, in Southern France.

BENEVOLENT FUND.

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A REPORT OF MISSION WORK.

I left home on Aug. 22nd, for Chicago; arrived at Chicago at 3 p. m.; went to Bro. Brubaker’s at No. 16 Gurley street, found them well and in good spirit and in earnest about the salvation of their souls. In company with them I went to the Union depot, took the train for West Hinsdale, a suburb of Chicago, and preached that evening to a nice little congregation. Next morning came back and went to North Chicago to the hall on the corner of Milton and Holy streets, preached there at 10:30 to a congregation of Swedes and Scandinavians. Went to the home of Bro. Hadsell and family, expecting to have meeting that evening, but it rained so that we could not get to the hall. The next morning I started out to do mission work, took the Holsted street car line to Division street; stopped first at C. Larsen’s No. 272 East Division Street, a family of Scandinavians, converted Catholics, who seem to be very much in earnest about the way of salvation and are very common. Had quite a talk with them, and service also.

From there I went, do not say from house to house to talk with the people and invite them to meeting, because some would not let me come in, some would not even talk with me and with some I could not talk, but made sixteen calls that day. Preached that evening. After service I went back to Bro. B’s. Next morning I started out again, no one with me but Jesus who is our best friend, and truly he had been my helper that day amidst the mocks and slurs and threats that I met with that space will not permit to tell; but out of them all the Lord has delivered me. I made thirteen calls that day; preached again in the evening to an interesting congregation. The next morning I started for home with this hope that the words spoken were backed up by the power of God whether they accept it or not. I felt that I discharged my duties. It is no pleasant thing to go into a large city, a stranger in a strange place, to do mission work. But brethren and sisters, the work in that city is great, and true evangelical laborers are few. While there I preached four times and made thirty-one calls. Arrived at home, found my family alive but not well.

(Continued on page 384.)
OUR YOUNG FOLKS.

I am a little girl 9 years old. I live in the country, and I have no brothers or sisters, but I have dolls to play with and a good many books to read. I love to read in the Visarton. My grandpa takes it and I love to read the children's column, and now my pa is going to take it. I think I had better stop for fear of the waste basket.

ETTIE L. NULL.

We are glad to receive such a nice letter from our little friend, Ettie. We hope she loves Jesus and that she is obedient to her pa and ma, and that she is good and kind to all.

Ed. 

CHILDREN'S LOVE.

I have been moved to write something for the children, and my prayer is that the spirit of God may direct. It seems that love was presented as the subject. In the first place, we all can love and all do love, and there are many things in the world that if we are not careful, we may love some things which we ought not, and we who are older have had to repent or be sorry that we loved the evil things. So I would say: children, love Jesus, try and be good, and love your parents, because if you don't love the things that are right and good, you will love evil things and the evil things will make you wicked, and if you die when you are wicked, you can't go to heaven.

One of the bad things that children are sometimes engaged in is, not being kind to pa and ma. Oh, how bad it makes us feel when we see children mistreat their parents. I hope none of the children that read the Visarton are guilty of this and if so turn over a new leaf as we will soon enter upon a new year.

You children don't know what a comfort you can be to your parents by being kind to them. When I think back when I was a boy, I am not sorry for the kind acts to my parents, but they are joys to me, but not so with the evil things.

Sometimes we hear children (boys often) use bad words, and sometimes see them quarreling, sometimes see boys use tobacco, and sometimes tell stories. Those things are very wrong, and when you do them, you don't love the blessed Jesus and you are not happy. Now you love to be happy, so love Jesus and the things that are good and then you will be happy.

The promise of having many good things in this life and be with Jesus in the life to come, is well worth living for.

From one that loves the children.

H. L. TRUMP.

POLO, III.

THE SCHOOL OF LIFE.

The whole of life may be regarded as a great school of experience, in which men and women are the pupils. As in a school, many of the lessons learned there, must needs be taken on trust. We may not understand them, and may possibly think it hard that we have to learn them, especially where the teachers are trials, sorrows, temptations, and difficulties; and yet we must not only accept their lessons, but recognize them as being divinely appointed.

To what extent have the pupils profited by their experience in the school of life? What advantage have they taken of their opportunities for learning? What have they gained in discipline of heart and mind?—how much in growth of wisdom, courage, self-control? Have they preserved their integrity midst prosperity, and enjoyed life in temperance and moderation? or, has life been with them a mere feast of selfishness, without care or thought for others? What have they learned from trial and adversity? Have they learned patience, submission, and trust in God? or have they learned nothing but impatience, querulousness, and discontent.

The results of experience are, of course, only to be achieved by living; and living is a question of time. The man of experience learns to rely on Time as a helper. "Time and I against any two," was a maxim of Cardinal Mazarin. Time has been described as a beautifier and as a consoiler; but it is also a teacher. It is the food of experience, the soil of wisdom. It may be the friend or enemy of youth; and Time will sit beside the old as a consoiler or as a tormentor, according as it has been used or misused, and the past life has been well or ill spent.~Sel. 

PROPHECY A PROOF OF INSPIRATION.

The Bible, to my mind, bears the marks of divine inspiration in the foresight which it exhibits. This book foretells things. You cannot do that. You cannot tell what will be next year, or next week. "The spirits" cannot tell who will be the next president, or governor, or emperor. They may tell a great many things which are past. They may tell you who your grandmother was, and may copy the inscription on your grandfather's gravestone, and may tell things which are written in the family record. They may reveal many things in the past—for the devil knows about the past—but they cannot foretell the future. I did hear of one spiritual medium who foretold her own death, and she died within a few hours; but when they got the stomach-pump, they pumped poison enough out of her to kill two or three. That kind of prophecy requires no omniscient foresight.

Years ago I talked with an infidel in Plymouth, Massachusetts, and he wanted me to give him some evidence that the Bible was true. After some conversation, I loaned him a little volume, an abridgement of Keith on Prophecy. Some ten years after, as I took my seat in the railway train, he came and sat down beside me and began to talk, and he said: "If you want that book you can have it; but no one else can have it at any price." It had knocked his infidelity into atoms, and he was a believer.
in Christ, and a member of the church.

The revelations of prophecy are facts which exhibit the divine omniscience. So long as Babylon is in heaps; so long as Nineveh lies empty, void and waste; so long as Egypt is the basest of kingdoms; so long as Tyre is a place for the spreading of nets in the midst of the sea; so long as Israel is scattered among all nations; so long as Jerusalem is trodden under foot of the Gentiles; so long as the great empires of the world march on in their predicted course;—so long we have proof that one Omniscient Mind dictated the predictions of that book, and "prophesy came not in old time by the will of man."—H. L. Hastings.

BACKBITING.

Backbiting is the habit of dogs, and only mean dogs at that; it certainly cannot be a characteristic of good Christians. And as for sanctified persons, we would naturally conclude that they have no teeth to use in this way; it were impossible that they could be found biting at the back of a brother by sly innuendo, by damaging misrepresentation, by tale-bearing and gossip. So it would appear from what is required in the Bible of Christians, and from what is claimed by all professors of sanctification. The scriptures plainly forbid evil speaking, and all professors of perfect holiness assert that the blood of Jesus cleanses from all sin. But what are the facts revealed in practical life? We know that many converted persons are not saved from backbiting; it is a habit with them to do more or less of detractive; and is it not a sad fact that even those who witness to the attainment of full redemption, are found sometimes nipping at the backs of their brethren? Their teeth are not sanctified, at least not wholly.—Sel.

The earth is the Lord's and the fullness thereof.—Bible.

LESSONS FROM THE STORY OF JUDAS.

It is a difficult matter for us to realize that Judas, one of the chosen twelve, should so basely betray Jesus.

Judas, however, did not reach this point all at once. It was a gradual process with him as with many other wrongdoers.

He came from a priest and rabbi-governed country, the influence of which may have intensified his sordid, selfish nature.

Instead of restraining his covetous desires, he took pleasure in brooding over them, until finally he began to appropriate that which did not belong to him.

One act especially, shows the greed of Judas. He thought it waste for Mary to anoint the Saviour's feet with the precious ointment instead of selling it and giving the money to the poor. Not that Judas cared for the poor, but being treasurer of the little band, he might profit thereby.

He allowed his evil desires to control him to such an extent that he began to plan the betrayal. Judas had hoped for worldly gain from the earthly kingdom, he supposed Jesus would establish. Being convinced by the teachings of the Master that such a kingdom would never be founded, he determined to make his peace with the Jewish authorities and so gratify his avaricious desires by betraying the Master.

BETRAYING CONFIDENCE.

What is this man to us? Do we, Judas-like, ever turn traitor? Is there not much for us to learn from this downfall?

Had not Judas been so intimately associated with Jesus he could not have betrayed him. We cannot betray a friend’s confidence until we have been admitted to the position of friend. Our opportunities for proving untrue increase as we are admitted to positions of greater confidence and trust. Shall we not earnestly pray to be kept from proving untrue?

THE RESULTS OF COVETOUSNESS.

This covetous spirit, this eager longing for wealth is the cause of much of the evil in the world; and yet love of money is a necessity up to a certain point.

This covetous spirit has its root in small beginnings and needs to be checked at once. There is something radically wrong when we begin to think it a waste to spend money in Christ’s work; when we seek friendship for the advantage it may be able to give; when life means to us all we can get and give the least we can; when the accumulation of wealth becomes more important than right ways of obtaining it.

We cannot possess this sordid, grasping spirit and be true to ourselves.

“Half service for Christ is whole service for Satan. There are only two kingdoms in this world. Each man is the subject of one or the other. The earliest step in becoming a Christian is in renouncing Satan.”

TWO WAYS OF SEEKING JESUS.

Judas is not the only man who sought the Savior for his own selfish purposes. We have many in our churches to-day who are there for the social position it gives them; for the business advantage to be gained.

Better to be among the number who seek Jesus to trust Him utterly; to serve Him unselfishly, putting forth every effort for the advancement of His kingdom.—Selected.

Out of the abundance of the heart the mouth speaketh.

There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh but after the Spirit. Rom. viii, 1.

Commit thy way unto the Lord; trust also in Him and He shall bring it to pass. And He shall bring forth thy righteousness as the light and thy judgment as the noon-day.
Sept. 19 I started for Central Illinois; left Freeport at 10:10 a.m., arrived at Malden, Bureau co., at 1:15. Bro. Switzer met me at the train, and we were truly glad to see each other once more. He took me to his home where I found the family all in their usual health; also Bro., and sister Knoll, who only united with the church a few years ago, but have no privilege to attend the Brethren's meeting; they say it is pretty hard to get along. They almost starved for the bread of life. They are so glad that they would do without the mission work. I left Chicago at 8:15 p.m., arrived at New Carlisle, Clark Co., O., at 8:35 a.m. Bro. Brubaker met me and took me to his home where more of the brethren and sisters came in the afternoon from Miami Co. The next morning we started for the Maple Grove church where the love feast was held on the 17th and 18th. Here I met a large number of brethren and sisters. This was truly a feast to my soul. Here I met old uncle Levi Lukensbaugh, now 84 years old, and still hale and hearty, and old mother Dickson, 92 years old. She came there on Saturday morning and stayed until Monday afternoon; was there day and night in the house of the Lord praising and serving the Lord. She put me in mind of Phoebe. The ministry was pretty well represented, and we hope the seed sown at this time may have fallen in good and well prepared hearts; may have been greatly encouraged and many new resolutions have been formed, and our prayer is, that they may take that decisive step and say, by thy grace we will, I preached here six times and visited seven families. On Oct. 20th we went to Midway. Preached twice, and visited six families.

Oct. 22d I arrived at Casstown, preached twice in the M. E. church and visited five families. Oct. 24th I came to Newton, visited several families and preached three times to an intelligent audience. From here we went, Oct. 26th, to the Highland church and preached here three times and visited five families and attended one funeral which was a very solemn occasion. The man dropped dead while unhitching his horse.

While on this work I preached sixteen times and visited thirty-one families in thirteen days; and thank the Lord, his grace and power has been sustaining us and we pray that the words may be as bread cast upon waters. I was almost worn out. One infidel made the remark that if you work that way you will kill yourself. I said, the Bible says, whatsoever thy hand findeth to do, do it with thy might. I arrived at home on the 30th and found my family as well as usual, but was not well myself for over a week. I hope by and by to arrive in that better home where I do not need to travel and expose myself. Remember your unworthy servant.

A. L. Myers.

Freeport, Ill.

AN EXPLANATION BY THE PRINTER.

Six obituaries were put in type to appear in this issue, but the copy of other matter came in late and the printer did not expect so much original matter, especially editorials, and on the one side of the paper several selections were used, which were set before the other matter arrived. The obituaries will appear in the next issue.

PROTECT THE CHILDREN.

If I pierce the young leaf of the shoot of a plant with the finest needle, the prick forms a knot which grows with the leaf, becomes hardened, and harder and prevents it from obtaining its perfectly complete form. Something similar takes place after wounds which touch the tender germs of the human soul and injure the heart-leaves of its being. Therefore you must keep holy the being of the child; protect it from every rough and rude impression from every touch of the vulgar. A gesture, a look, a sound, is often sufficient to inflict such wounds. The child's soul is more tender than the finest or tenderest plant. It would have been far different with humanity, if every individual in it had been protected in that tenderest age as befitting the human soul which holds within itself the divine spark. —Sel.