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Henry Davidson

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

Your very hunger and self-dis­satisfaction are indications of the indwelling, upreaching Christ. Such aspirations as your letter breathes are impossible apart from the illum­ination and quickening of the Holy Spirit. God has but one purpose in relation to man, and that is eternal, and in Christ Jesus. Eph. 3: 11. Predestination is a matter of course where foreknowledge is infinite and infallible. “Whom he did foreknow he also did predestinate to be conformed to the image of his Son.” Rom. 8: 29. To be “called according to his pur­pose,” (verse 28) is His predeter­mination to give no lower standard and destiny to man redeemed, than to the Redeemer-man. The high calling of God is the same for the incarnate Son and all the younger brethren. What this community of life and joint heirship with the God-man means, eternity alone can re­veal. The germ and possibility are ours now.

The whole Bible converges to one point—Emmanuel—“God manifest in the flesh.” “Behold the man,” is the summing up of all ages and dispensations. “As He is, so are we in this world.” 1 John 4: 17. Man is to be a miniature God. This is our vocation; for this Christ is our pledge. The “I will,” in John 17: 24, will be accomplished as certainly as Heb. 1: 3, and 9: 24 is a present fact. There is one man who has realized the eternal ideal of God. And that man is our representative, our model, our propitiation, our ad­vocate, our brother. All the ful­ness of the God-head dwells in Him bodily. Col. 2: 9. In Him we are complete. Col. 2: 10. As that body is, so shall ours be. Philipp. 3: 21. All this is imputed unto us by faith and can be ours in no other way. If by works, then no longer by grace; if by grace, then not by any obedience of our own.

But while the imputation is com­plete, the assimilation is not. We can never be more justified than we are the moment we accept Christ by faith. But the personal appro­priation is according to the fulness we allow the Holy Spirit to execute His office in us. See John 16: 14. From first to last our standing is of grace by faith, Rom. 5: 2. No fidelity of service can change the basis of our acceptance with God. As we first enter into Christ, so we abide in Him—by faith. This is connected with the most punctual obedience to the known will of God, not as causal, but as sequel. All life is expressive, all love reaches after its object. Christ is both life and goal. Philipp. 1: 21, Col. 3: 4, Gal. 2: 20, Heb. 12: 2. In Him we are always perfect; in ourselves always perfecting by the constant ful­fillment of 2 Cor. 3: 18. This gives us the blessed experience of 1 Peter 1: 8, “Kept by the power of God through faith unto salvation ready to be revealed in the last time.” 1 Peter 1: 5.

We insist too much on feeling. The protest of Jesus to Thomas is applicable to us all. John 20: 29. Not to see, and yet to believe —this is the perfection of sainthood. This takes us into the very heart of 2 Cor. 12: 9, 10, Philipp. 3: 10 and Heb. 2: 10, 11. If Philipp. 3: 8, 9 is the language of the inmost being we will not miss ultimately to “see Him as He is, and be like Him.”

Your testing may not be like mine. God knows how to adapt His Prov­idence to our individuality. He
has made me a pen-minister as undoubtedly as He called Paul to be the apostle to the Gentiles. "I magnify mine office." This involves more expense than food and raiment. I have a small annuity which covers my physical necessities; but for stamps and stationery, and all the other essentials of my work, I live by faith. I never know where my supplies are to come from, but Philipp 4: 19 is my dwelling place, and Jehovah-Jireh the great covenant name for body and soul, for time and eternity. "The Lord is my shepherd, I shall not want." "He leadeth me." Psa. 23: 1, 2, 3.

May you ever live in the assurance of Philipp. 1: 20.

C. H. BALSBAUGH.

Union Deposit, Pa.

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"THE FIELD IS THE WORLD."

In the purpose of God, it was never intended that the preaching of the gospel should be confined to so small a part of the globe as is at present the case. With God there is no respect of persons. He does not desire that in one country the gospel should be preached in every hamlet and country place, while in another country millions are groping in heathen darkness, with no opportunity of hearing of His great salvation. Yet this is just the condition things are in now. In this and other evangelized countries preachers and teachers are multiplied. In many towns where the people are scarcely able to support one minister we find two or three houses of worship, and as many congregations who are each struggling to support a preacher to defend the sectarian dogmas of their respective organizations. It is true that where these things exist there is still often a lack of the faithful declaration of the truth; but the Word of God is read, Bibles are scattered everywhere and men may read for themselves, the name of Jesus is upon almost every tongue, so that all may have the knowledge of the truth if they will.

How different is the picture when we look upon Asia, Africa and South America. Here are the teeming millions who have never heard of Jesus. "And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?"

Here are whole counties, and provinces, and states without a single preacher. In China alone there are 1,500 counties without a missionary. The large territory in Africa called the Soudan, with its estimated population of 90 million souls, has never, so far as we know, been penetrated by one single herald of the cross. In South America, many of the states are utterly destitute of the gospel. And yet all of these countries are a part of the field over which the good seed is to be scattered. Why should we sow and reap over and over again certain parts of the field while large tracts are neglected and uncultivated? Let us get the mind of the Master. "The field is the world."

The promise to Abram was, "In thee shall all families of the earth be blessed." Gen. 12: 3. The message of the angels to the shepherds, when they announced the birth of Jesus, was, "Behold, I bring you tidings of great joy which shall be to all people." Luke 2: 10. God loved the world—not a part of it but the world—"that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Jno. 3: 16. When Jesus was thronged by the multitudes and the interest in His teaching seemed to be at the highest pitch, instead of allowing himself to be detained at one place, He said to the people, "I must preach the Kingdom of God to other cities also, for therefore am I sent." For proof that we are sent for the same purpose, read Jno. 17: 18. The command is, "Go ye into all the world, and preach the gospel to every creature." Mark 16: 15. Repeutance and remission of sins was to be "preached in His name among all nations." Luke 24: 47. The disciples were to be witnesses "in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1: 8. It was the desire and aim of Paul to preach the gospel where Christ was not named. Rom. 15: 20.

He acknowledged that he was "debtor both to the Greeks, and the Barbarians; both to the wise, and to the unwise;" and so, when he had fully preached the gospel of Christ, "from Jerusalem, and round about unto Illyricum," he could say to the Romans "as much as in me is, I am ready to preach the gospel to you that are at Rome also." And then it was his purpose to push on to the regions beyond, even unto Spain.

Oh, that the Spirit of our God might get hold of us and send us forth until all this vast field would be scattered with the precious seed of the Word of God! My brethren, let us lift up our eyes and look on the fields, for they are white already to harvest; let us pray the Lord of the harvest, that he will send forth laborers into His harvest; let us send forth those whom the Holy Holy shall separate for this service; let us go in the name and strength of the Lord, to make mention of His righteousness, and to preach the unsearchable riches of Christ. "Through God we shall do valiantly; for He it is that shall tread down our enemies." Psa. 108: 13.

J. G. CASSEL.

Hillsboro, Kans.

"It was a wise and good man who said that sleep is so like death that he dare never trust himself to sleep without first engaging in prayer."
HOLINESS.

The Scriptures say—"Be ye holy, for I the Lord your God am holy." Also—"Follow peace with all men, and holiness, without which no man shall see the Lord."

Much is said about holiness and perhaps many young people do not even know the meaning of the word, whilst the wisest among us may not fully understand it. Webster defines the word holy thus: 1. Set apart for the service of God; sacred. 2. Free from sinful affections; pure; guiltless. According to this, the word holy is used in a primary, and also in a secondary sense. The Bible is called "HOLY BIBLE" because it is the Book of all books, set apart as the book of God. Also, we speak of patriarchs, priests and prophets, as "holy men of God." In these expressions we use the word in its primary sense. In a secondary sense, a man's actions may be good or bad, holy or unholy as the case may be, and his acts show whether he is a holy man or not.

Also the word holy admits of comparison. As holy, more holy, most holy. One man may be holy; another one may be more holy, and a third one may be the most holy of three. Holy, holier, and holiest are also used to express degrees of comparison. From the foregoing it might be inferred that if one half of a man's acts were bad, and the other half good, he would be a holy man, and if only one fourth of another's acts were bad and the rest good, he would be a holier man than the other; and if a third man's acts were all good, he would be the holiest of the three. Now all this seems very simple; but we must remember that it is not good acts or good works alone that constitute holiness. A man might possibly live without committing any bad acts at all, and yet not be a holy man, and if he it not a holy man what is he? Why he is a sinner!

Some people comfort themselves with the thought that because they commit no sins, they will be entitled to a seat in the kingdom of heaven. It is a grave error; and why so? We will explain. Should a man be so able to conduct himself in all the affairs of life that no one could see any fault, and does so simply for the sake of having a good name, or of escaping everlasting punishment, he is not a holy man, and the unholy shall miss heaven.

It may be asked, How can a man be a sinner, when he commits no bad acts? The answer is this: There are sins of omission and commission. James 4: 17 says: "He that know­eth to do good and doeth it not, to him it is sin." I will not say that all bad acts are sin. A man may commit a bad act by mistake—unwittingly. Such an act may not be a sin; but when a man does a bad act knowingly and presumptuously, then it is a sin.

And, if that inward Monitor, the Holy Spirit, again and again informs us of a duty, and we omit performing that duty, it is a sin.

Again, if that Monitor repeatedly forbids us to indulge in any habit we have, although we may consider such habit as harmless, and we disobey the Spirit, it is a sin, and leads us away from the path of holiness. Evil thoughts, also, are sin, if we entertain them. But, says one, How can we avoid them? True, we can not always avoid them, but it is our duty to get rid of them in the shortest time possible; and the best, as well as the quickest way; is to offer up an ejaculatory prayer to God to disperse such thoughts to the winds, and give us pure and holy thoughts instead. True holiness consists in loving our God supremely, and in shaping all our actions with a view to the approbation of our Creator.

Before closing this article, let me name a few signs that are generally looked for in people professing holiness.

1. A holy man is not expected to be gaudy in dress; that is, he must not be ostentatiously showy, as though he figured among the upper classes in fashion.

2. A holy man is not expected to engage in foolish talking and jesting; nor to seek the company of persons that do. He avoids loud laughing, and hates to hear a guffaw in his company.

3. He is calm under provocations; he manifests meekness, and does not let anger get control.

4. When a man is seen at frequent intervals to eject a brown saliva, or to blow away a streak of smoke, he is not generally supposed to be a holy man.

5. In his dealings, the holy man does not conceal any faults in what he wants to sell, nor lay his own goods above their proper value; neither does he magnify defects in things he wants to buy, in order to get them below value.

6. In his dealings, as in all other acts, the holy man so conducts himself as he would in the immediate presence of Jesus.

7. When a man cultivates a mustache to its greatest extent, shaves off all else called beard, with the back part of the head closely clipped even the world will not recognize in him anything of a saintly appearance.

8. The holy man is not seen at horse races, prize fights, circus shows, or other gatherings of a purely sensational or worldly character.

9. In company with other men, the holy one will watch for opportunities to turn the line of thought into spiritual things, and to have a word of praise for his God.

10. When the holy man wakes
up from sleep his first thoughts are with God and as to his own spiritual condition and standing before the great Jehovah.

These signs or thoughts might be continued to much greater length, but we know that most readers dislike long pieces, and they should be accommodated when the subject admits of it.

C. STONEB.

For the Evangelical Visitor.

THANKSGIVING—WHAT IS IT?

Webster says: “The act of rendering thanks or expressing thanks for favors or mercies.” The custom of the present age is to manifest by some expression of gratitude, our appreciation of favors received or of gifts bestowed. We have been taught this and standing before the great Jehovah. These dispositions manifest themselves more or less in the entire department of the human race toward their God and Creator. Though we are indebted to our Heavenly Father for all the blessings and comforts of this life, as well as of that which is hereafter, how few return him thanks, in the true sense of the term. Some would be willing to give the assent of the mind, to acknowledge that God is good in His wise and providential dealing and over-ruling of all things for the good of the human race, as long as they were not called upon to make any further sacrifice or offering, either of self or of the goods wherewith God hath blessed them. Others again would be free to administer of their earthly goods, of which they have abundance, for the cause of religion or to relieve the distressed, if they only can do it in a way that self is not dethroned and they thereby gain the applause of men, and acquire a great name for their generous and charitable disposition, of whom our Savior said, “Verily I say unto you, they shall have their reward.” Others again would be willing to offer freely of the desires of the heart, and the fruit of the lips, giving thanks to His name. If they only would not be asked to make any sacrifice of time, or money, for the cause of Christ, or the relief of the needy. But, “what doth it profit my brethren,” James 2: 14: 16. If self is the over-ruuling principle of the human heart, the Lord is not well pleased with our offering. Thanksgiving in order to be acceptable and receive divine approval must be accompanied by some of the substance therewith the Lord hath blessed us. There needs to be a sacrifice in our Thanksgiving. Not the blemished, Lev. 22: 20: 21, which we cannot use to profit, but which is best and often nearest to the heart. Under the Mosaic institution, they were in no wise to come before the Lord empty handed. Poverty was no excuse, because the Lord had made provisions for that. The poor were not required to bring as much as the rich, but they were nevertheless to bring their offering unto the Lord. Lev. 5: 6, 7, 11. How can we expect that the Lord will pour out unto us His bountiful provisions, if we withhold his portion. “The earth is the Lord’s and the fullness thereof, the world, and they that dwell therein.” Psa. 24: 1. We are only stewards, unto whom our Lord has entrusted a portion of His goods to care for and to labor with, as long as He permits, and then receive his approval or disapproval and our reward, according as we have taken care of, or made use of His goods. Mat. 25: 14: 30. The question may arise, how shall I decide, when, how, and what to give, that it may answer the Lord’s purpose, and that His great name may be glorified. When the Lord has in some unexpected way prospered us in our calling, or business, so that it has proved to be more profitable or remunerative than we expected, if we are sincere and a feeling of gratitude pervades us, would be a time to show our appreciation of the favor, by a free-will offering to God, the giver of every blessing, by laying by a portion of that therewith He has has blessed us, that it may minister unto those “who are laboring in the word and doctrine.” 1 Tim. 5: 17. Again the apostle says, upon the first day of the week, let every one of you
lay by him in store, as God hath prospered him." 1 Cor. 16: 2. The question may also arise, how much shall I give, Jacob made a covenant with the Lord and a vow that if he would prosper him in his journey and bring him again to his father’s house in peace, “of all that thou shalt give me I will surely give the tenth unto thee.” Gen. 28: 20, 22. That would probably be putting it pretty strong for a people who expect their minister to do all the work in the church free gratis, and bear all his traveling expenses as well as his share of church expenses besides. However, the apostle advises “every man as he purposeth in his heart, so let him give; not grudgingly or of necessity; for the Lord loveth a cheerful giver.” 2 Cor. 9: 7. “Every man according to his ability.” Acts. 11: 20. We do not read these scriptures to apply exclusively to those who have abundance of this world’s goods, to give much of their time and money to the cause. But “every man,” and I suppose that includes the women too. For we all want a blessing, and the Lord cannot bless us unless we come where the blessing is promised. That person who can truly say, that they have been overlooked by the Lord and have not received anything from his bountiful hand during the past year, are really in a pitiful condition, and I believe that the Lord will not require anything of them. But before any make that reply to God, let them think again of the Lord’s goodness and remember what is written. Acts 5: 1: 11.

What to give is also a question. We do not always have money to give, neither is it always expedient. But money is the most acceptable generally, and answers all purposes. There are a great many other ways that we can help. “Bear one another’s burdens, and so fulfills the law of Christ.” But we should get self and prejudice out of the way.

The minister is often called away on duty, and his work at home left in the hands of the feeblest members of the family, or perhaps it remains undone altogether until he returns, weary and with his labors and exhausted with travelling and the loss of sleep and proper rest, he is expected to go to work at once and make up for lost time to compete with his neighbors and better circumstanced brethren and probably bear it all without murmuring or complaint. There would be a good opportunity to give a helping hand if we will. His plowing and haymaking, his seed sowing and gathering in of the corn, or preparing wood for the lonely family in the cold and wet fall and winter months, and a score of other helps that are needed in the poor preacher’s family, just as much as in other families. This can be done without cost by the willing helper and would supply what otherwise results in suffering or complaint. There would be a good time to be away from home, as well as an undertaking of importance, and I felt that I had much need of the grace and help of God to sustain me in and through it all, and insomuch as the work was His, I needed to be emptied of self and filled with Himself as my all, so trusting in Him I ventured forth, and engaged in the work as He gave me grace, looking to Him day by day realizing that my sufficiency was only of Him.

The time passed quickly and now after an absence of nearly five months I am again permitted to be with my family at home, thankful to the Lord for His mercy and blessing vouchsafed to us all—to me in my journey and labors, and also to my companion and children at home.

Our meeting closed at Galva, Kans., Oct. 11th and as this would wind up the work for the season, our thoughts were turned homeward, and we enjoyed, in anticipation, the home blessings. On Friday morning, Oct. 12th, after having loaded the outfit on wagons for transportation to Abilene, we bade farewell to kind friends and loving hearts, and took train on the C. & R. I. Ry. for home. At Herington I had to bid farewell to my beloved fellow-workers, and we could truly realize how “blest the tie that binds our hearts in Christian love,” and with sadness did we tear ourselves away realizing that our acquaintance had been blessed and profitable to us, and that the fellowship of work and labor in the glorious work of the Master brought to our hearts much of blessing and comfort. We were indeed sad to part, but “duty made us understand, that we must take the parting hand,” hoping to meet again, if not in this life, “at Jesus’ feet,” and so the last farewells are spoken and I am away on my journey eastward.

Saturday Oct. 13th at 10:30 a.m. I arrived safely in Chicago, and found my way to my daughter, who lives here, where I found welcome and home during my stay. Sister Sarah Bert met me at the depot and informed me of appointments at the Mission, so on Sunday
we hunted our way out to the place, a distance of perhaps 8 or 9 miles, and met with the workers here for worship and Sunday-school in the morning and again for worship in the evening. We were enabled to realize that it was good for us to meet. At the request of the workers here I consented to stay and help what I could for about a week. Meetings were therefore announced for every evening during the week, and I could meet with them every evening, closing my labors on Friday evening Oct. 19th. I was glad for the opportunity of meeting with the little band here, and I trust the Lord may in his own way make the seed to grow and come to fruitfulness. Bro. Myers is laboring hard in trying to work up an interest here, and he with the other faithful workers, have need of the sympathy, encouragement and prayers of the church in their behalf, and in behalf of the work here. May much and lasting good be done. While here I attended the Bible lectures at the Moody Bible Institute several mornings and the noon meetings at Willard Hall five times, both of which were interesting and helpful. In company with Bro. Myers I attended one session at Dr. Dowie's Gospel Tabernacle, where Divine healing is taught as well as soul healing. Here come "the lame, the halt, and the blind" the deformed and the suffering and many testify of benefit and healing. There is quite a collection of crutches, and other instruments of surgical appliance, which the owners were enabled to cast aside, being healed from their infirmity.

At 11:30 p.m. Friday Oct. 19th I again bade farewell to my daughter and her husband, and turned my face homeward via the M. C. By., after a safe and pleasant journey I arrived at Welland, at 4:30 p.m. Saturday Oct. 20, where I had the joy of being met by my devoted wife, who had borne the home cares and much of its labors during my absence. I was glad for home greetings and home comforts, also appreciating sympathy and kind interest manifested toward us by home brethren, the assistance they rendered while I was away, and the greetings of welcome on my return.

May God have all the praise, for all blessings and mercies granted unto us, and may the work done in weakness, in His name, be owned and blessed of Him to the glory of His Matchless Name, and to the upbuilding of His cause. Amen. GEO. DETWILER.

Sherkston, Ont.

"LAND O' THE LEAL."

There are some expressions in the Scotch language as suggestive as a sermon—so full of noble meaning and inspiring thought that they enforce themselves on the mind with lasting impressions. Lady Nairn's beautiful composition, "Land O' the Leal," is not only a picture of the land of the living that lies beyond the land of the dying, but is also a sweet source of comfort to those who have been parted from loved ones gone on before. "Leal" is the Scotch word for loyal, and the song lifts up the hopeful eyes of faith to the loyal, true land where

"There's nae sorrow there, John, There's naither cau'd nor care, John; The day is eye fair, In the land O' the leal."

Heaven is the bright home of the faithful, the loyal, the true. Who does not delight to meditate on its glories and contemplate its immortal joys. Land of the loyal, prepared for those who have been true to the blessed Savior in this life, and ever followed the crimson banner of the Cross wherever the great Captain has led them. We shall never know the full reward for entire heart loyalty to Jesus, until we are ushered into the home land beyond. Our finite minds cannot grasp the extent of the height and depth, the length and breadth of the joys that are being prepared for the final faithful.

Only conquerors who have remained loyal to their flag and king through all the fiery storms of conflict can fully know and realize the blessedness of the dawn of peace and rest. So only the victorious legions of the Cross as they enter the shining courts of their heavenly King can truly experience the soul thrilling rapture, and know that their past loyalty to Christ means a heaven of endless joy and bliss with God.

There will be no place in the home of the loyal for traitors, or those who have rebelled against the divine authority by a life of disobedience. Strange indeed that such persons should expect admission into the blest abodes at last, when all their lives have been spent in serving another king, their own enemy. How strange that poor, dying mortals should fight God, and then fondly hope that they shall be received into the celestial land on the same terms as the faithful, obedient Christian! God's word plainly says that such cannot be, as heaven is only for those who remain steadfast to the end, the true and the loyal. To them, the bright land beyond will indeed be a day forever fair, free from care and sorrow, where no storms ever come, and all conflicts are forever past.

I have sometimes in thought tried to realize what it will be, to step upon the evergreen shore and know that it was heaven, my eternal home; to breathe the celestial atmosphere and find it was immortality, to hear and join in that new song, and fully know that it was the song of redeeming love. But I cannot now
An impression may be made that will bring salvation to the individual and thus preach the gospel. But we must believe that the Lord meant that the gospel should be preached in a much broader sense than simply to speak to an individual. Thus the Apostles, after waiting for an endowment of the powers of the Holy Ghost, according to promise (Luke 29 : 49) began to preach the gospel of Jesus Christ, which is the power of God unto salvation, and as the Holy Ghost accompanied the word many were pricked in their hearts (1. e., made conscious of their sins,) and turned to God. And as the work of the Lord went on then were added to the Church daily such as should be saved. And we noticed that many engaged in holding forth the glad tidings of salvation which shall be to all people.

In this Church of Jesus Christ, we notice that there are many members, and all members have not the same office, hence Paul says that when he (Christ) "ascended up on high He led Captivity captive and gave gifts unto men." Eph. 4 : 8. "And He gave some apostles and some prophets and some evangelists and some pastors and some teachers, for the perfecting of the saints, for the edifying of the body of Christ." Eph. 4 : 11 : 12. Not only did the Lord use such as were regularly ordained as ministers, but such as Phillip who was one of the seven deacons, and also women. Thus we believe today that the Lord can and does use women, who are holy women in the work of evangelizing the world. This is the way it was in the Apostle Paul's day, "and I entreat thee also, true yokefellow, help those women that labored with me in the gospel, Phil. 4 : 3. Just what the nature of this labor was we are not told, but we have no idea that they kept silent in the meetings. Besides taking an active part in the services, women can do a good work privately, especially among their own sex, and with men they often can make more impression than we men.

The object of this article however, was not particularly to plead for women but in a general way to stir up the pure minds of God's people, to the great command, "Go Ye." Let Zion awake and put on her wedding garments and those who are not ministers, evangelists or pastors that they may be helps in giving support to the preaching of the word. There are three different mission funds to which all can give as the Lord leads, and may each brother and sister have the consciousness that they are led by the Lord. There is so much need of preaching the simple, plain gospel right around in our own country, and many people are glad for the untarnished truth of which there is so little among the high toned so-called ministers of our day, again let Zion awake and take off the muzzle from the ox that treadeth out the corn. There are talents in our own brotherhood that will never be developed unless the church will open the way, because many of our ministers are burdened with the cares of life, their hand should be loosed and they should be sent forth.

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Go ye into all the world and preach the gospel to every creature. Mark 16 : 15.

Here is the authority of the High Heave, and the emphatic command, to carry the glad tidings to all mankind, for the gospel must be preached among all nations as a witness against them, and then shall the end be, the end no doubt of the present dispensation. This is the time for the church to work, but who is the church? Some have an idea that the little band to which they belong, known by some sectarian name, is the Church. But we believe as many as have been "born not of corruptible seed but of incorruptible, by the word of God which liveth and abideth forever," (1. Pet. 1 : 23) are those that compose the real Church and mystical body of Christ.

To everyone that thus belongs to Christ there is therefore a blessed meaning in these words "go ye." While each one cannot carry the message to all the world, there is much that we can do, many times by a word spoken to one on the street, or by invalids who never leave their bedrooms, or by old people, or by those who are very poor and have not much to give; but they give the Lord what is most precious—a true, yearning heart, a constant remembrance, a constant prayer.
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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 it will receive our prompt attention.

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

Entered as second-class matter at the Post-office at Abilene, Kansas.

Abilene, Kansas, November 15, 1894.

NOTICE.

As we have changed our residence, we would inform the Brotherhood in general if they wish to write to us, write to A. L. Myers, B. L. Brubaker or S. H. Bert, at 5024, Peoria St., Englewood, Ill., instead of 5024 Sangamon St., Englewood, Ill.

A. L. MYERS.

Sixteen towns of California have secured a prohibitory ordinance.

We are very anxious to increase the circulation of the VISITOR, and we know no better way to do it than to have all our agents in every neighborhood make it their duty to visit every family in the Brotherhood and endeavor to get them to subscribe. We think the VISITOR should be in every family of the Brethren, and be taken by many outside of the church. We are glad to say that many of our best subscribers are not members of our church. They know that we publish a good, safe Christian paper advocating a doctrine that can be relied upon as emanating from God through His Word made spirit and life to His believers. We think, then, that there should be an effort made to increase the circulation, and we are doing all we can at this end of the work, but we alone cannot accomplish that. We spare no pains or labor to improve with every occasion the quality of the matter we publish, but we need your help and we are satisfied that if you try you will succeed.

On Saturday night, the 4th inst., a disastrous fire occurred at the home of Bro. A. M. Engle. Sometime between eight and nine o'clock fire was discovered in one of the sheds on the north-west corner of the barn, the wind coming from the north-west. Bro. Engle was away from home to the meeting at Zion, about nine miles distant, and those at home had retired. The fire was first discovered by some of the neighbors, but not until it was beyond control. All the buildings, barn, house, and outbuildings, 4 horses, several hogs, all grain, including about 300 bushels of wheat, all feed, nearly all the farm implements, wind pump, water tanks, in fact nearly everything that was combustible, except some furniture, was destroyed. The loss is variously estimated, but probably the nearest approach to a correct estimate is $6,000. We could not help but feel when we visited the place of desolation on Tuesday after the fire, how uncertain all earthly things are, and the great distress that has befallen them should call forth sympathy from all. How the fire caught or what caused it will probably remain a mystery, as it was not known that there was any fire near.

TRUE FRIENDSHIP.

True friendship, beginning here, ends not through all eternity. All is not true that lays claim to friendship. 'Tis only the heart cemented by trials shared and sympathies strong, that has right to claim this time-honored name for good fellowship. Many times we meet those who seemingly are true but when put to the test they fail to stand the crucal fires. 'Tis mind alone, the soul principle, that can rely upon mind for stability. Men find men with minds congenial; women find women with interests and sympathies alike, but the strongest, truest friendships are most often seen between man and woman, whose minds find eager pleasure in the same books, the same beauties of nature and the same cravings for home ties. Where soul speaks unto soul through the words of another, through nature, through song, through painting and sculptured art, there you find true friendship. Alone such likes attract us truly, and make it our truest, tenderest wish to share each other's joys and and griefs.

The evil minded sneer and condemn, but those of lofty intellect see only the God principle of purity enshrined in true friendship; be it established in true friendship; be it established between man and man, woman and woman, or man and woman. These last may be wedded lovers, or they may be separated far asunder by legal ties, and have no thought
of marriage, and all their meetings be as guarded and free from impure thoughts as the mingling of pure angels. To the pure in spirit evil has no charms. In the after life of the soul, where thoughts are as lettered pages, it will be seen that such has ever been the basis of true friendship.

Platonic love is only another name for such friendship between man and woman. Naught can be so beneficial to man as the society of a pure woman. Naught can be so instructive and cheering as man to a woman of refinement. When life's sorrows draw such together no sympathy is so aidful and prized. The man whose business life is perplexed or whose home is cheerless, can pass hours of calm in company with a mind whose literary tastes are in harmony, and do wrong to no one by the companionship. He is only the better prepared to return unto his daily routine and unmurmuringly tread the wine press of his financial embarrassments or his home incongruities.—Selected by Delila Kreider.

THE RULE FOR SUFFERERS.

Illness, bereavement, poverty, disappointment—who may number the numberless ways by which suffering comes? It helps in any place, if we have a definite rule to follow. How many times in a day do we wish we had a distinct infallible direction, do this, or do that?

Here is one: "Is any among you suffering? Let him pray" (Revised Version).

Surely this touches every life. Prayer is almost a human instinct—the instinct which looks up for comfort and protection. On this God sets the seal of his approval, and makes it a rule with no exceptions.

But why pray? Is it only that grief grows less in telling, and an imaginary sympathy has lightened the burden? No. The same God who says, "Let him pray," pledges himself in scores of places to hear and answer.

"Whosoever solace or provision is denied me, I shall always have the solace and provision of prayer." This was the comforting thought which came to one of God's children when sorely pressed by sorrow and privation. We may follow the rule also, and find the two-fold blessing.

Mark the solace and provision of these words: "In all their affliction he was afflicted, and the angel of his presence saved them."—Sel.

A successful evangelist tells, in the Ram's Horn, what great results followed from a simple stand for Christ when he was a commercial traveler. He made a good sale, and the merchant said, "It is your treat." He knew what that meant. There was a saloon across the street, and he was expected to go across and set up to the drinks for the whole establishment.

"What is the use?" he said to himself. "This is one of the experiences of the trade. I needn't drink anything. I can order the cigars, or a supper, or—" "Yes," something said to him, "you can just sell out right here and make a wreck of it all."

"Boys," said he in the new inspiration sent to him from above, "if I should do that I would do the meanest thing in all the world, and if you will bear with me I'll tell you why. I have just come up from the gates of death and hell through strong drink, if I did what you ask, I'd do the meanest thing in all the world both for you and me."

Instantly the cashier leaped down from the desk. "Have you got a pledge? I'll sign it." And the merchant afterward took the commercial traveler aside to say, "I promise you I'll never drink another drop as long as I live." It pays to be outspoken for Christ. Try it.

WISE WORDS.

Sin is the only thing which God hates, and almost the only thing which man loves.

Fill thine heart with gladness, and then thou wilt find that the world is full of good.

Why callest thou Me good? O man! Why callest thou thyself good?

Revenge, that thirsty dropsy of our souls, makes us covet that which hurts us most.

Clap an extinguisher on your irony, if you are unhappily blest with a vein of it.

Fear of sickness is the first call for the doctor; the "rest is only a question of time.

Better is little, provided it is your own, than an abundance of borrowed capital.

Talking much is a sign of vanity; for he that is lavish in words is niggard in deeds.—Selected by Delila Kreider.

Mr. George W. Bain, the temperance orator, says: "You often hear the remark that 'There is no harm in a glass of wine per se.' Per se means by itself. Certainly there is no harm in a glass of wine by itself. Place a glass of wine by itself and it remains there, and it is per se and it harms no one. But if you take it from the shell and put it inside a man, then it is no longer per se."

As the fountain finds its expression in overflowing, as the river rushing to its infinite main, as trees bursting into life and blossoms in the Springtime, so God feels it His joy to give liberally, and to give above all we can ask or think or desire for Christ's sake.—Sel.
CHURCH NEWS.

The love-feast at Rosebank on Saturday and Sunday, October 20 and 21, was a very enjoyable feast. Five were baptized on Saturday and one reclaimed.

The love-feast at Galva on Saturday and Sunday, the 10th and 11th inst., was fairly well attended. The meeting was encouraging. Four were baptized on Saturday. About fifty communicants participated in the services on Saturday evening, and the brethren at Galva seem very much encouraged.

The love-feast at Zion in North Dickinson co., Kansas, on the 3rd and 4th inst. was largely attended. About 250 partook of the communion on Saturday night. On that night the house was well filled, and on Sunday forenoon it was filled to its utmost seating capacity, and many could not find seats. Two were baptized on Friday previous to the love-feast. The meetings have been continued since with good interest and attendance throughout.

OKLAHOMA MISSION.

Our last report closed with the love-feast on October 20th. Having had an urgent call to come west about ten miles from our former place of worship, we filled two appointments for Monday and Tuesday evenings, and according to arrangements returned to the Arbor, and had our last meetings on Wednesday and Thursday evenings. The Lord having blessed our labors in some small degree, we especially were made to consider the propriety of organizing. After due consideration, we held a consultation with the brethren and sisters, and mutually agreed to hold an election for a deacon, which resulted in the choice of Daniel Kraybill. After an examination, it was decided to proceed with the ordination, which occurred on the last evening of the meeting. Our last service there was quite interesting, since the ordination and farewell moment was at hand. On Friday night we filled our last appointment in this community, about five miles from the nearest of the Brethren, in a large dug-out church. The meeting was well attended by earnest listeners.

On Saturday morning in company with Brothers Kraybill and Book, and three sisters, we went south to the Washata river, spent the Sunday pleasantly in a German settlement, we trust quite profitably to ourselves and others, and had two meetings. At this place the Mennonites have an Indian mission, and no doubt are doing a good work.

From this point we took our leave from the brethren and sisters, they returning to their homes, we going eastward about seventy miles to Minco, where we met our friend J. E. Bonebrake, formerly of Abilene. At this place, J. Wolf, an evangelist, was engaged in holding meetings, so very much needed in this place, as well as in many others. We attended these meetings two evenings.

We are now going northward. We spent a few evenings at Darlington at the Indian schools. We spent one night with Jacob Doner, east of Gypsum. This morning finds us with Wm. Swanson, from the Bethel neighborhood, who lives five miles from Guthrie.

The Lord being our helper, we may reach our homes in two weeks, more or less. We cannot but say, "The harvest truly is great, but the laborers are few." Oh, that many who bask in earthly ease and comforts could be moved to spend their time in bringing the message of salvation to lost, yet hungry souls.

Sheltered under the wings of the almighty and your prayers, we continue our imperfect labors of love.

JESSE ENGLE.
D. H. BRECHBILL.

Nov. 6, 1894.

"I SEE NO HARM IN IT."

This is what so many say of doubtful amusements, but—

1. Have you prayed that the eyes of your understanding may be enlightened, and that you may not be deceived?—Eph. 1: 18; Prov. 14: 12.

2. Have you bought and used the Gospel eye-salve, and kept the fear of God before your eyes? Rev. 3: 18; Psalms 19: 8.

3. Are you willing honestly willing to open your eyes, and are you anxious to see and obey? Numbers 24: 3; John 7: 7.

4. Do you resolve to set no evil thing before your eyes, and do you turn them away from beholding vanity? Psalm 101: 3 and 119: 37.

5. Do you exercise your spiritual senses in discerning good from evil, and do you view the lust of the flesh, the lust of the eyes, and the pride of life as St. John does? 1 John 1: 26; Heb. 5: 14.

6. Are you not afflicted with an evil or a double eye, or a wantonness of eyes? Matt. 6: 22, 23; Isaiah 3: 16.

7. Has not some worldly gain or pleasure blinded your eyes, or have you not got rich? 2 Cor. 4: 4; Rev. 3: 17.

8. Does anyone ask a blessing on it, or close it with prayer? 1 Thess. 5: 18; 1 Tim. 2: 8.

9. Do you see any saints, even of the little ones, grieved or offended by your indulgence? Rom. 14: 21; Matt. 18: 6.

10. Do you see any saints, even of the little ones, grieved or offended by your indulgence? Rom. 14: 21; Matt. 18: 6.


15. Do you see yourself crucified with Christ to the world, and do you glory in the cross? Gal. 3: 1; 6: 14.

14. Are you in no danger of a rep-

1924 EVANGELICAL VISITOR. Nov. 15, 1894.

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8. Does anyone ask a blessing on it, or close it with prayer? 1 Thess. 5: 18; 1 Tim. 2: 8.

9. Do you see those who live in pleasure and the signs of the times as Paul did? 1 Tim. 5: 6; 2 Tim. 3: 1–8.

10. Do you see any saints, even of the little ones, grieved or offended by your indulgence? Rom. 14: 21; Matt. 18: 6.


15. Do you see yourself crucified with Christ to the world, and do you glory in the cross? Gal. 3: 1; 6: 14.

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Nov. 15, 1894. **EVANGELICAL VISITOR.**

The young people who read the greatest number of novels know the least, are the dullest in aspect, and the most rapid in conversation. The flavor of individuality has been burned out of them. Always imagining themselves in an artificial relation to life, always content to look through their author’s glasses, they become as commonplace as pawns upon a chessboard. “Sir, we had a becoming as commonplace as pawns upon death or the Lord’s coming, while engaged in it? Luke 12: 20; Luke 12: 35, 48.

15. Will you sit down with your conscience in self-judgment and study the above passages, concluding with 1 Cor. 10: 30-33?

Then if you see no harm in it, probably there is none.—**Episcopal Recorder.**

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**NOVEL-READING.**

The young people who read the greatest number of novels know the least, are the dullest in aspect, and the most rapid in conversation. The flavor of individuality has been burned out of them. Always imagining themselves in an artificial relation to life, always content to look through their author’s glasses, they become as commonplace as pawns upon a chessboard. “Sir, we had a good talk!” was Sam Johnson’s highest praise of those he met. But any talk save the dreariest commonplace and the most tiresome reiteration is impossible with the regulation reader of novels or player of games. And this is, in my judgment, because God, by the very law of mind, must punish those who kill time instead of cultivating it. For time is the stuff which life is made of, the crucible of character, the arena of achievement; and woe to those who fritter it away. They cannot help paying great Nature’s penalty, and “mediocre,” “failure,” or “imbecile” will surely be stamped upon their foreheads. Therefore I would have each reader know the gain of reading good profane books, and will not furnish you my head for a football and my fancy for a sieve. By writing these books you get money, and a fleeting, unsubstantial fame; but by reading them I should turn my possibility of success in life to the certainty of failure. Myself plus time is the capital stock with which the heavenly Father has pitted against the world to see if I can get some foothold. I cannot afford to be a mere spectator. I am a wrestler for the laurel in life’s Olympian games. I can make a history; why should I moulder in a hammock, and read the endless repetition of romance? No, find yourself a cheaper patron.—**Miss William.**

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**THE NUMBER OF MISSIONARIES IN THE WORLD.**

According to the Danish statistician Vahl, there are altogether 304 missionary societies for the conversion of the heathens to Christianity. Seventy-six of these have their headquarters in England. These organizations employed, in 1892, 5,820 male missionaries, 2,771 unmarried females, 4,285 native preachers, and 45,683 native assistants. The greatest number of missionaries were in the employ of the English organization, namely 1,810. The American societies come next with 1,619 men. The Germans have only 525 missionaries abroad. The income of all the missions of the world was 54,961,835 marks ($13,724,950) in 1892. This is an increase of nearly $500,000 over the preceding year. England alone furnished $8,000,000 for missionary purposes. Germany contributed only $750,000. The number of communicants under the care of these 68,241 missionaries and their helpers was, in 1892, 1,073,398.

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**THE AIM OF EDUCATION.**

Education is a matter of life-time. We provide in the schools for the first ten or fifteen years and are only to come to the threshold of seeing our duty to the rest of life. We begin to see that the utmost we can hope for the masses is schooling till they can take the author’s meaning from the printed page. I do not mean merely to pronounce the words or pass the test for illiteracy, but to understand. Observation has convinced me that the reason why so many people are not habitual readers is, in most cases, that they have never really learned to read; and startling as this may seem, tests will show that many a man who would resent the charge of illiteracy is wholly unable to produce the author’s thoughts by looking at the printed page.—**M. Dewey.**

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**LIKE HIM.**

When no eye seeth you except the eye of God, when darkness covers you, when you are shut up from observation, even then be like Jesus Christ. Remember His ardent piety. His secret devotion—how, after laboriously preaching the whole day He stole away in the midnight shades to cry for a help to His God. Recollect how His entire life was constantly sustained by fresh inspirations of the Holy Spirit, derived by prayer. Take care of your secret life; let it be such that you will not be ashamed to have it read at the last great day.—**Sel.**

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When God intends to fill a soul He first makes it empty; when He intends to enrich a soul He first makes it poor; when He intends to exalt a soul He first makes it humble; when He wishes to save a soul He makes it sensible of its own nothingness and miseries.—**Sel.**

Whom the Lord loveth he chasteneth.
MAKING FRIENDS OF THE MAMMON OF UNRIGHTEOUSNESS.

And I say unto you, make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitation. Luke 16:19.

Jesus came unto His own but His own received Him not. His own had an external system of ceremonial, ordained of God in many respects, but this was no excuse for them, or anyone else, to base acceptance with God on outward works. It was, and is well not to leave such works undone but judgment and the love of God in the soul and exercised among our fellow beings can not be passed over with impunity. Luke 11:42. On love to God hang all the law and the prophets. Matt. 22:38-40. All the law is fulfilled in one word. Gal. 5:14.

To justify themselves in a form of worship without the spirit of life and love, a shrewd lawyer sought to restrict the universal, practical application of a love that works in daily life in the uplifting of humanity and alleviating misery and suffering, hoping for nothing except what God gives in the resurrection of the just, by asking: “Who is my neighbor?” Jesus taught him it was not the priest and Levite, who passed humanity’s needs by indifference—not the self-satisfied religious person who feels and sympathizes and does nothing more; but he who reaches in his pocket and gives and gives again until the sick are well, the hungry filled and want replaced by comfort. “Go and do thou likewise,” was the moral to the parable.

The Samaritan “dogs” were passed by much the same as the drunkards and harlots were passed, and the poor and shiftless; and they remain untouched in these days. Jesus struck at such partisan evil in the strongest language, calling down upon him the wrath of the prominent everywhere.

The contest between Him and His own was almost exclusively on these lines, and His parables were covertly directed to them and were predictive of their sure rejection from the kingdom of God in consequence thereof. Will it individually fare differently with anyone coming within the lines then condemned?

He told them a certain man (God) had two sons (Jews and Gentiles). The first said he would not work in the vineyard, but afterward he repented and went. The second (His own) said he would but did not. He only made a sham pretension of doing so. After receiving their acknowledgement that the first did the will of the Father, he told them that the publicans and harlots would enter into the kingdom of God before they (Luke 21:28-31), and that the kingdom of God would be taken from them and given to a nation bringing forth the fruits thereof. Verse 43.

To His disciples He taught and elucidated the mysteries of the kingdom in a plainer way than to “His own,” even opening their understanding, miraculously if necessary. Unto them it was given to know the mysteries of the kingdom of God. Luke 8:10. They had forsaken all to follow Jesus, so He could say: “Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now, for ye shall be filled. Blessed are ye that weep now, for ye shall laugh. Blessed are ye when men shall hate you, and cast out your name as evil, for the Son of Man’s sake.” Luke 6:20-38. Are these Scriptures meaningless or full of meaning?

After mingling with publicans and sinners for their good and saving influences, and rebuking the Pharisees in the parables of the lost sheep, lost piece of silver and prodigal son (Luke 15); in figure showing their own voluntary rejection of the kingdom of God, and the Gentile acceptance of the condition and provision of it, after “afterward” repenting and seeking the uplifting help of grace, He taught His disciples further in the presence of the Pharisees that they were mere stewards (Luke 16), showing them that the stewardship would be forfeited by “His own,” as they neither entered the kingdom themselves nor allowed others to enter.

The illustration seems to be taken from conditions existing among the children of this world who are wiser in their generation than the children of light, and made to fit the conditions before Him, and for honest followers in subsequent times to profit.

The children in this world in their generation are often wiser than the children of light, inasmuch as they provide abundantly for all their wants far over and above that which is needful, irrespective of how many are brought to want through their gatherings and accumulations. The children of light are often not so sure of having provided the “thing needful” for themselves, but somehow “desire” or “hope” that it will come out all right. While they vie with the world in accumulating mammon, and often outstrip them, they were distinctly taught that they could not serve God and mammon, and that after such things as the Gentiles sought. Be not like them. They are therefore less wise than the children of the world, as they have become blinded by the god of this world so as not to see that they cannot serve two masters.

The steward wasted his Master’s goods. He was empowered with all his Master’s authority, and everything he did had the same force as if the Master himself did it. Paul felt the force of this when he said: “I beseech you as an ambassador of Jesus Christ.” He labored...
with His hands—not to accumulate for posterity, but so as not to be a burden on others, and have something to give to the needy and suffering. Evidently He was wise among the children of light.

We are not at all surprised at the unparalleled droughts, fearful calamities of all kinds, and threatening wars, and stringent times hanging like a pall over nations. Millions of bushels of grain are stacked up like a pall over nations. Millions are asked to-day: "Who is my neighbor? And, "Am I my brother's keeper?"

There was a certain rich man (God) who had a steward (the Jews, to whom were committed the oracles of God); and the same was accused unto him that he had wasted his goods—avoided love and judgment. In practical life men are suspicions and afraid of each other. Credit and confidence is being destroyed. Competition fiercely prevails and many sink in the struggle. Moot and rust canker the coin in the vaults of the treasury and banks. Fraud, deception and ill will prevail. But the cries of the oppressed and the voice of their blood enters “accusation” in the ears of the Lord of Sabaoth, and evidence points strongly that the cup of iniquity is soon full to overflowing and the stewardship will be taken away. The stewardship will be taken from the Gentiles and it may be individually from us to a larger extent than we are aware of. To some he gave one talent, to others more. To each it will be said by and by: "Give an account of thy stewardship, for thou mayest be no longer steward."

Whose then are these things thou leavest behind and over which you were appointed steward?

- There are lonely hearts to cherish,
- While the days are going by,
- There are weary souls who perish,
- While the days are going by,
- O the world is full of sighs,
- Full of sad and weeping eyes,
- Help your fallen brother rise,
- While the days are going by.

Make friends—yes, make friends out of the mammon of unrighteousness, out of money out of which to obtain, every unrighteous device is often resorted to. Use it to bless mankind. Scatter seeds of kindness. Lay up treasures in heaven thereby, even if the earthly bank account fails, so that when ye fail and go hence the work that you did, with it will be a passport to receive you into the everlasting habitations, through grace and love, for faith without such works is dead.

Remember, he that is faithful in that which is least is faithful in that which is much—the things Jesus wishes to commit to us in the kingdom. He that is unjust in the least, is unjust also in much. If you are not faithful in the unrighteous mammon over which God makes you a steward for a time, how can you expect to have the true riches of the kingdom committed to you? If you are not faithful in that which is another man’s, (or God’s) and entrusted to you for a short time, how can you expect Him to give you that which is our own and which belongs to you, reserved in heaven for you and to be revealed to you at His coming; which eye hath not seen nor tongue can describe. You cannot serve two masters. You will likely lose one and be lukewarm in your affections for the other. Ye cannot serve God and mammon.

This steward among children of this world was wise. When he perceived that he would lose his stewardship and be thrown out of office and favor, he resolved to use the balance of his influence and power in making friends. So he settled with his master’s debtors on probably a Christian and righteous basis, accepting such a per cent as they were willing and able to give, and forgiving the balance. At least, the master commended him in this respect and said he had done wisely. A course of litigation would probably have engendered permanent ill will and absorbed more than the entire amount.

The children of light ought to be equally as wise in their generation, and hence Jesus says: “Make to yourselves friends of the mammon of unrighteousness; that, when ye fail [like the steward] they may receive you into everlasting habitations.” He gave His disciples just another lesson on the principles governing the kingdom of God, to gain which they gave all to be as the Master, trusting Him who numbered the hairs of their head and observed and fed the sparrows and clothed the flowers. For the kingdom of heaven is like a king taking account of His servants as debtors. One owed ten thousand talents but could not pay, but the master, moved with compassion, forgave the debt. It was expected that like example would be followed and exhibited to debtors.


"What hast thou given for me, I gave my life for thee."

The kingdom of God is also like a man who gives his goods and means in the care of another or the stewardship of another and expects him to use it to advantage and profit, so as to return it with an increase. And the Spirit divideth gifts to every man severally as He will. 1 Cor. 12: 11. To some one kind and to another, another kind. Mental talents and abilities to make money, to teach or preach, to sing, visit and minister to the needy, and when he comes in His glory and His kingdom, those who inherit the kingdom prepared from the founda-
tion of the world are said to be those who made friends of the mammon of unrighteousness, or by means or out of money and God given abilities in ministering unto the less fortunate. Ye gave me meat. Ye gave me drink. Ye clothed me. Ye visited me when sick. Ye came unto me in prison. How and where? "Inasmuch as ye did it to the least ye did it unto me."

Ye cannot serve God and mammon. If in the service of sin as your master, you find the master has wasted and dwarfed your goods and talents, it is still wisdom to write quickly 80 per cent, 50 per cent, or such a portion as we have in God's favor. We are debtor for more than we can pay, but the master will commend us as doing wisely, if as debtors to the manifold grace of God we write what is not squandered and the balance will be forgiven in compassion.

Robinson says:

"O to grace how great a debtor,
Daily I'm constrained to be,
Let thy goodness like a fetter,
Bind my wandering heart to thee!"

These treasures laid up in heaven will receive us into everlasting habitations. Make friends in every imaginable way not necessarily literal. Yes, make friends out of mammon of unrighteousness. The mammon of unrighteousness properly used as stewards of God are destined in God's arrangement to scatter untold blessings. Even literal friends are made and hearts softened

"Down in the human heart,
Crushed by the tempter,
Feelings lie buried,
That grace can restore,
Touched by a loving heart,
Wakened by kindness,
Cords that were broken,
Will vibrate once more."

The vibrations may reach to the throne and be among the "friends" that will receive you into everlasting habitations, when ye fail here.

For the Evangelical Visitor
AFTER THE REVIVAL

It is the duty of every man and woman to labor for the salvation of souls. In seeking to reach the masses by a revival of religion, the souls who are brought to the fold of Christianity should be tenderly cared for. After Christ rose from the dead he charged Peter: "Feed my lambs." We have no assurance of having vigorous and healthy sheep if the lambs are neglected, and it is just as necessary for the young convert to receive food in order to grow, as it is for a babe in its mother's arms.

God has provided the sincere milk of the Word whereby His little ones may be fed and become strengthened. As the spiritual child advances it is necessary that it should have stronger food. A lack of this was probably the cause of the feeble state of one of the ancient churches. "For when for the time ye ought to be teachers we became children ye need that one teach you." Heb. 5: 12.

Suppose we had in our community a family consisting of eight or ten children, who were born with all their faculties, but for lack of proper nourishment do not grow. Our sympathy would become aroused in visiting such a family by seeing eight or ten puny children. It is lamentable in some instances after an extensive revival what little care is taken of the converts by teachers and leaders. We all know that according to our physical laws if there is no development in a child it will decline and become weaker and weaker, until, if not remedied, it dies. And so it is with the spiritual babe.

In the days of Christ He cleansed ten lepers, after which the Savior inquired, "Where are the nine," and should those nine be recognized as the members of the nominal church? They would prove a curse instead of a blessing. The Savior said: "He that gathereth not scattereth abroad." The apostle said: "For this cause many are weak and sickly among you and many sleep." 1 Cor. 11: 30.

In many instances that sleep is spiritual death, and such "become twice dead and plucked up by the root." Jude 12. Those who can discern spiritual things need not travel far until they are confronted with many who will answer the above portrait.

But we are admonished by the apostle: "To add to our faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience, godliness, and to godliness, brotherly love and kindness." 1 Pet. 1: 5-7.

Religion is a progressive work. We are either progressing or retro grading. The Savior compared it to corn. "First the blade, then the ear; after that the full [ripe] corn in the ear." Mark 4: 28. The Apostle John wrote: "These things I write unto you, little children, also young men and fathers."

Paul said: "When I was a child I spake as a child, I understood as a child, I thought as a child. But when I became a man I put away childish things." 1 Cor. 13: 11.

In view of the apathy which now exists throughout the so-called churches, it is alarmingly true that names and creeds are carefully guarded, as though they were paramount and essential to their salvation. Yet thousands of that class are entirely ignorant of justification by faith, having a name only and are dead. When the doctrine of sanctification is held forth they sneer and say: "Our preacher is learned, and doesn't preach so."

Hence the masses are more readily inclined to "hearken unto men, than unto God." As a consequence, according to the teaching of the Bible, such blind leaders will at last with
their deluded victims plunge into the abyss of eternal ruin.

Every close observer can see that God in these latter years is inaugurating a different method by calling and sending out over the world men and women full of faith and the Holy Ghost as evangelists, who have already succeeded in arousing the churches from their lethargy, and leading many thousands out of the rut of formality, which is more ruinous to the soul than leprosy to the body. The tendency has already been seen and felt that the people of God are more united and assume a higher state in the divine life, as holiness is their principal theme.

As is known to every Bible reader, the last charge given by the blessed Savior to His apostles was: "Go ye out into all the world and preach my Gospel to every creature." It is the ambition to-day of many of His ambassadors who are imbued with the Holy Ghost, not to tire until they encircle the globe with the story of the Cross.

In conclusion, suffer the writer to say to those who are engaged in this noble work, push the battle to the gate for victory shall be yours through Christ. If we were sixty years younger, we, too, would be in the ranks. But having arrived at our eightieth mile stone, and in cold weather we are at our fireside and can write but little; but can shout "shoulder arms, and fire." Amen and Amen.

Chambersburg, Pa.

JOHN FOIL.

DANGERS AND DISEASES OF OLD AGE.

When a man has reached the border line which separates middle life from old age and is still in reasonably good health he has left many dangers behind him and is safe from many of the diseases which have threatened him at different periods of life. In early life the contagious fevers, the diarrheal diseases and the maladies caused by filth were his most active enemies; during the period of manhood the essential fevers carry off large numbers, and the hereditary and constitutional diseases find their greatest development; but he who has survived all these dangers, and whose constitution has been hardened by the storms of the score years or more, finds now as he enters upon the boundaries of old age that there are still other dangers waiting to beset him here. It is during this period that local diseases are most active and fatal, carrying off more than three fourths of all who die above the age of sixty-five years. It is the weakest parts which now give way, and these are the three vital organs, the lungs, the brain and heart, in the order named, and after these the stomach, liver and kidneys. Of single diseases pneumonia carries off more aged people than any other, and is so fatal at this period of life, that only a small proportion of those attacked with it recover.

The dangers which beset old age as causes of disease and death are largely external influences, such as heat, cold, moisture and atmospheric vicissitudes. Chief among these, as the mortal foe of old age, stands cold. According to statistics which have been kept for a long series of years by the English registrar-general, a sudden decline in temperature results in a mortality based upon a given rule in regard to age. In persons under thirty the effect of cold is not indicated by an increase in mortality; above that age it doubles with every nine years of life. That is, for every one death at thirty from low temperature there will be two at thirty-nine, four at forty-eight, eight at fifty-seven, sixteen at sixty-six, thirty-two at seventy-five and sixty-four at eighty-four.

In a climate like ours the dangers to old age from atmospheric causes therefore present a most formidable array. To guard himself against them he must clothe himself warmly, must avoid all undue exposure either to extreme or sudden changes of temperature and must occupy a comfortable room. His sleeping rooms should be warm, well-aired and dry.

Many a time has the "spare room" proven fatal to gray hairs and decrepit age, resulting in a cold, pneumonia and death.

Another serious danger to old age is in all extreme or sudden physical exertion, all intense or depressing mental emotion. Running to catch the cars, lifting a heavy weight, making an eloquent and impassioned after-dinner speech, or indulging in a paroxysm of passion—all these are only forms of suicide for the weakened heart and brittle arteries of the aged. Scarcely less dangerous than over-exertion is a lack of proper physical activity and loss of interest in the affairs of life. Few things are more disastrous to the prolongation of life, health and vigor than for a man in advanced years, accustomed to a stirring and active life, abruptly to "retire from business," thereby exchanging habits of labor for those of ease, and of care for freedom, under the mistaken notion of enjoying a well-earned rest for the remainder of his days. Rather should his relinquishment of business be gradual, with his lessening duties adapted to the failing energies of body and mind, but always sufficient to preserve his interest in life and incite him to a reasonable degree of exertion.—J. M. French, M. D.

The Hindus have been accustomed to reason thus: Education is good just as milk is good; but milk given to a snake becomes venom—so education to a woman becomes poison.
WITH JESUS.

Come ye yourselves apart into a desert place and rest awhile. Mark 6:31.

Blessed Holy Spirit teach us the meaning of this precious, loving command. Alone with Jesus, the Holy Ghost to reveal to us our nothingness, but to see Him in His beauty and richness, ah, “eye hath not seen, nor ear heard, neither have entered into the heart of man the things that God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yes the deep things of God.” Thou minister of God, come aside with Him before you stand to proclaim the blessed gospel, come aside with Him after preaching, if the enemy seeks to lift you up. His blessed presence will keep you down. If he discourages you, how company with the Holy One encourages and strengthens! Sanctified one keep the Holy One encourages and discourages you, how company with Him after preaching, if the enemy seeks to lift you up. His blessed presence will keep you down. If he discourages you, how company with the Holy One encourages and strengthens!

The number of Mohammedans in China is 15,000,000.

The finest accomplishment is unselfishness.—Golden Rule.

Dr. Bunker reports 19 baptized in two Karen churches in the Tungoo mountains.

More than three hundred converts were baptized in Central Hungary during April and May.

China is the only nation mentioned in the Bible which is still in existence in the same form as at that time.

The New York Tribune says: The liquor traffic is to day the heaviest clog upon the progress, and the deepest disgrace, of the nineteenth century.

I have but one candle of light to burn, and it may soon flicker out, but I would rather burn it out where men die in darkness than burn it in a land flooded with light.—A Missionary.

It is proposed to introduce a bill in the next legislature of Indiana, limiting the number of saloons in the State to one for each one hundred and inhabitants. Saloon keepers are organized to prevent its passage.

It is as supreme a folly to talk of a little sin as it would be talk of a small Decalogue that forbids it, or a diminutive God that hates it, or a shallow hell that will punish it. Sin is registered according to heavenly measurements of holiness and majesty.—Sel.

PELOUBET’S SELECT NOTES.


Peloubet has surely, sublime himself and this is really praise enough! The Select Notes have, for many years, been the constant companion of thousands of the leading Christian workers, who have found in them just the condensed matter that they desired when it was not wise nor convenient to consult the more elaborate standard commentaries, and the popularity of the book the world over has been steadily increasing, because both the editor and publishers have in every respect sought out and furnished only the best things. This year the first six months completes the study of the Life of Christ, and the notes supply an abundance of the most helpful and interesting material regarding both the action and the aim of the last years of our Master. In July the International Lessons go back to the old Testament, and with great skill the editor has garnered such facts, illustrations and explanations as will so illumine the text as to make it intelligible and productive to every teacher and scholar. The volume is freely illustrated, and with finely drawn, accurate maps and beautifully printed pages is a delight to possess, both for its external beauty and its positive helpfulness to every student of the Bible.

LONE FEASTS.

Nov. 24 and 25, Morrill, Brown co., Kans.

RAILWAY TIME TABLES AT ABILENE.

UNION PACIFIC.

WEST BOUND.

No. 1.—Night Express 12:00 a.m.
No. 4.—Limited Express 2:07 p.m.
No. 12.—Freight 5:08 a.m.
No. 2.—Kansas City Fast Mail 3:47 a.m.
No. 8.—Limited Express 11:35 a.m.
No. 11.—Freight 8:40 a.m.
No. 12.—Stock Freight 7:10 p.m.

EAST BOUND.

No. 1.—Night Express 12:05 a.m.
No. 9.—Limited Express 10:05 a.m.
No. 10.—Freight 10:10 a.m.
No. 12.—Stock Freight 7:10 p.m.

*Daily except Sunday.

ATCHISON, TOPEKA & SANTA FE.

NORTH BOUND.

Passenger Passengers
Accommodation Accommodation

6:50 a.m. 12:55 p.m.

6:20 p.m. 8:26 p.m.

6:50 a.m. 1:30 p.m.

11:40 p.m. 6:10 a.m.

ALL SANTA FE TRAINS DAILY EXCEPT SUNDAY.

ROCK ISLAND.

WEST BOUND.

No. 65.—Local Freight and Dwell 11:14 a.m.
No. 27.—Mail and Express 5:19 p.m.

EAST BOUND.

No. 28.—Mail and Express 11:18 a.m.
No. 65.—Freight and Accom. 5:19 p.m.

Passenger trains run daily. Freight trains daily except Sunday.

The finest accomplishment is unselfishness.—Golden Rule.