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Henry Davidson
For the Evangelical Visitor.

WHAT WILL YOU DO WITHOUT HIM?

I can not do without Him.

Jesus is more to me
Than all the richest, fairest gifts
Of earth could ever be.

But the more I find Him precious
And the more I find Him true—
The more I long for you to find
What He can do for you.

Why will you do without Him,
For He is passing by,
He is waiting to be gracious,
Only waiting for your cry:
He is waiting to receive you
To make you all His own!

Why will you do without Him
And wander on alone?

Why will you do without Him?
Is He not kind indeed?
Did He not die to save you?
Is He not all you need?
Do you not want a Saviour?
Do you not want a friend?
One who will love you faithfully,
And love you to the end?

Why will you do without Him?
The word of God is true—
The world is passing to its doom,
And you are passing too.

It may be no tomorrow
Shall dawn on you or me;
Why will you run the awful risk
Of all eternity?

What will you do without Him
When death is drawing near?
Without His love—the only love
That casts out every fear;
When the shadow-valley opens
Unlighted and unknown,
And the terrors of its darkness
Must all be passed alone?

What will you do without Him
When the great white throne is set,
And the Judge who never can mistake
And never can forget,
The Judge whom you have never here
As Friend and Saviour sought?
Shall summon you to give account
Of deed and word and thought?

What will you do without Him,
When He hath shut the door,
And you are left outside because
You would not come before?
When it is no use knocking,
No use to stand and wait,
For the word of doom tolls through your heart
That terrible "Too late!"

You can not do without Him,
There is no other name
By which you ever can be saved,
No way, no hope, no claim,
Without Him everlasting loss
Of love, and life, and light;
Without Him—everlasting woe,
And everlasting night.

But with Him—Oh! with Jesus!
Are any words so blest?
With Jesus, everlasting joy
And everlasting rest!
With Jesus—all the empty heart
Filled with His perfect love;
With Jesus,—perfect peace below,
And perfect bliss above.

Why should you do without Him?
It is not yet too late;
He has not closed the day of grace,
He has not shut the gate.
He calls you! hud! He calls you!
He would not have you go
Another step without Him,
Because He loves you so.
He would not do without you!
He calls and calls again—
"Come unto Me! Come unto Me!"
Oh, shall He call in vain?
He wants to have you with Him;
Do you not want Him too?
You can not do without Him
And He wants—even you.
—Selected by ANNIE E. WINGER.

Springvale, Ont.

THANKSGIVING.

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most high. To show forth thy loving kindness in the morning, and thy faithfulness every night."—Psalm 92, 1, 2.

"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.
In every thing give thanks: for this is the will of God in Christ Jesus concerning you." We should at all times feel thankful, that it is our blessed privilege to accept the kind invitations we have in God's word, to offer thanksgiving unto God. It should be a free will offering, not because it is a duty we owe, but a desire which springs from love. It should be spontaneous.

The exhortations in the above scriptures are, to remind us that we
should not be negligent, or dilatory in our thanksgiving unto the Lord, for the innumerable blessings that He permits us to enjoy. We have passed through another season of seed time and harvest, and it is reasonable that we should be thankful for the many blessings God has bestowed upon us, both temporal and spiritual. How short the time appears, and how rapidly it slipped away, as we look back to the last national thanksgiving day. Which was celebrated with usual honors, in all the various ways which the depraved and speculative imagination of man can devise, and, it is to be feared, more for the luxuries and carnal gratifications, which are provided for upon such occasions, than to the honor and glory of God, the giver of all those blessings. We believe, that the Lord’s people do not need to have a special day appointed by those in authority, to remind them of their duty to the giver of all good. But that they, with the Psalmist, will bring their tribute of praise and thanksgiving unto the most high, every morning and every night. Which is not the result of a legal appointment. But springs from a heart overflowing with pure love and gratitude unto the Lord of all the earth. “For in Him we live, and move, and have our being.”

We believe, that the Lord’s people are at all times thankful for the temporal blessings which they enjoy, and while they are enjoying those blessings from the bountiful hand of their Heavenly Father, they look up to Him with thanksgiving also for spiritual blessings, and strive so to use God’s gifts, that it may be to the honor of Him who brought that greater than all temporal blessings into the world, by whom we have the hope of eternal life. “Thanks be unto God for His unspeakable gift.” Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.” If men could be made to understand that the greatest of all of God’s providences, that we have to be thankful for, is, the abundant provision that He has made for the salvation of the world, by the gift of His only begotten Son. They would be more engaged in praising the Lord in the true spirit of thanksgiving and present their bodies as a living sacrifice unto Him. Instead of sacrificing body and soul unto the Goddess of fashion, in which the ungodly world is walking—“In lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries.” We have also great reason to be thankful that the Lord has still extended His mercy unto a wicked and sinful world, and that we, with the prophet can exclaim. “O Lord, I will praise thee; thou hast a little strength, an open door, and no man can shut it for thou hast a little strength, with the wicked every day. He hath also prepared for him (the wicked) the instruments of death.”—Psalm 7, 11:13. Those very bounties which God has bestowed upon the world for the sustenance of the man of beast, if used properly, would be sufficient for all, that no one would need to suffer in want of necessaries of life. But these very blessings which God gives for the good of man, if properly used, are, no doubt, by their intemperate use in eating and drinking, often turned into instruments of death. Gluttony and drunkenness, bring thousands of men and women to an immature death. I also believe that intemperance is the one great cause why so large a percentage of the human family die under the age of five years. Pride and fashion, and the corset, by which the delicate bodies of the unwise women are tortured, are largely responsible for this, otherwise un-called for, enormous infantile death rate. Still God has withheld from many, the rod of His offended majesty, and has kept them from the stroke of His justice. That they may repent and turn away from their idols and “put away their strange Gods, and prepare their hearts unto the Lord and serve Him only.” “Sing unto the Lord, O ye Saints of His, and give thanks at the remembrance of His holiness.” It is our privilege, also to bring thanksgiving unto the Lord in songs of praise. “Speaking to yourselves in Psalms, and hymns, and spiritual songs, singing and making melody in your heart unto the Lord.” God in His wisdom has so ordered His great scheme in the plan of salvation, that His people in every station, and condition, or calling in life, can have an unhindered and open way into His presence. “Behold, I have set before thee an open door, and no man can shut it for thou hast a little strength,
and hast kept my word, and hast not denied my name.” The poorest among the families on the earth, can draw nigh unto our Heavenly Father, and with heart and voice bring their tribute of praise and thanksgiving unto Him. Either individually, as in the closet in secret prayer, or as Paul and Silas, in the inner prison at Philippi, with their feet made fast in the stocks, “prayed, and sang praises unto God.” Or as a family, in their quiet and peaceful home, around the family altar, offer up their prayer, and songs of praise. No power on earth can hinder the true worshiper from worshiping God “in spirit and in truth,” “and with the spirit, and with the understanding also.” But we should not forget that to make our thanksgiving acceptable unto the Lord, it must be accompanied with an offering of our substance. A sacrifice. “Honor the Lord with thy substance, and with the first-fruits of all thine increase. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.” “Which ministered unto Him of their substance.—Luke 8:3.

Clarence Center, N. Y.

D. HEISE.

For the Evangelical Visitor.

THE MOUNTAIN WHITE PEOPLE.

In casting our eyes over the world-field, white with the approaching harvest, many prayers have been sent up to the Lord to send forth more laborers. As our eyes look out over the immense field, we see, dotted here and there, busy workers midst the sheaves striving with eager haste, to gather all they can before the summer is ended and the harvest past. While we see in some parts many collected together in a small space most of whom are idle notwithstanding the Master has said: “Why stand ye here all the day idle?”—we see, alas: many places untouched, and others where the number of workers is wholly inadequate to the great task; and as we behold the “awful waste” of souls, from our hearts goes out the cry, “Oh, Father, send forth more laborers.”

As my eye wanders over the field, I see lying nearest to me, a considerable portion of the fast ripening grain lying neglected, and almost untouched, save where some overburdened hand has gathered some rare sheaf. It is to this neglected part of the field that I would call your attention, and I beg not only your earnest prayers, but also your consideration of some of these vital questions in regard to these people who are enjoying legal freedom, and protected by the same flag that waves over us, and who are, like us, the people for whom Christ died—yet are still under the awful bondage of sin. “Without God and without hope.” What hast thou done?” “How much owest thou?” “Why stand ye here all the day idle?” Who are the subjects of this article and where live these people whose condition is a blot on the fair name of Christianity?

In the southwestern part of the Alleghany mountains, extending from Virginia to northern Alabama and Georgia, including all of West Virginia, the western part of old Virginia, North Carolina, South Carolina, and the eastern part of Kentucky and Tennessee, lies a tract of country about 500 miles long, and 250 miles wide, containing nearly 200 counties and over 2,000,000 inhabitants, over 1½ millions of whom dwell in the mountain districts, and are nearly destitute of Gospel privileges.

Various churches and missionary societies have established some churches and schools, and a few undenominational workers are in the field, but that there are thousands yet unreached, and crying need for prayers to be sent up, and lives to be laid down is a fact to which their condition testifies. These mountain whites are mostly of Scotch Irish, English and Pennsylvania Dutch descent. The ancestors of some fled here from the persecution of 1740. Many fought during the revolutionary war, and in the civil war many, especially in East Tennessee remained true to the union.

In 1775 one year previous to the signing of the Declaration of Independence, these people declared themselves free and independent. In 1789 when the Patriot cause was at a low ebb, and the British forces were marching from Charleston, their headquarters, the Scotch Irish from East Tennessee, Virginia and South Carolina, made a rally under their leaders, five out of six of whom were elders, and met a detachment of the British army at Kings mountain. During this battle which was one of the most decisive of the war, the patriots won and took 600 prisoners. As a result the Patriots of these states were greatly harrassed by the British. How did the people get into their present state? We must look back into history for an answer.

“In 1792 Whitney invented the cotton gin; as a consequence cotton lands became more valuable; and, of course, the slaves did the work.”

The non-slaveholders, who were the people whose history I have briefly given, could not find employment in field or shop, and were obliged to move to the mountains, where there were no school and few church privileges. “Each succeeding generation became more ignorant than the one preceding it.” Idleness, hunting and fishing, absence of church and school privileges; ignorant native preachers, of the hard-shell anti-missionary Baptist variety, have combined to bring them where they now are.
One writer says: “They are one of the saddest products of slavery; they never owned a slave.” Gilmore says: “There present condition is due to slavery, for in making the slave the planter, blacksmith, carpenter, wheelwright and man of all work, slavery shut off every avenue of employment, against the working white man, and drove him into the sand hills or mountains.” And there he is today, taken root, as he was, unlawfully increasing in numbers, and decreasing in all good things unless it may be hospitality—in an appalling condition, with soul and intellect stunted—with his feet in the “miry clay” unconsciously waiting, unconsciously listening, for you and me, my brothers and sisters, to lift him out, where he may put his feet on the solid Rock Christ Jesus, and whisper in his ear the story of redeeming love. In the depths of the mountain forests lie their homes— rude log cabins of one room, generally, sometimes two, with, rarely, a small window. The roofs are of clap board, their floors of puncheon, through which comes plenty ventilation. The family, which is usually large, eat, sleep, and live in the one room.

The house keeping is very simple, for the glass window, sewing machine, cooking stove and carpets, and such modern innovations, are things unknown. The women still gin their cotton with their fingers; while outside the hoe, mattock, and spade, are the chief implements. Their grist mills will grind two bushels of corn per day and the grist is carried to the mill on the backs of women and children.

They are said to retain the primitive way of threshing oats, by laying them on the ground and beating with a stick. In the mountains are found coal, iron, limestone, and zinc. Fruit is abundant and some corn can be raised in some localities. The climate is healthful; a good place perhaps for some future foreign missionary, to serve an itinerancy before crossing the ocean; both on account of the favorable climate as well as the spiritual condition of the people—work among them constituting a good preliminary experience.

The South is yet an undeveloped country, and with northern and western industry applied these mountains might be made to yield “blossom as the rose.” So the question of living is already solved.

Now, let us turn, prayerfully, to the poor ignorant people, whose spiritual need has caused such an awakening among some of God’s people. In calling them ignorant, I wish I might use the usual accompaniment “innocent” but as one writer on the subject said: “Alas! that ignorance and innocence long since parted company,” e. g. illegitimate children are abundant; one traveler called on a family consisting of a mother, three unmarried daughters with 17 children. It is stated that a large percent of the girls are unchaste before they are 15. Think of it, ye mothers as ye clinging to your little girls, praying daily to the Father to keep them undefiled and “unspotted from the world.” And remember that here in the United States are men and women, ay, and children, living in utter ignorance or disregard of the laws of God and man. Surely the voice of their blood will cry out against us, unless we hasten to them with the Bread of Life. “Give ye them to eat” says our Savior; shall we obey?

“Moonshiners” as manufacturers of illicit whisky are called, have their dens in the mountain fastnesses; as a result of this and the existing family feuds murders are common. More homicides are committed in the state of Kentucky in six days than occur in Vermont in eight years.”

A writer says: “Crimes are committed and concealed, in these mountains that would put to shame the worst dives of New York City.” A large part of these people are descended from outlaws. But praise God, His blood can wash away the curse of heredity. Their habits with occasional exceptions, are decidedly uncleanly, snuff and tobacco being freely indulged in. But “His blood can make the vilest clean.” Less than one-fifth can read; and while we bless His name, that not many wise nor great ones are called we know that in order to feed on the word and that His words may abide in them, they should know how to read. Most of the prisoners consists of men who have accepted Christ, and who, through inability to read and search and feed, have lapsed into indifference and sin. Oh! how they need free salvation and free schools! A word here regarding their educational disadvantages.

Before the war, there were no public schools and now they have scarcely reached the largest cities. Concord, North Carolina, a city of 4,000 inhabitants has had a public school two years.

In some places they have two months of school during the year; they are called blat schools, because each pupil studies his lesson aloud. The native teacher is about as ignorant as the pupils and is seen with the inevitable snuff stick in her hand or mouth, or both. I would not overlook, in speaking of these people, the “rare and beautiful exceptions” among them, nor the fact that several denominations have planted churches and colleges there, and that some of the schools are over run with eager applicants for knowledge, but notwithstanding a church map is dotted and starred in numerous places showing the location of schools and churches in the South, a mountain girl who had
recently heard of Jesus was heard to ask: "Who is this Mr. Jesus you talk so much about? Is he coming here?" Is it not sad? And "they recently heard of Jesus was heard to talk so much about? Is he coming?

Could they but hear the voice; "Come unto me all ye that labor, and are heavy laden." It may be there are those in our Brotherhood, who are interested in missions, who are consecrated and self denying and looking for work who can and will say: "Lord I am ready send me to these people." It is a work that doubtless must be done; and that doubtless will require God reaching prayer and self reaching denial—yet not without its disappointments, privations, hardships and perils. But withal, a work that will be blest of God in the harvest of precious souls and the hastening of the coming of the Lord of the Harvest. Praying that God may add a blessing to this, I remain yours for the spread of the Gospel.

Abilene, Kansas.

Rhoda E. Lee.

For the Evangelical Visitor.

He is None of His.

Now, if any man hath not the Spirit of Christ, he is none of His.—Romans 8:9.

The value of a diamond depends very much upon its setting; so also in regard to the precious words of the Lord in the Bible.

While all His word is profitable, &c.,—Tim. 2, 3:16 the depths of meaning and hidden lessons are often only fully revealed when we study the surroundings, the words preceding and following, the people to whom the words are addressed, the conditions existing among those to whom they are spoken etc. We fear this important fact is often too much and sometimes entirely overlooked in the study of the word and conclusions derived at which a careful study of the setting of the text will not warrant.

We forget how little we know and do not sufficiently depend upon the

Spirit who "Searcheth all things, yea the deep things of God;" we will do well to heed and look to the Spirit who does search and who is able to search things of God as we are not able.

The Spirit by the Apostle, has been setting forth and continues to set forth in this chapter a very large measure of Himself. Verse after verse contains a new revelation of the Spirit. We notice Him called the Spirit, the Spirit of God, the Spirit of Christ, the Spirit of Him that raised up Jesus from the dead, His Spirit, the Spirit of Adoption. Verse after verse sets forth our relation to God through and by this self same Spirit, which in our text is called the Spirit of Christ.

Note also He is so called in Gal. 4:6; Phil. 1:19; I Peter 1:11.

A careful study of the terms quoted by which the Spiritis spoken of in this chapter will confirm to the devout believer some beautiful revelations concerning the trinity.

It is at all times very important that we know our relation to God. Are we saved? as it is put in Ephs. 2, 5:8. Are we Christ's, is the question inferred from the text? which also gives the means of answering it. We notice particularly the answer. If we have the Spirit of Christ. Now let us try the Spirit. John 1, 4:1. If we are Christ's the text says plainly, we must have the Spirit of Christ; now if we have the Spirit of Christ, that Spirit will manifest itself in our lives daily, and all our lives, our actions and deportment must be judged by this standard.

No matter what we profess either by word or action, we will be judged by the Spirit of Christ; and when we do things Christ would not do, go where Christ would not go, or manifest feelings or passions He did not manifest, a critical world or church has the right to censure; but if our life will bear inspection by the standard of Christ's Spirit, men may find fault with us, but we can go on our way rejoicing, Matt. 5:12, with the promises on our side.

Since we shall be judged by the Spirit of Christ, it is very important that we should study carefully the principal characteristics of this same Spirit of Christ that we may know how to judge ourselves correctly and antedate our judgment.—Cor. 1, 11:31.

Let us look to His life on earth for some characteristics of the Spirit of Christ by which we purpose judging ourselves and by which the church and the world have a right to judge us.

First we notice that He came not to do His own will, but the will of Him that sent Him, John 6:38. His every action, John 5:30, the words he spake, John 12:49, and 14:10, and all he done, John 8:28, were only echoes from the father. If we then would live the life of Christ, Gal. 2:20, we must live to please the father, not ourselves.

Second we notice His dependence upon His father; how often did He withdraw himself for prayer? spending sometimes a whole night in prayer to God. Fellow Christians and fellow Workers for God, may we show the Spirit of Christ in our wholly depending on Him for whom we are laboring, spending much time with him in the study of our Bible, with Him only for interpreter that we may have power and he may speak to us His will. You remember the disciples found a devil they could not cast out, and asking Jesus the cause of their failure he gave a hint that many a worker for the master would do well to heed, viz.—that there are such times when we can only succeed by the strength obtained in close communion with God, in fasting and prayer.

Third, we notice Christ's sympathies.
for humanity; none ever appealed to him for succor, that did not receive it. We see him healing the Nobleman’s daughter, the poor widow’s son, and the companion, Lazarus from the dead. The Samaritan leper was cleansed with the others; the blind paupers were given sight. Nicodemus shown the way of life and the thief saved on the cross. Peter’s mother-in-law to Minister to him and Malchus to serve the High Priest—each came in for a share of the good he so freely imparted.

While a careful study of the Gospel ways of working teaches us that certain claims upon our bounty have preference since we cannot all labor for all, there is a world wide feeling of humanity and to the true Christian, all men and women are brothers with a never dying soul to save.

Fifth, we notice his compassionate interest in humanity; was it not pity for a lost world that caused him to leave the shining courts of Heaven and come to this sin cursed world. Was not all his life one of compassion? See him weep at the grave of Lazarus; see him heal the afflicted; see him weep over Jerusalem. “Oh, Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, and how often would I have gathered thy children together as a hen gathereth her chickens, but ye would not.”—Matt. 23:37. See him, forgive sin. He was interested in the salvation of men. Can we be Christians belonging to Christ, have the Spirit of Christ and not be interested in the salvation of souls? Is such a thing possible, when compared with the standard of our text? Oh, may Christians be aroused to an interest in the salvation of their fellow men. May the purse strings be unloosed, and Christians daily pray as Christ teaches.—Matt. 9:38. “Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.” If Christians will daily pray this prayer in sincerity, the Spirit of the Lord will make plain their duty as co-laborers with God. —Cor. 1, 3:9 answering it.

May the Spirit of Christ be manifested in us as His along the few lines we have hinted at, and reveal to us many more so that we may grow up into Him in all things which is the head, even Christ.—Eph. 4:15.

AMOS Z. MYERS,
Mechanisburg, Pa.

For the Evangelical Visitor.

MISSION.

Go ye therefore, and teach all nations, etc. is the command of a risen Saviour to his disciples. This command is as obligatory, and as urgent to the church today as when addressed to the disciples. There is no limit of time given in the commission. The Saviour told his disciples to “go” and it is the children of God’s duty today, as well as in former days to go, and keep on going, and “teach” and keep on teaching until the end of time. If they obey this injunction the Lord has promised to be with them, “even unto the end of the world.”—Matt. 28:20.

The church, instituted by Christ is a missionary enterprise, with the world as its field of labor. It has no geographical limits. It is intended to make disciples of every nation, and “baptize them in the name of the Father, and of the Son, and of the Holy Ghost” etc. The disciples obeyed the command of the Master. They went everywhere preaching the word. Paul says in Rom. 10:18 “their sound went into all the earth, and their words unto the ends of the world.”

Objections are frequently made against Foreign Mission, because we have so many heathens at home. This we frankly admit, and we should not neglect them. The land is full of them, and thousands, we fear, are yearly sinking into a Christless grave. According to latest estimates the number of those that can be called heathens in our midst is about forty million. This is, indeed, a great number, and it is astounding to think there are so many in a Christian land, without the knowledge of a Saviour. But what is their number in comparison to those of heathen lands? The estimate of the population of the globe is 1,400 millions; of this vast number, 400 millions are supported to be nominal Christians, leaving 1,000 millions in heathen darkness. Of the 400 million who profess christianity only fifty million are supposed to be real Christians. If these fifty million were sifted by the Almighty, perhaps a still smaller number would be left. We see then the great work there remains to be done right in our midst, without going to heathen lands. But shall we stay at home and not go on account of there being so many heathens in our midst? We answer emphatically no. The command to “go,” and woe to that church which does not obey this command.

We have stated above that the Apostles carried out the commission by the aid of the Holy Ghost to the best of their ability. In course of time however the missionary spirit began to wane, until at last it had (so to speak) almost vanished from the face of the earth. The question might arise, why was this? We answer, “Eccl. 3:1. “The time of the Gentiles” was not yet “fulfilled.”—Luke 21:24. When Paul and his company had come from “Myria, they assayed to go to Bithynia; but the Spirit suffered them not.”—Act. 16:7. Why did the Spirit not suffer the Apostles to go and preach the word unto them? The only reason that can be given, is that the time had not yet come for them to receive the gospel. So with the heathen nations, the time which God had assigned for them to receive the gospel had not yet arrived.
This is coincident from the fact that the way for Missionaries to enter heathen lands was practically barred, until a little over one hundred years ago. Every heathen nation was determined to keep out foreigners. Japan seemed to outrival all other nations. It having at some early date been entered by “Missionaries, by political intrigues were driven out, and Japan became closed to foreigners for a number of years.” The following edict was posted up at all the leading cross-ways in the empire.

“So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan; and let all know that the King of Spain himself, or the Christian’s God, or the great God of all, if he violate this command shall pay for it with his head.”

“This edict was not taken down till 1873 fifteen years after the country was opened to foreigners.” The Saviour at one time said unto his disciples, if they would see the trees shoot forth, they would know “that summer is now nigh at hand.” So the opening of heathen lands for Missionaries indicates that the end is nigh. Hence the Savior at the approach of his second advent, revives the Missionary Spirit within the hearts of his people, in order that his word may come true, that “the gospel must first be published among all nations.”—Mark. 13:10.

It is generally believed that the year 1792, marks the beginning of modern mission work. Yet it does not imply that there were no missions before that time. There were several men which did missionary work in different parts of the world about this period, yet there was no general move made by the churches in that direction before that date. Since then nearly every church of note has one or more missionaries in foreign fields. Although at times laboring under great difficulties, yet all, or nearly all, report more or less success.

As time goes on the Missionary Spirit among God’s children seems to be on the increase. We see in this the unseen, yet powerful hand of God, who wills that all should be saved. We are glad to notice that a spark of this heavenly flame has also begun to burn among our people. May it by God’s Spirit be wafted into a living flame. We appeal to our people in the name of our Lord, who gave himself for us, to think prayerfully over this matter. Have we done our duty in this respect? Can we see so many millions of precious souls go on in heathen darkness and lose their soul in an endless uncertainty? Do you not know that you will have to give an account of your stewardship? The time is at hand when the Lord will come, and “blessed is that servant whom his Lord when he commeth shall find so doing.”—Matt. 24:46.

We would heartily advise our people to enter into, and labor faithfully in this glorious work. Let all work together, as one man, and the Lord will add his blessing.

To carry on Missionary work, funds are needed, and the Lord has put it into the hearts of our people at Conference held near Stayner, Ont., to establish a Foreign Mission fund. Let all respond, and give according to their ability for this noble purpose, so when the time arrives for us to send one or more to labor in foreign fields, that means will be on hand to carry on the work. We would especially advise our young Brethren, and Sisters, ask themselves the question, what has the Lord to do for me? Am I doing my part in spreading the Gospel, at home and abroad?

It is true, not all are called to preach the Gospel. Yet it is likewise true that God has called some for this work, and that also doubtless among our people. Will you dare disobey God? If any of our Brethren and Sisters are called for this work, we would earnestly entreat them to make all possible haste and prepare themselves, for a preparation is needed, and know assuredly that in every moments delay some poor Soul will be landed into eternity without the knowledge of a Redeemer. Would any of us like to be held accountable for one, or more, of these unfortunate Souls? Verily not! Then my Brethren and Sisters in Christ, let us gird ourselves and go to work, for the time for sounding the last trumpet is at hand. May God who rules all things, impress these thoughts deeply upon our minds, so we as his children may be able to hear at the gathering of all nations, “well done thou good and faithful servant etc.”

CHARLES BAKER.

Nottawa, Ont.

“RETURNS FORBIDDEN.”

Going back is sometimes a dangerous business. It may prove disastrous to others as well as to ourselves. In certain mountain passes of Austria are found sign-boards bearing, in German, the words, “Return forbidden.” These roads are so narrow and precipitous that there is not room for two carriages abreast; therefore, to attempt to retrace one’s path might bring disaster upon one’s self and upon those coming after. Once having started there, you must keep straight on until you have reached your destination. To-day’s pressing duties call us forward, not backward. There are others coming after; we must push ahead for their sakes and for our own. Austria is not the only place where there is need of the warning “Return forbidden.”—S. S. Times.
The Lovefeast at Zion church on the 2nd and 3d was largely attended, and probably 200 communicants partook of the Lord's supper. The exercises were good, and a very blessed service was had all day Saturday, and the church seems very much revived.

The Lovefeast at Belle Springs on the 27 and 28, was well attended and was a precious feast. About 200 communicants partook of the communion, and the attendance was large both on Saturday night and on Sunday morning. The meeting was continued for several nights. One was baptised on Sunday.

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BENEVOLENT FUND.

Anna Byers $3.00

Elder Jesse Engle started for northern Illinois on a Mission trip, probably to be absent two or three months.

Brother T. A. Long has removed his residence from Marysville, Pa., to 415 Broad street Harrisburgh, Pa. Those wishing to write him will address him accordingly.

Edited by H. DAVIDSON, Abilene, Kans.

To whom all communications and letters of business are to be addressed.

To CORRESPONDENTS.—Write only on one side of the paper, with black ink, and not too near the edge.

Communications for publication should always be accompanied by the author's name. Not necessarily for publication but as a guarantee of good faith.

Communications for all subsequent numbers of the Visitor should be sent in at least ten days before date of issue.

If you wish your paper changed from one Post Office to another, always give the Office where you now receive it, as well as the Office to which you desire it sent.

If you do not receive the Visitor in ten days from date of issue, write us and we will send you the necessary number.

If you desire to know when your subscription expires, look at your name as printed on the wrapper or margin of the paper, and that will state the time to which payment is made. For instance, Apr92 means that the subscription has been paid up to that date. If you find any error in the date please notify us at once and we will make the correction.

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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 15, 1895.

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amount placed before the guests that constitutes an enjoyable feast, but the well-prepared and neatly served food that has been selected with the utmost care. The contents of the Messenger should be a feast to the soul,—a feast made up of the very best matter that can be secured. And in preparing each issue we keep this idea constantly in mind, believing, by so doing, we can the more acceptably serve the cause of our blessed Master.—Messager.

The above article we clip from the Gospel Messenger published at Mt. Morris Ill., as the organ of the German Baptist church, and while it is written and published for the benefit of the readers and correspondents of the Messenger yet it will apply equally well to the readers and correspondents of the Visitor and we publish it for the benefit of all.—Ed.

CHURCH NEWS.

CHICAGO MISSION.

Since our last report we have been permitted to enjoy happy seasons, on account of the presence of God with us. Brother Trump, J. Shirk and Sister Krider came to us on the twenty-sixth and remained until the thirtieth had services every evening. On the twenty-eighth we had a love-feast for the first time, and to some this has been their first privilege to enjoy an occasion of this kind, and to them it seemed to be a happy one, Brother S. Zook was with us also on this occasion, and broke unto us the bread of life. The interest was good and we have received new strength and courage to go out and work for the Master.

The report of the poor fund for month of October, is as follows:

<table>
<thead>
<tr>
<th>Name</th>
<th>Amount</th>
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<tr>
<td>Brethren of Silverdale</td>
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<td>Isaac Trump and wife</td>
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</tr>
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<td>Susan Rhodes</td>
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<tr>
<td>Delila Krider, Shannon</td>
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Total $13.25

EXPENSES.

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<tr>
<td>Provision etc. for sick</td>
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<tr>
<td>Clothing</td>
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</tr>
<tr>
<td>Expenses for school</td>
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</table>

Total $4.85

SARAH BERT.
6026 Peoria St., Englewood, Ill.

JEUS WILL COME AGAIN.

This same Jesus which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven—Acts 1:11.

The writer had frequently heard of the second coming of Christ, through the conversation of other persons but on the whole he knew very little about it until several months ago when he began reading up some of the references on it. He was very much surprised to find so much upon in the Old Testament. He finds that in order that all the prophecies concerning Jesus may be fulfilled, Acts 1:11 must be fulfilled in its literal sense and that it cannot possibly be Spiritualized as some would wish to do. He feels rather timid to write upon the matter as there are so many different opinions among the brethren concerning it.

However it is from a desire to know the truth that he does write and hopes and trusts that if at any time he may write such things as is not in accord with the word of God, that some one will be kind enough to write to him personally, and show by ample references to the holy scriptures what is right, so that he will be enabled to make the necessary corrections in the following issue. The subject is entirely too large to be fully discussed in one issue, and it will therefore be taken up in several.

There are some that think that we should not give the matter any thought, and that it is prying into God's business too much. However Paul in writing upon it to the Thessalonians says thus: “Wherefore comfort one another with these words 1 Thes. 4:18. How can we comfort one another with them if we do not know what they are.

The practical side of the question is brought out in 1 John 3:3 “and every man that hath this hope in him purifieth himself, even as he is pure.” The hope is described in the second verse of the same chapter. It distinctly refers to his second coming and what we want to do, is not to set any date but that we look for it daily as we are told to watch, “Lest coming suddenly, he find you sleeping Mark 13:36.” The Apostles in their days looked for it and we know that we are very much closer to it than they were. I would that we could for a moment realize the change that would be brought about in our lives if we would truly look for it as we are told to John 1:3. Many things that we do now would be left undone and vice versa.

Asking a deep interest in your prayers that I may, through the guidance of the Holy Spirit be enabled to write such things upon the matter as will be well pleasing in the sight of the Lord. I will close and take the matter up in subsequent issues.

ENOS H. HESS.
State College, Pa.

FOR THE EVANGELICAL VISITOR.

FORBEARING ONE ANOTHER IN LOVE.

It must be a cause of much grief to the Holy Spirit to see how little love and forbearance for one another...
are manifested among the children of God. Our own hearts should be humbled to the dust when the divine light reveals to us how much we lack in the exercise of these graces. The cry of my heart is, "O Lord, give me more of thy love, that I may not say one word that might lead someone to think evil of those whom thou hast redeemed!"

The longsuffering of God toward us is exercised every day. If He would enter into strict account with us, He would have just reason to cut us off. But there is forgiveness with Him.—Psalm 130:3, 4. It was through the forbearance of God that the dark record of our past sins was canceled.—Rom. 3:25. After manifesting His love for us in such a wonderful way—in giving Jesus to die for us—God may well ask us to love one another.—Jno. 13:34:35. With the divine example of God's forbearance with us, we should with all readiness receive the admonition of the Apostle to "forbear one another in love." We should also seek diligently to apply this rule wherever it is needed in our lives as a corrective.

Perhaps we sometimes rashly judge or condemn others because of things we see or hear about them, forgetting that we are not to judge, but to love and forgive. It is not kind to speak of the faults of any one in such a way as to lead others to lose confidence in that person. We should not be ready to believe all that is said about our brethren. There are still those in the world, and in the church too, who talk too much, and if we believe all they say, we may become guilty of helping to circulate reports which do great injury to innocent persons. If we cannot speak a good word about people, we had better not say anything about them. These "I heard so's" are vehicles of the devil in which he rides about among the children of God sowing seeds of suspicion and distrust.

A good many years ago, when I was at home with my father in Pennsylvania, some very startling reports came to us from Kansas. If these reports had been true they would have brought much discredit upon the church in Kansas. But proper investigation revealed the fact that they originated with a supposed, and ended in a monstrous fabrication. Such things occur still. These evil reports are much like a snow ball. You have often seen the boys rolling snow balls. Perhaps they commence with a very little bit of pure snow, but pretty soon it increases in size and as each boy gives it a turn it speeds down the hill gathering up snow and dirt at every revolution, and when it reaches the bottom it is a very formidable thing indeed. So also much evil may result from passing a wrong report from mouth to mouth. I believe we often do things thoughtlessly. Shall we not be warned to be more careful what we say about others. In writing to our friends, let us give them a good report, and not mention anything disparaging about any one.

Surely, if we are "forbearing one another in love," we will be careful not to injure or misrepresent one another. "Above all things have fervent charity among yourselves: for charity shall cover a multitude of sins."

There are often things which call for the exercise of forbearance. If this were not true, there would have been no need for the admonition. If, then, there is something that grieves us, shall not our love cover it up, rather than our talk lay it bare to the eyes of others? Our prayer may well be

"Free us from envy, scorn and pride; Our wishes fix above; May each his brother's failings hide, And show a brother's love."  

J. G. CASSEL.

Donegal, Kans.
different ways and forms. Because the "gate is wide," and "the road is broad," so that there is room for all kinds of sin, and every form and phase of sin to be practiced and abound. Time nor space would permit to dwell specially on the many forms and ways in which sin exhibits itself, but if we turn to Rom. 1:20,30,31; 3:10-18 and Gal. 5; 19, 20,21, we learn to what depths it leads and what a galling bondage it is, ending in degradation, ruin and eternal death. But many will say "we do not indulge in these grossly sensual sins." True, yet he that is not made free by Jesus Christ is nevertheless in bondage, for he who is not made free by Jesus Christ is nevertheless in bondage, for again "All have sinned and come short of the Glory of God" and we are "not to love the world, neither the things of the world," which things are "the lust of the flesh, and the lust of the eye, and the pride of life," and "if any man love the world the love of the Father is not in him," so that it is evident that God has concluded all under Sin that he might be gracious unto all.

Thus helpless are all, and in vain do we look for deliverance to come from man. In vain does the prisoner wrench at the bars of his prison house—in vain does the victim writhe in the coils of the serpent, and vainly does the captive exert himself to break the fetters which bind him. Vainly do men talk of education, culture and refinement as a cure or as being able to deliver from the bondage of Sin. If deliverance could not come from some other source his case would be utterly hopeless. But blessed be God, there is deliverance! The Gospel of Jesus Christ has power to deliver the poor captive—to open the prison door—to break the strongest fetters of sin—to loosen the tightest coil, and thus to set free those who are bound, and give them a liberty which is liberty indeed. So that the Gospel of Jesus Christ is the Gospel of liberty or deliverance.

We can think of the emancipation of the colored race from their enslavement in these United States three decades ago, and what meant unto them, and it faintly illustrates to us what it means to be delivered from bondage of sin. The deliverance of the Israelites from the galling yoke—the cruel taskmasters—the degredation and suffering under Egyptian bondage typifies to us the greater deliverance by Jesus Christ.

"He breaks the power of inbred sin; He sets the prisoner free; His blood can make the foulest clean; His blood availed for me." He is the stronger one who bound the strong one. He led captivity captive. He "blotted out the hand writing"—nailing it to his cross and having spoiled principalities and powers he made a show of them, openly triumphing over them in it, and thus Jesus opened the prison doors by his work of atonement and redemption which he accomplished fully and satisfactorily, and now whosoever will may step out of captivity—out of the prison house of sin—out from under the galling yoke, and be free indeed, Praise the Lord! O ye who are groaning in your bondage, and are yearning for a better life!—for deliverance from the dark record of sin which stands against you, and also from the power which holds you in subjection that you often feel to exclaim "O wretched man that I am" "who shall deliver me." We point you to Jesus; go to Him, ask Him to help you, surrender yourself to Him, look unto Him, accept Him, confess your guilt, put away your practising of sin, and trust Him fully, and He will deliver you. The woman that was a sinner fell down at His feet; her heart was broken and deep contrition manifested itself; she wept tears of penitence, and Jesus said to her "Thy sins are forgiven thee"—"thy faith hath saved thee," The poor demoniac of Gadara was delivered by Him, and we find him "setting at the feet of Jesus, clothed and in his right mind," and so many, many experienced the power of Gospel, which is yet as efficacious as in olden time to deliver all who seek for it.

O that all who are yet in bondage might realize how they are bound, and realizing this, they would seek for deliverance with Him "who hath all power," and step out into God's liberty, and the sunshine of His love, and serve Him in holiness and righteousness all their days.

"Grace is flowing like a river—Millions there have been supplied Yet it flows as fresh as ever—From the Saviour's wounded side—"Come for all things are now ready." Amen. GEORGE D. WINDER. Yale, Mich.

For the Evangelical Visitor.

SEEK FIRST THE KINGDOM OF GOD.

"But seek ye first the kingdom of God, and his righteousness, and these things shall be added unto you."—Matt. 6:33.

These words were spoken by Jesus in his sermon on the mount. He also taught the people that they should not lay up treasures on earth, where moth and rust doth corrupt, and where thieves break through and steal, but that they should lay up treasures in heaven. For where your treasure is, there will your heart be also.

He also told them that they should take no thought for their life, what they should eat or drink, or where with they should be clothed; but he said "Consider the fowls of the air, they sow not, neither do they reap or gather into barns, but your heavenly Father feedeth them. Are not much more than they? And why take ye thought for raiment? Consider the lilies how they grow, they toil not, neither do they spin, and yet Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothe the grass of the field, which today is and to.
morning is thrown into the oven, shall he not much more clothe you? O ye of little faith."

Although Jesus spoke these words to the people many years ago, may we not even now learn from it a lesson which may be a lasting benefit to us all in these days of toil and want.

How many are already wondering and taking thought how they shall feed and clothe themselves and families through the long cold winter months which are before us, when the flour barrel and coal-bin are already nearly exhausted, but will our fretting and worrying make it better? No. For Jesus says which of you by taking thought can add one cubit to his statue. So why not trust our heavenly Father, who doth so feed the grass of the field. For Jesus says, "Then when we have found Him keep Him above everything else, seek Him first when we begin our day's labor, seek Him first in whatever may be our intentions to do, and ask Him for His help and guidance through the uneven journey of life, and He will make our every burden light, and all these necessary things shall be added unto you. And then if we have sought Him in this world and followed in His footsteps, we may rest assured that He will not forsake us when we come to cross the dark river of death, but will take us home where we can be forever with the Lord.

May God help us all to such a happy end, is my prayer. L. G.

Preston, Out.

LONG LIFE.

An eminent scientific man said, a few years since, in a public lecture, "Every child born into the world has a right to live to the natural end of his mortal life, and whatever is taken away from the 100 years which are his birthright, is so much enjoyment upon earth of which he has been robbed." In corroboration of this statement, the English mortality returns for 1881 record the deaths of 91 persons at ages ranging from 100 to 108 years; and her parish register certifies the birth on the 16th March, 1701, of Marie Durand, a peasant widow, who was still living in 1885, aged 124 years, at Auberive en Royans, France.

It follows from these, and many similar facts, that, as the great majority die before 60, they sacrifice the most valuable portion of their lives, and are unconscious suicides. Indeed, it is supposed by some that no man has ever died a natural death. It has been calculated that the annual loss of wages to the working class of England unearned owing to preventable illness, exceeds £10,000,000! but who can estimate the more grievous loss of 40 years of the lives of our most influential citizens, cut off prematurely, just when large experience and ripened judgment have incalculably enhanced their value to their families and the community?

Disease is not a necessity of our being; it is simply the penalty for our disregard of the laws of health. The whole art of prolonging life consists in not shortening it. Almost all of our diseases are self-inflicted, and chiefly caused by the popular fallacy that the larger the quantity and the richer the quality of a man's food, the healthier and stronger he must necessarily be. On the contrary, during the "cotton famine," the death-rate of Lancashire was far below the average; and convict prisoners are the healthiest persons in the kingdom, because their food is carefully adapted to their circumstances, and all stimulants prohibited; the over-fed prison officials being almost the only patients of the medical officers, in complete accordance with the old proverb: "Modicus cibi medicus sibi," "The moderate eater is his own physician."

It is extraordinary that, before entrusting our servants with the management of a piece of mechanism, we take care that they know how to work it with the least possible wear and tear; while we permit our children to assume the management of their bodies—the most complicated and delicate machines in existence—without teaching them even the rudiments of human physiology or hygiene; and still more strange! the very men who skilfully select and rigidly measure the food of their races and hunters, in order to secure the utmost speed and endurance of the animals, are utterly careless whether their own food is either healthful or properly adjusted to their requirements.

Perfect health depends upon equilibrium of the intakings and the outgoings of the body, and can only be secured by the regular use of suitable food, under proper sanitary conditions, and in the exact quantity required for the production of an adequate supply of pure blood. Surplus food is incapable of healthy assimilation, and therefore clogs the system, producing organic disease and premature death, while a due supply of sound blood reduces the wear and tear of the body to the minimum, enables it to resist, successfully, attacks from within or without, and sustains it in health for the full century allotted to it by the Creator.—Sel.
THE STRONG MAN, AND THE STRANGER.

My dear aged Brother in Luke 11:21,22,23 we have a vivid representation of the great conflict between Beelzebub and Emmanuel. The whole earth has become an Aceldema. In Luke 4:5,7 the devil claims ownership of the whole world. According to the revised version, St. John accedes the claim of his Satanic Majesty, John 5:19. And this year of Grace 1895, abundantly verifies this dreadful fact. This is the burden of your letter. The devil is as rampant and fierce in Canton, Ohio, as in the central part of Pennsylvania. Only those who are acquainted with the social conditions of the country, can form a correct conception of the awful wickedness that prevails. The devilism of our cities is appalling. Even the government connives at the foulest iniquities. I am not surprised that your heart is broken in the contemplation of abounding selfishness in the most revolting forms. The easy Christianity of the day is one of the significant signs of the times. Thousands of professing Christians are as unconcerned about the fate of the millions that are surging down to Hell, as if earth were a paradise, our own church is not clean of this infection of indifference. With not a fear the market house has more attractions than Christian endeavor for the rescue of Souls.

Any one who allows the interests of earth to preponderate the love of Souls, may gravely question his love to Christ. I have known professors more concerned about a sick horse or cow or even a sick hog than for the salvation of their neighbors. How can such persons honestly claim to be in sympathy with the Eternal Purpose of God in the Incarnation and death of His Son? These are considerations which may well startle the church. The love of money and the interests of time have too mighty a sway among us. Christ came into the world to save sinners, and our high calling is to co-operate with Him in His sublime mission, 1 Tim. 11:15; 1 Cor. 9:22 and 2 Cor. 6:1. The Cross makes us debtor to everybody, Rom. 1:14. God's business is Christ's business, and Christ's business is the Christian's business, Luke 2:49; John 5:17; 1 Cor. 16:10; Col. 1:29. Happy is that Soul that can leave the world with the glorious commendation of Paul in Acts.—20:26.

There is no question in my mind that there are millions of Souls in Hell today who would be in Heaven if the church had been as faithful to Christ, as Christ was to his Father. Paul is a fair specimen of Christian, 1 Cor. 15:10; Gal. 2:20, 6:14; Philp. 3:8,9,10. The church needs awakening to her own security, and her solemn responsibility for the evangelization of the world. We must be God's living Bible, known and read of all men. Christ will write His signature so plainly across our foreheads that no one can misread, if we get into perfect harmony with His Cross. That is the point of redemption.

Many thanks for the stamps. "All things are ours," 1 Cor. 3:21, 22,23. If we are Christ's, our minds and hearts and hands will be open to all the claims of Humanity.

C. H. BALSBAUGH.

For good religious reading take the VISITOR.

IGNORANCE OF THE BIBLE.

Recent statistics show that ignorance of the Bible exists, to an extent inconceivable to any person a generation ago, in college students. And this ignorance is disclosed, not in attempted religious instruction, but in the study of the ordinary branches of a literary education in our universities and colleges. The pupils are entirely unable to understand a great mass of allusions in the masterpieces of English poetry and prose. Some of these pupils are victims of the idea that the Bible should not be read by the young, for fear that they will be prejudiced in religious way before their minds are mature enough to select a religion for themselves.

Now, wholly apart from its religious or from its ethical value, the Bible is the one book that no intelligent person who wishes to come in contact with the world of thought, and to share the ideas of the great minds of the Christian era, can afford to be ignorant of. All modern literature and all art are permeated with it. There is scarcely a great work in the language that can be fully understood and enjoyed without this knowledge, so full is it of allusions and illustrations from the Bible. This is true of fiction, of poetry, of economic and of philosophic works, and also of the scientific and even agnostic treatises. It is not at all a question of religion, or theology, or of dogma; it is a question of general intelligence. A boy or girl at college, in the presence of the works set for either to master, without a fair knowledge of the Bible, is an ignoramus, and is disadvantaged accordingly. It is in itself almost a liberal education, as many great masters in literature have testified. It has so entered into law, literature, thought, the whole modern life of the Christian world, that ignorance of it is a most serious disadvantage to the student.

How this is to be overcome in our machine system is a grave question. It partly results from the discontinuance of the use of the Bible in the public schools, but more especially from the change in the estimation in which it is held in the family. In comparison with its position in the
A person of strong character is apt to despise those of whose lives folly and frivolity, inconstancy and inconsistency, are marked features. A person of very strong character is likely to pity rather than despise. This is God's attitude; and because of the human tendency to censoriousness and harsh judgments, Infinite Holiness is more kind and tender and forbearing than Finite Righteousness. God is more humane than man, more patient with transgressors, both great and small; more ready to make allowance, and far more willing to forgive and forget. At first thought one might suppose it to be otherwise. For God's standard is higher than ours. He sees sin where we do not. Every violation of the law is known to him, and the line separating righteousness from unrighteousness is as plain to him as the line which separates the atmosphere from the ocean is to human vision. Being infinitely holy himself, hating sin with an unquenchable hatred, and having, so to speak, a superlative sensitiveness to wrong-doing, is it not marvelous that he can regard the sinner with the least degree of allowance? Why is he not tempted to sweep away utterly from his universe all traces of sin and sinners? We cannot tell, we only know that it is not so. For he has told us that—

"Like as a father pitieth his children, so the Lord pitieth them that fear him."

This is a pity we can understand, for it is like that which we feel for our own children. And under what circumstances do we who are pitiful feel most pity for our children? Is it not for those who are most unfortunate; who suffer most from wrongdoing, or from natural causes? One of a family of five sons became in early childhood a half idiot, as the result of disease. The other four were intelligent, studious and excellent boys, with promise of useful lives. One was to enter the ministry. One after another they died, leaving only the imbecile to the stricken parents. Tho not vicious, the poor fellow was not troublesome and hard to manage. But father and mother never lost patience with the irresponsible boy and man. They never sent him away when visitors came, never apologized for him, never seemed ashamed of him. They pitied him, overlooked his many follies, and treated him all the more tenderly because of his sad condition.

We say such conduct is beautiful. So it is. It is more than human; it is of the divine pattern; and it helps us to understand God's attitude of loving kindness toward those who live foolish lives, and seem as little subject to the rule of reason as does the poor idiot. There are parents who, in a rigor of righteousness, denounce and disown their children who have done foolishly and wickedly. There are others, more godlike, who exercise more forbearance and show more tenderness to the wayward son or daughter. For the effects of sin are pitiful as are those of disease. If it is beautiful to see the fatherly love which surrounds the drivel ing idiot with watchful care, is it not much more beautiful to see the fatherly pity which is poured out on unrepentant prodigals, and which yearns to forgive, becomes even more tender, and never ceases to hope?

Like as much a father pitieth, so the Lord pitieth not only them that fear him, but those of his children who have put him out of their thoughts. Many of these were in the multitudes over whom Jesus had compassion, and refused to send away fasting, lest they perish by the way. Why does God pity the sinner? Ask the father of the idiot why he pities his son; ask the father of the fallen woman why he pities his daughter. It is not because their condition is pitiable? The Lord pitieth us, because "he knoweth our frame, he remembereth that we are dust." Out of the fulness of his knowledge of us, out of the plenitude of his mercy, out of the depths of his pity, comes the divine sympathy to us. And he bids us not to lie down in our sins as hopeless, helpless outcasts, but to let his fatherly goodness infold us, and restore us to the divine likeness through divine forgiveness and divine regeneration. His mercy is boundless. "As the heaven is high above the earth, so great is his from the west so far hath he removed our transgressions from us."

As One who sees and knows us altogether; as One who understands the nature of sin and its unhappy results; as One who remembereth that we are dust; as One who loves purity and hates sin; as One who made us and loved us and gave himself for us—so does the Lord look
upon us. It is out of his very strong character that his pity and love and mercy; and "as far as the east is mercy and our salvation come.—Independent.

DIXIE'S SIX CENTS.

A short time ago a palefaced little girl walked hurriedly into a book-store and to the man serving at the counter:

"Please, sir, I want a book that's got "Suffer little children to come unto Me" in it; and how much is it sir? and I'm in a great hurry.

The shopman bent down and dusted his spectacles. "Suppose I haven't the book you want, what then, my dear?"

"O sir, I shall be so sorry; I want it so!" and the little voice trembled at the chance of disappointment.

The kind shopman took the thin little buyer; "and he says 'Come.'

"Not long, perhaps," said the shopkeeper, turning away his head. "You shall keep the six cents, and come here every day, while I read you some more out of this book."

Thanking him, the small child hurried away. Tomorrow came, and another morrow, and many days passed, but the little girl never came to hear about Jesus again. One day a loud-voiced, untidy woman ran into the shop, saying: "Dixie's dead! She died running about the streets, if Mrs. West knew I was here it is," and she ran out of the shop.

The cents went into the box, and when the story of Dixie was told so many followed her example with dimes that at the end of the school one Sunday when Mrs. West, who says I'd be better dead followed her, and many girls passed, but the little girl never came to hear about Jesus again. One day a loud-voiced, untidy woman ran into the shop, saying: "Dixie's dead! She died running about the streets, if Mrs. West knew I was here it is," and she ran out of the shop.

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But why are you in such a hurry?"

"My cough's getting so bad now, sir, and I want to know all about him before I die. It'd be too strange to see him and not know him. Besides, if Mrs. West knew I was here, she'd take away the six cents I've saved running messages to buy the book with, so I'm in a hurry to get served."

The bookseller wiped his glasses vigorously this time, and, lifting a book off the shelf, he said: "I'll find the words you want, my little girl, come and listen." Then he read the words of the loving Savior Luke 18:16—get your Bibles and find the place, children—and told them how this Good Shepherd had a home of light and rest and love prepared for those who love and serve him.

"O, how lovely!" was the half breathless exclamation of the eager little buyer; "and he says 'Come.' I'll go to him. How long do you think it may be, sir, before I see him?"

"Not long, perhaps," said the shopkeeper, turning away his head. "You shall keep the six cents, and come here every day, while I read you some more out of this book."

Thanking him, the small child hurried away. Tomorrow came, and another morrow, and many days passed, but the little girl never came to hear about Jesus again. One day a loud-voiced, untidy woman ran into the shop, saying: "Dixie's dead! She died running about the streets, if Mrs. West knew I was here it is," and she ran out of the shop.

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The bookseller wiped his glasses vigorously this time, and, lifting a book off the shelf, he said: "I'll
HOOVER. Died Nov. 4, 1895, at Marquett, Kan. Harry Hoover aged 34 years 7 months and one day, buried at the Bethel cemetery in North Dickinson county, Kansas Nov. 8. Funeral services were held in the Bethel Church, by Elders Zook and Martin. The deceased was born in Franklin county, Pa., but has resided in Kansas for several years. He was married to Fanny Brubaker, daughter of Brother B. L. Brubaker of Abilene, by this marriage he had three children two sons and one daughter. On his sick bed he sought and found the Lord precious to his soul, but how dangerous to put off our return to God, to so late an hour. He leaves a wife and three children with many other friends to mourn their loss. The following kind tribute to his moral worth was contributed by his patrons.

OUR FAITHFUL PARTNER.

Harry Hoover was an honest and faithful partner in with Trew, Ginder & Co. of Marquett Miller's, in which he was an equal partner for one year. His pleasant ways and kind words has made him many friends, we hardly can spare him, but our consolation with him while yet living assures us that he has done all the requirements to become a partner in God's Kingdom.

TREW, GINDER & CO.

DIED.—On the 31st of October, at Sherkston, Ont., of paralysis, Sister Mary Shisler, wife of Abraham Shisler, who preceded her to the Spirit world just six weeks before. Sister Shisler was twice married, both timesremoved in the county of Welston, Ont. The sons all live, Joseph, in Nebraska, Abraham, in Iowa, Richard in Michigan, Benjaman in Iowa, Richard in Nebraska, Abraham, on the old homestead at Black Creek, Ont. Sister Shisler was born, lived and died in the county of Welston, Ont. She was first married to Abraham Kusiley of Juniata county, Pa., and this union was blessed with four children one of whom died in infancy the other three one son and two daughters survive and were present at the funeral. It pleased God to call away Brother Kusiley when the children were yet quite small. In later years she was again married to Brother Book, also of Juniata county, with whom she lived probably about sixteen years, when Brother Book was also summoned to the Eternal world. After his death she resided the remainder of her life with her daughter, Sisters Sarah and Susan Kusiley in Newport, Pa. Her disease was dropsy and other ailments connected with it, for nearly four months she had to sit in her chair day and night and suffered intense pain. I could not begin to describe her sufferings, and I truly sympathize with her and her daughter who waited patiently at her side, but although she suffered such pain she did not deviate from her Savior, as her end was nearing she sang a German verse, "Jesus Mine Freude Meines Herzens Weide." (The hymn can be found in the Psalter Spiel.) She also sang "Jesus Lover of My Soul." The day before she died, when asked if she wished anything she said, "No I have Jesus and that is all I need." She had a longing desire to go home, and her wish was accomplished at last, and fell calmly asleep, her remains were laid to rest in the Newport cemetery. Brothers Jonathan Wirt and John Nisley officiated at the funeral.

FAITHFUL SERVANT.

In memory of one that has departed this life, having been a faithful servant in the Lord's work. He was a stranger in a strange land. "The He laid his head." Why did he endure the cross, in the world to suffer, bleed and die. But the Son of Man hath not where to lay his head. "Why did he endure the cross, displease the shame of sinners such as I? It was love, it was wondrous love; the love of God to me. It brought my Saviour from above to die on Calvary even now by faith. I claim Him mine, the risen son of God. Redemption, by his death I find a cleansing through his blood, love brings the glorious fullness in, and to his saints makes known a blessed rest, from in bred sin, through faith in Christ alone believe in him. Rejoicing it shall be to you a glorious joy here below; of endless life in heaven of victory over Satan's power, let all his saints triumph in the dying hour through Christ the Lord our king; in the body sometime before God called him his sufferings was very great. This was written by him while in great suffering, but he has gone to his everlasting rest, and I know God's spirit was stirring within him. John R. W. Died September 29th, 1896, residence, No. 325 Philip Street, Philadelphia, Pa.

RAILWAY TIME TABLES AT ABILENE, KANS.

UNION PACIFIC.

W. B. 4:46 a. m. No. 8.—Night Express 12:45 a. m.
E. B. 10:53 p. m. No. 1.—Limited Express 7:10 a. m.
T. B. 10:35 a. m. No. 14.—Freight 5:20 p. m.
S. B. 5:50 a. m. No. 12.—Stock Freight 7:15 a. m.

EAST BOUND.

No. 7.—Night Express 12:45 a. m.
No. 1.—Limited Express 7:10 a. m.
No. 4.—Freight 5:20 p. m.
No. 11.—Freight 5:17 a. m.
No. 2.—Kansas City Fast Mail 3:25 a. m.
No. 8.—Limited Express 11:40 a. m.
No. 14.—Freight 5:20 p. m.
No. 12.—Stock Freight 7:15 a. m.

DAILY EXCEPT SUNDAY.

ATCHISON, TOPEKA & SANTA FE.

NORTH BOUND.

No. 2.—Kansas City Fast Mail 3:25 a. m.
No. 8.—Limited Express 11:40 a. m.
No. 14.—Freight 5:20 p. m.
No. 12.—Stock Freight 7:15 a. m.

SOUTHERN PACIFIC.

NORTH BOUND.

No. 69.—Local Freight and Accom. 5:50 a. m.
No. 26.—Mail and Express 10:43 a. m.
No. 89.—Freight and Accom. 4:30 a. m.

EAST BOUND.

No. 69.—Local Freight and Accom. 5:50 a. m.
No. 26.—Mail and Express 10:43 a. m.
No. 89.—Freight and Accom. 4:30 a. m.