Evangelical Visitor- December 15, 1894. Vol. VII. No. 24

Henry Davidson
MOTHER.

She has gone to her rest, her beautiful rest,
Given by God, in the realms of the blest.
Not rest for one brief day,
But rest that lasts for age;
Not rest for fierce strife,
But rest her very life.
Rest, rest, eternal rest;
God's gift unto the blest.

Gone from her suffering, much needed rest;
Child-like rest on her dear Savior's breast.

Gone to her rest, her well-earned rest;
Rest in the arms of her Lord in the realms of the blest.
Measures of her heart's love,
Still ours in realms above;
Mute, now, the music sweet
Of her never tiring feet;
Countless the kind deeds done
By her, now sainted one.

Gone to her rest, her very life,
In the realms of the blest.

For the Evangelical Visitor.

CHRISTMAS IS COMING.

What a host of memories is awakened by the word "Christmas!"
What bright hopes and anticipations spring up in the minds of the children at the magic sound, "Christmas is coming!" They hail its approach with joy, for is it not the time when candies and nuts, and new toys and dolls abound and cupboards are filled with good things? To the fathers and mothers of the said juveniles, it is a time of mingled feelings of joy and anxiety; for the year is near at end and they want to make ends meet, yet do not wish to see their dear ones disappointed when the stockings are examined on Christmas morning.

To the aged, Christmas cannot help but be a time of solemn reflection, dwelling, as they do, more in the past than in the present. Christmas is coming, and it takes us on the wings of thought back to the home of their youth, and to a purer, sweeter clime, to a holier, happier home, where no seat is vacant forever.

Yes, we like Christmas day. It takes us on the wings of thought over the eighteen centuries past, to the lonely hillsides of Judea where "shepherds watched their flocks by..."
night.” Silently we seat ourselves beside them and listen to their pious conversation. Suddenly we find ourselves in the most glorious light our eyes ever beheld. A beautiful, angelic form stands before us, and the shepherds tremble with fear. “Fear not,” says the celestial messenger, “for behold I bring you good tidings of great joy which shall be to all people; for unto you is born this day in the city of David a Savior which is Christ the Lord; and this shall be a sign unto you: you shall find the babe wrapped in swaddling clothes and lying in a manger.”” As we listen with the shepherds to these thrilling words quick as thought the hillside is filled with angelic hosts. Songs of heavenly praise fill the air with sweetest melody, ending with these words: “Glory to God in the highest and on earth peace, good will to men.” Soon, as silently as they came, the shining visitors disappear and darkness again enshrouds us. For a moment our shepherd friends are silent; mingled feelings of gladness, fear and wonder fill their minds. Then one says to another: “Let us now go even to Bethlehem and see this thing which is come to pass which the Lord hath made known unto us.” Leaving their woolly charges to care for themselves, without delay, and with anxious hearts and rapid strides we follow them down the hilly paths till we come to a little village. Gliding in between the shadowy buildings, we come to the public inn. In there surely we will find Him. No: “there was no room for them in the inn.” Close by, we come to a grotto, used as a shelter and feeding-place for the beasts of travellers. Step­ping in behind our friends, we see a young woman in the dress of humble life. Her husband, a sturdy, honest looking man, stands by her side, and in the manger before them lays in swaddling clothes a sweet little infant, a picture of helpless innocence in a frame of deepest humility. As we gaze upon this scene, we ask ourselves, Did the shepherds make a mistake, can this be the Messiah? Can this lowly child be He of whom all the prophets have spoken? We are not left long in doubt, for a group of dignified, stately men enter the grotto, and as their eyes fall on the babe they fall on their faces and worship Him. Rising, they open their treasures and give Him costly gifts. They tell us that in their distant home they saw a peculiar star, and recognized in it the sign of the birth of the Jewish King, and following that star it led them to where the young child was. Our doubts are gone. It is the Wonderful, the Mighty Counselor, the Prince of Peace, the King of Kings and the Lord of Lords. Behold in that rude manger the Lamb of God that taketh away the sins of the world. Behold in him the way, the truth and the life. Behold in him the origin of Christmas day. No wonder a special day is kept all over Christendom to commemorate. This being the case, we should spend such days in the fear of God and in a way that will leave us better instead of worse. While it may be alright to visit or receive friends on that day, or to make a good dinner, and I will not censure those who do it, yet it should not hinder us from going to the house of God and joining in the special services of the day. Our souls are worth more than our bodies. The lowly babe who was called Jesus, for he was to save people from their sins; “who though he was rich yet for our sake he became poor that we through his poverty might become rich.” It ill becomes Christians to spend the day in idle mirth and feasting when the “Son of Man had not where to lay his head”; or to waste money on useless superfluities when poor fellow creatures are suffering for the necessaries of life.

And now, dear readers, one and all, I wish you from my heart a “Merry Christmas.” May you have many more. But as it may, and will be to some of us our last, let us be ready, and let us live in God’s sight such lives that our anticipations of Christ’s second advent may be as joyful, and more so, than those of Christmas day. F. ELLIOTT.

Richmond Hill, Ont.

For the Evangelical Visitor.

UNDER A STARELESS SKY.

The gloom of night lay deep across the land. Dark clouds ob­scured the moon and stars so that not a single gleam of light fell on the earth, while all objects along the wayside were hidden from view. The sighing wind moaned forth a sad refrain as it whistled through the leafless hedges and thickets, like an unseen spirit in search of rest. Walking slowly along a once familiar path, in the darkness of night, was a lonely man, a released prisoner, his heart weighed down with a hopeless burden of sorrow and despair. For long years he had been confined behind the iron bars for a crime committed in the heat of passion. Now at last he is turned adrift in the world again, and almost unconscious­ly wanders back to the home of his childhood.

His thoughts are sad ones, as he thinks of the lost years of his life, and the deep gloom that fills his soul is a thousand times greater than the night shadows gathered.
around him. Mentally, no bright star of hope lights up the future, and the sun of his life seems to have gone down forever. The past cannot be undone. True, he has suffered the penalty for his wrong-doing, but memory will not let him forget, and he wonders what there is to live for with no sunshine to light up the now starless sky of his life.

To what cheerless depths will sin and crime lead one down to, how far away from all that is good, pure and holy, so that at last, if continued in, will cast the wrong doer into the region of torment and misery, far off from God and heaven!

Stumbling on in the darkness, the poor, discouraged man soon reaches a path that is known to him even in the gloom though he has not seen it for years. It is the way leading to the little meeting house, trodden by him and his now sainted mother in the bright, happy days of his youth in the sweet long ago. How often had that dear loved one led him along this way, his little hand clasped in hers, going to the house by prayer! What a train of hallowed recollections are revived in his desolate mind again and again, unless by reason of long continued resistance to the light and joy that Jesus giveth his beloved ones, he emerged from the darkness of sin, beneath the midnight skies, into the peace and sunshine of heaven.

Saved at last, out from the gloomy depths of hopeless despair into the light and joy that Jesus giveth his beloved ones, he emerged from the darkness of sin, beneath the midnight skies, into the peace and sunshine of heaven.

In the third chapter of Luke, we read of John's mission in the wilderness, baptizing for the remission of sins; that he upbraided the multitude that came to his baptism, as "a generation of vipers" that had been warned by someone to "flee from the wrath to come," and exhorted them to bring forth fruits worthy of repentance. These people must have been great sinners, and they knew it; which is evident from the fact that being stigmatized as "a generation of vipers" they were not insulted. They also knew that there was a coming wrath; and further, that unless something was done they would surely have to suffer in consequence of their sins.

Hence three classes of people asked John what they should do. The answer was different to each class, but all converged to the same principle, namely, love; or, in other words, "Do unto others as you would have them do unto you."

Now, it may be observed here, that by their questions they simply alluded to their escape from the wrath to come. They did not name eternal life as a reward, but most likely they believed in it. And what their ideas were as concerning the wrath to come we are not informed; but enough is known that they feared it.

The one that came running and kneeling to Jesus put his question in different words: "Good Master, what shall I do that I may inherit eternal life?" Mark 10: 17. He wanted to bargain for eternal life at the start, but, like many others, the price did not suit him!

Once more, on the day of Pentecost, as stated in the second chapter of Acts, when the Gospel was first preached in the Spirit and power of the Holy Ghost, the question from the people came: "Men and brethren, what shall we do? Thus we see that a different answer was given to..."
every one that asked the same question, although in different words. To one it was said: "He that hath two coats let him impart to him that hath none." To the publican it was said: "Exact no more than that which is appointed you." To the soldier it was said: "Do violence to no man, neither accuse any falsely; and be content with your wages." To the rich ruler it was said: "Keep the commandments; sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross and follow me." To them that were converted on the day of Pentecost it was said: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Thus we see that every one that asks the question in sincerity as to what he must do to be saved gets an answer; but the answer received was not the same to all alike. It is true that in one sense all must start alike. Coming to the Lord penitently and asking what to do is alike to all; but the answer from the Lord varies according to a man's circumstances. Precious soul! the Lord knows all your circumstances better than you know them yourself. He knows all of your helps as well as your hindrances. He knows exactly how to start you in the Christian life, and he will tell you what to do first; and you must do that very thing first. For, if you try to do something else first, you will not start right, even if you think you will do the Lord's bidding after awhile when it will suit you better. It is strict obedience that the Lord wants. It is implicit faith that he wants. He wants us to believe, that when he tells us to do a thing to-day, that to-day is the time to do it, as well as the best time.

My dear reader, do you want to know what to do? Does the question of your salvation give you any uneasiness? Have you not some fears of being eternally lost? Are you not in almost constant dread of death that may at any moment close the door against you? Are you not weary of your sins by reason of the wrath to come? If so, O then why delay? Come to Jesus. Come to him now. He is able to save you, and he is willing. He is ready even now. He represents himself as standing at your door knocking. Will you open to him and invite him in to have a feast together? If so, very well. But remember that he must be the captain. Heb. 2: 10. He must have things all his own way. He represents his way as a yoke, but declares it to be easy and his burden light; and the promise connected with it is, "Rest to the soul."

But in this land of Bibles and Christian education, the question, "What must I do to be saved?" is not so much meditated upon as it was in the apostles' time. A great many know, without asking, what they should do, but, instead of doing it, they consider another question, namely, "How can I be saved with the least self-denial?" But ah, my friend! if you want to shirk any of God's requirements, please read the fifteenth chapter of the first book of Samuel and see the result of disobedience on the part of Saul.

C. STONER.
New Berlin, Ohio.

For the Evangelical Visitor.
THE BLOOD.

The blood of Jesus Christ His Son cleanseth us from all sin. John 1: 7.

What a glorious consolation is embodied in the above words! There is no sin, no matter how great or deeply rooted in the heart of man, that can not be obliterated by the efficacy of the blood of Christ, save the unpardonable sin. Its cleansing power and healing virtue can not be sufficiently lauded for the praise of God and the benefit of man. The apostles and the ancient fathers of the church have experienced its regenerating virtues to the satisfaction of their soul, and have endeavored to impress fallen humanity with the importance of putting dependence in nothing else, save the atoning blood.

The power of sin is infinite, and its gravitation is astonishing. All men have been bewitched by its deceitful charms and have fallen an easy pray to the soul destroying monster. The effects of sin are everywhere visible. Pain, sorrow and distress of an indescribable magnitude is the deplorable result of the ravages of sin. Innocent hearts, which once were pure and white, the delight of angels, and the dwelling of God's Spirit, have become black and defiled with sin. Crimes of various kind and diabolic nature are daily perpetrated by those who once gave promise of a better life. Sin has penetrated every heart, and has hampered the usefulness of all men.

Sin is more deadly than the deadliest poison. One touch of it kills the soul. It is a seed which germinates readily, and of an exceeding prolific nature, whose fruit brings forth untold misery. No remedy for its abolishment has yet been invented by man. No finite power can overcome, or check, its onward march. Neither man nor angel is able to measure himself in combat, nor grapple with this mighty giant. All attempts at freeing ourselves from its iron strength, by our own strength, or the aid of others, will prove futile. Many have tried it in the past and are daily trying to rid themselves of its magic power in various ways, but failure and despair is the result. What then can be done? Must man forever remain a captive to this cruel tyrant? Is there not a remedy? Yes, glory to God! The Lion of the tribe of Juda.
has prevailed. There is "a fountain opened to the house of David. . . for sin and for uncleanness." Zeck. 13: 1. There is power enough in the blood of Christ to cleanse the whole human family, in an instant, from all their sins. Christ is anxiously waiting with outstretched arms to receive and bless all that will come unto him. No one need be afraid that he will be rejected. No matter how deep you have fallen, or how black your crime, the blood of Christ is able to cleanse your heart from every stain. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1: 18. No one need despair. All that is required of you is to forsake sin with all your heart, to work true repentance toward God, and exercise faith in the blood of Jesus and the work is accomplished. As soon as you cast yourself by faith unrestrainedly as a truly penitent sinner at the foot of the cross, the blood is applied to your soul and you are clean every whit. Every sin, whether small or great, is in an instant utterly wiped away. The enemy who had been reigning in your heart like a despotic and who led you captive at one time the habitation of foul evil spirits, has been changed and thereby had lost the approbation of God. After Nathan the prophet had come to him, he prayed earnestly to God that he might be restored to the joy of salvation, thereby showing plainly that he was doing the first works over.

"Remember, therefore, from whence thou art fallen, and repent and do the first works." Rev. 2: 5.

They farther claim that where John says, "the blood of Jesus Christ his Son cleanseth from all sin," has reference to the second work, or sanctification, and that thereby the inbred sin, is taken out of the heart and such a person can live without sin. Inbred sin, or in other words the original sin, or the germ of sin, is no Scriptural quotation, and on that account the use of that word ought to be discarded by every Christian. Take for example a grain of wheat. Take out the germ and it will not grow, even if it were placed in a favorable place. Even so, if the germ of sin were taken out of the heart, such a person could never afterward commit sin, yet the Savior admonishes us and says, "what I say unto you I say unto all, watch." Mark 13: 37. Again we read in 1 Cor. 10: 12: "Wherefore let him that thinketh he standeth take heed lest he fall." From these, and other passages that might be quoted, we learn...
that it is possible for us to fall even after we have obtained the soul's satisfying portion.

In the passage where the Savior commands us to watch, all God’s children are included. If, as stated above, as some claim, that through sanctification inbred sin, or the germ of sin, is taken out of the heart, such persons would not be included in that number who are exacted to watch, as there would be no necessity for it for they could not sin, yet the Savior very definitely says: ‘What I say unto you I say unto all, watch.’ Hence all are liable to sin, for again we read: ‘The Spirit indeed is willing but the flesh is weak.’ Matt. 26: 41.

It is true, John says, “whosoever is born of God doth not commit sin,” but he does not say sanctified. But “born of God doth not commit sin; for his seed remaineth in him and he cannot sin because he is born of God,” that is, does not willingly commit sin.

Again John says: “My little children, these things write I unto you, that ye sin not. And if any man sin we have an advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins, they shall be forgiven us. And the Lord sent fiery serpents among the people and they bit the people, and much people of Israel died.” Num. 21: 5-6. So it may be with us, while travelling through life’s wilderness, if tempted by the enemy to speak against God and the children of God, or to do some other wrong, we are bitten by the serpent. Then, as the children of Israel looked to the serpent which Moses erected in the wilderness and were healed so we at our conversion look to Christ and realize that “the blood of Jesus Christ His Son cleanseth us from all sin.”

Charles Baker.

God does not ask where we have been, but wants to know where we are now.—Rams Horn.
God be praised, even as then, so in our lives the heavens have opened, and glad tidings of great joy have been poured into our hearts.

But shall we not go farther and say: “I have heard the angels song, but have I done as the angels did: have I gone to Bethlehem—gone to find Christ, Him of whom all these glorious things are spoken?”

Christmas festivities, what are they, without Christ?

There lies a palette, all covered with glorious tints, with the canvas, but all is useless till the living hand of the artist comes, and then the picture grows, till at last it stands finished in all its beauty.

Christmas joys lie all around us; our souls are here but we must have the Living Hand of Jesus to make the picture complete.

If we take not heed, we can get a certain sort of joy at this time, but no peace—that peace which passeth all understanding. Let us go, then, to the crib, and behold the King in his beauty, the beauty of humility and innocence. Take your life there and see if it is humble. God lends us talents, and we grow proud of them, as if they were our own; others stride on through life with uplifted heads, scorning the less fortunate.

Pride is the most contemptible of all things, when it lifts its head and rules us; let us be off to Bethlehem, and see God’s ideal of true nobility, and what the Lord of Lords did for you sake; and more, look back on your childhood and what you were then, and then what you are now. “Can it be,” sighed a great man, “that that innocent child I remember years ago was myself?” Many another soul may echo that bitter cry as this Christmas is compared with the Christmas of long ago.

Let childhood’s festival speak, and make us childlike in our faith and trust, and, like another rod, strike stony, world-worn hearts and make the waters flow.

He came in silence then and He comes in silence now, in the quiet services of His Holy Church. Come then, on this holy day, let all hard thoughts be cast out, and in charity with our neighbors let us meet him at His feast, meet him at the altar, and then, in the fulness of joy, join in the angel song once more, of Glory to God in the Highest! Glory and thanks that Jesus is in our midst. Then will your Christmas be truly a happy one, insomuch that ye will rejoice in body, soul and spirit.

Rejoice, and in your joy make others join. Let some poor neighbor or sick one be the better for your presence, for wherever Jesus is there must be joy; and whoever has been in His presence must be as Moses when he came down from the Mount—living witnesses of the glory of God.

Around whirls the busy, noisy world, yet just as there is an instrument by which you can hear one note if it is sounded, never matter how many other sounds there may be at the same time, so you have in your hands a spiritual Resonator, and at all times, no matter how loudly the noises of the world clang around, you can hear the angel song of peace and joy, and this will give you what I wish you dear people with all my heart—a happy, holy Christmas tide.—Rev. W. Henry Jones, in Preacher’s Magazine.

HAPPINESS.

One of the happiest Christians I know, says T. L. Cuyler, is happy on a small income and in spite of very sharp trials. The secret of happiness is not in one’s purse, or in the style of one’s house, or the number of one’s butterfly friends; the fountain of peace and joy is in the heart. If you would only open your heart to the sunshine of Christ’s love, it would soon scatter the chilling mists and even turn tears into rainbows.

Some professed Christians pinch and starve themselves into walking skeletons, and then try to excuse themselves on the plea of ill health or “constitutional” ailments.

The medicines they need are from Christ’s pharmacy. A large draught of the Bible taken every morning, throw open the heart’s windows to the promises of the Master, a few words of honest prayer, a deed or two of kindness to the next person whom you meet, will do more to brighten your countenance and help your digestion than all the drugs of the doctors. If you want to get your aches and trials out of sight, hide them under your mercies.

Bear in mind, my friends, that your happiness or your misery are very much of your own making. You cannot create spiritual sunshine any more than you could create the morning star; but you can put your soul where Christ is shining. Begin every day with God. Keep a clear conscience and a good stock of Bible promises within reach. Keep a strong, robust faith that can draw honey out of a rock, and oil out of the flinty rock. Never spend a day without trying to do somebody some good; and then keeping step with your Master, march home over any road, however rough, and against any headwinds that blow. It will be all sunshine when we get to heaven, and “there is no night there.”—Selected.

The mission field demands a higher qualification than the work of the practitioner at home, writes a missionary of Jaffna, Ceylon, in Herald and Presbyter. In many cases a missionary, face to face with a difficult case, can neither call in a consultant, send the case to the hospital nor hand it over to a specialist. He must, single-handed, undertake operations which no private practitioner at home would face, or leave his patient to die.—Sel.
EVANGELICAL VISITOR. Dec. 15, 1894

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

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Abilene, Kansas, December 15, 1894.

BENEVOLENT FUND.

D. M. Eyer $5.00
Penny B. Brubaker $1 00

It is easier to talk religion than to live it—easier to be a good Christian in the prayer-meeting than in the home circle or under the trying circumstances in business. By God's abundant grace we can be shining lights all the week every place where duty demands our presence and then we can also have a bright testimony and a true one.

Life is what we make it.

"People who hope are people who help."

"The feet of truth are slow, but they never slip."

A Merry Christmas to all the readers of the Visitor!

"Every step we take with God makes our Bible bigger."

One accession to the church is reported from the Markham, Ont., district.

One accession to the church has been reported at Clarence Center, New York.

Let all friends of the Visitor use their influence now to increase its circulation. We need your help.

Our ministers in every branch of the church should use their influence to increase the circulation of the Visitor.

Any person who will send us five new subscribers and five dollars in cash will receive the Visitor one year free.

Those who are out in the mission field at labor have many opportunities to obtain subscribers to the Visitor. Will you help us?

The Brethren are holding revival services at Paradise church, Wayne County, Ohio, to continue for ten days or two weeks. May the Lord abundantly bless their efforts.

The first of the new year is a very good time to settle subscriptions that are unpaid and we hope that those who are in arrears will be prompt in paying what is unpaid at this date.

The Brethren in the Markham, Ont., district are having refreshing seasons in their prayer-meetings. No doubt they can feel that they are permitted to sit together in heavenly places in Christ Jesus.

Always write name and post-office address of every subscriber plain as well as the amount you wish credited to them. Do this every time you send money and you will find that there will not be as many mistakes occur as when this is neglected.


Brother and Sister J. W. Hoover, of South Cayuga, Ont., started out on their mission tour on the 21st of November. They expect to be out most of the winter. They are now at Howich, Ont., and any letters addressed to them at this place will reach them. We expect to have their reports as the work progresses and they go from one mission point to another. They are earnest workers and we hope to hear good results under the direction and blessing of God.

The old year, with its cares and sorrows, and temptations and trials, is drawing to a close and will soon be numbered with the past. The deeds done and the promises broken and unfulfilled will be a matter of history—many of them, no doubt, hid from man, but open and in plain view before God. To many, no doubt, the year has been one of anxiety and care; others of us have felt the hand of affliction laid heavily upon us and those near and dear to us. But while we no doubt do look back with regret, and memory refuses to forget some of the scenes
that have been so vividly impressed upon us, we have many things to be thankful for. Among them, probably the greatest is that God reigns, and under the shadow of his wings we can repose with the utmost confidence, being assured that he doeth all things well. May the mistakes of our lives during the past year and the knowledge of the uncertainty of all things here stimulate us to more devotion and more earnest service in the duties and work that the Lord may have for us to do.

We have often thought that there should be some better way than we have of knowing the location and address of the officers of the church, especially the elders, the ministers, and deacons, as well as the members of the different boards, such as the Financial Board of Missions, the Working Board of Missions, the Home Mission Boards of the different states, the Foreign Mission Board and officers of the fire relief, and also, if need be, the addresses of the lay members as far as convenient. This list should be corrected every year. If correctly compiled it would be of great benefit in the way of correspondence and future reference. Should we receive sufficient encouragement, we will undertake to collect data with names and addresses for the work. But of course it could not be published until next year, as it would be necessary to have the sanction of Conference to give it prestige and acceptance generally. Then, too, it should not be for the United States only, but should include Canada as well. Let our Brethren generally give the matter some thought and see if such a record would not be for the benefit of the cause.

With this issue we complete volume seven of the Visitor; and when we review our work as editor, we are made to feel that, though the work was not perfect, there are some things for which we are very thankful. In the first place, God has given us uninterrupted health so that we could, with a few very short vacations, or rather absences from the office, engaged in other business, continue in our work here. We have given over seven years of faithful, honest work to the duties of the office, and we think, too, that our readers have appreciated our efforts. One reason we can give is that the circulation of the Visitor has been kept up to a paying basis, and this, too, during seven years of continual depression, especially during the last two years. While other church papers have suspended, or reduced in size and circulation, ours has been sustained. When we consider that the support of the Visitor has been wholly from subscriptions, we are glad to know that the showing is as good as it is. Then, too, we think that the church has been greatly benefited by the many well-written and spiritual communications that have found their way into the columns of the Visitor; and we have no hesitation in saying that we have a corps of correspondents unsurpassed by any paper of its size and circulation. We have also on our list of exchanges such able journals as the Independent of New York, a paper that for valuable and general news of a religious as well as secular character is not surpassed by any; Evangelical Messenger, Religious Telescope, Gospel Messenger, Christian Observer, The Christian, The Herald of Truth and a score of other religious as well as secular papers that have contributed their share in making the Visitor what it is. The many encouraging testimonials we have received from the readers of the Visitor have often been a source of consolation to us when the many difficulties incident to our work would almost discourage us. While all the helps mentioned have been of great benefit, yet they have been only helps and as such we appreciate them. But it is to the all-sustaining grace of God and His Holy Spirit that we have been enabled to look for direction, and from which we have been permitted to draw without measure for all our wants. Whatever we have been enabled to accomplish or whatever good has been done in the work we have been engaged in we wish to subscribe all to Him who doeth all things well.

CORRECTIONS.

In the Visitor of November 15, 1894, page 334, in the notice of the fire at Bro. A. M. Engle's, it should read Sunday the 4th.

In the death notice of Sister Mary G. Hoffman, of Navarre, Kans., the date of her death should be Nov. 14, and date of services the 17.

We regret that these errors occurred, but we hope to be more careful in the future.

The obituary notice of the death of Sister Sarah Lehman, wife of Bro. John Lehman, of Abilene, which took place on the 10th inst., will be given in next issue.

"It is not good to eat flesh nor to drink wine nor to do anything whereby thy brother stumbleth ......... We that are strong ought to bear the infirmities of the weak, and not to please ourselves." St. Paul.

This was spoken for the benefit of such as believe they may innocently drink liquors, use tobacco, and do many other harmful things moderately, which, in excess, carry others to destruction. No one should please himself by any means which would harm another, when used with less judgment and strength than his own. There is no safer course than avoiding the appearance of evil. Set an example that may be safely imitated by all men. —Sel.
As no doubt many of the dear ones of Kansas and elsewhere are anxious to hear from us in our appointed field of labor for the coming winter, we will, with the editor's permission, report our travels and labor, from time to time, in the columns of the Visitor.

My wife and I bade farewell to home and loved ones on the 20th of November and left for Des Moines, Ia., where we arrived safe the next morning. While in the city we visited with my wife's brother, Rev. J. H. Snokce, and a number of other families. We spent a very pleasant and profitable time in the city and found quite a number of devoted, earnest Christians. We preached in the United Brethren church in West Des Moines five nights and Sunday morning. On Sunday afternoon we met with quite a house-full of Christian people of different denominations in a holiness meeting at the home of our brother-in-law, which was profitable and edifying. We preached to the people of Des Moines the same plain gospel that we preach everywhere. The truth was joyfully received by many. On Sunday morning and evening the Lord seemed to give special liberty in the utterance of God's word and many took us by the hand and in tears said, "That is the kind of preaching we want but we don't get it any more." On Sunday night we spoke as the Lord gave utterance on Acts 26: 18; after which my wife gave a definite outline of her religious experience. The Lord blessed her testimony to many hearts. As this was the last meeting for us to be in, the preacher in charge asked all who wished to come forward and shake hands with us. Nearly all the congregation came forward and many were bathed in tears and a number said to my wife: "The Lord sent you here to give your experience especially for me." May the Lord abundantly bless the good seed sown. Quite a number thought we must stay and organize a class of such as would gladly take the old Bible way. But as our arrangements were made for our field of labor for the coming winter, we could not remain longer. Neither were we authorized to effect an organization. But our candid opinion is that the brethren might accomplish a good work there if it is not neglected. Bro. C. Good, who is now 80 years old, is quite anxious that the brethren should effect an organization. May the Lord prosper the work, is our prayer. May his will be done and his name glorified. Amen!

On Monday evening, the 26th, my wife took the train for Topeka and I for Chicago. How glad I would have been to have her go with me to the work; but she being needed at home in the family we had to separate, hoping to meet again when the winter campaign is over.

I arrived at Chicago at about 10 a.m. on the 27th. After attending to some business, I found my way to the residence of Bro. B. L. Brubaker, 5924 Peoria St., Englewood. Here I spent the time visiting and attending meetings in the mission hall every evening and on Thanksgiving day. The Brethren are to be congratulated on the success of the mission. While it is yet in its infancy, we hope that in the hands of the Lord it may grow and prosper. No doubt there is a large field for mission work in the city of Chicago and our prayer is that the Lord may raise up such as may become successful workers in this part of the vineyard. On Friday the thirtieth I took the train at 3:10 p.m. on the Chicago & Grand Trunk for Suspension Bridge. We arrived at Bro. D. Heise's about noon Saturday. Thus the Lord has brought us safely thus far. Praise his name for his loving care and protection.

Yesterday evening we began a series of meetings in the Brethren's meeting house at Clarence Center. From here it is expected that we go to Black Creek, Canada. May the prayers of the church arise in our behalf that we may be humble and that the work of the Lord may prosper in our hands.

Clarence Center, N. Y. NOAH ZOOK.

Many have learned by experience as Leban did, and, though not recognized, the hand of God is in it; and God's hand, for our sake or for the sake of some other child of his is still in the events which make up the history of our lives. Rom. 8: 28. Experience is an interesting subject and our experience, which is often harvested with bitter tears, may help others by warning of existing dangers and pointing out to them paths we have found pleasant and profitable. It is with the hope of possibly rendering such service that we write as we do in this humble effort. We have seen many experiences in the Visitor, but have always felt that ours was too incomplete to write, though it covers nearly nineteen years of our life and we consider it a privilege to be permitted vocal to testify for our Master. Of late, however, we have felt impressed to give a word along this line and trust that the hand of the Lord is in it and that he may indite what may be said or written to His own honor and glory.

By name and otherwise we are known to many of the dear members of our fraternity, but for this we rejoice not but that our name is written in heaven. See Luke 10: 20, Rev. 21: 27, Heb. 12: 23, Philipp. 4: 3. Taught from a child in the
Scriptures (Tim. 3: 15) and in the precepts of the church, God’s Spirit had easy access to our heart at the tender age of a little over nine and one-half years. At the early age we accepted Christ as our Savior, the road was not yet hard, and while it was not the first call we did not have far to go back and hence not a wonderful experience in our conversion. Yet praise the Lord, we “know that our sins are forgiven for His name’s sake” (1 John 2: 12)—“Chosen of God,” (John 15: 16)—“Redeemed by Him” (Titus 2: 14)—“Adopted by Him” (Gal. 4: 5, Eph. 5: 1)—“Whereby through faith we have become His child” (Gal. 3: 28, Rom. 8: 14, 16)—“He has kept us” (Jude 1: 24, 1 Thess. 3: 3)—“By His grace” (1 Cor. 15: 10). Sadly we confess that since our adoption we have been a rebellious son (Deut. 20: 18) and it has been only His love that has prevented our being as summarily dealt with as the rebellious son was under the law just quoted. While it is with deep sorrow that we confess the above we joy in the assurance that “if we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.” 1 John 1: 9. Such in brief has been our experience, and is, we believe, in most part the experience of many Christians; but this brief epitome of important phases in the way we have come only touches here and there along the journey.

Bunyan at one time fell asleep and lost his roll, which necessitated a retracing of steps and a three-fold journey where but one would have taken him equally far heavenward. At another time he had a thrilling experience at Doubting Castle which well-nigh blasted his prospects of reaching the beautiful city. Similarly, we have been frequently sidetracked, resulting in bitter remorse, estrangement to our dear Jesus and the loss of much valuable time. Oh, the lost time! How much nearer Benish land we might be, and how much more useful we might have been to the Master!

Possibly the most disastrous of these side-track experiences has been worldly ambition. Oh, young Christians, while it is right and commendable that we be something, if you would save yourself from loss, let your all be in Christ Jesus. Rom. 15: 9, 10. Learn to realize that whatever we do, whether on the farm or in the kitchen; in business or in the mission field, or wherever we are we are the Lord’s and he is leading us. This alone is the true spirit of discipleship and this alone will save us from these disastrous experiences and make us useful in His service. How many snares we might have escaped had we always kept along this line! Well does the apostle say to Timothy: “They that will be rich fall into a snare,” etc. But we praise the Lord that he has been leading us all these years, though through our want of willingness to bear lead it has been a sorrowfully roundabout journey. Time would fail to tell of only a small part of the leading, all of which we recognize to-day to have been for our good, though often at the time we could not see it. But it is by his help that we have come to the place where we could wholly consecrate ourselves to the Lord, whatever that may mean saying: “Here Lord I am for thy pleasure; my soul, body, time, talent and all that thou hast entrusted unto me are for thee and thy use wherever thou seest fit to direct them; all without reserve.” We need not say that this has taken a struggle, but if any of you have come this way you will understand it. Yet we are not certain that we fully understand it and surely we know nothing of what the Lord may purpose for our future, but this we do know, that we can trust him not only in the matter of our soul but also in every detail of our life. The only change we know of since our becoming willing to be anything for the Lord—to go or stay—is a peace we cannot describe. God helping us, whether he sees fit to keep us in business or to engage more actively in the work of bringing souls to Christ than we now can, we desire now and always to be obedient to Him, not with a service of fear, but for the love wherewith he hath loved us, thinking us worthy to adopt us into his spiritual family. We earnestly ask for the prayers of all God’s children that we may ever walk with our hand in his.

A. Z. MEYER.

Mechanicsburg, Pa.

For the Evangelical Visitor.

SIN.

Righteousness exalteth a nation; but sin is a reproach to any people. Prov. 14: 34.

Early one morning the above Scripture was brought to my mind, and I will give a few thoughts on the subject. It is not expected to try to do the subject justice, for it is far-reaching, and the Scripture itself is sufficient for meditation.

How true are those words! I believe we will all be ready to admit that sin has cursed our land and country and caused much suffering and distress. “Sin is a reproach to any people [or nation],” Ingratitude to God as a nation, disobedience and unfaithfulness on the part of those who claim to be His children has brought about the desolation we now see. Well might he say through the prophet Amos: “I hate, I despise your feast days, and I will no smell in your solemn assemblies. Though ye offer me burnt offerings, I will not accept them; neither will I regard the peace offerings of your fat beasts. Take them away from me the noise of thy songs; for I will not hear the melody of thy viols.
But let judgment run down as waters and righteousness as a mighty stream.” Amos 5: 21-24. Sin in the church is driving many a soul to ruin. The unsaved have lost confidence in the Christian. It is because of sin in the church that revivals are hindered. Rev. E. Wigel in his “Prevailing Prayer or The Secret of Soul-winning” says: “Sin in the church is a non-conductor of the power of the Spirit. If Christians are living in sin, either sin of omission or omission, the Spirit will not use them in winning souls. A breath of opposition in the heart to the will of God will grieve and quench the Spirit, so that He will neither help us to pray or use us to His glory. Sin is infinitely grievous to the Holy Spirit, and, if persisted in, will invariably quench Him. If we refuse to do any duty if we speak a single hateful word, if we indulge a hateful feeling, we will grieve and quench the Spirit, and He will not help us to offer the prayer of faith. The indulgence of any questionable practice is sin,” that is, anything that we do not fully believe is right in the sight of God. Let us search our hearts and prepare ourselves for the work before us this winter, and not hinder the work. Little by little sin creeps into the church. Sad but true it is that many are saying by their actions: “The way is too strait for me; give place to me that I may dwell.” May the Lord of heaven arouse us from the lethargy into which we have fallen.

“Though a sinner do evil a hundred times and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before Him.” Eccl. 8: 12.

“Many are saying by their actions, ‘You taking dinner to your papa, too?’” asked little Susie as she stood on the large, flat stone that covered the spring, from beneath which came the clear, cool water through a crevice in a large rock.

“Yes,” said Annie, who rinsed out a stone jug with water from the spring; “he’s at work in the field.”

“What you doing?”

“I’m washing out this jug so it won’t taste of the nasty old beer.”

“What beer?”

“Why, we used to live in the big city, you know.”

“That was nice.”

“No it wasn’t. We lived in a big house full of people, all real poor, and lots of boys and girls ragged and always hungry; and they used to fight and quarrel and so did their fathers and mothers. And there wasn’t any garden or grass or flowers; just the street to play in, and it was always full of carts and horses and crowds of people, so you couldn’t play. Then when I took pa his dinner I always had to take this jug to the nasty saloon on the corner and get it filled with beer, and there were drunken men and women there and I was afraid. They swore awful, and sometimes I had to fight to keep the bad boys from stealing the beer when I went out. Pa was always cross, and ma used to cry and sometimes was cross too, and we were always hungry; and I believe it was all in the beer, ’cause since we have been in the country and pa drinks the water I take, he isn’t cross a bit, and laughs and plays with us, and ma sings while she works, and we all have enough to eat. Oh, it’s just lovely to be in the country with the flowers and green grass, and lovely ferns, and pretty birds flying around and singing. I don’t want to go back to the city any more, and I don’t want a taste of the nasty old beer to be left in this jug, so I always give it a good washing when I come to the spring. I wish everybody could live in the country.”—Edward Carrell.

OUR LETTER BOX.

Dear Grandpa:

I want to write a letter to the little boys and girls who read the Visitor. I am a little girl seven years old. I go to school every day, I go to Sunday-school in the summer but we have none in the winter. I went with my mamma to Kansas last May to see my Grandma Davidson, who was sick. She is now dead and gone to live with Jesus. I want to be a good girl and meet her in heaven.

Gertie Donee.

West Milton, Ohio.

Dear Editor:—

I am a little girl eleven years old, and want to tell you that four weeks ago I took sick, and in my sickness the Lord made me willing to come out from the world and deny myself of its sinful pleasures and give my heart to God. Oh, how good I feel in my soul that I gave up all for Jesus. Since I put the covering on my head the Lord gave me courage and grace to make things right with my parents. But I had to pray one day until I got willing to ask my mamma to forgive me. I was not afraid that she would scold or whip me, but I felt ashamed that I had been disobedient. But now I feel so happy that the Lord has forgiven all my sins and that my mamma and papa have also forgiven me. I wonder whether there are any other little boys and girls that have felt as I did and want to come out on the Lord’s side. If so, don’t delay too long for this is a good way, if only we are willing. Let us all work for the Lord while it is yet time. My prayer is that they will not neglect it. I hope that more letters will be written for the Visitor. I love to read them.

Estella Fritz.

Harrietburg, Pa.

Is it not time to stop tinkering with the Bible and treat it as a book commanding respect and reverence? God gave it to be believed and obeyed, not to be criticized and interpreted according to variant mood and individual bias.—Sel.

“We never worry except when we forget that God is good.”

“A good day does not always begin with a bright morning.”
CHRISTIANITY HELPS.

A merchant in New York heard that a certain young man had joined the church. He said: "I'll watch this young man. If he has stamina enough to live up to his profession, I want him in my business. I don't want him if he is a hypocrite." Every Wednesday evening he watched to see if the young man stood fast, and he had begun. The merchant saw him in his daily life to see if he lived the Christian life which he had begun. The merchant saw that the young man stood fast, and he took him into his employ at a large salary.

The merchant was not a Christian but he felt certain that if this young man lived up to his principles he could trust him in his business. Christianity helped this young man in business matters.

I was acquainted with another young man in New York. His employer once asked him to engage in some crooked transaction. The young man said: "I refuse." His employer never again asked him to commit and unprincipled act. A few weeks later the young man was promoted; then he was made manager of a branch house. At last he decided to start in business himself. His sterling Christian character had won for him a friend, who loaned him the necessary money without security, end to-day, at twenty-seven, he is the owner of a large establishment in New York, with branches in Boston and Philadelphia. His former employer is one of his clerks. Christianity helped that young man in business matters.

A member of my church in New Haven had a Christian young man in his employ. He decided to test his principles. One day he said to him: "Joe, I want you to go out and buy a quantity of butterine. We can sell it for butter. There's lots of money in it."

"Sell butterine for butter? No, sir. You can get some one else to do that for you. I am receiving $2,000 per year, but I will lose my position before I will do it."

The subject was dropped. The young man was not discharged.

In the same church in New Haven was a business man who was well known for his staunch Christian integrity. One day he received a letter from a customer 250 miles away. It read: "Inclosed you will find a draft for $15,000. You know what kind of goods I am using. Select goods for me to the value of this draft. You have always treated me honestly, I know you will again."

Christianity is a help in business.

God issues a bond: "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you."

When we meet the conditions we may be certain that God will pay the bond.—Christian Statesman.

ATTENDANCE AT CHURCH.

We are quite certain that our churches are not attended as they should be. The empty pews speak loudly of neglect on the part of those who have taken upon them the name of Christ. It is a matter of regret that this should be so. There are few ministers that can testify that their people attend divine services with the regularity they should. There are many causes for this neglect; but when we sift them all it will be found that a distaste for spiritual things lies at the bottom. Some do not like the minister, and would not like him if he were an angel from heaven. To others, the distance is too great or the weather is unfavorable. Myriads of excuses can men frame when they lose their relish for Holy things, and so let the world see where they stand? It does much harm to the cause of Christ to show a lukewarmness in attendance at church; and a carelessness in this respect, as well as in other duties, will soon enough be observed by those who are outside, and be used as an excuse for their indifference to the cause of Christ.

To a great extent the influence of a Christian is determined by his devotion to those duties which his profession places upon him. Let him neglect these and his influence as a Christian is lost. The impression which a church makes upon the community depends very much on the consistency of its members in their daily walk, and the enthusiasm with which they enter upon the work of the church. The attachment of people to their church is tested fairly by their attendance upon its services as well as their contribution of money for its support. The most visible and clearest expression of attachment is a faithful and regular attendance. Do you wish your church to be a power in the community? Then let it not be said of you that you neglect its assemblies. Do you love your church? Then do all you can to increase its strength by honoring all its appointments.—Christian World.

HE HATH DONE GREAT THINGS.

He healeth the broken in heart, and bindeth up their wounds.

He telleth the number of the stars; he calleth them all by their names.

The Lord lifteth up the meek; He casteth the wicked down to the ground.

He maketh peace in thy borders, and filleth thee with the finest of the wheat.

He sendeth forth his commandment upon earth; his word runneth very swiftly.—Sel.
JUSTIFICATION.

Therefore being justified by faith we have peace with God through our Lord Jesus Christ, Rom. 5: 1.

Justification is a favor of God, imputed to us by faith in the crucified Redeemer, not of anything we can merit, but through the merits of Christ our Savior—Christ’s righteousness imputed to us by faith. The righteousness of Christ is the righteousness of God. Christ fulfilled the law. He fulfilled the conditions of God for salvation to a lost world, that is, He became the end of “the law for righteousness to every one that believeth.” Jesus satisfied the righteousness imputed to us by faith in the crucified Redeemer, not of anything we can do. Outside of the merits of Christ our Redeemer “there is none righteous, no not one,” “there is none good, no not one.” All are constituted sinners, as we are taught, “All have sinned and come short of the glory of God.”

The question may be asked, How do we know this? We are taught: “For until the law sin was in the world. But sin is not imputed when there is no law.” Rom. 5: 13. The apostle says with reference to this: “Nay, I had not known sin but by the law.” The Scriptures teach us that sin is the transgression of the law; therefore the knowledge of being a sinner would imply the knowledge of transgressed law.

How is it, then, that all are sinners, even those that have never been brought to a realization of a transgression? For instance, take into consideration the vast number of heathen in the world that have never heard of the true God and the Savior he sent into the world, and the vast number of infants who have never been brought to a realization of their Maker’s law. How is it then that all are sinners? Adam by his disobedience entailed sin upon all his posterity. David says: “Behold I was shapen in iniquity and in sin did my mother conceive me.” This evidently means to teach us that all, from the least to the greatest are sinners born in depravity. Furthermore, surrounding circumstances teach us this fact. It seems to me that one look at the human family at large, from the King on his throne down to the lowest of humanity, ought to satisfy any candid, reasonable mind at once when he sees the countless number of ills tolerated by the human family. Think of the large numbers of penitentiaries the world over. What are these all built for? Surely not for righteous people. Thousands of people are annually confined in these buildings for crimes resulting from obeying the covetings of the natural, inborn depravity of human nature—“letting sin reign in their mortal bodies, obeying it in the lusts thereof.” Both willfully and carelessly are men brought into the service and bondage of sin. This is what fills the government with ‘corruption and the world with all sorts of enticing and seductive evils to drown men in destruction.

The statement that it requires a knowledge of transgressed law in order to realize guilt and be guilty in the sight of God is also made clear in the Scriptures. We are evidently taught by the Word of God that all are by nature sinners. Yet sin is imputed only to him that knoweth to do good and doeth it not, for by the law is the knowledge of sin. So, then, knowledge of being a sinner implies a guilty conscience. Sin cannot be imputed to the innocent and ignorant. The Apostle Paul’s experience agrees with this in teaching us that he had not known sin but by the law, and to know sin by the law would undoubtedly imply a knowledge of the law. We are taught that “what things soever the law saith it saith to them that are under the law that every mouth be stopped and all the world be guilty before God. Therefore by the deeds of the law there shall be no flesh justified in his sight, for by the law is the knowledge of sin.” God knew when he gave the law that none could be justified by the deeds of the law; he knew that none would be able to keep it perfect anything by it outside of his beloved Son. It was added because of transgressions in order to convince people of their sins and helplessness and their need of a Savior. The majority of people, however, in ages past have never had any knowledge of the true and living God, much less of the Savior he sent into the world. Neither do all of them at the present time know of these things.

We are taught that salvation is a gift of God and that Jesus is the author of it. We are also taught that faith cometh by hearing the Word of God. The Scriptures teach us that people must first be taught to know something about God and His salvation before they can be led to believe upon him and call upon him to be saved. Read Rom. 10: 14, 15.

It is the teaching God’s Word and the preaching therefrom to the world that is to convince them of their sins, and of righteousness and of a judgment to come. Yes, if God had intended to bring the people to a knowledge of their sins and the necessity of salvation some other way, Jesus would never have commissioned the disciples to go into all the world and preach the gospel to every creature. "So then faith cometh by
hearing and hearing by the word of God,” and the responsibility of preaching the gospel of peace and the glad tidings of good things to those who are outside of the ark of safety and those who never knew the true and living God and of Jesus whom he sent rests upon those who know these things. There are many in the world who are sacrificing their lives, time and money, yet statistics show that millions are starving for the bread of eternal life. Neither do we need to go to heathen lands to find starvation for the truth. We can find plenty of it here in our own Bible land. Is not nominal Christ- endom to a great extent to be blamed for this? While the word of God teaches Christians to be a light to the world, the majority of Christians instead of being a light, seemingly starve themselves for the truth. They could not communicate it to their fellow mortals because they are not in possession of it themselves. Instead of searching the Scriptures in the interest of truth, and placing themselves in a position where God can reveal it to them, they are spending their money for that which is not bread and laboring for that which satisfeth not, for the pleasures and vanities of this life and for the building of creed fences. No wonder, then, that there is a spiritual famine in the land. The devil is well satisfied with this as long as he can keep men engaged in it. Is this justification or the fulfilling the conditions of the two great commandments on which hang all the law and the prophets? “Thou shalt love the Lord thy God with all thy heart, soul, mind and strength, and thy neighbor as thyself.” Is this being fulfilled? Undoubtedly it is to a small extent, but not to the full meaning of the term. Suppose the time and money that is spent by the Christians in the saloons and fashions of the world, for secret societies and for creed-making would be devoted to the printing of Bibles and Biblical literature and distribution of the same, how long would it be until the knowledge of the Lord would cover the earth as the waters cover the sea? But too many of the so-called Christians are lovers of pleasure more than lovers of God. They lightly esteem the rock of their salvation and yet boast of their expectations of becoming an heir of God and a joint heir with Christ. But we are taught to take heed that no man deceive us. “Seducers shall wax worse and worse, deceiving and being deceived.” Furthermore, there is danger of being made to believe a lie. Whence comes this? It comes from rejecting the love of the truth. 2 Thess. 2: 10. “Therefore being justified by faith we have peace with God through our Lord Jesus Christ.” Can we be justified by faith and brought to realize peace with God as long as we reject the truth? We are taught in the Word of God that “the devils also believe and tremble.” This surely is a different faith from that taught in Christ. Jesus says: “My peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid.” Why not troubled or afraid? Because realizing that God being for us none can be against us. A blessed condition is surely not a troubled one.

There is much of that kind of faith seeking justification without putting forth any efforts to move out of their rebellions house and at the same time trying to make themselves and others believe that God has justified them. That kind of a faith is even upheld by some of those occupying the pulpit, urging those that are seemingly seeking peace with God and fail to realize peace, saying, “Just believe that God has accepted and pardoned you and it will be all right.” No wonder then that there is such a great running and excitement for prayer books and preachers when great storms appear as though the world were about coming to an end, and when sickness and death are near. “The wicked flee when no man pursueth, but the righteous are bold as a lion.” See Isaiah 55: 7. “Therefore being justified by faith we have peace with God through our Lord Jesus Christ.” We will not need to consult with flesh and bone to find this out, bless God. We will have the witness within ourselves.

May God help us all that we may not only be brought to see the importance of making our own peace sure with Him, but that others also may be brought to the enjoyment of these blessings.

We are taught to love our neighbor, therefore it is the duty of those who are enjoying the blessings of salvation to communicate it to those that are in darkness. Love seeketh not her own only but also the welfare of others. I have frequently heard the remark: “I have enough to do to get myself and family saved.” But where would the children of God be to-day had our Savior and the apostles arrived at the same conclusion and carried it out?

Justification is a favor of God. Those of us who are Bible readers will all be aware of the fact of its teaching that “whosoever committeth sin [willfully] is of the devil.” Also, that justification can only be imputed to us upon the conditions of our actual willingness to become right. We are saved by grace through faith.

It is God who justifieth through the merits of Christ.

Preaching and teaching from the Word of God is the precedence of faith. “Faith cometh by hearing and hearing by the Word of God.” Faith accompanied by works is the precedence of justification.

LEWIS BURG.
CHRISTMAS CAROL.

In the early morning, early, Early the dawn was even nigh, Glory in excelsis Deo,
Glory be to God on high.

When the crow-like stars were luminous, When the dew was on the sod, Sang the angels to the shepherds, Sang the choristers of God.

To the nightly watching shepherds, On the first glad Christmas morn, Sang the choir of God's angels, Christ the Son of God is born.

When the dew was white and pearly, Flashed a light across the sky, In the early morning, early, Glory be to God on high.

Glory in the heavens eternal, Upon earth be glory, too, For the day of grace hath broken and A King is born to you.

In the early morning, early, Glory be to God on high; Sang the sound of angels harping, Through the stilly, listening sky.

Selected by C. Stoner.

RAILWAY TIME TABLES AT ABILENE.

UNION PACIFIC.

WEST BOUND.

No. 1.—Night Express 12:05 a. m.
No. 7.—Limited Express 2:07 a. m.
*No. 13.—Freight 4:40 a. m.
No. 11.—Freight 6:10 a. m.

No. 2.—Kansas City Fast Mail 3:57 a. m.
No. 8.—Limited Express 11:35 a. m.
*No. 14.—Freight 4:50 p. m.
No. 12.—Rock Island Freight 5:30 p. m.
*Daily except Sunday.

SOUTHERN.

No. 28.—Mail and Express 9:15 a. m.
No. 12.—Rock Island Freight 11:10 a. m.

MARRIED.


EMMA WINGARD.


SMITH.—Mary Ellen, oldest daughter of Martin and Sarah Weaver, was born in Union township, Elkhart county, Indiana, August 23, 1858. She was married October 28, 1879, to Frank Smith. She was the mother of 3 children—4 daughters and one son. The son died several years ago. In the winter of 1888, Bro. and Sister Smith were both converted and in the spring next, baptized with the Church of the Brethren in Christ. Since then, she lived a consistent, Christian life until death called her to that better home. She died Nov. 19, 1894, aged 36 years, 2 months and 27 days. Funeral services were held in the brick church, preaching by the home brethren, from Luke 12: 40. The attendance was large. Her remains were laid away in the cemetery near by. She leaves a sorrowing husband and 4 children, with a father and mother and 5 brothers and 3 sisters to mourn their loss. The family have the sympathy of the community in their sad bereavement. May the Lord comfort the bereaved husband, family and friends.

No. 1.—Night Express 12:05 a. m.
No. 7.—Limited Express 2:07 a. m.
*No. 13.—Freight 4:40 a. m.
No. 11.—Freight 6:10 a. m.

No. 2.—Kansas City Fast Mail 3:57 a. m.
No. 8.—Limited Express 11:35 a. m.
*No. 14.—Freight 4:50 p. m.
No. 12.—Rock Island Freight 5:30 p. m.
*Daily except Sunday.

 Таким образом, мы встречаемся с друзьями и братьями верующих, чтобы стать как можно более плодотворными в наших отношениях с нашими ближайшими друзьями. Наше отношение к Богу не должно быть более плодотворным, чем наши отношения с другими людьми. Мы должны быть примером для наших ближайших друзей и учитцем для других верующих. Мы должны быть теми, кто учит другим, как правильно жить и служить Господу.