
Henry Davidson
THE TEN VIRGINS.

By HENRY BALSBAUGH.

Ten Virgins, young and bright and fair,
Went out to meet the Bridegroom there,
And while the Bridegroom tarried yet,
They fell asleep and were not met.

Five were foolish and had no oil,
They had the lamps and that was all.
Five were wise, honest, just and true,
They had both lamps and oil there too.

At midnight then there was a cry,
The Bridegroom's coming and is nigh;
Arouse from sleep, ye drowsy ones,
And meet the Bridegroom when he comes.

And at the call they all arose,
That all was well as they supposed,
They trimmed their lamps and out they went
To meet Him there as he was sent.

Five were foolish and five were wise,
And there they did then all arise;
The foolish to the wise apply;
Give us some oil, our lamps are dry.

The wise said, Nay, but go and buy,
Go where they sell and there do try;
We've not enough for us and you,
But go and buy and have some too.

But while they went the Bridegroom came,
The wise went in with him to reign.
They entered in as marriage guests,
And their enjoy the welcome feast.

The foolish came, but ah! too late,
The door was shut, they met their fate.
Lord, open now, for we have bought;
The Lord replied, I know you not.

Arouse, ye sleepy ones below,
And let us all to Jesus go;
For there is oil, and plenty, too,—
Enough for all, for me and you.

Come, get the oil, do not delay,
The time is now while it is day;
And have your lamps well filled with oil,
And be prepared when He does call.

Be wise and have your race well fought.

Hear not the words, I know you not.
But come and be forever blest,
And enter in to heavenly rest.

22 South 17th Street, Harrisburg, Pa.

For the Evangelical Visitor.

THE WORLD-WIDE GOSPEL.

We are prone to forget the world-wide character of Christ's Gospel.
So human are we that our love settles down upon the few who form the circle of our acquaintance, and while we are sometimes stirred by the godlessness that exists right in our midst and put forth some effort to rescue those who are perishing before our eyes, we have very little thought of the millions in heathen lands who are utterly without God in the world and enshrouded in the deepest darkness of sin.

How unlike our love is God's love! He "so loved the world"—not a part of the world but the whole—and the "good tidings" that Jesus brought were to be "to all people."

The commandment that Jesus gave to his church, just before his ascension, was that they should "go into all the world and preach the Gospel to every creature." Every single individual was to hear the tidings of salvation.

The statement in connection with the promise of the baptism of the Holy Spirit is equally emphatic: "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

From these Scripture quotations the world-wide character of the Gospel is easily discovered. If in the past we have acted as though we failed to recognize this great foundation fact, shall we not now, with one consent, "lift up our eyes and look on the fields," which compose the one great world-field? Shall not the boundary of God's love be also the boundary of our love?

Recognizing, then, the world as the field over which the Gospel field shall be scattered, the very important question arises as to where the most needy places are; for it is to these that our attention ought to be directed according to apostolic example.—Rom. 15:20-24. We see many places in our own land that are very needy and almost entirely destitute of the true Gospel, but surely the most needy places are in heathen lands where Christ has not been named. Here men have heard and have rejected. There they still sit in darkness, having never heard of the Christ who died for them. Is it not clearly our duty to go to these and give them the Gospel invitation?

The fear is sometimes expressed that if we pay so much attention to heathen lands the work at home will be neglected. It will be found, however, that when the true missionary
spirit takes hold of a people and they begin to send out heralds of the Cross from their own number, the work at home will be better taken care of than before. Let us try this and see.

We are glad for the interest in foreign mission work that has sprung up in our midst in the last few years. Our hope is that this interest may be increased everywhere, and that very soon we shall have representatives of the Lord Jesus Christ in some dark land. Let us pray and labor to this end. J. G. Cassel.

Abilene, Kansas.

TRY THE SPIRITS.

Beloved believe not every spirit, but try the spirits whether they are of God; because many false Prophets (preachers) are gone out into the world.—John 1: 44.

The above warning was given by the Disciple who wrote much of, or about love, and addressed to those whom he recognized as the beloved in the Lord.

Notably the warning was not to unbelievers but to those belonging to the household of faith. From time immemorial it is found in his satanic majesty and power over men. The king and prince of darkness used men in the shape of Prophets, Priests, teachers and preachers to delude, deceive and bewitch people not to obey the truth, (Lord) to express our mind with Luther, having faith healing, another Soul sleeping, another missionary spirit, etc. Now what shall we say of all these, are they all wrong, or are they all right. We would feel to express our mind with Luther, if we gather the good of all the professed people it requires, all to make a complete Christian. The question may be raised how or in what way shall we try the Spirits, as the Apostle Paul in his letter to the Galatians 5:17 says for the flesh lusteth against the spirit, and the Spirit against the flesh etc., 1st we will try to prove their Spirits by the word of God. We therefore take Baptism or those who have it for their hobby, and claim that the Holy Ghost is attained by the act of believing and being baptized. Now first of all it is admitted Christ is

before his mind's eye our text and carefully observe the same, the old Prophet would have talked in vain. These facts show plainly the great need of trying the Spirits, whether they are of God. If ever there was a time that it is needful to try the Spirits, we have reason to believe it is now, from the fact that John says in the 2nd verse of the 1st Epistle 4th chapter. Hereby know ye the Spirit of God. Every Spirit that confesseth that Jesus Christ is come in the flesh is of God. Now if we were to judge by what is said by the word of mouth only, we would be at a loss. As many with mouth claim to believe, but with works deny that Christ is come in the flesh, and those are the hardest Spirits to detect and deceive the masses. The reason John gives that we shall try the Spirits, is that many false Prophets are gone out into the world. Those who are established in the faith once delivered to the Saints can see the vain race of mortals move like shadows or the plain. Having for their Hobby, one Baptism, another Seventh day or Jewish Sabbath, another Soul sleeping, another missionary spirit, etc. Now what shall we say of all these, are they all wrong, or are they all right. We would feel to express our mind with Luther, if we gather the good of all the professed people it requires, all to make a complete Christian. The question may be raised how or in what way shall we try the Spirits, as the Apostle Paul in his letter to the Galatians 5:17 says for the flesh lusteth against the spirit, and the Spirit against the flesh etc., 1st we will try to prove their Spirits by the word of God. We therefore take Baptism or those who have it for their hobby, and claim that the Holy Ghost is attained by the act of believing and being baptized. Now first of all it is admitted Christ is
Antichrist to publish what we do will do all the publishing necessary. Hence it is pie."—Mark. 1:44. See thou say nothing to any man. But because many who write their success on that line, can and do make their work sound stronger than if those who have tested their power, or neighbors who know of their work were to do the writing or publishing. In fact cases have come to our learning which are on paper by parties who have been duped, and those who have done the bewitching if written by disinterested neighbors would have clothed the facts with the language of the Apostle Paul.—2 Thes. 2:9. "Even Him whose coming is after the working of Satan with all power and signs and lying wonders representing facts that never existed, and yet under the title of Christians or Saints those whose eyes are single can at a glance see the Antichrist way. Next we come to the 7th day or Jewish Sabbath, which has also caused much controversy, and yet in all of Christ's teachings never charged or taught his Disciples to keep the 7th day. And because he did not and allowed things to be done which according to the Jewish economy was forbidden, they continually found fault, and yet he being the end of the old law, and the Priest-hood being changed, Paul says Heb. 1:12 there is made of necessity, a change also of the law. Now if Christ would have had the Spirit of those who strongly advocate the 7th day he would have taught it as they do, hence this is also anti-Christs way. We now come to the Soul sleeping doctrine, which also has caused many eruptions and controversies among the people. And yet Christ in all his teachings never gave us any thing pro or con to cause all this trouble. Christ's teaching was to advise the people how to live, what and what not to do, and those who make much ado about the future state, would do well to take Christ's example, doctrine and words, viz. John 9:4. I must work the works of Him that sent me, while it is day, the night cometh when no man can work. Paul called a class fools who entertain some thoughts, not fully harmonizing with Bible principles, and we have every reason to believe those who have so much to say and teach about the future, are simply (we fear) spending their time rather in the anti-Christs way. May God help us to do our work that He has given us for life well, and we feel sure the Lord will take care of us in the future. Last on the list but not least comes the Missionary Spirit. 1st we would not be understood as working against the Mission Spirit, no by no means, we would much encourage it, but we only feel to give warning that we are Christ like, and not be anti-Christs on this line. Many are in a great glee to go to Africa, others to India, others to China, and so on. Now we have China men by the thousands in this country. In fact the writer was very much surprised to walk through China town in the City of New York once and find such a mass of China men in that city. Now any one who fail to help save the Chinaman can find work to his or her hearts content among that nationality, much cheaper than to cross over the great ocean. Again those who feel for the Africans can find in this country many thousands of that tribe, who have never heard the true Gospel. Now would it not be more Christ like to help those who are here from those different nations, and if they can be induced to accept the true doctrine, then they would become very good Missionaries to send to their own people with the word of life to persuade this course would seem to me like. The anti-Christs way is like an old man who used to fit the writers feet with boots when but a boy, when the rebellion broke out, the great cry was to put down the rebellion and free the negro. The old shoe maker one night in church became very enthusiastic, and prayed very earnestly that God should give victory to the armies of the north, and that hostilities should cease and the negro freed. The prayer sounded as though the helpless condition of the negro race was pressing the heart of the old shoe maker, but a few days afterward there came to his house two small negro boys, who asked only to lodge with him all night, but they found no place to shelter there. Then many persons would rather do Mission work abroad. Chirst's way was any where. May God help us to do the same, and not trouble ourselves about intricate matters, is the wish of the writer.

T. A. LONG.

The above word seems to impress my mind, and I will try and give a few thoughts. My prayer is that the Holy Spirit may direct my pen. In the first place we find that the word Amen is of great value to the true child of God. How dreary and gloomy the Christian feels if he has nothing to say Amen to. Then again, how cold the services of the Lord are when we cannot hear any Amens. Oh, that we would all be filled with the Spirit of the Lord that when we are in prayer-meeting or any other kind of services that harmonizes with the Word of the Lord, that we can and will not be afraid to say Amen. And we should say it without fear, because John tells us that perfect love casteth out fear.—1 John 4:18. So when fear
Anti-Christ to publish what we do will do all the publishing necessary. done those who have been helping on this line. If a good work is nothing to any man. Hence it is pie."—Mark. 1:44. See thou say do make their work sound stronger their success on that line, can and can work that sent me, while it is day, the night cometh when no man can work. Paul called ed a class fools who entertain some thoughts, not fully harmonizing with Bible principles, and we have every reason to believe those who have so much to say and teach about the future, are simply (we fear) spending their time rather in the anti-Christ way. May God help us do our work that He has given us for life well, and we feel sure the Lord will take care of us in the future. Last on the list but not least comes the Missionary Spirit. We would not be understood as working against the Mission Spirit, no by no means, we would much encourage it, but we only feel to give warning that we are Christ like, and not be anti-Christ on this line. Many are in a great glee to go to Africa, others to India, others to China, and so on. Now we have China men by the thousands in this country. In fact the writer was very much surprised to walk through China town in the City of New York once and find such a mass of China men in that city. Now any one who fail to help save the Chinaman can find work to his or her hearts content among that nationality, much cheaper than to cross over the great-ocean. Again those who feel for the Africans can find in this country many thousands of that tribe, who have never heard the true Gospel. Now would it not be more Christ like to help recue those who are here from those different nations, and if they can be induced to accept the true doctrine, then they would become very good Missionaries to send to their own people with the word of life to perseve this course would seem to me Christ like. The anti-Christ way is like an old man who used to fit the writers feet with boots when but a boy, when the rebellion broke out, the great cry was to put down the rebellion and free the negro. The old shoe maker one night in church became very enthusiastic, and prayed very earnestly that God should give victory to the armies of the north, and that hostilities should cease and the negro freed. The prayer sounded as though the helpless condition of the negro race was pressing the heart of the old shoe maker, but a few days afterward there came to his house two small negro boys, who asked only to lodge with him all night, but they found no place to shelter there. Then many persons would rather do Mission work abroad. Christ way was any where. May God help us to do the same, and not trouble ourselves about intricate matters, is the wish of the writer.

T. A. LONG.

For the EVANGELICAL VISITOR.

AMEN.

The above word seems to impress my mind, and I will try and give a few thoughts. My prayer is that the Holy Spirit may direct my pen. In the first place we find that the word Amen is of great value to the true child of God. How dreary and gloomy the Christian feels if he has nothing to say Amen to. Then again, how cold the services of the Lord are when we cannot hear any Amens. Oh, that we would all be filled with the Spirit of the Lord that when we are in prayer-meeting or any other kind of services that harmonizes with the Word of the Lord, that we can and will not be afraid to say Amen. And we should say it without fear, because John tells us that perfect love casteth out fear.—1 John 4:18. So when fear
is not in accordance with God's Word
will know what to say Amen to. If it
of the word—So be it, Lord—so we
Let us all bear in mind the meaning
tells you to say Amen don't quench it.
But praise the Lord for vic-
this as the Lord told me to be. The
John, the beloved disciple, had
some acquaintance there, and easily
brought in Peter, who stood
warmed himself by the fire.

Another thought: here our pray-
eres and testimonies should be spoken
so loud and distinct that all that are
present can hear what we say, that
the Spirit may blend together and
all that say Amen. The word itself
means, So be it, Lord; and when
this is the sentiment of our hearts
why not without fear say Amen?
The Lord works with us some-
times in small things, and as we are
obedient in small things we become
strong in his service.
I know of a time in my Christian
life when I was not as obedient in
this as the Lord told me to be. The
devil would come in and say that it
is only for old members to say
Amen, and in this way would rob
me, I must believe, of many bless-
ings. But praise the Lord for vic-
tory over the enemy.
Oh, I would feel to encourage the
young to stand out for God and
obey his Spirit; and if the Spirit
tells you to say Amen don't quench it.
Let us all bear in mind the meaning
of the word—So be it, Lord—so we
will know what to say Amen to. If it
is not in accordance with God's Word
and Spirit we never should want to
say Amen; but if it is, no matter
where it is, let us honor our Father
in heaven, even in this.

Your Brother in Christ,
C. C. BURKHOLDER.
Abilene, Kansas.

PETER DENYING CHRIST.
It was a cold, chilly night, when
from the shades of the garden of
Gethsemane our Savior was rudely
dragged away by those who came
against him as a thief, with swords
and staves. All his disciples for-
scoffed him and fled, yet some of them,
recovering from their first alarm,
followed him, and finally came to
the high priest's palace where their
Master was held as a prisoner.

John, the beloved disciple, had
some acquaintance there, and easily
obtained admittance; and as the
night was chilly he went out and
brought in Peter, who stood
and warmed himself by the fire.

It was sad business for Peter. He
was not as courageous then as he
had been before, when he had boast-
ed that he never would forsake the
Lord. He had in his excess of zeal
drawn the sword and cut off the ear
of a servant of the high priest in the
garden, and now he might be recog-
nized; and if he were he knew there
might be trouble in store for him.
But there he was, in the inner court
of the high priest's palace, and there
came to him the testing time which
he had professed to be so ready to
meet. He had said, "If I should
die with thee, I will not deny thee."
He had professed that he was willing
to go not only to prison but to death,
that he might follow the Savior; and
he had failed to heed the solemn
warning the Savior gave, "Before
the cock crow twice thou shalt deny me
three."
And so, when in an unex-
pected hour it was whispered around
that he was one who was with Christ
in the garden, he promptly denied
it; and when the servant girl asserted
that he was one of the followers
of Jesus, and when the others urged
that he was with Him in the garden
of Gethsemane, that he was a Gal-
lean, that his very speech was evi-
dence of it, he denied and cursed
and swore.

There are many who are as con-
fident as was Peter; who say, "Though
all men shall be offended because of
thee, yet I will never be offended;
who trust in their own hearts, but
yet, in the presence of men who
know not God, how often they seem
afraid to acknowledge the Master
they pretend to love! They may
say, "Though I should die with
thee, yet will I not deny thee," but
in the hour of their temptation they
forget their vows, forget their prom-
ise, forget their God.

Let us pray the Lord to keep us
from thus dishonoring his name,
and though we may not boldly say
we will never deny the Lord, let us
earnestly pray that we may never
be found among those who are
ashamed of Christ and his words.
There are scoffers and scorners
around us even at the present time.
There are people whose sneers may
cut us to the quick, and make us
feel that the friendship of the world
is still enmity with God; but if we
are true to him he will never leave
us nor forsake us. And however
abruptly the question may be put,
let our answer never be, "I know
not the man."

Beware of Peter's word,
Nor confidently say,
"I never will deny my Lord."
But, "Grant I never may."

Selected by Sister Detwiler.
For the Evangelical Visitor.

CONSERVATISM.

Dear Brother:—

Every organism has a principle of self-preservation. Disintegration means death, while conservatism tends to life in its best and highest expression. You think the church lacks discipline, indicating by this term the presence of things that tend to deterioration and loss of power and influence. You would apply more broadly the words of Paul in 1 Cor. 5:13: “Put away from among yourselves that wicked person.” Yet you would not lose your little finger, or little toe, so long as the faintest hope of cure remained. Amputation is the last resort. All true discipline is for the highest ends of life, and never for the sake of inflicting pain or exhibiting authority. The least indication of healing should be a decisive protest against the use of the knife, and should be hailed with joy as a sign that the Divine conservatism is overcoming the deathward tendency. The Church nominal and the Church real are not so identical that expulsion from the former is necessarily excision from the latter. Measures to heal are better than too hasty surgery. “Love suffereth long and is kind.” A sinning member must be gained if possible; and severed from the fellowship of the body only when all means of restoration fail. Christ met the worst cases with infinite clemency. “Neither do I condemn thee,” are words that carry in them a principle and a lesson that demand ever new study and wise application. Wrong must always be antagonized by the Divine, healing, sanctifying, energy of the life of Jesus. Christ came not to give rein to lust and sensuality. He tells you what to do. "What shall I do to be saved?"—Matt. 4:17.

But what shall I do in order to save myself?—Matt, 4:17.

"Jesus said, Except ye repent, ye shall all likewise perish."—Luke 13:3.

L. WHAT SHALL I DO.

What shall I do in order to save myself?—Matt, 4:17.

"Jesus said, Except ye repent, ye shall all likewise perish."—Luke 13:3.
Repent. To repent is to forsake your sins and turn to Christ. God says, "The soul that sinneth, it shall die."—Ezek. 18:20. "The wages of sin is death."—Rom. 6:23. "Death passed upon all men for that all have sinned."—Rom. 5:12. "Sin bringeth forth death."—Jas. 1:15. Since it is our sins that are bearing us down to death how needful that the first thing God should call upon us to do is to forsake those sins. God says, we are under sentence of death because of our sins. But he says, too, "When I say unto the wicked "Thou shalt surely die." (Yet) if he turns from his sins * * * he shall surely live, he shall not die."—Ezek. 33:14,15. Would you "surely live?" Would you escape death? Then turn away from your sins. God's answer to the anxious souls question is a command and a command to be obeyed. God tells you clearly what to do. But if you will not do it you cannot be saved. The crisis point lies in the will. Whatever be the accompaniments of the essence of repentance is the decision to forsake sins and turn to God. In the end most of your excuses sift down to this one thing—you are dodging this decision! You suppress it, you evade it, you will not face it. But you will never be saved till you make it. "Except ye repent ye shall all likewise perish." Unsaved one you are moving swiftly to the final catastrophe of your life. Except you turn you will perish. Like the prodigal Son you must cut away from the old life. Like him you must say, "I will arise and go to my Father." Like him you may find forgiveness, joy and peace as soon as you do so.

Just where you are, you can do this. Just where you are, the smothered decision of all these years may flash into a flame of determination. Just where you are, without delay, you can settle the whole matter. Just where you are, you can lift up your heart to God and say, "Lord I do want to be saved. I hear thy word telling me to renounce the sins which are dragging me down to death. I do now honestly turn away from them to Thee. Lord, what next?"

II. WHAT CHRIST HAS DONE.

"By grace are ye saved.—Eph. 2:8. Grace is what Christ has done for us. We do not save ourselves. We are saved by grace, by what Christ has done for us. Repentance does not save us, but it brings us to the place Jesus save us. Without repentance we will not be saved; without Jesus we could not be saved. We turn away from our sins, but Christ alone can put them away. "They shall call his name Jesus (Saviour) for He shall save his people from their sins." We must be saved from the guilt of sin; we must be saved from the punishment deserved by sin; we must be saved from the death due to sin. All this Jesus has done. And it is by grace, by what He has done for us, that we are saved. You were laden with sins, but Jesus has taken them all upon himself. Hear his word; "All we like sheep have gane astray; we have turned every one to his own way, and the Lord hath laid on Him (Jesus) the iniquity of us all."—Isa. 53:6. "Who His own self bare our sins in His own body on the tree." 1 Peter 2:24. "In whom we have * * * the forgiveness of sins."—Eph. 1:7. "Behold the lamb of God which believeth away the sins of the world."—John 1:29.

You deserved punishment for sins but Jesus suffered in your stead. Hear his word; "He was wounded for our transgressions. He was bruised for our iniquities."—Isa. 53:5. "Christ also suffered for us."—1 Peter 2:21. "For Christ also hath only suffered for sins, the just for the unjust."—1 Peter 3:18. "For He (God) hath made Him (Christ) to be sin for us."—2 Cor. 5:21. "Christ hath redeemed us from the curse * * * being made a curse for us."—Gal. 3:13.

You deserved death but Jesus died instead of, and for you "Christ died for the ungodly."—Rom. 5:6. "While we were yet sinners Christ died for us."—Rom. 5:8. "He died for all."—2 Cor. 5:15. "Christ died you sins."—1 Cor. 15:3. "It is expedient for us that one man should die for the people."—John 11:50.

This is Christ's salvation. He has done it all. You have no more to do with remitting (putting away) your own sins than you have with creating the world. God has done both without your moving a foot or stirring a finger. To you who have turned away from sins God says that in Christ He has "cast all your sins behind his back." He has "cast all your sins behind his back."—Isa. 38:17. "As far as the east is from the west so far hath he removed our transgressions from us."—Ps. 103:12. "I have blotted out * * * thy transgressions."—Is. 44:22. "Your sins and iniquities will I remember no more."—Heb. 10:17.

III. WHAT MUST I DO CONCERNING WHAT CHRIST HAS DONE?

"By grace are ye saved, through faith."—Eph. 2:8. "Believe on the Lord Jesus Christ and thou shalt be saved."—Acts 16:31.

This seems a foolish question. For what can I do, concerning what one else has done for me, except to believe it? Suppose you have just recovered from a contagious disease. A quantity of your clothing is infected and you desire it burned. A trusty friend offers to do it for you. He takes the articles, goes away, is absent sometime, and then, returning, tells you he has burned them all. What can you do concerning what your friend has done? You simply believe his word about it, and are at rest. So back in the past lie all your sins. You have given them up, but you cannot put them away. Now comes God whose word is truth itself and says to you, "My child you have forsaken your sins. Now I have laid them all on my Son Jesus. He has borne them away for you, and you
are free.” What can you do concerning what God has done? Nothing but simply believe His word about it. When you do that you will be at rest!

Belief is thus:—

First. Simply taking God's word, that He has put away your past sins by putting them on Christ. You did not see your friend burn your cast-off garments did you? You did not feel him burn them, did you? But you simply took his word that he had burned them. Your mind was at peace concerning what your friend had done. There was nothing for you to do but believe. So you did not see God lay your sins on Jesus. You did not feel him put Jesus to death in your stead. But you have his plain, positive word that he has done so.

Concerning what God has done, there is nothing for you to do but to believe.

Hear how again and again he tells you to do this:

"Believe on the Lord Jesus Christ and thou shalt be saved."—Acts 16:31.

"He that believeth shall be saved."—Mark 16:15.

"God so loved the world that He gave His only begotten son that whosoever believeth on Him should not perish."—John 3:16.

"Whosoever believeth in Him shall receive remission of sins."—Acts 10:43.

"He that believeth on the Son hath everlasting life. But to him that worketh not but believeth * * * his faith is counted for righteousness."—Rom. 4:3.

Just where you are, you can do this. Just where you are, you can take God's word. Just where you are, you can lift up your heart and say, "Lord, I have honestly for­ mulated the hour when you stood by the altar and heard the minister say, "Do you take this woman to be your lawful wedded wife?" You said, "I do." It was very simple. The minister said, "Do you receive her?" You did not hesitate, and say, "I don't understand this"—I don't know how to receive; I don't know what acceptance means. You said from the heart, "I do," And that settled it! Just so God is now saying to you, "I offer you my son Jesus Christ as your substitute, your personal loving Saviour. That he wants you is certain for He gave up his life for you. Do you now take this Saviour to be your Saviour for time and eternity?"

Just where you are, you can do this. Just where you are, you can honestly resolve in your heart to ac­ cept him. Just where you are, you can lift up your heart to God and say, "Lord, I do now take this loving Saviour to be my Saviour and Lord forever." So accept Him and confess Him.

J. H. M.

No family in the Brotherhood should be without the Visitor.

BELIEVING on the Son hath everlasting life. But to him that worketh not but believeth * * * his faith is counted for righteousness."—Rom. 4:3.
EVANGELICAL VISITOR.

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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 1, 1895.

BENEVOLENT FUND.
Amos Huntzberger, $1.00
Frany B. Brubaker, $1.00

We have on hand a few bound volumes of the Visitor for 1803-4, which we had bound for those who had received the volumes 1 and 2. And we would urge upon those who have the first to write us or call upon us soon, and obtain them as we are anxious to dispose of them, but if they do not desire them, we will sell them to other parties, but we did not wish to deprive them of having all three volumes. They cover a period of seven years, and some day if not already, they will be valuable. The two first volumes are sought after now by those who were so unfortunate as not to obtain them. The price at the office is $1.25, by mail add fifty cents to pay postage. They are bound in cloth and are in good condition.

IT IS TRUE.

In one of our exchanges we find the following statement given in a kind of an editorial, and we thought it misleading. For this reason we publish it in connection with our own comments.

"Nearly every family in the United States keeps a bottle of whisky in the house. This applies as well to Iowa, Kansas and Vermont as to states where its sale is not prohibited. Some keep it as a beverage. Some as a tonic. Some as a medicine."

This imputation is unjust to the sober thinking people of the United States. We do not think the prohibitionist indulges in any such a beverage as whisky, or any other intoxicating drink, and we know that there are many Christian people that would not tolerate its presence in their houses. Now why do the manufacturers and those who keep it for sale, resort to such subterfuges as this, to mislead the unthinking in trying to make it appear that it is a common beverage with nearly every family. And why do reputable Journals permit their columns to be used to circulate such untruths. But when we consider the character of the business that these whisky men are engaged in, we cannot expect anything better from them. Their business is to destroy and they will not hesitate to resort to any means to accomplish their ends. And we regret to have to say it, that there are some publishers who will stoop to almost any thing for to make money by such nefarious business as the sale of intoxicants but while there are such, we hope they are but few.

OKLAHOMA MISSION.

We are again here with a short report. We came to Orlando on the 29th ult., and commenced our meeting the next evening. They were quite well attended. The attention and order was good, but some of the Christian friends seemed to be distant and were not as sociable as we would like and did not work with us as well as at other places; while others expressed their gratitude and seemed to be pleased that we labored among them. They said that they were much encouraged, and with tears said that they wanted to meet us in the sweet by and by. Two souls have made a start for the Kingdom. They seemed in good earnest when we left them. May the good Lord bless and keep them, is our prayer.

There is quite a number of people in this town who hardly ever attend church or go to hear the Gospel preached. We tried to visit every family in town, and had prayer with nearly all. Some would not let us pray with them; and as we gave them a friendly farewell we noticed that they seemed to feel as though the Lord was very much displeased with them. Our hearts were touched and as we did not pray with them we prayed for them. May the Lord have mercy on them.

We didn't see such big results at this place, yet we do feel blessed and encouraged that we did have meetings...
I accepted this plain way and are good the meetings and prayer meetings in the good work, they have interest is seemingly increasing), our members, and it makes our meetings new members take quite an interest-

out. We are encouraged in the heavenly Father I am once more expect to move toward home as the schoolhouse. We have not decided when they go through here; and we see us, and wished that the Brethren and Sisters would not pass by them after we moved south. We commenced here on the 5th in a sod schoolhouse. We have not decided how long we will remain at this place, but when we leave here we expect to move toward home as the weather is getting too cold to camp out. We are encouraged in the work. The Lord is with us, praise his name. Yours for the Kingdom,

D. H. BEECHBILL,
And workers.

Medford, O. K. T.

CHICAGO MISSION.

Through the kindness of our heavenly Father I am once more permitted to write out the report of the last month's work of our mission.

We would say first that the interest is seemingly increasing, our new members take quite an interest in the good work, they have accepted this plain way and are good workers, always at their place in the meetings and prayer meetings ready for work and seem to enjoy it.

We have a class now of eleven members, and it makes our meetings quite interesting.

Sister Susan Rhodes of Clarence Cexter N. Y., is in the city and attends the meetings.

We were favored with a call from Elder Samuel Zook of Abilene, on his way to Garrett, Indiana and who preached for us one night at prayer meeting, at Bro. Brubakers. We were pleased to have him with us.

On his return from Indiana we expect to hold a love feast at the mission.

We have started a free medical dispensary in connection with our mission work here. Dr. S. D. Eborsole, superintendent of the medical mission institute of Chicago, has concluded to give his work free every Tuesday from 4 to 6 p. m., for the benefit of the mission and the cause of Christ.

He seems to be a good christian man and has mission work at heart.

Sister Hoover, my wife, intends to treat cancers and wens at the same time, under his supervision.

By this arrangement we think we will be more able to reach the homes and get the confidence of the people, and if successful may work up a self supporting mission. We wish the Lord may direct the work to his glory and honor, and for the salvation of precious souls.

When we see the wickedness that there exists in this city, we are made to cry out, O, Lord, rescue the perishing.

Much might be said here of the sad condition of many, but we forbear, and yet some of this is under influences that we think ought to bear better fruit. Will we not be held responsible if we neglect duty?

Dear brethren when you offer up prayer, do not forget the Chicago Mission, and those who are engaged in it; there are precious souls here that God wants to be saved, and my prayer is that we may do our duty.

We are now living in the rear of the hall, we pay twelve dollars rent per month, which covers all money paid out for rent. We live as cheaply as possible, but we still need help and would be glad to receive donations from the benevolent friends of mission work.

All those here now as workers in the Mission are wife and I and Sister Bert, but our expenses were a little higher than last month owing to two tons of coal purchased, and the traveling expenses of Sister Davidson to return to her home at Abilene.

We condense our report of expenses this time for it prevents mistakes and saves work for the editor.

The report includes the expense from the 10th of September until the 18th of October, and those who wish to learn what has been done with the money received will please write me, as I keep an itemized account of all our expenses.

Total Expenses $ 70 34

DONATIONS.
Money on hand from last month $ 29 25
William Kerns, Hamlin, Kansas 2 00
East Michigan by S. Reichard 6 00
Chicago Mission Sunday School 2 39
Highland Sunday School, Miami, county, Ohio 6 36
Saxton Bowers, Secretary of Mission Board 30 00
Total $ 75 97
Total Expenses $ 70 34
Balance in Treasury 5 63

J. W. HOOVER.
6028 Peoria St., Englewood, Ill.

PYKE.—Elizabeth Rebecca Pyke was born in upper Paxton township, Dauphin county, Pa., on the 9th day of April, 1869, was married to William H. Bentzel in 1889, and died on the 5th day of October, 1905, aged 36 years 5 months and 26 days.

Mrs. Catharine Pyke.
Abilene, Kansas.

For the Evangelical Visitor.

TRUTH IS MIGHTY AND WILL PREVAIL.

I have long felt it my duty to write a few lines for the Visitor, but then again I felt myself so unworthy that I did not undertake the task, but this morning this word of truth came unto my mind. God's word is the truth, and if we are born of God the truth is in us, I have seen and experienced for myself how we must become if we want to become honest before God, and
also with man. If we have wronged
any one we must make it right, and
God will not forgive if we do not
humble ourselves before him as well
as to man when we have. wronged
him, for you know that truth is
mighty and reaches so far that I
hardly know where to begin.

When I was a young beginner in
this good work, I read where
Paul writes to the Colossians in
the third chapter and ninth verse, “Lie
not one to another.”

I did not think it necessary to tell
this to the brethren, but I learned
in my experience that it takes a
Christian to tell the truth and noth­
ing but the truth. Then again to
do unto others as we would have
others do unto us, means more than
we sometimes think; my thought
rungs far in this direction. I think
don’t just mean in one way, but
in many; if we desire good to our­selves we must be willing to see it
done for others, if we do not wish
any person to speak evil of us, we
should be careful what we say about
others, even if it is true.

I often found out in my time that
if I heard something about others,
that when I obtained all the facts
there had been much added that was
not true, but then we are so inclined
to add where it would be far better
to subtract, and very often this is
what we should do as Christians.
These lessons I want to learn for
myself more and more, but there is
another proverb that we should not
forget, and that is “boys, stick to the
truth” to become a man; “honesty is
the best policy.” A liar we can
forget, and that is “boys, stick to the
best policy.” A liar we can
forget, and that is “boys, stick to the

The 128th Psalm comes unto my
mind, and those who wish to read it
can, but truth is what I want to get
at, as it is so important; I have seen
in my time that by not being
truthful, love was lost; some times
when people owe money and do not
pay it at the time promised. How can
the world have faith in us if we do
not keep God’s word.

Then there is sometimes so much
money spent where we might do
without; then too I think that some­
times we are charitable with other
people’s money. God loves a cheer­
ful giver, but we should be careful
to give what is our own. I do not
wish to hurt any one’s feelings, and
what I write I hope will be accepted
in love, but I will close and if I
have written anything that is worth
reading I hope it will do good to us
all. I wish all the friends of the
VISITOR may read it, and remember
me at thronethe of Grace.

H. B. MUSHER.

For the Evangelical Visitor.

OCCUPATIONS NEGLECTED.

“Be sure your sin will find you out.”

“Whosoever to man soweth, that
shall he also reap.” The Lord of
all the earth, being well pleased
with the offering that Noah made of
the clean beast and fowl that were
saved from the waters of the flood,
made the following declaration to
His little family. “While the earth
remaineth, seed time, harvest, cold,
heat, summer, winter, day and night
shall not cease.” The Lord has
kept His covenant made with Noah,
vivacile up to the present time.
The many thousands who have
passed their sojourn here and gone
the way of all the earth, have realized
that fact, both naturally and spiritu­ally. We always expect to reap
when we sow, we expect to reap of
the same variety of grain that we
sow, with an increase of it may be
thirty, sixty, or an hundred fold and
are very anxious for the largest
possible yield. In spiritual things
we are also thus minded. We ex­
pect the Lord will abundantly bless
all of our efforts put forth for good,
and that He will not remember our
many failings, and mistakes, and
slips of the tongue, and overbearing
manner in haughtiness, pride and
selfishness, if we only keep in view
the good cause for which we are
contending. But if the Apostle’s
view was correct, then the evil seed
will also germinate and produce a
 corresponding harvest sometime
during this life. The dire effects of
sin will return to the sinner. The
wise man said. “Remember now
thy creator in the days of thy youth,
while the evil days come not.” The
natural, or unconverted man, in his
blindness and unbelief in spiritual
things, does not realize the great
danger to which he is daily exposed,
and the certainty of his harvest
being according to his seeding, the
effects of which, he will certainly
commence to reap already in this
life. Do we not see it all around
us? The world is full of suffering
on account of sin. Men and women
are daily sowing that in which the
carnal mind delights, and are gather­ing
into and harvest for themselves,
and entailing the woeful effects upon
their offspring to be repeated again
and again with greater and more
telling effect upon the future gener­ations. “With what measure ye
mete, it shall be measured to you
again,” is the word of our Lord
and Savior, and if men will reject
Him and choose their own ways
during active life, does it need to
appear strange unto us, if the Lord
will also refuse to answer them, immediately, when pain and sorrow and anguish of heart overwhelm them, as the messenger of death stands ready to plunge his poisoned dagger into the fountain of life. How gladly would they then invite the Savior to be their guest, and accept His conditions of peace without comment. “He that believeth and is baptized, shall be saved; and he that believeth not, shall be damned,” is an awful declaration, from which no man can escape. That eye that overseeeth all things will find the guilty party in whatever place or position they may retire for concealment. The Psalmist said, “Whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right shall hold me.” Be sure your sin will find you out. It will return to the sinner sooner or later and yield its increase according to the seeding. “For he that soweth to his flesh, shall of the flesh reap corruption.” But we are glad also, to know that Jesus Christ our blessed Savior has “power on earth to forgive sins,” if the sinner will only come to Him for pardon and salvation, and learn of Him to sow spiritual things and “of the spirit reap life everlasting.” There are some things that will not return, such as a spoken word. How sorry we sometimes are after we have spoken improper or unbecoming words, and how gladly would we recall them if we could, but they are gone never more to return. Jesus said “That every idle word that men shall speak, they shall give account thereof in the day of judgement.” The past life will not return to us for improvement. When we look over the past, we see that much of our time has been wasted. Many opportunities for improvement have been neglected. We might have been instrumental in doing good, but we did not do it. Those privileges are good. Let us try to improve present opportunities. If we only could and would be advised in our youth, as to our best interests, and early consecrate ourselves to God, and His service, and walk in the light which He gives us, we would not in after life be caused to sorrow and regret lost and neglected opportunities. But it appears that man, if he learns at all, must learn by actual experience. We will not take advice or an admonition from those who have been rescued from sin and its terrible effects by the mighty hand of God and are well qualified through the influence of the Holy Spirit, to point out the dangers of a sinful life. They will rather prefer to experience the demoralizing effects of sin from themselves. Thus they enter upon a life of sin, to enjoy the pleasures it may afford. Many go with the great multitude down the broad road into endless night never more to return. Youth is the springtime of life and as the tender mind is proposed and trained and educated, so the character and habits will be formed, that will to a greater or less extent have the controlling power over body and soul, and mark the destiny of men for time and eternity. This we have learned both by experience and observation. That which is sown, or instilled into our being in early life, with all of its changes and trials will not eradicate. How necessary then, that all who love the Lord in sincerity and truth, embrace every opportunity to thoroughly indoctrinate the true principles of the Christian religion into the hearts and minds of their children and all who are under their care, at their earliest possible opportunity. Why not teach them about Jesus and His love, as well as other duties which appertain to the household and the best interests of the family? The name of Jesus ought to be one of the first lessons to be taught reverently and impressed upon the minds of all children. The great mistake generally made by parents is, that they do not enter into the work of training their children early enough in their innocent life. The reason why this duty is so long neglected, if because it is not customary, or popular, for children and young people to stand aloof from the world and its vain and fashionable society. There are scores of families where there is no religious training or instruction. Children grow up to man and womanhood and enter upon the more active and responsible duties in life, without taking into consideration that they should “First seek the Kingdom of God and His righteousness.” If parents would do their duty towards their children as God demands it of them, and let their first lessons be to fear God and respect His Holy word above everything else in the world, The religion of Jesus Christ would be held in higher esteem than it is at present, and His Holy word would be revered and his commandments respected. It is the delusive doctrines advocated by the priest-craft of this present age, just as it was in the nativity of Jesus Christ, that is causing men to disrespect the Bible, “Teaching for doctrine the commandments of men,” and how can it be otherwise, when unconverted men and women by the thousands are sent out from the colleges throughout the land, impregnated with the doctrine and theories of unconvinced men, who deny the origin of man as taught in the Bible, and discredit the Divinity of our Lord and Savior Jesus Christ. “Because that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise they became fools. Who changed the truth of God into a lie, and worshiped and served the creature more than the creator, who is blessed forever. Amen.”

Clarence Center, N. Y.  
D. HEISE.
We learn from the record in Acts that, after the Apostle left Athens, in his second missionary journey, where he seems to have remained but a short time, he came to Corinth in Achaia, and that he there tarried for about two years. He speedily made the acquaintance of Aquila and Priscilla his wife, both of whom were Jewish converts to Christianity, and, having been banished from Rome by Claudius Caesar, had recently come to that city. They were by trade tent-makers, and Paul, himself, "was of the same craft," and took up his "abode with them." They all lived together in the same house, and with their hands "wrought" at the same business.—Acts 18, 1-3. There has been some difference of opinion among commentators as to whether the trade they pursued was that of manufacturing tent-cloth, or that of making tents out of such cloth. The latter is the better opinion.

The Apostle did not bring any capital with him to Corinth for the purpose of setting up the business of tent-making, as the means of profit, and did not go to that city to find employment in his trade. Being there on another and entirely different errand without funds with which to defray his personal expenses, and staying there about two years, he sought employment from one who was engaged in the business, and either worked in an ordinary tent-factory with others, or took the cloth home with him and made it into tents. He thus paid his own expenses and supplied his own wants. Whether he worked by the piece, or by the day, or by the hour, and how much time he thus spent, we do not know. He "wrought" enough to meet the emergency of his situation; and, as we have no doubt, he did his work faithfully and well, not troubling his brain with any of the vexed questions about the conflict between capital and labor, and not joining any labor organization either to shorten the hours of labor or increase the rate of wages.

The same Apostle, at a later period, and in the course of his third missionary journey, spent three years in the city of Ephesus; and from what he said to the elders of the church there planted, when meeting them at Miletus, and taking his final leave of them, we judge that he pursued the business of tent-making in that city. To these elders he said:

"I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me."—Acts 20:33,34.

Paul had a pair of working hands, and he knew how to use them in a skilled trade; and, according to his own statement, he did so use them, when at Ephesus, as these elders know, to meet not only his own necessities but the needs of others that were with him in that city. The proceeds of his labor more than supplied his own wants. He wrote his First Epistle to the Corinthians from Ephesus; and in this Epistle he mentions the fact that he there worked with his hands. These are the words that he used:

"Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labor, working with our own hands."—Cor. 4:11,12.

The Apostles not only worked with his hands at Corinth, but he continued to do so as necessity required, and did so at Ephesus, as he declares to the Corinthians. He also "wrought" with his hands while he was at Thessalonica, during his second missionary tour; and to this fact he makes a distinct reference in both of the Epistles subsequently addressed to the Church planted in that city, as follows:

"How old must I be?"

Doubtless many readers have wondered how old they must be before becoming a Christian. They have a definite answer in an incident related by the famous missionary, Mr. Judson:

"Mother," a little child once said, "how old must I be before I can be a Christian?"

The wise mother answered: "How old will you have to be, darling, before you can love me?"

"Why, mother, I always loved you, I do now, and always shall; but you have not told me yet how old I shall have to be."

The mother replied: "How old must you be before you can trust yourself wholly to me and my care?"

"I always did," she answered; "but tell me what I want to know."

And she put her arms about her mother's neck.

The mother asked again: "How old will you have to be before you can do what I want you to do?"

Then the child whispered, half guessing what her mother meant: "I can now, without growing any older."

Her mother said: "You can be a Christian now, darling, without waiting to be older. Don't you want to begin now?"

The child whispered, "Yes."

Then they knelt down, and in her prayer the mother gave to Christ her little one who wanted to be his.

—Rom's Horn.

THE APOSTOLIC TENT-MAKER.

SAUL OF TARSUS—the student of Gamaliel, the persecutor of Christians, and, after his conversion, the great Apostle to the Gentiles—when he was a young man, acquired the trade of tent-making, as a part of his outfit for life. This fact incidentally appears in his history as given in Acts, and in references made thereto in several of his Epistles.
“For ye remember, brethren, our labor and travail; for laboring night and day, because we would not be chargeable to any of you, we preached unto you the Gospel of God. —Thes. 1:2,9. “Neither did we eat any travail; for laboring night and day, because man’s bread for nought; but wrought with we preached unto you the Gospel of God.” —Thes. 2:3:8,10

These passages, taken in the aggregate, show that the great Apostle to the Gentiles was to a large extent, if not wholly, a self-supporting missionary, not from accumulated funds which he carried with him, but from the proceeds of his own personal labor while pursuing the great work of preaching Christ to the nations of the earth. He had a good trade, and with that trade he mainly met his own wants. He was a preacher of the Gospel and an artisan at the same time, and not the less the one because he was the other. The artisan helped the preacher, because he gave him the means of living; and the preacher was not ashamed of the artisan. Paul in the workshop at Corinth making tents, and Paul standing on Mars Hill and speaking to the Athenians, is the same Paul. He was a good tent maker and a great preacher. The circumstances under which he conducted his mission made it necessary that he should be both.

We do not by any means say that the work of missions should, in every age and under all circumstances, be conducted precisely after the model of Paul in respect to the matter of support. The peculiarities of the time and place made it necessary for Paul to do what he did, and what under different circumstances he, perhaps, would not have done. He had no missionary board behind him with its funds to meet his expenses; and when he went into Asia Minor and thence into the Southern parts of Europe, he found no Church organizations already established to welcome him and give him their aid and sympathy. His works was that of a pioneer in Pagan cities, among Pagans and hostile Jews; and grandly and gloriously did he do this work, preaching with his tongue and laboring with his hands, and alike serving God in both, always enduring hardness as a good soldier of the cross of Christ. He had the physical strength for toil, and he used it as occasion called for the use. Paul the tent-maker, added to Paul the preacher, present a sublime spectacle to Christian thought. One is charmed with the glory of human nature, when purified and consecrated to God, as he reads the record of this illustrious and wonderful man. Christianity with him was no cunningly devised fable, but a mighty power of moral suasion and a mighty impulse to action. Go thou and do likewise. Follow Paul as he followed Christ.—Sel.

CASTING ALL CARE ON A CARE-TAKING GOD.

BY NEWMAN HALL, D. D.

No promise more emphatically and tenderly combines care with comfort than the exhortation and assurance—“Casting all your care (R. V., anxiety,) on Him, for He careth for you.” (1 Peter v. 7.) Peter was exhorting believers to cultivate humility, to be girded with it, to humble themselves under the mighty hand of God, not to fret or murmur at chastisements, absolutely to surrender their own will to place themselves in His hands; sure that in due time, his time, he will lift them up out of their distresses, and they will see what now they are to believe, that all their woes have been working their welfare. In this spirit of humility they are to cast all their anxieties upon Him, for why be troubled with care when their heavenly Father undertakes their welfare? He not only has promised to protect and bless them in the midst and by means of trials, but he does this with loving thoughtfulness, with watchful carefulness, with fatherly care. Therefore they should habitually be “casting all their care on Him, because He careth for them.”

Wonderful assurance! The great God cares for little me! Let us not suppose that the methods by which He works take his place as the Universal Worker. Natural laws are not the God of Nature. Any natural conception of Diety must include in it infinite intelligence and power. He cannot uphold and rule the whole unless he can watch over the several parts. We are infinite beings, and the much hinders our care for the little. But He is infinite, and to him in our sense of the terms, there is nothing great and nothing small. He would not be god-like if he did not see all, control all, care for all. There would be no adequate God of the universe if his wise power did not reach every particle of it. There would be no God for mankind if his beneficent thought did not embrace every individual of it. There would be no God for me, weak and ignorant, exposed to danger, sorrow and temptation, if the universal God were incapable of caring for me, needing as I do a God to help me, and for me to trust in, I might say, “There is no God.”

But we are taught to cast our care on him because he cares for us. The Almighty God, whose word created and upholds the universal frame of Nature, cares for each individual, especially for those whom he has taught to trust in him. He cares, not as some rich man who sends large bounties to the poor, but feasts in his own mansion without going personally to witness the distress he relieves but the true philanthropist...
who enters the hovels, sits by their sick bed, holds their trembling hand, mingles his own tears with theirs as he listens to their sad tales, with his own voice counsels and consoles, and makes their cares his own. And still more—he cares even "as a father pitied his children," knowing the peculiarities, infirmities and griefs of each, and yearning over them with all the father's compassion. Even so and more; with a still greater tenderness and gentleness, for he says: "As one whom his mother comforteth, so will I comfort you."

Thus Old Testament saints believe in God. He cared for Abel, the voice of his brother's blood cried unto God. He remembered Noah. He sent his angel to rescue Lot. He heard the voice of the lad dying of thirst in the wilderness and "sighed by reason of their bondage," and their cry came up unto God. In Psalm cvii the general belief is depicted in the cases of fainting travelers, of captives, of the sick, of stormtossed sailors, crying to the Lord in their trouble, "and he delivereth them out of their distresses." So we are taught that God "giveth his angels charge concerning his people;" that he "will be with them in trouble;" that their "steps are ordered by the Lord," and so they are to "cast their burden on the Lord, for he will sustain them." In harmony with such facts and promises was the experience of believers. "I am poor and needy, but the Lord thinketh upon me. Look upon my affliction and pain, and forgive my sins. My times are in thy hand. Jehovah is my refuge, a very pleasant help in trouble."

This lesson is rendered easier to us by the revelation of the unseen God in the person of his Son. Christ is "the image of the invisible God," and said: "He that hath seen me hath seen my Father." He was "in the bosom of the Father," and has assured us of what is in the Father's heart.

He said that "not one sparrow falls to the ground without our Father; ye are of more value than many sparrows. The very hair of your head are all these things." In his actions our Lord exhibited this loving care of God. Peter, who wrote: "He careth for you," had personally witnessed many examples of it. When crowds had come together to hear his words "He had compassion on the multitude, for many had come from afar," and he wrought a miracle to feed them, "lest they should faint by the way." He cared for his disciples when tossed in the tempest and walked to them across the waves, saying: "It is I; be not afraid." He cared for blind Bartimeus, halted in his march, and directed that he should be guided to him through the crowd. He cared for the weeping sisters of Bethany, and on the cross, for the agonized mother, and committed her to the care of the beloved disciple. Jesus did, the Father did; his tenderness was that of God, and Jesus Christ is "the same yesterday, today and forever." The ascended Saviour still cares for his Church, sending "another Comforter," and often interposing to succor his friends, who ever recognized the Presence, and trusted in the care of Him who had promised: "I am with you always." And so He cares for us. The Lord of Glory, the King of Kings, is not merely able and willing to assist but actually cares for us. He is not so absorbed in his universal sovereignty, not so pre-occupied with the praises of angels and the redeemed, not so satisfied with the approval of the Father who has "highly exalted Him," as to be unheedful of the cares of the poorest, weakest, least worthy of his friends on earth.

He careth for me! Oh! for such an honor we might imagine angels, who never knew care, might wish to descend to earth and share it with us, considering that if men are a "little lower than the angels" because they suffer care, men are much higher than the angels because they have Jesus to care with them and for them in a sense impossible to those who never bore a burden or shed a tear. He cared for us so much as to "hear our sins," surely he will care for us in our lesser griefs. We do cast on him our burden of guilt, shall we not cast on him the burden of our lighter anxieties? "Casting all your care on him!" Every small as well as every great care, for if a care it is not a trifle to thee, and will not be so esteemed by him. Cast on him your care for every comfort canceled, every blessing blasted, every treasure, every enjoyment threatened; cares of health, business, household, friendship; spiritual cares, doubts, conflicts, difficulties, depressions; cast all your care on him, for he careth for you. Hesitate not. He invites thy confidence. He loves it. You do not treat him as a friend if you withhold it. You underrate him if you deem your affairs too trivial for his notice. His mind, embracing infinity, is ever "at leisure with itself to soothe and sympathize" with the humblest of his friends in the smallest of their cares. He who so cared as to give his life for us, will give all needful grace to secure that salvation. If he gave himself will he not give his thoughts? If he careth for us on our journey?
If we are so precious to him that he gives us his spirit and by various influences is fitting us to dwell with him, will he leave us in our troubles uncared for? Does a mother care less for the child that is too young or feeble or sickly to be of any use except to love? Because we need Jesus the more, he cares for us the more—for the poor as for the rich, for the child as for the man, for the dwellers in a garret as in a palace, for the sufferer of small anxieties which no one else regards, as for the ruler on whom press the cares of empire. He cares for you isolated and alone; for you bereaved of your dearest; for you with some secret gnawing care concealed from every one else thinks deserving a care, who esteem yourself not worth caring for, he careth for you.

"There are who sigh that no found heart ia theirs; None loves them best. O vain and selfish sigh! Out of the bosom of his love he spares, The Father spares the Son for thee to die! For thee he died, for thee he lives again, O'er thee he watches in his boundless reign. Thou art as much his care as if beside Nor man nor angel lived in Heaven or earth; To light up worlds, or wake an insect's mirth, Thy shine and shine with unexhausted store, They shine and shine with unexhausted store, Then art thy Saviour's darling—seek no more!"

—Selected.

COME, YE SINNERS, POOR AND NEEDY.

Few hymns for the past hundred years have been more frequently sung, at times of special spiritual refreshing, than that beginning,

"Come, ye sinners, poor and needy."

It was written under the inspiration of a somewhat remarkable religious experience. Joseph Hart, its author, was born in London 1712. He was liberally educated, and commenced life as a teacher.

At times, in early manhood, he was deeply interested in the subject of religion, and led a restrained and prayerful life. But he fell a victim to temptation, engaged in many evil practices, and gained an unenviable notoriety for his disregard of decency and religious truth. "I was," he said, "in an abominable state, a loose backslider and an audacious apostate." He published heathen translations of a pernicious tendency, and a skeptical work, entitled, "The Unreasonableness of Religion."

His conscious errors and lapses were followed by terrible convulsions of conscience, and these inward torments, which gave him no peace, led to his reformation. He now began in earnest to seek the Savior. After a period of great mental depression, he met with a change in heart and experienced an abiding sense of the pardoning love of God. This happy change was wrought by his receiving a profound impression of the suffering of Christ. He says: "The week before Easter, 1757, I had such an amazing view of the agony of Christ in the garden as I know not how well to describe. I was lost in wonder and adoration, and the impression was too deep. I believe, ever to be obliterated. I believe that no one can know of the sufferings of Jesus save through the Holy Ghost."

Under the influence of this experience he composed the first part of the hymn beginning,

"Come, all ye chosen saints of God."

This experience he has very vividly impressed upon his well-known hymn, "Come, ye sinners, poor and needy."

ORIGINAL.

Come, ye sinners, poor and wretched,
Weak and wounded, sick and sore;
Jesus ready stands to save you,
Full of pity joined with power;
He is willing; doubt no more.

He hath given to me all that he hath.
He hath given me forgiveness of sins. He giveth as the world giveth

Come, ye needy, come and welcome,
God's free bounty glorify:
True belief and true repentance,
Every grace that brings you nigh,
Without money, Come to Jesus Christ and buy.

Come, ye weary, heavy-laden,
Bruised and broken by the fall,
If you tarry till you're better,
You will never come at all:
Not the righteous,
Sinners came to call.

View him grov'ling in the garden;
Lo, your maker prostrate lies,
On the bloody tree behold him!
Hear him cry before he dies.
"It is finished!"
Sinners, will not this suffice?
Lo! the incarnate God, ascended,
Pleads the merit of his blood;
Venture on him—venture wholly,
Let no other trust intrude;
None but Jesus
Can do helpless sinners good.

—From Butterworth's "Story of the Hymns."

JAPAN.

Japan consists of 3,850 islands, with an area of 154,000 square miles; population, 40,070,000. It is said a larger proportion of the population can read than in any other country in the world. They adopted a constitutional form of government in 1890. They have 28,000 schools, with 72,000 teachers and 3,410,000 pupils. There are in Japan representatives of 18 foreign missionary societies, 428 mission stations, 508 missionaries (177 ordained, 421 lay—17 men and 408 women), 625 native workers (131 ordinary, 236 teachers, 415 helpers), 220 churches, 31,863 members (5,418 added last year), 17,052 Sabbath-school scholars, 48 high schools with 4,663 pupils, 72 day schools with 3,275 pupils. Native contributions last year, $99,408.

A MORNING MEDITATION.

What wait I for? Glory!
I now possess all things: my father has made over to me all that he hath.
He hath given to me his Son, and in him all things. He is mine and I am his.
He hath given me forgiveness of sins. He giveth as the world giveth
MARRIED.

DORNBARGER—REESE.—Married, Octo- 
ber 10, 1895, by Elder H. Davidson, at his 
residence, corner of 7th and Olive streets, 
Abilene, Kan., C. L. Dornbarger, of Topeka, 
Kan., to Miss Viola M. Reese, of Talmage, 
Kan. Mr. and Mrs. Dornbarger left on the 
10th of October, funeral on the 15th.

OUR DEAD.

OTT.—Died, second daughter of Brother 
Eliz., and Sister Laura Ott, of Sherckston, Ont., 
age seven years and fourteen days. The 
little angel was an invalid for four years, 
being weak in the limbs and wasted away 
slowly very slowly, and needed much care 
and daily watching which she got at the 
hands of her kind parents. Yet her intellect 
was bright and would talk concerning the 
future equal to an aged and experienced 
saint, and often expressed her desire to go 
where Jesus is. The Lord granted her 
wishes after years of suffering, though she 
cripple in body her soul is as healthy and 
sound as need be for the enjoyment in the 
other world. She died on the 13th of Oct. 
and her remains were laid away on the 16th. 
Discourse by the home Brethren, suitable 
to the occasion from Luke 23:36. “Neither can 
they die any more etc.” to a very interesting 
company of relatives and sympathizing 
friends.

A. REARS.

WINGER.—Died in the Black Creek con- 
gregation near Stevenville, Welland county, 
Ont., Sister Elizabeth wife of Bro. Benjamin 
Winger, of paralysis in her 65 year. Sister 
Winger was kind and loving to all who knew 
her, and always lived a moral and religious 
life since we knew her. And of later years 
she with her husband, were baptized and 
joined the Brethren and lived a happy con- 
sistent life fully devoted to the service of the 
Master, especially since her daughter Eda was 
called three years ago to taste the realities of 
the other world. She often expressed a 
desire to go and meet the loved ones gone 
before, and not only said it but did it. She 
leaves a kind husband and ten children to 
mourn their loss, five sons and five daughters 
all members of the Brethren, except two. 
May they too come before it is too late.

The family have the heart felt sympathy of 
the entire community, in the one so beloved. 
She died on the 8th of October, funeral on 
the 11th to a very large gathering of friends, 
members and relatives. Discourse by the 
home Brethren from Eccles. 7:1. Her remains 
were laid away in the lot adjoining the 
church.

A. REARS.

Ridgeway, Ont.

LIFE-PEASTS.

November 2 and 3, at Zion church, Dickin- 
son county, Kan.

RAILWAY TIME TABLES AT ABILENE,

WEST BOUND.

No. 7.—Night Express 12:45 p.m.

No. 1.—Limited Express 2:10 p.m.

No. 8.—Limited Express 12:45 p.m.

No. 11.—Freight 5:17 a.m.

EAST BOUND.

No. 2.—Kansas City Fast Mail 3:35 a.m.

No. 6.—Limited Express 11:40 a.m.

No. 14.—Freight 5:20 a.m.

No. 12.—Stock Freight 7:15 p.m.

*Daily except Saturday.

ACHTISON, TOPEKA & SANTA FE.

NORTH BOUND.

Passenger 5:30 a.m.

Accommodation 1:45 p.m.

SANTA FE.

ROCK ISLAND.

EAST BOUND.

Departs.

Passenger 11:40 a.m.

Accommodation 10:20 a.m.

All Santa Fe trains daily except Sunday.

Passenger trains run daily. Freight trains 
daily except Sunday.

HETLER.—Died, near Spring Mill, Rich- 
land county, Ohio, Sept. 14, 1895, Rosella 
May Hetler, daughter of Bro. and Sister Ja- 
ob Hetler, aged 29 years, 3 months and 28 
days. Funeral service held at the Clay church; 
interment at the Brick church. Services con- 
ducted by Bro. B. F. Hoover, from Psalms 
90:12. The deceased was a model young 
lady but had neglected her return to her Sa- 
vior until on her sick bed; but she found Je- 
sus as her best friend and passed away hap- 
pily. Bro. and Sister Hetler have the sympa- 	hy of the community in their bereave- 
ments, as they have buried four out of seven 
children, all nearly grown—two sons and two 
daughters. The last one died of consump- 
tion.

SAMUEL WHINGLE.

LOVE-PEASTS.

WE propound but God disposes. It is said 
that death loves a shining mark. Why so we 
do not know. 

SAMUEL WHINGLE.

NOKTH BOUND.

No. 308, leaving Abilene at 9:15 p.m., connects 
with fast train on main line and carries through chair cars 
to Chicago without change. Mixed train No. 25, leaving Abilene at 2:25 p.m., connects 
with fast train on main line and runs through chair cars 
for California, New Mexico and Colorado.

DEPARTS.

Passenger 10:20 a.m.

Accommodation 11:40 a.m.

No. 65.—Local Freight and Accom. 1:45 p.m.

No. 27.—Mail and Express 5:32 p.m.

EAST BOUND.

No. 26.—Mail and Express 10:48 p.m.

No. 66.—Freight and Accom. 5:32 p.m.

We propose but God disposes. It is said 
that death loves a shining mark. Why so we 
do not know. 

SAMUEL WHINGLE.

Cast thy burden upon the Lord. These were the 
words she spoke to her father and mother 
before she died, as a comfort to them. Flor­
ence was a model young lady but had not 
given her heart to Jesus until her sickness. 
But we feel to rejoice to know that she 
found her Savior the last night she lived, the 
writer being permitted to rejoice with her. 
She told her father and mother that she had 
the best drink of water anyone ever heard of 
and wanted them to drink, too. It has made 
a wonderful impression on our young people 
and wanted them to drink, too. It has made