

## CHRISTIAN HERALD.

EDITORS:

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## Shall We Have a State Evangelist?

This question was settled at our last coöperation by a resolution. But resolutions do not act for the parties making them, and so we have had no State evangelist regularly in the field for the present year, though some work has been done under the auspices of the Missionary Board.

Now, as the time for another coöperation is upon us, we ask the question again, Shall we have the State evangelist? Shall we as churches and members of the churches throughout the State say we want such a person? Are we so thoroughly convinced of the necessity of such a laborer, that we will come up with pledges and collections sufficient to guarantee a support for at least one year. Hitherto such an one could not be found. Now we are assured such an one can be found. We are in receipt of letters assuring us and the brotherhood that the man (well qualified) can be obtained, one who will give himself wholly to these things. Is there work to be done in this department of church extension? Do we need an evangelist? Will the cause of Christ advance more rapidly with some worthy and competent man at the helm, to take the general oversight, strengthening, establishing and setting in order churches throughout our State? These are serious questions, and they are important. If any one doubts the feasibility of such undertaking, let him peruse the reports of Bro. Barrow in Nebraska, of Bro. Haynes in Illinois, or of others we might mention in Ohio, Missouri, Kentucky, Iowa, and other States, and be assured of the absolute necessity of such a work. Indeed, how can we prosper, as a people, in this new country, unless more attention be given to the support of weak congregations and more systematically inaugurate and complete, a coöperation of neighboring churches, till all our brethren are given something in the vineyard of the Lord to engage their attention. But look around and know that in many neighborhoods in the State brethren are willing to engage in

the good work if they can be assured of its permanency, if they can be assured of coöperation and sympathy. These thoughts thrust themselves upon our attention as we look forward to our annual gathering. Shall we have an evangelist? Yes, by all means. This is surely the decision of every thinking man. Then shall we call that person? Certainly. Lastly, shall we assure him of our support and sympathy. Now is not the time to resolve; but *action* is our watchword now. Let us act. Let us bring up to the coöperation our substantial support, our contribution to swell the amount now in the treasury, and the Lord will bless our endeavors.

## "The Unjust Steward."

The learned Howard Crosby has given the following exegesis of the unjust steward, and it seems so sensible and plain we can not refrain from giving it to our readers.

In the parable of the unjust steward (Luke 16: 1-8) the words, "Take thy bill and sit down quickly and write fourscore," (5: 7), are regarded by all commentators as marking the unjust action whereby the steward obtained this epithet "unjust." And this view is founded upon the idea that the bill (*gramma*) is the lord's bill of indebtedness against the debtors. But no lord would commend his steward for reducing his bills, and the act would be one of very vulgar rascality, showing no praiseworthy quality whatever. In 5: 8, however, we find the lord commending his steward for this act as a wise one; but there is no wisdom in wickedness. Let us endeavor to set forth another view of this matter.

The steward was unjust because he had wasted his lord's goods (5: 1). For this reason he was to be removed. As a steward of a great lord he undoubtedly had a large income. He would not be left penniless, but still he would not have enough for a permanent living. He looked forward and saw that what he had would be spent in a year or two, and then he would be in want, for, of course, no other lord would employ him as steward after his removal from the service of the first for injustice. Now (thinks he) if I can only make friends of another class (my lord's debtors) by my money I can be taken care of all my life. Accordingly he goes to those who owe

a rental to his lord, and out of his own money pays part of his indebtedness. The "bills" which they were to write for fifty and eighty instead of a hundred were like our checks (or due bills), or they were orders on the overseers of the crops. The balance he would make up. The lord, certainly, knew what his rental was, and could not be deceived by a half or three-fifths payment. The whole had to be paid him in each case. Besides, the lord is entirely cognizant of the act of the steward, as the parable shows, which would have been concealed if it had been the wicked act usually supposed.

Another thing which proves this view the correct one is the moral which our Savior adds: "Make to yourselves friends of (*i. e.*, "by") the mammon of iniquity, etc., which means: "Use your money so as to make friends for eternity." But if the steward only reduced the amount of the debtor's bills, he did not use any money at all. He used only trickery. If he, however, took his own money to pay their bills, he then literally "made to himself friends by the mammon of iniquity."

Note that the mammon is so-called, not because the steward's act here was unrighteous (for the phrase occurs not in the account of the steward's act, but in our Savior's appeal to his hearers) but because mammon is so generally used in an unrighteous way. — *Homiletic Monthly.*

## Casualties.

The youngest son of Bro. Alderman, of Bethel, (three years of age) had his leg broken last Saturday by a fall. At last account the little fellow was doing as well as could be expected.

We are pained to learn of the sad and sudden death of a little son of Bro. and Sister J. V. Crawford, of Waitsburg, W. T. He was found near the house with his back broken; the cause is a mystery. We sincerely sympathize with the stricken parents in their sorrow.

Brethren, in sending your delegates to the coöperation let it be understood that this is a promise to heartily coöperate in our work of evangelizing in the State. Let us not go up and resolve to return and forget what we there honorably pledged ourselves to a faithful performance of these things.

## Alienated.

What melancholy memories are in this thought. Let the reader picture to himself the loss of all love for the good, the true, the beautiful not only in this natural sphere but also in the spiritual domain. Let him conceive, if he can, of the skeleton remains of that poor mortal who is bereft of love of country, love of neighbor, love of self, love of God. Let him image a wretch, who has no property in sympathy, in devotion, in benevolence, in care for suffering humanity, who has no interest in social or moral compact, who bows to no throne of brotherly affection. Let him image the man who has no altar, knows no God and disregards the admonitions of his conscience. Let him picture the person who respects no law and has no regards for the rights of man, who loves no country or government on earth, and hence seeks for no country beyond. Then he has some idea of a life alienated from God, from all that is of God, the good the true. Estrangement! Ah, what a word. How full of meaning to him who looks back upon a life once given to iniquity. When ye were enemies to God, what joy, what sympathy, what devotion to principle had ye, what promptings of conscience did ye obey? And in that reckless disregard of law, looked ye not on man as an enemy? As ye passed him on the streets, as ye met him in your daily rounds of duty—duty to your lower self—looked ye at him with an evil eye as if to say, "I can't trust you." With that moral jaundice upon you, looked ye not as skeptics look, accounting all things evil because your own standard is there and the stream rises not higher than this source? This is alienation separated from God—by wicked works, even your sins and your iniquities. These have separated between them and God. Yes away from God. Think not of distance in physical space but in moral lines and angles. Think of a hatred of all God's works, think of an apathy for all the wants of humanity, think of a hand against every man's hand. Think of self as above friend, neighbor, country, God. Think of every man looking upon that person and esteeming him an enemy. Think of this sad, this horrible presentiment haunting the mind of the alien. Think of his uneasy conscience—if he have a conscience which he at all regards