A CUP OF COLD WATER.

The Lord of the harvest walked forth one day
Where the fields were white with the ripening wheat,
Where those He had sent in the early morn
Were reaping the grain in the noonday heat.

He had chosen a place for each faithful one,
And bidden them work till the day was done.
Apart from the others, with troubled voice,
Spoke one who had gathered no golden grain:

"The Master has given no work to me,
And my coming hither has been in vain;
The reapers with gladness and song will come,
But no sheaves will be mine in the harvest home."

He heard the complaint and he called her name:

"Dear child, why standest thou idle here?
Go fill thy cup from the hillside stream
And bring it to those who are toiling near;
I will bless thy labor, and it shall be kept in remembrance as done for Me."

"Twas a little service, but grateful hearts thanked God for the water so cool and clear;
And some who were fainting through thirst and heat
West forth with new strength to the work so dear,
And many a weary soul looked up
Revived and cheered by the little cup.

Dear Lord, I have looked with an envious heart
On those who were reaping the golden grain;
I have thought in Thy work I had no part,
And mourned that my life was lived in vain.
But now Thou has opened mine eyes to see
That Thou hast some little work for me.

If only this labor of love be mine,
To gladden the heart of some toiling saint,
To whisper some words that will cheer the weak,
Do something to comfort the worn and faint—
Though small be the service I will not grieve,
Content just a cup of cold water to give.

And when the Lord of the harvest shall come,
And the laborers home from the field shall call,
He will not look for my gathered sheaves;
But His loving words on my ear will fall:
"Thou gavest a cup of cold water to Me,
A Heavenly home thy reward shall be."

―Selected.

THE EVANGELICAL VISITOR.

WHOM WE PREACH.

(To Elder John F. Stamey.)

I HAVE lately been thinking much about you, all the sermons I ever heard you preach were packed with the very essence of the gospel, so that they are woven into the very texture of my soul. In Colossians 1:28,29, we have a complete summary of the preacher's message and function, "Whom we preach." Who is this person in whom are such resources, such fullness of power and goodness and glory that He is sufficient for the wants of mankind through all the centuries? "Who we preach," surely this is the very Christ of God. "In Him dwelleth all the fullness of the Godhead bodily." Col. 2:9. "In Him are hid all the treasures of wisdom and knowledge." Col. 2:3. No dearth of themes in such a Savior. Forever and ever He is the same overflowing fountain "Whom we preach." Paul's enthusiasm was legitimate. Christ came to execute "His Father's business," and it was so sublime and urgent that He said "the zeal of thine house hath eaten me up." The same spirit was in Paul, and is in all the true ambassadors of Jehovah—Jesus.

To know Christ with the glowing consciousness of personal redemption, is to bear witness to the irresistible magnetism of His love, and the all sufficiency of His grace. Where internal testimony is wanting, there is manifest absence of the inward witness of the Holy Spirit. "Whom we preach with lip and life. Neither man nor devil can gag a Christed soul. "Woe is unto me if I preach not the gospel." Necessity is laid upon me."—1 Cor. 9:16. Such a CHRIST, such a gospel, such a salvation! Who can be silent? He determines the matter and the manner of preaching. "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus; whereunto I also labor, striving according to His working, which worketh in me mightily." Here we have the whole curriculum in the Seminary of Golgotha.
Christ our subject—so large, so comprehensive, so varied, that there is no possibility of depletion. The manner—"warning, teaching." Our aim—the perfection of souls in the beauty of Holiness. Our power—the mighty inworking energy of the present Christ. Surely "the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. 3:17.

May "utterance be given unto you that you may open your mouth boldly, to make known the mystery of the gospel."—Eph. 6:19. "WHOM we preach."

C. H. BALSBAUGH.
Union Deposit, Pa.

FOR THE EVANGELICAL VISITOR.

SIN.

PAPER NO. TWO.

IN my former article I wrote about what sin is, its origin and its development. We now want to consider

THE EXTENT OF SIN.

If when Adam and Eve fell the evil had remained with them alone the catastrophe would not have been so great; but the result of their fall was that the whole race of mankind has become infected and fallen into sin. The Scriptures say very emphatically that "all have sinned and come short of the glory of God."—Rom. 3:23. "There is none that doeth good, no, not one."—Rom. 3:12. "There is no man that sinneth not."—1 Kings 8:46.

Not only has sin extended to every individual of the race, but every part of the moral nature of man has been touched and corrupted by it. There is no good thing in the natural man as God counts goodness. "Every imagination of the thoughts of his heart is only evil continually."—Gen. 6:5. There is no soundness in him from head to foot.—Isa. 1:4-6. His heart is "deceitful above all things, and desperately wicked" (Jer. 17:9), and is the fountain of all evil—a foul and polluting stream that defiles the whole man.—Mark 7:21-23. The eyes, the lips, the hands, the feet are affected with the leprosy of sin.—Rom. 3:13-18.

The curse of sin has even gone farther than the human race. Its blight has fallen upon nature. The ground is cursed, and the brute creation is suffering and groaning because of sin.—Gen. 3:17,18; Rom. 8:22. The dark and shiny form of that old serpent, the devil, has been dragged over everything, and everywhere his crooked trail may be discovered.

THE CHARACTER OF SIN.

1. It is corrupting. The word corrupt is frequently used in the Scripture to describe the sinner. The touch of sin will always leave some mark or taint upon the one touched.

2. It is infectious. Sin spreads. "One sinner destroyeth much good."—Ecl. 9:18. It works like leaven. "A little leaven leaveth the whole lump."—1 Cor. 5:6. The individual who will cover up his sin will soon be destroyed by sin. The church that will fellowship with ungodly men will sooner or later become a corrupt mass. For an example of how one sinner may affect a whole congregation study Achan.—Joshua 7.

3. It is progressive. If we walk in the counsel of the wicked we shall soon stand in the way of sinners, and will finally be found sitting in the seat of the scornful.—Psa. 1:1. Therefore, "Enter not into the path of the wicked, and go not into the way of evil men. Avoid it, pass not by it, turn from it and pass away."—Prov. 4:14,15.

It is deceitful.—Heb. 3:13. Sin makes fair promises but brings poor rewards. Many have been drawn into a net through the deceitfulness of sin.

4. It is progressive. If we walk in the counsel of the wicked we shall soon stand in the way of sinners, and will finally be found sitting in the seat of the scornful.—Psa. 1:1. Therefore, "Enter not into the path of the wicked, and go not into the way of evil men. Avoid it, pass not by it, turn from it and pass away."—Prov. 4:14,15.

5. It is deadly. "The wages of sin is death."—Rom. 6:23. "The soul that sinneth it shall die."—Ezek. 18:20. "Sin, when it is finished, bringeth forth death."—Jas. 1:15.

6. It is oppressive. Paul says to the Romans: "Ye were the servants of sin." Sin is a cruel taskmaster who sways his oppressive rod over millions of souls who are yielding themselves to him. Many are enslaved to sinful habits from which nothing but the power of God can rescue them. The slavery of sin is more oppressive than the Egyptian bondage was, because it goads the soul on in its hard service until the confines of an eternal hell are reached, when there is no more redemption.

7. It is loathsome. Sin is truly a foul, unclean disease, of which leprosy, that most loathsome of all diseases, is a fit type. Notice the catalogue of hateful things that sin produces.—Rom. 1:28-32. No wonder God says the sinner is corrupt and filthy (stinking, margin).—Psa. 14:7,8. Sin is an awful stench in the nostrils of God, and those who understand its true character will certainly abhor it and treat it as a most detestable and loathsome thing.

THE GUILT OF SIN.

"The guilt of sin is shown by the fact that neither reformation of character, nor an eternity of suffering, can meet the requirements of God's law when it is broken." The curse rests upon everyone who continues not in all things which are written in the book of the law to do them.—Gal. 3:10. One offense makes a person as truly guilty as do innumerable offenses.—James 2:10. God says "there is no difference: for all have sinned and come short of the glory of God."—Rom. 3:22,23. There may be big sinners and little sinners. Some are saved just as they are entering upon the path of
sin, while others have followed a long course of sin and are snatched from the burning. There will doubtless be degrees of punishment, for God “will render to every man according to his deeds.”—Rom. 2:6. But when it comes to the matter of guilt there is no difference; all are equally lost, the whole world is guilty before God.—Bom. 3:19.

The guilt of sin can only be removed by the forgiveness of God. All our self-cleansing will prove utterly vain. “If I wash myself with snow water, and make myself never so clean; yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me.”—Job 9:30,31. “For though thou wash thyewith nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God.”—Jer. 2:22. Pilate may wash his hands but the blood of the Son of God will still be dripping from his fingers. “But there is forgiveness with God.”—Psalm 130:4. Whosoever believeth on Jesus shall receive remission of sins. —Acts 10:43.

Justification alone can remove the condemnation because of the guilt of sin. If Jesus had not died our guilt would never have been taken away, but he “was delivered for our offences and was raised again for our justification.”—Rom. 4:25. We are “justified freely by his grace, through the redemption that is in Christ Jesus.”—Rom. 3:24. We are justified by faith, and this gives us peace with God, all guilt and condemnation being removed.—Rom. 5:1,8,14.

Glendale, Ariz.

J. G. Cassel.

For the Evangelical Visitor.

THOUGHTS ON THE SECOND COMING.

I HAVE just read with much interest, in the Visitor of April 15, the article on the Millennium by Enos H. Hess, and I am moved to write briefly to say that the Scripture truths therein set forth are deeply refreshing in these days when there is such a widespread famine for hearing the Word of the Lord.

It is also on my heart to call the attention of the readers of the Visitor to other Scripture teachings in harmony with those which Bro. Hess has presented, and following them as a natural consequence.

We find that the second coming of our Lord is to be followed by “times of refreshing,” “times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began;” for the inspired Apostle Peter, speaking on the day of Pentecost, said that the heavens must receive Jesus “until the times of restitution,” and then God would send him (Acts 3:19-21); not again in a body of humiliation, a little lower than the angels (Heb. 2:9), for the suffering of death (Heb. 10:5); but as the express image of Jehovah (Heb. 1:3), a Prince and a Savior (Acts 5:31), and, with his joint heirs (Rom. 8:17), the seed of Abraham (Gal. 3:16,29), in whom all the families of the earth shall be blessed.—Gen. 22:18.

In order that the work of blessing all the families of the earth may be properly and thoroughly done by Christ all power and authority, in heaven and earth, have been given to him.—Matt. 28:18. By his death and resurrection he became Lord both of the living and the dead (Rom. 14:9); even the Father judged no man, but hath committed all judgment to the Son (John 5:22), who is the resurrection and the life (John 11:25), and whose voice shall then come forth to reward or judgment.—John 5:29.

You have perhaps noticed, from the Revised Version and other modern translations, that the form of the Greek word Krino, which is used in John 5:29, is rather harshly translated by the word “damnation.” All the modern translators render this word “judgment,” and the word seems really to be best translated by our English word “decision,” “decide,” etc. For corroboration of this thought please see John 5:30, in which the word is used in this very way—“as I hear I judge [Kriso]”—the thought evidently being that of a decision, based on evidence heard.

With this thought in mind it is easy to understand why the Psalmist himself rejoiced, and called on others to rejoice, at the presence of the Lord of the whole earth; “for he cometh to judge the earth; with righteousness shall he judge the world, and the people with equity.” To this agree the words of the Reve­ lateor, who declares a vision of “a great white throne,” undoubtedly the Millennial throne of Christ and his joint heirs. It is to be a great throne; “all nations shall be gathered before him (Matt. 25:32); and his dominion shall be “from sea to sea, and from the river to the ends of the earth.—Psa. 72:8. It shall be a white throne; for, “as I hear I judge, and my judgment is just” (John 5:30), and “in his days shall the righteous flourish.”—Psa. 72:17.

More, it is not only to be a throne which shall judge and condemn the wicked, but it is to be a throne of blessing. “And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb; and the Spirit and the Bride [after the marriage supper, when sitting in the throne] say Come;… let him that is athirst come; and WHOSOEVER WILL, let him take the water of life freely.”—Rev. 22:1,17.

Now they that are whole (the Lord’s joint heirs, the saints) will then have no need of a physician, but they that are sick; and so it is written, “and the leaves of the tree [of life] were for the healing of the nations.”—Rev. 22:2. John even declares that he “saw the dead, small
tolerable for Sodom and Gomorrah

even said that in the day of judg-

ment, or decision, it will be more

time, and declare that these also, as a part

of all the families of the earth,”

shall have share of this blessing by

the seed of Abraham. This “great

joy, which shall be to all people”

(Luke 2:10); and the Lord himself

even said that in the day of judg-

ment, or decision, it will be more

tolerable for Sodom and Gomorrah

than for the cities of Judea, in which

he had preached and worked mira-

cles; and Bro. Hess showed that Is-

rael will receive a great blessing

in that day.” Please read carefully

Psa. 72:10,11;45:12; Isa. 19:19,-

21,22,25; Ezek. 16:48,51,53,55,60-

63; Matt. 11:20-24.

Much has been published in the

Visitor that I might write about,

about the saints of the Gospel age

walking in the footsteps of the Re-

deemer, as he left an example, and

their joint heirship with him, if they

partake of his sufferings, and I will

therefore trespass no more on your

space. But as the Apostle Peter

was not negligent to remind the

church of virtue, knowledge, tem-

perance, patience, godliness, broth-

erly kindness and charity, even

though they knew them and were

established in the present truth, so,

in brotherly love for all the house-

hold of faith in every place, I would

exhort in the apostles’ words,

“Brethren, give diligence to make

your calling and election sure; for

if ye do these things ye shall never

fall, for so an entrance shall be min-

istered unto you abundantly, into

the everlasting kingdom of our Lord

and Savior Jesus Christ.” “Where-

fore, beloved, seeing that ye look

for such things, be diligent that ye

may be found of him in peace, with-

out spot, and blameless.”—2 Pet.

1:5-13,9:3,14.

Though I am a very busy man I

shall be pleased to correspond with

any who are interested in the same

precious truths—“meat in due sea-

son.”

“Now unto him that is able to

keep you from falling, and to pre-

sent you faultless before the presence

of his glory, with exceeding joy, to

the only wise God, our Savior, be

glory and majesty, dominion and

power, both now and ever. Amen.”

Your brother cleansed by the

precious blood of Christ,

Allegheny, Pa.

E. C. HENNINGER.

For the Evangelical Visitor.

DEPRAVITY.

We are taught by the apostle

that “we have a natural body

and a spiritual body,” and by the

introduction of sin into our world

the former has become heir to all

the sorrow, disease and death to

which the human family are subject,

as the penalty of violating the Di-

vine Law. And the latter (the soul)

is portrayed by the inspired prophet

as being in a very deplorable state.

“The whole head is sick, and the

whole heart is faint, from the sole of

the foot even unto the head there is

no soundness in it, but wounds and

bruises and putrifying sores.”—Isa.

1:5-6.

This being the universal state of

man by nature, “as all have sinned

and come short of the glory of God,

and none that doeth good, no not

one.” Therefore, all that believe in

the authenticity of the Bible can

readily see the necessity of a Savior

and the application of his blood in

the washing away of our sins to be-

come heirs of God and joint heirs

with Christ and fitted for a mansion

in heaven where there is no sin. In

seeking this preparation thousands

are deceived by an outward form,

while the fallow ground of the heart

has never been broken up by repent-

ance toward God and faith in the

Lord Jesus Christ.

Suppose a man was told by a phy-

sician that in a vital part of his body

an abscess has formed which must be

pierced by the lance to save his life;

in such a case it would be folly to

spend time by outward remedies to

ease temporary. “No outward forms

can make us clean. The leprosy lies

deep within.” The only wise course

to be pursued by the patient would

be to sum up courage and tell the

physician to thrust in his lance until

he has probed the disease to the bot-

tom and let all the corruption run

out; so it must be with the sinners.

God, by his word and spirit, reveals

to him the exceeding sinfulness of

his heart, and his repentance and

confession must be the lance, and to

effect a cure it must go to the bot-

tom of our moral disease. God com-

plained by one of the prophets

“That the hurt of the Daughter of

his People had been healed slightly

by saying Peace, peace, there is no

peace” (Jer. 8:11). We knew a

young man in Lancaster county, Pa.,

who was under our care as a mem-

ber of the church. He had a cancer

on one of his hands, and was advised

again and again to have it removed

by a surgical operation, but he was

timid and said “It would hurt,” and

by and by the disease circulated

through his whole system and re-

sulted in his death.

“The worst of all diseases is light

compared with sin. It seizes every

part, but rages most within.” It is la-

mentable at this time, the close of the

nineteenth century, how many of the

popular churches seem disposed to

bridge over the “slough of despond”

by ignoring repentance and as the
A LETTER FROM GRANDFATHER.

DIALOGLUE CONTINUED.

At the next meeting of our two friends they continued their conversation thus:—

Young Brother: Well, I have been learning some; but, grandpa, when I was here last you spoke of the cost of a ticket, and I do not think I understood you. Said one must pay from the place he starts to the place he takes the train.

Ans.: Well, I can't make it plain or than to give you some of my own experience. * * * We all start from the place we live, but part of our life God winks at.—Acts 17:30. But at a certain time we arrive at a point where we make the choice to take the broad or else the narrow gauge road. Most of the people take the broad gauge. Now my experience was like this. I took the broad gauge for a considerable distance, and although I saw I was not on the right way, I was not willing to turn back. But, by the way I became acquainted with a young woman, and we consulted over the matter, and she, too, was not satisfied with the company we were in. So we agreed to stop off at the first opportunity. Presently they made a stop to take water, and we walked out and left the train. After the train was gone we stood and looked up and down the railroad and saw others who got off for the same reason we did, so we had company in going back and taking the other road.

Ques.: Did you have to go back? Couldn't you go across to the other road, get a ticket and take the train there?

Ans.: By this time we had gone a considerable distance away from the narrow gauge, because the broad gauge runs more north. However, many do go across and get tickets for the narrow gauge. But their tickets are not valid; they are sold by brokers who sell false tickets.

Ques.: Are those tickets received by the conductors?

Grandfather: Good evening, brother. How much did you learn since I saw you last?

Ans.: They are notified that their tickets are not good. They will not put them out, but on a certain day they will be separated.—Matt: 13:29,30.

Ques.: Well, you say you went back. How did you fare by the way?

Ans.: Yes, we went all the way back to where we first took the train on the broad gauge. But we had spent all our money and goods, and to stay in this far-away country we knew meant perishing.—Luke 15:13-18. On our way back we met with persons whom we had ill-treated or slandered, sometimes belied, etc. and with all such we had to beg forgiveness and make peace, for we had no money to pay our debts. We told them that we were going to take the other road. Every one was willing to forgive us and bid us God-speed. But you can't believe how kindly we were received when we arrived at the depot and made application for passage. The aged person I mentioned before saw us when we were yet far away, and called us in. When we came inside we found those three persons I mentioned to you before. We fell down at the feet of him who sold the tickets, and confessed that we were not worthy to be called his sons—that he should only accept us as his hired servants—we were cold and wet on account of present rains, our clothes were all rags, we were barefoot and hungry and thirsty. They first gave us something to drink. It looked like water, but it was warm and very sweet and had wonderful powerful power to warm us up.—John 4:14. In the meantime one kindled a fire to dry our clothes (Luke 12:49), and made us a great supper. But before we took supper they put on us new, and the best, of robes, and shoes on our feet, and a ring on our hand. This ring was not of gold, but was much finer. This ring was put on the right hand,
and I noticed there were four letters engraved on the inside of it as follows: LOVE. Then we were invited to sit at the table and eat. —Luke 15:22,23. Next we were adopted as sons, and commanded to put on the whole armour of God, that we might be able to stand against the wiles of the devil, etc. (Eph. 6:11,12), for we will be likely to meet with fiery trials on the way. —1 Peter 1:7.

Ques.: I understand you now. My experience was somewhat different. When I came to the depot for my ticket I was not so much worn out, as you say you had been. Nevertheless, I received the same treatment, about I was lingering about the depot for some days, undecided which way to go. But when I made up my mind, after your advice, I called inside and found things as you say. But the ticket agent saw that I was weary and heavy laden, on account of my lingering about the depot. He gave me a chair, and told me to sit down and take a rest. —Matt. 11:28. When I was seated he spoke to me such kind and loving words that I thought I could never leave that place.

G. P. You got your ticket, then, did you, with all the directions, and your ring, and the Sword of the Spirit?

Y. B. Yes; I believe I have everything in full. That third person standing at one side of the window had a book in his hand, and he read out of the book something about a yoke. I don't know if I understood right about that yoke.

G. P. You will learn more as we go along. The train is now moving; let us get aboard. We will converse as we move along.

(To be continued.)

For the Evangelical Visitor.

WHAT CHRISTIANITY EMBRACES.

If Christianity stands for all that is Christ-like in humanity, which it does, for it was intended for that purpose; then it will surely show its true meaning in the lives and conduct of those who call themselves by that name. In the world of business and dealings with one another, honesty will set forth its purpose. At home and in society it will be noticed in courtesy of manner and purity of conversation. In using the animals it will show mercy by being given authority to be ruler over the lower created beings of God. With the poor and needy it will make itself manifest in giving a quiet charity, not letting the left hand know what the right doeth, which will be a blessing to both the giver and receiver, and produce a spirit of love and affection in doing the will of God, and shall be rewarded in eternity. It will also set forth the good qualities and principles in the conduct and practice of the Christian man and woman which are given in the second epistle general of Peter.—Peter 1:1—9. Look this up and read it, it will do us all good; and if we are able to (and by the grace of God we may) embody and carry out in our lives the principles and mandates which are named in the foregoing Scripture it will produce in us a spiritual man of integrity as unflinching as the everlasting hills, as sure and solid a foundation, which we may find by reading Matt. 16:18.

Louisville, Ohio.  GEO. S. GRIM.

For the Evangelical Visitor.

TRIALS ARE BLESSINGS.

H owever difficult to understand or hard for human hearts to believe, it is nevertheless true, that what we call trials are blessings to the meek and pure in heart. However humiliating may be to the flesh or vexing to the spirit in the end we are better off with them than without them. To this fact the Bible history in the Old and New Testament gives abundant experience and testimonies. Abraham the servant of God, to whom the promise was given by the Lord of the land of Cannan, was vexed by Lots servants, but in a humble and meek spirit told Lot, his nephew, "if thou wilt go to the right I will go to the left."—Gen. 13:8. Let us look at another trial.—Gen. 22:2. When God demanded of Abraham to sacrifice his only son Isaac, by whom his seed shall be as the stars in heaven. —Gen. 22:17.

There was a full submission and also a willingness to commit ourselves to him. The end thereof was a healing balm. Oh for a faith like Abraham's when trials and tribulations to our right and left meet us, that God will provide and keep His promises. As promised by God to his children, that He will never neglect or abandon us. Christ the way, first the cross, then the crown. I had of late such experience, when unbelief did trouble my heart. Then the spirit told me to be still, I then wondered what to make or do with being still; then such a strong impression came to my mind to read the 300th hymn in our hymn book, which did so wonderfully correspond with my Christian pilgrimage, and it gave me new courage to trust my all more fully to the Lord, giving to the praise of the Lord for his unspreakable love and mercy towards me; and to encourage others as Jesus Christ our Lord told Peter.—Luke 22:23. When thou art converted strengthen thy brethren.

Louisville, Ohio.  CHRIST SCHAEFFER.

For the Evangelical Visitor.

GOD'S MERCY TOWARD MAN.

I am so glad that God seen fit to prolong my life until I was willing to follow and obey, and also for His power of leading and keeping man. Things that I once loved I now hate, and things that I once
hated I now love. While unconverted my heart was wicked, desperately wicked, and I trifled so long with the works of God that it took a bitter repentance, it required an entire surrender. Sin became my bitterest enemy, and while living in a Christian vicinity the burden of souls did not seem so impressive, simply because all men had the light, or if they did not have light, it could be very easily obtained if desired, there was no excuse for man not serving God.

But any child of God changing from a Christian to a non-Christianized vicinity the gross wickedness and sin of this world is just being seen. The heart is moved, the soul is stirred to see precious souls going the downward road to everlasting perdition.

Yet in their own minds they think themselves wise, and think this life is to just live. Oh, let us all whom God hath called and chosen pray earnestly for the Lord of the harvest to send forth laborers into His harvest (both domestic and foreign), for the harvest truly is great, and the laborers are few. Who can say God is not merciful, when His innumerable mercies are being bestowed daily toward wicked man? While at a meeting in the community, first to be noticed and first of the service was pride, that which God despiseth; that which is an abomination in the sight of the Lord. Next was prayer and then the money box. O would to God the money box was crushed and that Jesus would be exalted and God honored and glorified.

Next was the sermon, delivered by a fine educated pulpit orator. And during the discourse Sin in preference to being denounced and eradicated entirely from the heart, was left remaining in the heart and covered over by the mercy of God. And not this instance only, but how many orators in this day and age of the world are standing upon the pulpits proclaiming the gospels and know not God themselves. Can a man teach correctly about anything he knows nothing about? Surely not. But blessed be to God it doesn't take an orator to know and understand God, but the way is so simple, though a wayfaring man he cannot err therein.

And if this were the case, poor I would not be entitled. As the moss covers the dead oaks in the southern forests. Oh think of such a message to a dying people. Blessed be to God, we know from blessed experience as children of God that man cannot serve God and Mammon, and as sure as the old Dragon is in the heart he will break through the outer covering. For from the abundance of the heart the mouth speaketh. O, think what God must think. How great man's responsibility is who knows and teaches of God.

The people are very cold and indifferent up here, not one or scarcely any can say they know Christ. O I just wish several of the Brethren were up here, we could have meeting and Sunday school, and win many souls for Christ. O, I just pray God that this people may be aroused more to the sense of their duty. Before I came up here I had a little world in my heart, a little coveting, but after I saw so much wickedness it was all taken away. I have no church to go to only the fashionable church, and I cannot content myself there, but I guess I will go any way, if I can't do any good by speaking, perhaps I can by an humble appearance. I have no Sunday school work on hand now and so I am studying about Jesus' second coming, and it brings real joy and peace to my soul. I have only felt the real nearness of God since I am up here to be a partaker of the salvation of the Lord, but "Glory be to God!" He resisteth the proud and giveth grace to the humble. But let this mind be in you which was also in Christ Jesus, who being in the form of God thought it not robbery to be equal with God, and being found in fashion as man. He humbled himself and became obedient unto death even the death of the cross. So let us be humble before God taking up our cross and following Him. And let us pray God that He may quicken the spirits of His children, that the gospel might be carried to every creature. And let us be steadfast, unmovable, always abounding in the work of the Lord.

And if we cannot speak like angels, and we cannot preach like Paul, we can tell the love of Jesus. We can say he died for all. And if we cannot speak for God there are other ways that we can glorify His name. Let us trust in Him, He will give us our duties and grace enough to perform them. And again if we do His most Holy Will we shall be found watching when Jesus comes and we shall be enabled to meet Him in the air, and thus be partakers of the first resurrection. For blessed and holy is he that hath part in the first resurrection.

An unworthy Brother,

G. A. K.

Gourie, Iow.

Alaska needs no instruction as to the position of the new woman. "The woman in Alaska is the superior being. The child belongs to the mother's totem; or clan, and if tribal war occurs, he fights on his mother's side." Thus writes Mary C. De Vore, in an illustrated sketch of "Child Life in Alaska," in the Sunday School Times of April 11, 1896. Mrs. De Vore, who was for some years in active mission work in Alaska, treats her subject in a vivacious and entertaining way, and manages, incidentally, to supply her reader with a deal of information on all phases of Alaskan life.
EVANGELICAL VISITOR.


For the exposition of true, practical piety.
Published in the interest of the church of the Brethren in Christ, commonly called, in the United States, "River Brethren," and in Canada "Funkers."

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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 your payment is made. For instance, April 3 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.

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

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

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

Abilene, Kansas, May 15, 1896.

BENEVOLENT FUND.

Susan Lavagood, $1.00

We need 15 or 20 copies of May 1st issue of the VISITOR to supply missing numbers and complete our file. Will those who do not file their papers please return them to us soon?

The editor of the VISITOR left on the 13th, in company with a number of the Brethren, to attend General Conference at Greencastle, Pa. He will be gone about thirty days.

Bro. Hoover, of Chicago, write us of two errors in the obituary of Elder Martin Hoover. He came from Canada to Madina county, O., instead of Madeira county. He died of jaundice and dropped instead of glanders and dropsey.

We notice that the Messiah Rescue and Benevolent home of Harrisonburg, Va., has been incorporated. The incorporators are Rev. Samuel Brehm, S. R. Smith, Amos B. Musser, Harvey Gannan and Simon Shumbarger. This was a very necessary step in the right direction. No institution or establishment of this nature can expect to succeed unless the start is right and the projector certainly deserved the gratitude of the community for this move. We trust that it will be a means of doing much good to the needy and destitute, and that the benevolent will sustain it by munificent gifts of their abundance.

"Around the Globe and Through the Bible Lands" is the title of a book just from the press, written by George Lambert and published by the Mennonite Publishing Co., Elkhart, Indiana. With notes and observations on the various countries through which the writer traveled. The book contains over 400 pages and is well written, on good paper, well bound and certainly is a very interesting work. Those who will carefully read the work will gain much useful information of the modes and customs of the people of the land and will at the small expense of the price of the work learn nearly as much as some people who have visited there. Send for price to the publishers.

We take the liberty to publish in this issue a letter from E. C. Henginger, of Alleghany, Pa., in commendation of Bro. Enos H. Hess' articles on "Jesus will come again." Although probably not intended for the press, yet we see no reason why it should not be published. The letter in itself is certainly written in a spirit that should commend it to all Christians and to all readers of the VISITOR, and we are glad that the ably written articles of Brother Hess, which no doubt have caused him many hours of investigation and study, are appreciated by the readers of the VISITOR. We hope to have the pleasure of publishing many more articles from his pen, and we also invite others who even feel disposed to write. All we ask is that they are written as prompted by the divine spirit and are profitable for Gods people.

UNCTION.

UNCTION is Divine grace communicated to human minds, without which no true knowledge of Divine things ever existed. It is of the Holy Ghost; it is the Holy Ghost. "But ye have an unction from the Holy One." It comes to us as a zephyr from heaven. "It distills as the dew," or falls like a heavy shower in a dead calm. It is the mind of the Spirit that overshadows our mind, and comes by way of the heart to overflow our thoughts, words, and ideas with His own, and to impress them on the hearts, minds and memories of others. It is never given to aggravate self or to minister to our vanity or desire; it is imparted only to glorify God, and send forth His light and truth.

It comes not by seeking, or pleading, or urging; it cannot be manufactured, or purchased, or secured. It is a free gift, given to those who are prepared by Him to receive. It must be unobstructed. Culture will crowd it out, preparation will obstruct, and anxiety will entirely hinder it. You cannot help, aid or as-
assist it. It is spontaneous, it flows artesianally, it comes directly from above. If you try to help it you obstruct or stop it. If you mix eloquence with it, it ceases to flow. Careful for nothing, fearful of no one, anxious for nothing, is the proper state. All clean, pure, sweet, is a necessity. If you seek it you will not find it, for it is coy, and will not come when it is sought, but, if you leave its pursuit, and with no wish for it, only for Him, you leave yourself in His hands, absolutely, entirely, continually, without thought of self, up or down, with no thoughts of your own notions or ideas you have gathered, and secured; but with a single eye you look unto Him, with wide open mouth and empty brain and careless mien, entirely empty; you must not be surprised if a cyclone of sweet unction strikes you, and through you the people, and the power from on high falls, and the human gives way to the spiritual, and He comes, controls, abides. This is unction.—Sel.

A BIG LOAD.

SOME thirty or forty years ago, during a season of religious meetings held in the town of R——, Maine, a man presented himself at the altar of prayer as a seeker of salvation. He prayed earnestly and had the ordinary marks of a sincere penitent, but all the praying and laboring seemed vain and the man went away unhappy and unsaved.

After a while he returned and told a most remarkable story.

He said he had a great deal of trouble. He had felt in his pockets and they were full of wheat; and he had had a saw-log on his shoulder and a hay-stack on his back; but he had got rid of it all. He had been to the miller for whom he used to work tending his grist-mill, and confessed to him that when he worked for him he had a coat with large pockets that he was accustomed to fill at night with grain, which he would carry home, emptying his pockets when he arrived there, and continuing to do so until he had stolen a bag of wheat, when he would bring it to mill and get it ground as others did. He confessed his rog­uery to the miller and settled with him for his wheat, and so got the wheat out of his pockets. He then went to a neighbor who had left a saw-mill log near his house. This he had stolen and made away with. He paid the man the damages and got the log off his back. Then there was a stack of hay which someone had attached for debt, and after the sheriff had taken it into custody and receipted for it, he stole it and carried it away, leaving the sheriff to pay for the hay. He settled for the haystack and got that load off his back, and came around at last, rejoicing in the God and rock of his salvation. He was in earnest about the matter of eternal life, and would not halt or linger in the heavenly course.

Some persons enter upon the path with less determination. They love the wages of unrighteousness and cling to gains that they have acquired in their courses of sin and iniquity. It is vain for such persons to lift up their hands in prayer to God while they are filled with unrighteous gains. He will not listen to their petitions. Multitudes would be glad to obtain salvation if they could do it without confessing their faults and making right the wrongs of which they have been guilty. But there is no royal road to the kingdom of God. They may claim to belong among God's family but they are not his children until they are born again, and born right, and made into honest, God-fearing men. "We are his workmanship, created of God in Christ Jesus unto good works." The new creation proves itself a Divine work, for nothing but the power of God can make an old man into a new man, a bad man into a good man, or a sinful man into a saint of the most high God.—Sel.

A LETTER FROM JAPAN.

(Written to Sister Abbie Cress, Talmage, Ks.)

MAY the Father richly bless you and may the atoning blood of Jesus Christ, his dear son, still avail for your salvation, and may the comforting influence of the Holy Spirit ever rest upon you all, is our prayer, for Jesus' sake. We are still in our little corner and strong in the strength of Jehovah to fight the good fight of faith and lay hold on eternal life. The Eternal One is our refuge, and underneath us are his everlasting arms. We are conscious of these arms that bear us up and keep our heads above the waves; however angry the billows roar and the waves roll, thank God for the precious hiding place and the safe retreat; of all the hiding places and the safe retreats the child of God has the safest one. The name of the Lord is a strong tower, the righteous run into it and are safe. How sweet the name of Jesus to those who have learned to trust him, his name is so sweet to me, glory hallelujah!

Since we last saw you our eyes have beheld many wonderful sights; some were glorious, some were sad and very heartrending, indeed, to look upon. The saddest thing our eyes have beheld were the great masses of people going right straight to hell, some of them realizing their position and others not. Oh, it is so sad to look upon so many souls as we see here that are going the downward road and know nothing of any other way. We are, indeed, in a land of heathenism and spiritual darkness. The majority of them have no knowledge whatever of the precious Christ. I will give you an instance
skirts to be clear of all men's blood. I want to do all that lies in my fore, we are murderers. I want my gospel of full salvation to them, otherwise we do not love them. There love them we will want to carry the brothers in heathen lands and if we kind is our brethren, and we have brother is a murderer,” and all mankind are to be pitied. Oh, brother who sent the letter he told it and sent it back as soon as he could. When the man arrived he asked if there was any mail for him and he said “yes, but it said on the back of the letter your father or brother was killed by some wicked men; I sent it to you.” The man said that cannot be. Yes, he said, it is true. But when the man met the brother who sent the letter he told him of the inscription on the envelope. So you see they are very ignorant and are to be pitied. Oh, we do see the need of workers to penetrate these dark places. I don't see how the Christians at home can oppose missionary work, it shows that there is something wrong in their hearts. When we get the spirit of Christ we get the missionary spirit, for he was the greatest missionary on the earth. I think one thing that causes the people to fight the missionary spirit is because they worship the mighty dollar, so many are converted to the church instead of Christ. If it was to work for our church they would do that, but when it comes to working for the salvation of a lost world they are far from that. With so many it is our church, our church; our church is the best. But when we get the spirit of Christ we want to work for all the churches. God says “Whosoever hateth his brother is a murderer,” and all mankind is our brethren, and we have brothers in heathen lands and if we love them we will want to carry the gospel of full salvation to them, otherwise we do not love them. Therefore, we are murderers. I want my skirts to be clear of all men's blood. I want to do all that lies in my power to bring them to Christ who died for them.

When I consider my littleness and inability to work for Christ, I almost shrink back, but then I think if I don't do the little I can that precious souls will be required at my hands. It will be an awful thing to come up before Christ to have some one say of us: “You never warned me of the danger I was in.” I don't want to have that said of me.

This is a very wicked city; sin of all kinds abounds. There is one part of the city that is a hell upon earth. Hundreds and hundreds of dear girls have thrown themselves away. There are so many saloons here, and with each saloon a house of ill-fame is connected. Most of the saloon keepers are Europeans, and they all have these girls; they say that is all the way they can make money. Oh, how awful! but yet it is true that there are five saloons in the block we live on carried on in this way. Dear Sister, you do not know how thankful I am that the Lord has saved me from these awful things. It is not my own strength—nothing but the power of God can save us from all these things. I am so glad that Christ is able to save us from all sin. Hallelujah!

I shall never forget the precious times we have had together, but how much more blessed it will be when we get to Heaven, where we will be continually praising God. Won't that be grand? Praise the Lord!

Yokohama, Japan.

(KATIE ZOOK.)

(TO BE CONCLUDED)

For the Evangelical Visitor.

BE YE READY UNTO EVERY GOOD WORK.

I n reading the several experiences published in the No. 6 Visitor as well as other good articles, I was made glad to see what many can do when they willingly undertake the task. No matter what it may be if it be done to God's name, honor and glory, He will be a present help. I often wish to see more articles from our old writers, but nevertheless I am pleased to see so many new ones. We must always bear in mind, our paper is just what we make it, our editor must publish such as he gets. I say then as a word of encouragement, be ye ready unto every good work. Although I for one have been rather silent for the last year, yet the Visitor is as much to me as it ever was, but as I have taken over a year ago the charge of a homeless infant, this with many other cares makes it very difficult for me to write for publication. What we want dear Brothers and Sisters is to be faithful to our calling, whether in the church or out of the church; whether to labor at home or abroad. We are not all preachers or apostles; we are not all called out as missionaries, but may we ever be helpful to those that are called and are willing to sacrifice home comforts and endure hardships for the sake of Jesus. Oh, let us be willing to do the small things the Lord has for us to do that we with them may one day receive our reward. The time is drawing near when the church will meet again for general conference, and my prayer is that each one present may be filled with the mission spirit, and much may be done in that direction. Some may say they think there are many souls to save here, right at home without going so far away among the heathen. Very true indeed. But how many have the privilege of attending church services, two or even three times a day, but don't care to go even once, and I am sorry to say that a great number of our young people don't seem to know how to behave properly when they do go. We are also living in the Bible land and very few persons that come
to years but who can read, yet the majority neglect reading the word of life, and make all sorts of trashy books and trashy novels their choice wherein is death. Woe to such careless ones at that great day when He comes to make up His jewels. Yours in love, 
SARAH McTAGGART.

For the Evangelical Visitor.

The Rod of Moses and Obedience.

(Concluded.)

And right here, if we are not obedient unto the Word of the Lord, that the Lord must use the rod of affliction upon the murmuring children, and that sometimes pretty severe, before they become penitent, just as He used the rod of affliction upon Pharaoh and his host. And when the children of Israel came to the rock Horeb, Moses had to use the rod again, to smite the rock to bring forth water. The Lord told Moses to take the rod in his hand, and go and smite the rock to bring forth water for the children that they may drink.—Exodus 17:5,6. Moses was obedient, and the Word of the Lord was fulfilled. If we come unto Jesus, who is the rock of our salvation, and ask Him for water of life, He will give it unto all those who ask in faith, yeas freely, without money, and without price, and that abundantly. What a glorious promise to all those who are obedient unto the Word of the Lord. When the children of Israel came to the desert of Zin, there was no water there. So the Lord commanded Moses to speak to the rock, to bring forth water, but Moses, through unbelief or forgetfulness, smote the rock, instead of speaking to it. The first time there did no water come forth, then he smote the rock the second time with the rod, and the water came out abundantly. Num. 20:8-11. Here Moses made a great mistake (just as we often do) in smiting the rock. But the Lord in His great mercy let the water come forth, no doubt for pity for the poor thirsty children of Israel, both for man and beast. For this one act of disobedience Moses was not permitted to enter into the promised land. This is the only time that Moses was disobedient unto the command of the Lord. How often do we forget ourselves, and turn the head of the serpent too much upward, and give him the power to lead us astray. But if we come again to the rock, which is Jesus, and ask him to forgive us, he will let the water come forth again, and that abundantly.

Oh, for the living water of life, it is meat and drink unto our poor thirsty souls. The Lord told Moses and Aaron, because of their unbelief, because ye believed me not, they should not enter into the land He had promised them, because of their unbelief. Joshua and Caleb only were permitted to enter in of all that great number. These two represented unto us, that is Joshua and Caleb, Faith and Love. Joshua was faithful unto the commands of the Lord and hearkened unto His words. He had faith that he would bring the children of Israel safe into the land which the Lord had promised them. Caleb was full of love unto God and unto the children of Israel, and desired that they with him might enjoy that goodly land. Joshua and Caleb were of the twelve spies that were sent out to spy out the land, and then to make their report unto Moses. Numbers 13th chapter gives the names of the twelve spies that were sent out to spy the land, and then to make their report unto Moses. Numbers 13th verse where Moses gave the command. They did so, and were the only two of the twelve who gave a favorable report. The other ten said the land could not be taken, as their cities were surrounded by great walls and the land was full of great giants. These ten believed not the Lord, and doubted and had fear of the enemy. Had they but stood still a little and cast away fear they could have seen the salvation of the Lord. But Joshua and Caleb trusted in the Lord and had faith in the Lord that He would do what He had promised them.

Here we have another instance of what faith and hope has done, and those ten unbelieving spies who trusted not in the Lord were the cause that the children of Israel had to wander so much longer in the wilderness. Oh, how often are we placed in the same condition when we hearken not unto the Word of the Lord. How often do we meet with those great high and strong walls, and with the great and monstrous giants, who come before us that we sometimes think it is impossible to enter into that Heavenly Canaan. But with the faith and love of Joshua and Caleb, and trusting in the Lord, we can overcome every wall, no matter how solid and high it may be, and the great and mighty giants that come before us, and look as though they might overpower us at a single blow. But if we take our rod and staff, which is Christ Jesus, and trust in that rod, we can smite all the giants that come before us, and all the walls must fall down before us. The same as the great walls of Jericho fell down, when Joshua marched around them according as the Lord had commanded. His was done only by obeying the commands of the Lord. So we must do, by obeying the Lord in every command.

The rod of Moses performed a great many wonderful miracles through the power of the Lord by strict obedience unto the word of the Lord. As Moses with his rod in his hand led the children of Israel through the wilderness to the borders of that land which flowed with milk and honey, so Christ, our blessed redeemer, and by strictly obeying all his com-
We have the promise if we bear the cross we shall wear the crown. "For as ye have yielded your members servants to uncleanness and to iniquity, even so now yield members servants to righteousness, unto holiness."—Rom. 6:19.

Addie Bellinger.

LIGHT AND DARKNESS.

I WILL now further show why we should not be unequally yoked together with unbelievers; also that the children of God from the beginning were not thus yoked together; and that the church of God can take no part with the church of darkness, nor the citizens of Christ's kingdom take any part with the kingdom of this world. In the first place we must observe that God is light, and in Him there is no darkness at all, (1 John 6), and that he dwelleth in light wherewith no man can approach.—1 Tim. 6. Therefore darkness cannot exist before Him. If we say we have fellowship with God, and walk in darkness, we lie and do not tell the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin (1 John 1); therefore reflect on these things, for we are the temple of the living God, as God hath said I will dwell in them, and walk in them, and they shall be my people, but if ye are God's temple, and the glory or the spirit of God is in you; why do you then bring yourselves into communion with such people in whom the spirit of God does not dwell, whose minds are filled with dumb idols of of their own creation.

I say again they are partakers with adulterers. Thy glory in Christ's merits, and esteem yourselves his church and members of his body; but they are the enemies of the cross of Christ, whose end is destruction. They serve not the Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple that this is the truth, their open spirits bear testimony before the whole world; for the true must be known by their fruit (Matt. 7), and the church or community of Christ by its member, whether they are members of Christ or of anti-Christ; if they are members of Christ they must also be partakers of His divine nature, and the same mind must be in them which was also in Christ. They must also walk before God in a holy and unblamable life; bring forth the fruits of spirit which are love and joy, peace, long-suffering, gentleness, goodness, faith, patience, meekness, temperance, righteousness and humility. At the present time most professors of religion make no conscience in holding fellowship with others, for almost everyone at the present day holds it to be a matter of indifference where we stand, or what religious community we are associated with, or whether the members of our church or brethren are earthly, sensual, carnally minded or not, this they say will not injure a child of God, if only he himself truly serves God; yet according to the whole New and Old Testament this cannot be. For how can a child of God, whose body is a temple of the Holy Ghost, be in fellowship with the devil, and yet serve God? This conflicts with the whole Scripture, and is contrary to all divine order, as has already been partly shown. The Holy Apostle Paul teaches the believer quite differently, in saying "clearly beloved, flee from idolatry," and again "what say I then, that the idol is anything, but I say that the thing which is offered in sacrifice to idols in anything. But I say that the thing which the Gentiles sacrifice, they sacrifice to devils and not to God; and I would not that ye should have fellowship with the devils."
CHURCH NEWS.

CHICAGO MISSION.

We were much encouraged by
the visit of Brother and Sis­
ter Noah Zook, who spent several
days with us. We pray that as they
go from place to place God may
bless them and pour upon them the
mighty power of the Holy Spirit,
and through them many souls may
be brought into the Kingdom, and
Christians awakened to a sense of
duty.

For the harvest is great, but the
laborers are few.
The Relief expenses for the month
of April are as follows:

EXPENSES.

Shoes.................................................. $1 20
Groceries, etc.,.................................. 1 62
Burial Expenses.................................. 2 85
Other necessaries for poor................... 1 40
Total.................................................. $6 77

DONATIONS.

Sister Trump, Polo, Ill.......................... $1 00

SARAH BERT.

6028 Peoria St., Englewood, Ill.

DES MOINES, IOWA.

We arrived at Des Moines March
9, and found loving friends
who welcomed us into their homes.
Especially can we say this of Bro.
and Sister C. Nysewander, who
kindly entertained us until we sec­
ured a place to move into.

We are now living on Second St.
and Ascension No. 1128.
The Good Mission is and will be
according to lease, under the control
of Sister Doggert until May 4, '96,
at which time the responsibilities
will be conferred to us, however we
are helping right along in the meet­
ings. The attendance and interest,
in general, is good. There has been
a number of conversions since we
arrived here. Last Sunday evening
five requested the prayers of
God's people.

Our dear Bro. and Sister Noah
Zook of Talmage, Kas., came here
on Tuesday last, and will remain
with us in the work until next Tues­
day, when they intend to resume
their missionary journey eastward.

God be with them. We earnestly
solicit the fervent prayers of God's
little ones. Our love to all the dear
readers of the VISITOR.

Yours in the field,

J. R. ZOOK.

THE ARIZONA MISSION.

Through the mercy of God,
we are able to again greet the
readers of the VISITOR from home,
having returned from our first mis­
ion trip. We give all glory to our
loving Father for his tender care
and protection over us while away
from friends and loved ones. His
promise is true. He will never
leave nor forsake his children.

Our last report was written from
Palomas. We had thought of pass­
ing on from this place without any
meeting, but the Lord directed
otherwise. The people informed us
that there had been no preaching
there for two years, and they ex­
pressed a real desire to have us
preach to them. We remained
over Sunday, April 19, and had
four services. The attendance, of
course, was small, for there are only
a few settlers in this part of the
valley, but a good interest was
shown by those who attended.

On Monday, April 20, we bade
farewell to the friends we had found
at Palomas and traveled west to the
Mohawk valley. Here we only
found four or five families, and no
doors open for preaching. Dancing
is the popular amusement.

At Tacna we came to the South­
ern Pacific railroad. We had some
thought of going on to Yuma and
Gold Rock. The latter is a pros­
perous mining camp in California
a little distance from Yuma. There
is no preaching there. While the
need is evidently great, we could not
feel convinced that the Lord would
have us go that far on this trip, so
we turned our faces eastward, and,
following the Southern Pacific rail­
road track, passed through Pembroke,
Texas Hill, Chrysoval and Aztec, all
merely station houses, and reached
Palomas again Saturday, April 26.
Remaining here over Sunday, we had three services.
The people of this place express a
desire that some preacher locate in
their midst, or that they be sup­
plied with preaching in some way.
Here is an open door and we cannot
but feel the responsibility to provide
by some means that the gospel be
preached to them. It will take
courage and perseverance to do the
work successfully but God will pro­
vide strength for it. Altogether
this is the most encouraging place
we found.

On the 27th we started homeward
passing through Hargua Hola, Har­
risburg and Vulture. These are
little mining towns where, little is
being done at present. On this
homeward way we passed over some
very rough roads and had long dis­
tances between water. It is some­
times necessary to carry enough
water to last for two or three days,
and at some places where water is
to be had it must be paid for.

We travelled about four hundred
miles, were absent two days over
five weeks, and conducted seventeen
services. The country is sparsely
settled and the people reached com­
paratively few, but all very needy
and destitute of the gospel. We
rejoice for the privilege of being
with Christian friends again, but as
long as our Master says "Go preach,"
we must feel that we cannot remain
long at home. We ask you to pray
that God may select and equip the
workers who shall go all over this
needy territory to proclaim the glad
tidings of salvation.


J. G. CASSEL.
OUR YOUNG FOLK.

For the Evangelical Visitor.

FOR THE CHILDREN.

AS I see that our Aunt has been quiet for quite a while, and as I love you so much, I will attempt by the help of God to write a few lines.

Now my dear little boys and girls, I want to tell you that you all can do something for Jesus, that great King. Is not that a grand thought, that we can work for such a mighty King? Yes, and what then? A place in his kingdom when we die.

But now I must tell you, too, that there are many children that don't know about this Jesus and how to serve him. Just not long since our superintendent asked a class of twenty or more of little girls in our Sunday-school for all those who prayed to raise their hands, and most of the hands went up; but a few little ones cried so hard because they did not know how to pray; and wanted her to teach them, too, which she did of course.

Now I am going to tell you just a little more and then I will stop for this time. We live in a very wicked city and some of God's children have a mission here for poor children because they could not go to the church, but in order to get them even to come to the mission we must often get them clothing and shoes, and we are willing to do so as far as we can. I just want to tell you a little work you can do—maybe you can send a few pennies to buy a few yards of prints for a dress or whatever the Lord may direct.

Now I must tell you last that Sunday eve we had a children's meeting. Quite a number of children rose for Jesus and among them were our little girls, and they seem in earnest about it, too. How I can praise God! Yours for the Kingdom,

AUNT ANNA.

OKLAHOMA CITY, OKLA.

FOR THE EVAHNELICAL VISITOB.

PRAYER.

FOR some time I was impressed to write for the Visitor, trusting the Lord to guide my pen to his name's honor. Pray or prayer are words very often noticed in the word of God, oftener than I am now able to mention. The words “pray without ceasing” are very dear to me. I do feel such a love to pray at times. It is in prayer we approach the throne of grace; in prayer we come to Christ with all our sins; in prayer we receive remission of sins. We often feel to pray for a lost world. In prayer we can lift up to God the dear children of God, also our dear neighbors and our dear children which God has entrusted to our care. I often feel sad when I think of the Savior's prayer in the garden of Gethsemane or on the cross when he cried, “My God! My God! Why hast thou forsaken me?” Those prayers are for our encouragement. Well may we say with the poet:

What did thine only Son endure
Before I drew my breath?
What pain, what labor to secure
My soul from endless death.

“I have meat to eat that ye know not of.” I am so glad that all tears are not tears of sorrow. Often when reading or hearing the blessed word of God I feel to rejoice in the blessed hope of our salvation which is in Christ Jesus. I also find that the word of God is quick and powerful. Tells us of our many imperfections. Sometimes when I find that the Lord is doing so much for me in letting his blessings fall on me I feel to say with the poet:

I know not why God's wonderous grace
To me he has made known.
Nor why unworthy, Christ in love
Redeemed me for his own.

But I know whom I have believed,
And am persuaded that He is able
To keep that which I've committed
Unto Him, against that day.

I yet wish to say: “Brethren, pray for us.” A weak Sister,

MARY E. SHEETS.

Oklahoma City, Okla.

DEAR reader of the Visitor: If the Editor gives me space I will pen a few lines, as I have felt for a long time like doing so. I promised the Lord that I would.

About a year after my brother died there was tent meeting at Hope and I came on the Lord's side, and soon after that I had to become willing to wear the covering. And then in the Spring when I was baptized promised that I would follow wherever he leads, and I want to do so. I am glad to say that he called me before it was too late. Since I have started out I have to think of the poem which says:

I was once far away from the Savior,
And as vile as a sinner could be.

I thought I was far away from the Savior and as vile as a sinner could be, out in the darkness of sin. Oh how happy are they who their Savior obey! The first winter I went to school and wore the covering my schoolmates teased me in many ways. I used to tell them that they would be sorry for it some day. The teacher himself professed but that was all, and I said a great many things I should not have said and did a great many things I should not have done; and even in meeting I did not speak when I felt like it. But the Lord forgave me all. And now this last winter the Lord showed such a bright vision to me that never before this could I see how the people can see the way so clear as they do now. This vision was about the two ways, the one leading to destruction, the other to eternal life. The one leading to life eternal is a small and narrow way. Along side of this road there were streams of living water flowing—flowing to everlasting life—and Jesus was standing there. He saw that I wanted some more of it because it tasted so sweet, and if the sinner would ever
Dear Reader: I thought I would write for the Visitor. This is my first attempt to write, I will try to do the best I can. I am working for the kingdom. I am twelve years old. I love the Lord but I know he loves me the best. I am trying to follow the Lord. I want to become a true follower of Jesus Christ. I have felt like writing for the Visitor for a long time, especially since I started to serve the Lord. I am so glad I gave my heart to the Lord when I did. When I look back to my past years I see I have done many things I should not have done. But I want to live closer to the Lord as long as I live, I want to get closer every day. It is easy to be a Christian, if we obey our Heavenly Father. I often say things that I feel sorry for after I say them. They are gone—we can not recall them. Satan tempts me many a time but I want to come closer to the Lord. The Lord is a good shelter in the time of storm. I want to live a new life to show all those around me that I am living a better life than I did before. I can praise the Lord that I was willing to write for the Visitor. I felt impressed about a year ago to write but I was not willing. I leave these few lines with the Lord. I want the Brethren and Sisters to pray for me because I need your prayers.

Yours in Christ, KATE HALDEMAN.

Prompt Train Service.

During the month of April the passenger train movements on all divisions of the B. & O. system was remarkable for punctuality. The through express trains arrived at their respective destinations on schedule time ninety-five per cent of the time. This is a performance rarely equalled by roads operating as many trains as are run on the B. & O., and speaks well for the efficiency of the rank and file as well as the officials of the operating department.

Our Dead.

GREENAWALT.—Died at the home of his parents in Kosciusko county, Ind., Feb. 3, 1896, Benjamin Greenawalt, son of Brother

For good religious reading take the Visitor.
Henry and Sister Lucy Greenwood, aged 37 years and 19 days. Funeral services and burial at the Yellow Creek meeting house on the 6th. Rev. M. M. Shirk officiated.

IFFERT.—Died near Nappanee, Elkhart county, Ind., Ida Matrona, only child of Daniel and Lydia Alice Iffert, age 3 years 1 month and 18 days. The little one was a lover of meeting, and a short time before she died she did not want to go to bed without meeting as she called it, she would kneel down and call on one to pray, she also said she wanted to die. Little Ida is safe in the arms of Jesus. Funeral services were conducted by Revs. Metzler and Hartzog of the German Baptist church on the 10th at the Brick meeting house, interment in the adjoining cemetery. Text, Psalm 16:6.

STEIGERWALD.—Died, at the home of his son Henry, at Povos, Ashland county, Ohio, April 21, 1896, Nathan Steigerwald, aged 67 years, 10 months and 14 days. Funeral services were held on the 23d at the Chestnut Grove church, by the Brethren. His remains were interred in the cemetery near by. Text, 1 Cor. 15. He was a member of the Brethren church for 36 years and served as a deacon for a good many years. He was married to Eliza Brubaker, who preceded him to the spirit world about a year ago. He leaves four children to mourn their loss. The children, all but one son, had started for the kingdom, whioh to him was paradise. He leaves four children, all but one son, had started for the kingdom, which certainly was a great joy to the father. Thus to us is passing away one by one.

S. W. WHISLER.

WHITEHEAD.—Died at the home of his Grandparents, Bro. J. Brandages, near Nappanee, Ind., March 31, 1896, Earl Everett, only son of Frank and Emma Whitehead, age 8 months and 3 days. Funeral services April 19, 1896, at the Whitehead meeting house by Elder Baker, who preceded him to the spirit world and served as a deacon for a good many years. His remains were interred in the cemetery near by. Text, 1 Cor. 15. He was a member of the Brethren church for 36 years and served as a deacon for a good many years. He was married to Eliza Brubaker, who preceded him to the spirit world about a year ago. He leaves four children to mourn their loss. The children, all but one son, had started for the kingdom, which certainly was a great joy to the father. Thus we are passing away one by one.

S. W. WHISLER.

May 30 and 31, at Mechanicsburg, Pa.
May 30 and 31, at Clay Center, Kan.
May 30 and 31, near Morrill, Brown county, Kansas.
May 30 and 31, at Highland church, Miami county, Ohio.
May 30 and 31, at the Brethren's meeting house, Elkhart county, Ind.
May 30 and 31, Brethren's meeting house at Mechanicsburg, Cumberland county, Pa. A general invitation to Brethren and Sisters attending Conference. A special invitation to ministering Brethren.
May 30 and 31, at Franklin meeting house, Whiteoak county, Ill.
June 6 and 7, at Bro. B. F. Hoover's, five miles east of Mansfield, Ohio.
June 6 and 7, Montgomery county, Pa., R. R. station, Rahns. A cordial invitation to all.
June 10 and 11, at Belle Springs, Kan.
In Ontario.
May 20, Black Creek, Welland county.
June 6, Whinefells, Welland county.
June 6, Howick, Huron county.
June 13, Markham, York county.
June 27, Waterloo, Waterloo county, at the home of Bro. Solomon Gingerich.
June 20, Nottawa, Simcoe county.
June 20, Clarence Center, Erie county, N. Y.

No family in the Brotherhood should be without the Visitor.

When you contemplate making a journey, whether east, west or south, consult the nearest Santa Fe agent for rates and time of trains. For Phoenix, Glendale and the Salt River valley of Arizona, California and Texas points the Santa Fe route is the most direct line. A new edition of “Salt River Valley for Health” has just been issued and can be obtained by addressing the undersigned—also literature on New Mexico, Texas, Oklahoma and California.


RAILWAY TIME TABLES AT ABILENEMARION PACIFIC.

WEST BOUND.
Nos. 1—Night Express... 12:45 a.m.
No. 2—Limited Express... 3:20 p.m.
*No. 13—Freight... 5:15 a.m.
No. 11—Freight... 4:50 a.m.

EAST BOUND.
No. 2—Kansas City Fast Mail... 3:35 a.m.
No. 1—Night Express... 12:45 a.m.
*No. 14—Freight... 4:30 a.m.
No. 12—Stock Freight... 7:10 p.m.
*Daily except Sunday.

ATCHISON, TOPEKA & SANTA FE.

NORTH BOUND.
Passenger... 5:00 a.m.
Accommodation... 1:45 p.m.

SOUTH BOUND.
Passenger... 10:32 a.m.
Accommodation... 2:15 p.m.

SALINA BRANCH.
Departure...
Passenger... 5:55 a.m.
Freight... 11:40 a.m.

ARRIVES.
Passenger... 10:25 a.m.
Accommodation... 11:40 a.m.
All Santa Fe trains daily except Sunday.

Passenger train No. 308, leaving Abilene at 9:25 p.m., connects with fast train on main line and carries through chair cars to Chicago without change. Mixed train No. 328, leaving Abilene at 2:25 p.m., connects at Evans station with through fast train for California, New Mexico and Colorado.

ROCK ISLAND.

WEST BOUND.
No. 65—Local Freight and Accom. 1:40 p.m.
No. 27—Mail and Express... 5:32 p.m.

EAST BOUND.
No. 26—Mail and Express... 10:40 a.m.
No. 66—Freight and Accom... 4:50 p.m.
Passenger trains run daily. Freight trains daily except Sunday.