Life's Railway to Heaven.

Life is like a mountain railway,
With an engineer that's brave,
We must make the run successful
From the cradle to the grave.
Watch the curves, the fills, the tunnels,
Do not falter, do not quail,
Keep your hand upon the throttle
And your eye upon the rail.

Blessed Savior, thou wilt guide us
Till we reach that blissful shore,
Where the angels wait to join us
In thy praise forevermore.

You will roll up grades of trials,
You will cross the bridge of strife,
To that Christ is your conductor
On this lightning train of life.
Always mindful of instructions
Do your duty, never fail,
Keep your hand upon the throttle
And your eye upon the rail.

You will often find obstructions,
Look for storms of wind and rain,
On a curve, a fill, a trestle.
They will almost ditch your train.
Put your trust alone in Jesus,
Never falter, never fail,
Keep your hand upon the throttle
And your eye upon the rail.

As you roll across the trestle
Spanning Jordan's swelling tide
You'll behold the union depot
Into which your train shall glide.
There you'll meet the superintendent,
God the Father, God the Son;
With a hearty, joyful plaudit
Weary pilgrim, welcome home.

Sin.

In considering this subject we
must not forget to speak of
the power of sin.

It may be denied by some, but
it is nevertheless true that sin has
great power over the race of mankind. It is not a weak, powerless thing, but a mighty foe that takes captive, rules and enslaves millions of men and women. That so many are in bondage to this cruel tyrant is not to be wondered at when we look at the matter from all sides, in the light of God's Word, and note the many points that contribute to the power of sin.

In the first place, man is born
with a sinful nature. Through Adam's transgression the image of God was effaced. He could not transmit to his children that which he had lost; therefore it is written, "Adam begat a son in his own likeness, after his image."—Gen. 5:3. David says, "Behold, I was shapen in iniquity, and in sin did my mother conceive me."—Psa. 51:5. Paul's testimony is that we are "by nature the children of wrath."—Eph. 2:3. Our evil-inclined nature, then, is a strong point in favor of sin.

Next to this, let us note that the whole current and tide of this world is sinful.—1 John 2:16, 5:19; Gal. 1:4. In this last quotation mark the words "this evil world." The fact that the general drift of things is towards evil gives additional strength to sin.

Not only do we have these natural tendencies to sin within and about us, but we are also subjected to the temptations of the devil. Satan is still "going to and fro in the earth, and walking up and down in it."—Job 1:7. Sometimes "going about as a roving lion, seeking whom he may devour" (1 Peter 5:8), and again "transforming himself into an angel of light" to deceive the unwary. None are free from his wily temptations. His efforts are so often successful because the desires of the carnal nature are ever ready to second his temptations.—Jas. 1:14. The devil is not at this soul-destroying business single-handed, but there is the mighty influence of unseen spiritual forces in his employ.—Eph. 6:12. The kingdom of darkness is a strong kingdom. There is great power in sin. We must believe this when we study God's Book and human experience. Do we not see that the unsaved are ruled by a sinful habit of life? Just as little as the Ethiopian can change his skin or the leopard his spots, so little can they do good who are ac-
customed to do evil.—Jer. 13:23. And let all who are trifling with sin remember that each sinful act forges a link in the chain of the slavery of sin.

Left to ourselves, there is no escape from the power of sin, but, blessed be God, there is victory through the Lord Jesus Christ. In Him we may have continual triumph. —2 Cor. 2:14. There is victory over the world (1 John 5:4); over the devil (1 John 4:4); over temptation (1 Cor. 10:13); over adverse circumstances. —Rom. 8:35-37. The victory comes to us because of faith in a conquering Savior. Because He overcame we are able to overcome.—John 16:33; Col. 2:15; 1 John 5:1-5.

THE DOOM OF SIN

is eternal punishment. The Scriptures teach that there is a place of conscious, never-ending torment for the unsaved. This doctrine is disliked, denied and thrown to the winds by thousands who profess to be Christians. It is treated as a relic of a by-gone age when people were less intelligent than now, and is counted as unfit to present to a congregation who are enjoying the light and freedom of thought of this nineteenth century. It does not suit the carnal reasoning of man, and is therefore despised and rejected. The man who faithfully preaches this doctrine may be laughed at and called “crank,” “old fogy,” or “behind the times;” but he has, nevertheless, the blessed assurance of being backed up by God’s Word. The same words that hundreds of years ago were penned by God-inspired men, telling of the awful doom that awaits sin and unrepentant sinners, may still be read in the blessed old Book that changes not, and they have lost none of their truth and steadfastness. Hell is just as real as Heaven. If the former is a myth what assurance have we that the latter exists?

“Thy wickedness shall be turned into hell, and all the nations that forget God.”—Psa. 9:17. Hell is a place of torment. Of the rich man it is said, “In hell he lifted up his eyes, being in torment.”—Luke 16:23-25. It is spoken of as a fire that never shall be quenched.”—Mark 9:43-44. “The soul that sinneth it shall die,” and many try to believe that that is the end of it; but death does not end all. The unrighteous are now kept “under punishment unto the day of judgment.”—2 Pet. 3:7, R. V. When the judgment of the great white throne takes place, the dead, small and great, shall stand before God, death and hell shall deliver up the dead which are in them, and whosoever is not found written in the book of life will be cast into the lake of fire.—Rev. 20:12-15. “The fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death.”—Rev. 21:8. Note, the lake of fire does not produce the second death, but is the second death. The two are identical. All who taste the second death will have to endure eternal separation from God and suffer a wretched and devilish existence from which there is no hope of release.

Dear reader, if you have been following me in this study of sin, I hope you have been able to realize more than ever what an ugly monster it is. We have looked at it from its origin to its eternal doom, and, though much more might be said about its deceitful, deadly work, I trust you have seen enough to make you afraid of it and abhor it with all your heart. If you are not cleansed from the polluting touch of sin, may I ask you now to look to Jesus who “was manifested to take away our sins.”—1 John 1:9. The blood of Jesus Christ cleanseth us from all sin. “Though your sins be as scarlet, they shall be as white as wool.”—Isa. 1:18. With Jesus as your Savior you need not have any fear of the future, but if you reject him the lake of fire will be your home. God did not prepare that awful place for such as you, but for the devil and his angels.—Matt. 25:41. Do not spurn the love of God which today offers you life and peace. Flee from the wrath to come and hide in the bosom of God. May all who read be delivered, now and forever from this awful curse of sin, through our Lord Jesus Christ. Amen.

J. G. CASSEL.

GOLD

“I counsel thee to buy of me gold tried in the fire.”—Rev. 3:18.

GOLD and silver as a circulating medium for the transaction of business dates to an early age. The comparative value of these metals, not a great while ago, was, that one ounce of gold was worth as much as sixteen ounces of silver, but now, by reason of the greater weight and larger bulk of silver, the rich men of the world are in a great measure rejecting silver and demanding gold, as it is more convenient for them in large amounts. So that now these metals in bullion compare about as one to thirty in value.

However, in all ages, gold has been considered the most precious of all metals. As when anything is to be adorned, gold, above every other metal is used. Considerable portions of the temple at Jerusalem were overlaid with gold, and the word gold itself is often used to express riches, or things of great value. We learn from Psalm 19, that the
law of the Lord, and His testimony, and His statutes, and His commandments, and His fear, and His judgments are more to be desired than gold, yea than much fine gold; and well they may be, although gold does seem to be a very valuable earthly treasure, yet it cannot be compared with that treasure we are exhorted to lay up for ourselves in heaven.

The Lacedian church (Rev. 3: 14) was found in a very low condition, spiritually, although they thought themselves rich, and increased with goods and in need of nothing; but he who has eyes as a flame of fire, saw their true condition, and directed John to write to them accordingly, in which message the words quoted at the head of this article occur. They were advised to buy of Jesus, gold tried in the fire, that they might be rich.

Now most likely all will agree that our Savior is not a seller of gold either in bullion or in coin, but he uses the word because it better than anything else, in the minds of the people expresses wealth. Hence He uses it figuratively to represent riches in spirit; and what does this term gold in the text mean, when thus used? Let us for convenience call it piety, though it may be compounded of faith, hope and love. But this gold was to be tried in the fire; because not all that is called gold, is of standard purity, and fire separates the dross from it when properly handled.

And what is the fire used in this purifying process? We will say that the Lord himself has the command of it, and he uses different grades of fire as best suited to each individual case.

We should bear in mind that these messages were written to the churches in Asia, and not to unbelievers outside. Only two churches of the seven were found without fault, and were not called on to repent. We find then that not only outside sinners, but church members too, have often cause for repentance; and as long as the Lord admonishes to repentance, we trow there is forgiveness.

Also the fire in question cannot be literal fire, but anything that causes agony of body or mind, may in a figurative sense properly be called fire, as the Scriptures plainly show. Then it follows, that we buy our gold (piety) of Christ by such sufferings as He may see fit to let us endure; and this may be sickness, or persecution, or loss of property, or a withdrawal of His wonted presence for a time, or anything that will cause us to deeply feel our want of His love and His help. Gold obtained thus has been refined by fire.

These Lacediæans were also at the same time counseled to buy white raiment that they might be clothed that the shame of their nakedness should not appear.

Here mark: the raiment was to be white—an emblem of purity of character—using slang words, jesting and boisterous laughing, smoking cigars, taking the advantage in a trade, entering saloons, flourishing moustaches, while the beard is kept closely shaved, these and such like things do not well comport with white raiment and purity of Christian character.

The Lacediæans were also exhorted to anoint their eyes with eye-salve that they might see.

There is no doubt but they thought their eyesight was as good as their neighbors, and we are all prone to see others' faults better than our own. Now it is so—many of us when we want to see sharp use glasses: Well the Lord himself (Matt. 7:3, 4, 5), gives us the salve which we can apply, and if we choose to call it glasses and look through, it will serve us all the same.

C. STONER.

New Berlin, Ohio.

For the Evangelical Visitor.

Our Commission.

"Go then and preach the kingdom of God.

We have many commissions in God's Word to go and preach the gospel. But we fail to see much of it done these days. Many go forth but they do not preach the Word. They preach theory and such like, but God says, "Preach the Word."

Just before Jesus ascended into heaven he appeared unto the eleven apostles and said unto them, "Go ye into all the world and preach the gospel to every creature." These were the last words of our blessed Savior. When we have loved ones to pass from this world into the next, or when they go to some far and distant country, we always remember the last words they spoke to us, and we cherish them up in our hearts as something very sacred. But these were Jesus' last words, and, oh, how many professed followers of his in these last days do oppose those precious words; when they ought to be fulfilled to the very letter. So many Christians (?) of today say it is of no use to carry the gospel to the heathens, and they with-hold their means, while in so doing thousands of precious souls are going into hell, and they are doing nothing to save them, but rather doing all they can to keep the gospel from them.

God commanded us that we should "go into all the world," and he says, "If a man love me, he will keep my words." And when we are doing all that lies in our power to keep the gospel from the heathen, we are showing to the world that we do not love God.

I once heard a minister say, when talking against foreign missionary work, "We will have enough to do if we will keep our own door-yards clean." Oh, how awful! If every one would work only at home, what would the poor heathen do? And
then Jesus' words would all be in vain, where he said we should "go into all the world and preach the gospel to every creature." If he had not meant for us to do so, he never would have said those words. When he said that he did not mean that everybody should stand behind the desk; but there are many ways in which we can preach the gospel. The heathen need some one who can live a godly life before them. By us living godly lives we can live people under conviction, and they will come and say, "I want what you have, for you seem to have something that I have not."

I know if the people in our so-called Christian America, who are opposing foreign missionary work, could see some of these poor people, how they are in gross darkness, and the worst of it is they do not realize it, they surely would no longer do so, but would give themselves means, time and all entirely into the hands of the Lord, and say, "If you can use me in any way to bring those poor benighted people to Christ, I will gladly surrender all."

It is awful to see them bowing to gods made of wood, brass and stone. And to think they have no knowledge of a better way. We have been to see them worship several times, and how it did make my heart ache, and I felt like giving myself anew into the hands of the Lord for the salvation of the poor heathen, I do pity them.

They are more devoted than many of the Christians (?) at home. They are always very regular to their worship. They have so many kinds of gods. Some of them worship for wealth, and some for many other things. They have one, a "fox god," they worship this one they consider as a kind of demon; they claim it enters into a person, as we claim the devil enters into us; and they also have a healing god. Oh, how it ought to put to shame our enlightened people who do not believe in divine healing. They will go up to the god and rub it, and then rub their afflicted parts, offer a form of prayer and then pass off thinking they are healed. Many of them have claimed wonderful cases of healing. We have seen several of these gods, some of them being so badly defaced that we could not see any facial features whatever.

Oh, if these poor people believe that that dumb idols can heal them, why can't we believe that our God has the power to heal us? So many want to help the Lord by taking medicine, when He needs no help. But these people do not try to help their god, they just simply trust him. Has he more power than our God? if so, let us trust Him. "I am the Lord that healeth thee."—Ex. 15:26.

Our commission is to preach a full gospel. The gospel of the kingdom is a powerful gospel—Jesus is our Savior, sanctifier, healer and coming King.

We are endeavoring to preach it in all its fulness. There are many in this land that are professing to preach the gospel, but are not preaching it in its fulness. They are not preaching it, because they have not experienced it. If they had the experience they would preach it. As a reward for our preaching, the Lord has been giving us souls. Hallelujah!

Oh, would to God that there were more Holy Ghost men and women to go forth to preach a full gospel. Let us pray the Lord of the harvest to send forth laborers; for indeed the field is white unto harvest, and the laborers are few.

"Over the ocean wave, far, far away,
There the poor heathen live; waiting for day;
Groping in ignorance, dark as the night,
No blessed Bible to give them the light.

"Here (America) in this happy land we have the light,
Shining from God's own Word, free, pure and bright;
Shall we not send to them Bibles to read,
Teachers and preachers, and all that they need?"

Yours all for God and souls in heathen lands, KATIE B. ZOOK.

Yokohoma, Japan.

MOSES AS A POLITICAL ECONOMIST.

(Read before the department of Economics in Kansas University, by Jno. H. Engle.)

INTRODUCTION.

If this paper savors unduly of the religious the cause must be sought in the Hebrew economy, in which church and state are combined. If it partakes largely of the argumentative in style the blame must lie with those who, from motives which the writer does not wish to impugn, have subjected the hero of this discussion to unmerited, unfair and scurrilous abuse. It is not our design to disprove the assumption that "Moses was a myth and man a monkey." The historian and the ethnologist can easily enough do that.

An extended biography of Moses is neither necessary nor appropriate in this connection, yet the reader's attention is called to the facts that he

(a) Founded the world's first republic—the type of all successful popular governments which have since existed, either as republics or as constitutional monarchies.

(b) "He led the first emancipation movement the world ever saw, liberating 3 million slaves without an army, a navy, a treasury, or even a printing press to print paper money or government bonds.

(c) "Moses, reared in despotic Egypt, legislated in advance for the first constitutional monarchy known to history; a government of laws and not of men, where kings and rulers as well as people were amenable to

* H. L. Hastings, in "Who Moses Misunderstood."
the law. Moses, educated in a king’s palace, organized a horde of bondmen into a republic with local self-government, citizen soldiery, popular and compulsory education, elective judiciary, primary and appellate courts, courts of last resort, and most of the varied advantages of which modern republics boast.

(d) “Moses made every Israelite a land-holder, with inalienable rights; introduced homestead exemption; canceled debts after six years; gave every weary toiler a weekly rest; legislated for the protection of the poor; made the person of every Israelite sacred; guarded captives from outrage and abuse; protected bondmen from bodily injury and limited their terms of servitude; forbade cruelty to animals; and ordained a system of legislation more humane than any other the world has ever known.

(e) “Moses organized a new nation; and after more than thirty stormy centuries, during which time the empires, nations, and races of his day have perished, decayed, and rotted down through their own vices and their own sins, this people with their faith in one God, their healthy family life, and their obedience to sanitary law, have outlived the races that have oppressed and conquered them, and are today the healthiest, purest-blooded and most law-abiding people on the earth—their death-rate even in the United States being only about one-half the death-rate of the people at large.”

With such a character before us it is worth our while to make a close scrutiny of the details of his laws, for with the prevailing and growing interest of the people in economics it is our hope that as “it is the thought of the nineteenth century that mere accident of birth does not rightfully entitle one man to political superiority over another, is it not possible that the twentieth century will question the right of one man by mere accident of birth to economical superiority over another?”

LAND.

The Hebrews took possession of Canaan in a manner wholly different from the usual custom. There were no bold and hardy frontiersmen who braved danger and opened the way for subsequent accessions of immigrants. The entire people cooperated in the original conquest. The land thus became a common heritage, and the design of Moses, looking toward the equitable allotment of the public domain, could be executed with comparative ease. The law provided for an equal distribution of all lands to be made by lot.

The tribe of Levi, who constituted the priests of the nation, were debarred the privilege of owning lands. They were assigned the walled cities, but given small gardens outside the walls. The produce of these gardens, together with the tithe of the income of the remaining eleven tribes, amply provided the priestly class with means of sustenance and also defrayed the expenses of maintaining a creditable system of public education and an elaborate religious ceremony. The wisdom of Moses is thus shown, no less in the generous provision for a comprehensive system of physical, mental and moral education, without which any nation must rapidly decline into barbarism, than in that other provision prohibiting landownership among the priestly class. “This latter was done...... lest the tribe of priests by misusing its rights of birth should become affluent agriculturists and be drawn away from their holy avocations by the desire of enriching themselves like the Egyptian priests who, under the pretext of defending the interests of religion, despoiled the people of their property and formed a plutocratic caste.”

The transition from the pastoral to the agricultural life, as Sir Henry Maine has observed, is a critical stage for any nation. All want land and some get it. Thus there were neither large estates nor a landed aristocracy, and as the law of primogeniture did not obtain beyond allowing the eldest son a double portion of the father’s estate it was impossible for the lands to fall into the hands of the few. It was anticipated, however, that disreputable trades such as the one between Jacob and Esau might occur; that some who were unable to provide for themselves would sell both land and owner to some more vigorous neighbor who would insure subsistence; that others would sacrifice their lands to the more powerful for the purpose of securing immunity against attack; while others still would, for the sake of ease and freedom from responsibility, surrender their lands. Accordingly we find a semi-centennial year of jubilee in which all land contracts become void and all lands are returned to her original owners or to their direct descendants. Children were thus relieved from suffering on account of the father’s lack of foresight. There were no land barons. The woe of God was pronounced, in later years (Isa. 5:8), upon those who added “house to house and field to field.” It was deemed the highest privilege to worship under one’s “own vine and fig tree,” and the proletariat class so common and numerous in all other ancient countries was entirely unknown among the Jews. There was also the Sabbatic year, every seventh, during which all lands lay fallow for the purpose of conserving their fertility. The volunteer growth...
of this year belonged to the poor, who were always permitted to eat their fill of standing grain or glean from the corners of the harvested field.

The land laws of Israel were framed especially for the poor. They provided for every man a home or a farm. He was born heir to land and his homestead was inalienable. At the year of jubilee all conveyances of land were void except those transferring houses or gardens within the limits of cities or villages. No creditor could by any claim possess himself in perpetuity of his neighbor's land. Even King Ahab could obtain the legal inheritance of a neighbor only by murdering the owner and confiscating his property. Homestead exemption is thus simply the revival of an old Mosaic law, just as the provisions by which debts were cancelled and bondmen went free. And who would dare designate as extravagant the suggestion that the business cycles which among us are so well known to occur about every ten years do in an obscure manner bear testimony to the wisdom of a Sabbatic year among the Israelites, when debts were cancelled and bondmen went free. And who would dare designate as extravagant the suggestion that the business cycles which among us are so well known to occur about every ten years do in an obscure manner bear testimony to the wisdom of a Sabbatic year? "Business loses a full year at least, during each cycle, in seeking to readjust itself to conditions; in correcting prevailing commercial incongruities—in short, in catching new breath." §

What a boon a Mosaic redistribution of land would be to the multitudes of homeless, landless, unfortunate who crowd our cities! All they can hope for is that dispensation which, granting us each "six feet of earth, makes us all of a size." In Scotland, for instance, with her 4,000,000 people and 19,000,000 acres, 12 persons own one-fifth and 70 persons own over one-half of the land. Great Britain with her 72,000,000 acres could provide each of her 35,000,000 inhabitants over two acres of land, yet more than one-fifth of all these acres are owned by 525 of the nobility. 11,346 of the gentry own over 52 of the 72 millions, thus leaving a little over 20,000,000 acres to be distributed among the nearly 35,000,000 people.

With our modern division of labor such a distribution of land would doubtless entail great inconvenience, yet it must be conceded that if modern nations had been founded upon some such basis much of the present economic inequality would be unknown.

LABOR.

Under a system which provided that wages must be paid daily before sunset it is not surprising to find that no system of service quite worthy the name of slavery appeared. Gibbon says that under Emperor Claudius fully one-half of the population were slaves, a single Roman owning as many as 20,000. The life of a slave was no more sacred than that of any domestic animal. One Roman upon becoming incensed at a slave ordered him to be hacked to pieces and fed to his lamphreys. This inhumanity extended even farther among contemporary nations. Greece, that ideal of culture and refinement (?), regarded the care for a slave beyond the period of usefulness a mere matter of sentiment. Old women who were no longer a source of material profit were thus not infrequently turned out to die of cold and starvation. To all this the Hebrew labor economy provided a sharp and refreshing contrast. 'Tis true, slavery, so-called, did exist among the Hebrews. Captives in war were, as in all other nations where they were not killed outright, reduced to servitude, but upon conditions which made it possible to acquire citizenship after a certain period. So liberal were the conditions of bondage that many Hebrews who had fallen behind in the economic race entered this state voluntarily, well knowing the proviso of their law which procured their release upon the succeeding Sabbatic year, or at the farthest in the next year of jubilee. There was no room for the 20,000 slaves of a Roman upon a little 20-acre Hebrew farm. The Jewish system of land allotments precluded the possibility of an elaborate system of human slavery. Besides, the Hebrew master was placed under strictest obligation to provide comfortable subsistence for his servants. A failure to do so secured their release, as did also the maiming or mutilating of a servant. At the final discharge of a slave he was not to be sent forth without a decent equipment of food and clothing. He must not be sent away empty. The perfect equality of all Jews, whether bond or free, in the Hebrew church, served as an additional means of preserving the social equality of all classes. Much, that for the lack of a more discriminating vocabulary, was called slavery was only equivalent to the service rendered by boys who in modern times are "bound out," as we say.

To the wisdom of Moses in providing an abundance of rest days the records of our mad-houses and cemeteries bear ample testimony. The three annual feasts, each of several days duration, served primarily as conservators of religious intelligence and enthusiasm. Yet in scarcely a less degree did they prove the means of maintaining and cher-

§ H. L. Hastings.
ishing a spirit of nationalism and common brotherhood. But passing these, and many subordinate holidays, we observe that the Jewish law was exceedingly jealous of her enemies. The bloody hand of greed which would seek to overthrow the institution are, perhaps quite unconsciously, among the worst enemies of society. The days of labor one ceaseless round of labor is thus effectively handicapped.

On Monday morning, the 18th, we left for Greensville, Pa., stopping at Canton and Akron, Ohio. We arrived at Pittsburgh about 7 p.m., and at Martinsburg, Va., about 5 a.m., where we had a couple of hours of rest, which we appreciated. At 8 a.m. we left for Greensville, where we arrived in due time and were hospitably entertained by Bro. and Sister Shank.

On the morning of the 20th, in company with many others, we went to the Antrim church, near Greensville. The morning was taken up in devotional services until the hour of ten, when Conference was organized by the election of Elder M. H. Oberholts, of Pa., as moderator, and Elders Samuel Zook, of Kansas, and Isaac Trump, of Illinois, assistants. J. R. Zook, of Iowa, and Daniel Heise, of New York, were chosen secretaries and S. E. Graybill, of Pennsylvania, reading clerk.

After the organization and the reading of the Scriptures the moderator made some very appropriate remarks.

Just how many delegates were present we are not prepared to state, but it was a large Conference. We have there were fully six hundred present. The Conference continued in session three days and much important business transacted.

What was probably the most interesting and vital subject under consideration was the foreign mission work. After the report of the treasurer was read the matter was discussed at some length, and finally resulted in electing a general board of missions of twelve members, taken from the different states and the Dominion of Canada as follows: Three from Ontario, two from Pennsylvania, two from Ohio, one from Indiana, one from Illinois, one from Iowa and two from Kansas. Their work is of a general or supervisory nature, as well as to solicit and hold funds in readiness for that especial purpose. There was also an operating board of three members elected who are located in Kansas, whose duty it is to receive applications from those who feel called of God into the foreign mission field.

The location of the Visitor and reorganization of the board of publication occupied considerable of the time of conference. Four different bids were made for the privilege of its location—Harrisburg, Pa., Des Moines, Iowa, Abilene, Kansas, and some central location in Ohio, all had their advocates. After free and full discussion the vote was taken, and Harrisburg obtained the coveted prize by a strong majority. The matter of the board of publication was next considered, and the election of a new board was the result.

Other matters of importance were discussed and acted upon, but time and space will not admit of a further report; upon the whole it was a good conference. We believe under the blessing of God it will be attended with marked, and we trust good, results.

Conference closed on the evening of the 22nd, to be followed by a love-feast over the Sabbath.

We will close by saying the Brethren and Sisters of the Antrim district know how to entertain and have the disposition and the means to do it. Their hospitality is of that loving, generous kind that commend it to all.

The place for our next general conference will be at the Valley Chapel church near Canton, Ohio, and the time third Wednesday of May, 1897. Elder W. O. Baker of Louisville, Ohio, was appointed corresponding secretary and solicitor for railroad rates. Thus closes our conference of 1896, and its work and the work of the year is gone into history; may it be fruitful of good.
EVANGELICAL VISITOR.

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

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

Abilene, Kansas, June 1, 1896.

The call of God to the foreign mission field is not conditioned upon prospects of a "comfortable support." When Paul heard the "Macedonian cry," he did not stop to consult a missionary society as to a salary.—*Sel.*

In all thy prayers, let thy heart be without words rather than thy words without heart.—John Bunyan.
realize that they are only poor erring mortals, and while all that was done was prompted from a pure undeliled motive, they could appeal to the Creator of all things for grace, wisdom, understanding, unprejudiced decision, love to all and malice towards none, and heartily solicit the co-operation of all God fearing children.

Respectfully,

S. H. SMITH, Sec'y.

Harrisburg, Pa.

PARTICULARS REGARDING THE HOME.

INTRODUCTORY CIRCULAR.

Following is an introductory and explanatory statement issued by the Home:

To Whom it May Concern: Be it known that at a Stated Meeting held in Harrisburg, Pa., on February 13, 1896, by a number of citizens of Dauphin and Cumberland counties who have associated themselves together, for the purpose of being incorporated under due form of law as prescribed for the incorporation of such associations or parties who wish to be incorporated as first class incorporations.

The name of this incorporation shall be the MESSIAH RESCUE AND BENEVOLENT HOME, Harrisburg, Pa. The object of this association is to provide a home for homeless, friendless, aged, feeble, and such persons who have means and would like to establish a life home; and also to improve the moral, intellectual and spiritual conditions of both sexes and of all ages. This shall be a non-sectarian home, and open for the admission of people of the various Christian denominations who are willing to be governed by the rules and regulations of this institution. This Home is for the purpose of extending a helping hand to the needy, benevolent in its character, and depending on the co-operation of those who have the welfare of their fellow mortals at heart. This association, therefore, desires to inform the public or whoever may feel charitably disposed to a laudable work of this kind that they are in need of all the different articles required to establish a well regulated Home, and all donations or contributions will be thankfully received, and a monthly report issued that all who contribute can see that they are properly credited. They will be in need of furnishings for a number of bed rooms, such as bedsteads, mattresses, bolsters, pillows, blankets, chairs, washstands and anything belonging to a bed room.

They also need several stoves for heating purposes besides what have been donated already, a large number of chairs for devotional services which will be held daily. Tables and tableware, such as dishes of all kinds, cooking utensils and anything that is needed in furnishing a kitchen.

The above named articles are the most urgently needed. Besides, carpets, lamps and provision supplies, such as flour, meat, potatoes, coffee, sugar, syrups and anything in the line of groceries.

They have rented part of the Brandt Cottage, on Bailey street, Harrisburg, Pa., until further negotiations can be perfected for a permanent site for this Home, and are therefore, under expense for rent, fuel and a number of other contingencies, requiring the outlay of ready money, which must be promptly met. They would, therefore, in the name of Him Who is the Creator of all things, and in Whom we have our being, appeal to the generous and Christian public to lend a helping hand, as they may be prompted to do after reading this message.

Any person wishing to donate or contribute to this cause should make it known to one of the solicitors below named nearest him or her place, who will receive, receipt and forward the same to headquarters.

For any further information, address, MESSIAH RESCUE AND BENEVOLENT HOME, Harrisburg, Pa.

NAMES OF SOLICITORS.

Miss Katie Breemen, Mechanicsburg, Pa.
Miss Rebecca Lauver, 430 Kolker street, Harrisburg, Pa.
Miss Annie Meyers, Upton, Franklin Co., Pa.
Miss Lydia Heisey, Florin, Lancaster Co., Pa.
Mrs. Dr. W. F. Roth, 1206 Chestnut street, Harrisburg, Pa.
Miss Fannie Brubaker, Shaefferstown, Lebanon county, Pa.
Miss Katie L. Smith, Box 108, Harrisburg, Pa.

APPLICANT’S BLANK FORM OF AdMISSION.

All Applicants are requested to answer the following questions:

Name?
When Born?
Where Born?
Name of Parents?
Occupation of Parents?
Occupation of Applicant?
What Last Engaged In?
Where Is Your Home?
How Long Did You Live There?
What Physician Attended You Last?
If So, What Is the Nature of It?
What Religious Organization Do You Belong To?
What Religious Organization, If Any, Did Your Parents Belong To?
Are You Married?
Are You Single or Married?
Have You Any Children?
If Any, Give Names, Age and Address.
Have You Any Means of Support?
If So, What Amount?
Have You Any Friends or Church Society That Would Partake in Admission?
If You Are Addicted to the Use of Tobacco in Any Form, Spirituous Liquors or Narcotics, Will You Agree to Quit and Abandon the Use of Any or All?

I hereby agree to help to work about the Home whatever is to be done and render all assistance that my health may justify me to do, and further promise that I am willing to be instructed in any and everything that will be for my good, morally, spiritually and physically, and to abide with the rules and ordinances governing this institution.

REMARKS:

Signed.

APPLICANT.

ARTIST:

COM.

Date Month Day, 189.
Blank Application Forms will be furnished to anyone in need of them upon application to the Home office or any of the solicitors.

For the Evangelical Visitor.

MISSION WORK IN JAPAN.

DEARLY Beloved in the Lord: Praise the Lord! May grace, mercy and peace from God the Father, and from our Lord Jesus Christ, be unto you as a salutation. Amen.

At this time we feel to praise the
Lord for what he is to us. He wonderfully blesses us every day in the work that he has given us to do. I would not exchange places with anyone in this world, not even the richest man, because I have a happier lot than he. I find something new every day to be enjoyed. Glory to Jesus. It is simply wonderful how the Master deals with us. He keeps us from sin and makes us pure and holy by his own precious blood. He also gives to us those things that we need bodily as well as spiritually. Oh, the joy there is in a life of purity and holiness. Often before I entered into it I longed for such a life. And now since I have been enjoying it I wonder that the Lord did not lead me into it sooner than he did. But I am glad that I entered into it as soon as I did. Many people think it is impossible to live without sinning every day. And thus they go along through life, sinning and repenting every day of their lives. Such a life is a miserable one. Dear one, if you are living that way ask God for a different life. Ask him and he will eradicate those sinful desires so that you will not sin any more—

"Prone to wander, Lord I feel it; Prone to leave the God I love," but you will be able to sing,

"Prone to love thee, Lord I feel it; Prone to serve the God I love."

Many do not believe in sanctification as a second definite work of grace. Many think that they can grow into it; that is, by becoming better and better every day until they are sanctified. But you can no more grow into it than you can swim into a river. You must first get into the river to swim. So you must first get into this grace to grow.

The Lord is continually blessing in this work. He gives us the victory continually in our souls. "And this is the victory that overcometh the world, even our faith."—1 John 5:4. Since we arrived here about twenty-five have accepted Christ. Of that number eight have been baptized. This was the first baptism we ever did. How it did make our hearts rejoice as we led them into the watery grave. It was indeed a beautiful sight. They came out of the water with their faces shining and appeared to be very happy. We have great reasons to be encouraged. We ask all who read this to rejoice with us and help us to pray that they may be established on the solid rock Christ Jesus. We are praying for and expect to see a great revival in this country. We are expecting to see this country shaken for God. Will you, dear reader, help us to pray for the salvation of this poor people that are in such gross darkness. If you could get a glimpse at the bondage of this people you would not spare your prayers, your means, or your children or even yourselves. But you would begin to cry out, "Here am I, Lord, with all that I have, children, means and myself, and if thou canst use me, use me to the salvation of those poor people." Or, if you get the holy fire to burning in your heart, you will cry out with the old prophet, "Here am I, send me, send me." Oh, that there were more fire-baptized men and women here to preach the Gospel in all its fullness. Amen.

Your Brother in the Holy War,

D. W. Zook.

Yokohama, Japan, April 21.

For the Evangelical Visitor.

A LETTER FROM JAPAN.

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

I wish I could tell you the need of workers here, but that cannot be described; you cannot realize the need of workers in a place like this. I have often thought of heathen lands and the need of the gospel being carried to them, but until I...
EVANGELICAL VISITOR.

was placed among them I could not realize the need of workers. I am so glad the Lord has called Mary and Jerry Long to this part of His vineyard. I hope He will send them soon. I shall not be surprised to hear of others being called to all parts of the land from that community, for we are asking the Lord for a hundred workers from that country, and we expect them, praise the Lord! Just think how pure the people were in the beginning and of how impure they are now. How sad. I think from what we hear Calcutta is a more degraded place than this, but it seems as though it could not be any worse. The Europeans have brought such a reproach on the cause of Christ here in this place, for the heathen that know nothing about salvation think that everybody that comes from America is a Christian, no matter how sinful—even if they are drunk in the streets. Some of the drunkards even tell them that they are Christians. Of course those that are Christians know better. We have met several very spiritual Japanese brothers, some of them with real Bible salvation. We have some blessed meetings in our mission. Sometimes we have preaching in the different languages. As yet we have no Chinese interpreter, but a dear Chinaman always speaks to them; he is a very spiritual man. He used to be a missionary in his own country, but took the consumption and came here for rest and to regain his health. Sometimes we have a Japanese interpreter, but he has been sick of late and he could not come. He is a blessed brother in the Lord. His master made him work so hard that it made him sick. He has quit working for him now. I think maybe he will live with us some day and be one in this work.

The people here do not keep Sunday, so we do not have large crowds at our meetings—only those that are interested in salvation come. We have from thirty to thirty-six every time. It looks so hard to see the people working on Sunday. Dear Sister, keep looking to the Lord; he is such a present help in time of need, a friend that sticketh closer than a brother. He is all in all. Hallelujah! I have wanted to write for so long but could never find time until now, our time is so much occupied. We only have the afternoon for ourselves and there is someone calling most of that time. Our time is the Lord's. May the Lord richly bless you all, our prayer for Jesus' sake. I will close. Give my love to all the saints in that community. Pray for us. I still remain your loving sister in the Lord, seeking to do His will. God bless you.

KATIE ZOOK.

Yokohama, Japan.

CHURCH NEWS.

ON OUR MISSION.

SINCE our last writing, April 8, we have been engaged in the Master's work at different places; and to the praise of God we can say the Lord has abundantly blessed our souls as well as supplied all our needs. Praise His holy name forever!

We spent a little over a week in Des Moines attending the meetings at the Good Mission where we had very blessed times. Bro. J. R. Zook and wife are pleasantly located about one-half mile from the Mission. We earnestly hope and pray that the Lord may use Bro. and Sister Zook in that city to the glory of God and the upbuilding of Zion. The work there, as elsewhere, is a very important one, because we are very forcibly impressed that in a great many places and with a great many more people the work of religion or Christianity is too much a surface work. Conversions are too shallow and the consequence is very little practical Christianity. Sad, sad condition, indeed, for people to be in. While in the city we preached one night in the U. B. church. On Saturday afternoon we attended a holiness meeting on the East-side in a small Wesleyan Methodist church, where we heard very practical, plain preaching on the Bible line. But alas! there were only a few there to hear about the good old paths.

From Des Moines we crossed over into Illinois, stopping with dear friends at Morrison and at Round Grove, where we filled two appointments. This latter place has frequently been as a burden on our hearts, and we hope at some suitable time to hold a series of meetings there. We had the evidence that the Word had its effect upon more than one heart, and we pray that it may be as seed that has fallen upon good ground and will bear fruit unto everlasting life.

From there we went north to Coleta and visited our daughter and son-in-law. We held two meetings in the town of Coleta in the Radical U. B. church. Here we found a number of old Christian people who know when they hear the Gospel. They are still on the old plain way, but their young members, preacher included, are quite worldly in their appearance. May the Lord show them the better way.

Next we visited the friends and Brethren at Franklin Corners and filled four appointments. We had a blessed time here with the Brethren and Sisters. Meetings were interesting and attendance good. Praise the Lord!

On the 30th of April we came to Chicago and were in the Mission with the dear Brethren and Sisters over Sunday. On Thursday evening, in company with Bro. and Sister Hoover, we attended one of the down-town missions, right in the hot-bed of sin and vice. We heard
a man preach who had been low
down in sin, and also heard the tes-
timony of a number of others who
were saved from drunkenness and
debauchery. We rejoiced with them
that Jesus is able to save even the
vile. On Sunday afternoon we went
to hear Dr. Dowie in Zion Taber-
nacle. We heard him tell what the
Lord had done during the last week
in healing in answer to prayer. We
hope that much good may result
from his labors in the great city,
and while we may not agree with
everything that we saw and heard,
we don't want to be his judge, but
wish to prove all things and hold
fast that which is good.

From Chicago we came to South
Bend, on the 4th inst., where we are
at present visiting relatives. We
found no opening for public services
here, so we purpose to leave here
tomorrow and go east as far as Mans-
deal, Ohio.

We had a little unpleasant ex-
perience last night while staying
with one of wife's brothers. We
slept on the first floor, and it being
warm we had the window raised
about a foot. During the night a
sneak thief came to the open win-
dow and drew my vest and pantal-
oons out, relieving me of a watch
and about three dollars in money.

We hope the Lord will save us
from such a mistake. We were very
glad to find the young sister aiming
at steadfastness in her field of labor.
We are glad to report favorable results of his labors here,
and we trust, also to others. On
Monday morning, the 20th, in com-
pany with Bro. Zook, we take our
leave for Blackwell, where, accord-
ing to a decision of the Joint Coun-
cil of Kansas, a special investi-
gation of the moral standing of Bro. S. B.
Kern was to be made, the report of
which we give according to decision
of Council.

This ending the responsibility of
the charge (in so far), my fellow-
laborer also choosing a season of

ACCORDING to my former re-
port it will be noticed that my
stay at El Reno was a near connec-
tion with the Choctaw train ready
to convey us to Oklahoma City, where
we arrived about 10:00 a.m. the
same day. Here with little effort
we found Bro's P. E. Hershey and
J. S. Engle at their place of em-
ployment. Bro. Hershey conveyed
me to his home, when after a noon
repast it was my pleasure, with Sis-
ter Hershey, to attend an afternoon
prayer-meeting with a lady nearly
blind. The season was a pleasant
one, closing with an engagement for
a children's meeting the same even-
ing in a mission hall near by, which
was a real success. According to
former engagements, the same hall
was occupied for preaching the two
following evenings. An afternoon
session of Bible-reading was con-
ducted by the writer at the same
place. This mission as conducted
is destined to grow into a useful in-
stitution, although yet in its infancy.

The proprietor is a lad about 25,
and is no doubt real earnest, no ac-
cessions to the Brotherhood have
been made. A few days

We would gladly report more fully
and more favorably of the class
formed northwest of Medford. While
a number of them are no doubt real
earnest, no accessions to the Broth-
erhood have been made. A few days
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of Council.

This ending the responsibility of
the charge (in so far), my fellow-
laborer also choosing a season of
vacation, we take our leave from this place from our native home, Kansas, after travelling together about forty miles. Deeming it my privilege, I stepped on board of the Santa Fe train at Belleplain, Kans., and arrived at my home on the morrow, the 22nd, happily surprising my loved ones, and soon came in touch with the firebrands of our home district. JESSE ENGLE.

WALK IN THE LIGHT.

THE people that walked in darkness have seen a great light; they that dwelt in the land of the shadow of death, upon them hath the light shined.”—Isa. 9:2. Praise God for this great light that goes before us as did the pillar of fire before the Israelites, that we need not walk in darkness. We find a beautiful lesson in the 14th of Exodus when Moses led the children of Israel out of the land of Egypt. When they came even to the Red Sea, they were encompassed on every side. The sea before them, and the enemy in the rear. They could see no way of escape. But what was the command? Go forward! And by the obedience of Moses, through faith, the enemy was defeated and God's name magnified.

As God is leading his people in these last days by his word illuminated by his Holy Spirit sent down from heaven, we, as people of God cannot fold our hands and sit down because we are saved. Time is short. The enemy is on every side. A voice is heard throughout the church of God in thundering tones, Go forward! Will we obey God? The first step to be taken on this line is a sinking down into the very dust of humility where self is forever killed out, and Christ is first and last. Unless we are in this condition we need not expect God to trust us with the wonderful things of his storehouse. Oh, let us begin right on this line! “Take root downward and bear fruit upward,” that there may be no failure. Then all the land we put our foot upon will be ours. Then shall we sing the song of Moses, “The Lord hath triumphed gloriously.” “Arise, shine; for thy light has come.”

Praise God for this evening light shall shine forth as the morning! The light which shall lead us farther and farther away from this world and launch us out into the great deep of God. As we realize the awful fact that we are living upon the very verge of eternity and God is moving rapidly, we must also advance or we will be left behind.

“The King's business demands haste.” But let us be sure we only move as God moves. Many are looking forward that the church will soon reach apostolic standard. We believe this must be. The church must be restored to her primitive condition before the end. God not only wants the church to advance in one, but all the gifts and graces. His ways are equal. Oh may we contend earnestly for the faith once delivered unto the saints. When we shall have reached the apostolic standard, will not the same persecutions follow? Does our consecration reach the point? Oh Jesus, help that this advancement begin in each individual heart.

I praise God for a real settling down in my soul, “choosing rather to suffer afflictions with the people of God, than enjoy the pleasures of sin for a season.” God is stirring my soul to be up and doing the work whereunto he hath called me. Let us rally round the standard and push the battle to the gate. “When the enemy comes in like a flood the Spirit of the Lord shall lift up a standard against him.” Oh, may God give us deep humility and much heavenly wisdom, “that we may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.” Your sister, all the Lord's.—Sel.

THE SAVIOR OUR FRIEND.

W e read in the 7th chapter of Luke and 34th verse they said of the Savior, “Behold a friend of publicans and sinners.” And I am thankful that He is still a friend of sinners. When I lived in sin He followed me with His good spirit speaking with that calm sweet and still voice; so I know He loves sinners. In this same chapter they were to go and tell John “the deaf hear,” to the poor the gospel is preached; so it was with me when I found how poor and sinful I was, then I could see light in His light, and was willing to hear His loving words, Thy word is a lamp to my feet and a light to my faith has often been a comfort to me.

Go in peace are the last words in this chapter and they mean so much, we have many and true friends, but not one or all of them can give us this peace of mind, one only, the friend of sinners, no other friend can be always with us, but He has said He will be with us always, and if we do not love him He will not leave us. I can truly say,—

“Amazing grace how sweet the sound,
That saved a wretch like me,
I once was lost but now am found,
Was blind but now I see.”

I feel sad sometimes when I see how careful parents are to teach their children earthly things which are all right in their place. But dear Brethren and Sisters, do you daily bring your children to the home altar and read the Bible and bow the knees with them in prayer and thanksgiving, those are sacred ties bound at the home altar of
prayer, and they follow us through the path of life. May the Lord help us all to do His will that others may see that we have learned of Jesus and desire to go on in His strength and not in our own. Lately at our home prayer-meetings I have received encouragement hearing those testify for Jesus, who are not long on this good old way; and some requested our prayers and learned that many others we have not seen have come out from the bondage of sin. Now as one who loves your souls, I say take the word of truth for your guide, and go nowhere but where you desire the Savior to be with you. A scholar in the school of Christ, your Sister in Christian bonds, Pray for me, MARY A. STERN.

For the Evangelical Visitor.
EXPERIENCE.

DIFFICULTY of doing easy things. The other day I saw these words used as a title to a small article, the article was small, yet there was so much meaning in it; it said that many things are not done because they are so easy. Many an unlearned person might write a model letter or article if only he were not possessed with the idea that he must show his achievement in something which he calls "literary style." To say the simple direct thing which we ought to say would be easy and worth doing. Do we believe this? I have realized this myself that many times when the good spirit was trying to lead me, the thought would come to me, it is too simple and what would people say, and many times have I had too much of this man-fearing spirit where I should have had God-fearing spirit. Many a person is entrapped by the evil one simply because he is not obedient in small or easy things. Just now comes to my mind that sometimes some people have some very small things to confess to their fellow men, we are so apt to think it is just a small thing and so simple, but God notices very small things and loves simplicity. When we think of the many little things God would have us do, and feel so unwilling to do them we must believe there is yet so much self within us, trying to seek honor unto ourselves instead of honoring God. Sometimes in experience meetings we feel impressed to say a few words to the glory of God, and we get the idea it is hard work to speak for our Master. It does seem sometimes some people would rather do a days work than to speak of God's dealings, and yet it is so easy to do, after we realize God's goodness. Let us picture in our mind the christian toiling on in daily labor from morning till night and work six days in a week and the seventh day go to meeting and sit on a stool of ease and have nothing to say for the cause of Christ and perhaps forget to pray in behalf of the meeting while on the way there. Do we believe that a christian is a lively stone (1 Peter 2: 4, 5.) A small voice may also tell us to pray in public, but the evil spirit will tell us you cannot pray nice enough, or perhaps he will tell us to pray. Satan tries so many ways to get away with God's children, he is a deceiver and the truth is not in him. The good spirit may tell us to go to visit some sick person, another spirit tells us we haven't time, there is always so much to do. Next we may meet a neighbor who has despifully used us; the scripture commands us to pray for such (Matt. 5: 44.), but we don't always feel like praying for them and if we follow our feelings in this case we come short of fulfilling the scriptures. Do we ever take notice that we sometimes may be very strict in fulfilling some special command in the Bible and altogether neglect some very pointed duties. Paul in writing to Titus said, "But speak thou the things which become sound doctrine, also speak evil of no man." Oh, how precious is God's word! I find more beauty in it as I journey on in the christian life. I don't want to make my article long, but I do not feel like closing before telling how the Lord has been so precious to me of late. He showed me what self was in a larger degree than ever before. I did not realize before how selfish I was, but the Lord showed me that I was selfish in more ways than one and He shed abroad love in my heart abundantly. I find if we want to live a true christian life we must continually watch and pray. I feel like praising God, from whom all blessings flow. Will you kindly remember me when you are pleading for yourself at the throne of grace. MARY H. LENTERT. Abilene, Kans.

For the Evangelical Visitor.
EXPERIENCE.

I FEEL impressed by the Spirit of God to write a few lines for the Visitor, trusting by God's assisting grace that I may write that which is to his honor and glory. I can truly say I love to read the Visitor.

It is about two years and a half since I gave my heart to the Lord. He called me when I was young but I was not willing to yield. The evil one told me my school companions would laugh at me. I feel to praise God that he did at one time give me a willing heart to serve him. It was indeed a happy day when Jesus washed my sins away. I no more enjoy my worldly company. Old things passed away and all things became new. I enjoyed meeting with the Brethren and Sisters at
prayer-meeting, where I received many a blessing.

But the work did not end here. I had some wrongs that I felt I should make right, which I was very unwilling to do. Satan told me my fellow-men would laugh at me; but I praise God that they did not. The Bible tells us that Satan is a liar and the father of it. But I feel to say that if anyone feels to confess a wrong do not put it off. It will not get any easier. Do not quench the Spirit but obey the Lord at his command if you want to be happy. I feel to thank and praise God for his goodness and mercy unto me. I often think where I would be now if I had not turned to God when I did. I still have a strong desire to do better. What an easy way it is if we are only willing to be led by God's holy Spirit. Although I too often let my mind wander in forbidden paths, it is my desire by God's assisting grace to overcome it. This poetry often comes to my mind:

"And must I be to judgment brought,
And answer in that day,
For every vain and idle thought,
And every word I say?"

My prayer is that I may grow stronger each day in the Lord's ways and put on the whole armor of God, that I may be able to stand—that I may not in the end be weighed in the balance and found wanting.

Perry Station, Ont.

For the Evangelical Visitor.

EXPERIENCE.

DEAR fellow travellers: Through God's love and mercy I have the privilege again to write a few words for Jesus. He is all in all to me. I find it is good to trust him in all things; in sickness and in health. It is a joy and happiness to continue in his way and do his will. By his grace I am still pressing on toward the mark for the prize of the high calling in Christ Jesus. Oh how I praise God for his saving grace and for opening my eyes and leading me into the narrow way. What peace we enjoy when we trust in him and obey his word. Oh, let us walk in the path our Savior pointed out for us and we will have fellowship one with another. When I look around me and see the many devices of the enemy of souls and how he is deceiving the people, I think God's children should be earnestly engaged in pointing sinners to Christ. How sad to see so many, who profess to know God, throw their influence contrary to God's word. They are seemingly in darkness and fighting against the truth. They take and trust in man's word and ways in preference to the ways and word of God. Poor mistaken souls, my heart often yearns for them, especially for those who are near to me by the ties of nature. I sincerely wish and hope that they may yet become willing to accept the truth as it is in Christ Jesus while they have time and opportunity. I desire an interest in the prayers of God's faithful ones.

A. RUSH.

Mansfield, Ohio.

A NOTED FACT.

FOR the meeting of the National Educational association at Denver in 1895 the excellent service given by the Union Pacific was commented on by all those who had the pleasure of using that line. This year our educational friends meet in Buffalo, N. Y., July 3rd to 10th, and members of the association and others from points west of the Missouri River, should by all means use the Union Pacific, for it is a noted fact that its service is superior to that of any other line in the west.

For a number of years this line has run Chair Cars, Pullman Sleepers and Dining Cars through to Chicago from the Pacific coast and intermediate points, and they have recently put on Buffet Library and other cars between Salt Lake City and Chicago, which are not excelled by those in use on the New York and Chicago Limited trains. Confer with a Union Pacific agent before you make your arrangements.

Reduced Rates to Washington.

The Young People's Society of Christian Endeavor will hold their annual meeting in Washington, D. C., July 7 to 13.

For this occasion the B. & O. R. R. Co. will sell tickets from all points on its lines west of the Ohio river to Washington, at one single fare for the round trip, July 4 to 7, inclusive; valid for return passage until July 15, inclusive, with the privilege of an additional extension until July 31 by depositing tickets with the joint agent at Washington.

Tickets will also be on sale at stations of all connecting lines.

Delegates should not lose sight of the fact that all B. & O. trains run via Washington.

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. W. J. Black, Ass't Gen'l Pass. Agt., Santa Fe route, Topeka, Kan.

For good religious reading take the VISITOR.
LOVE-FEASTS.
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, White side 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 6 and 7, Selwig, Kansas.
June 10 and 11, at Belle Springs, Kan.
June 13 and 14, at Bro. John A. Kreeger's, in Lyken's Valley, near Millersburg, Dauphin county, Pa. All are cordially invited, especially ministering Brethren.

THE DEAD.

DOHOWEVER.—Died in Mt. Joy, Pa., May 4, 1896, Jacob Dowhower, aged 73 years, Brother Dowhower was a blacksmith by occupation, about nine months ago he received a paralytic stroke which made him helpless and on the first of May he received another stroke which caused his death a few days later. A wife, two sons and seven daughters, besides forty-one grandchildren and one great-grand-child survive him. Funeral on the 7th by the home Brethren. Text, Rev. 22:16. Brother Dowhower was converted and united with the church about nine years ago, he lived a consistent Christian life to the end. DAVID EGGLE, SR.

Tobacco robs God. It cheats him of time which ought to be given to his service, of influence which is ever on the wrong side, of money which should go to spread the Gospel. Many a young man spends a hundred dollars a year on tobacco who never thinks of giving five dollars for missions.—Sel.

Faith goes on and shouts, "We are fully able to go up," while unbelief turns back and says, "You can't."—Pentecost.

FREE TO MINISTERS and Students for the Ministry

Under the will of the late L. C. Gingerich of Philadelphia, a large fund was provided for the free distribution to ministers of the writings of Emanuel Swedenborg, Emanuel Swedenborg, "The True Christian Religion" and "The Apocalypse Revealed," together, also, the books, "Emanuel Swedenborg and His Wonders, and Hell," and "Life of Emanuel Swedenborg." All of the four last-named volumes, substantially bound in cloth. They are now offered FREE to all Brethren, Pastors, and Sisters attending Conference, to the Clergy of America and Theological Students who are studying for the ministry.

It is because the donors of these books believe that there will be found in them a clear solution of all the difficult points of doctrine that disturb, perplex, and separate Christians from each other, keeping so many honest and sincere people out of the church, and strengthening existing sentiments that they are so desirous of placing in the hands of every one of the above classes, whose office it is to teach moral truths and lead souls heavenward.

Arrangements have been made for the distribution of these volumes through the large and well-known publishing house of

J. B. LIPPINCOTT COMPANY,
715 and 717 Market St., Philadelphia.
To whom all orders for the books must be sent, accompanied by the postage, and a statement that the applicant is a minister, or student for the ministry, as follows:

"The True Christian Religion" 15 cents.
"The Apocalypse Revealed" 15 cents.
"Emanuel Swedenborg and His Wonders, and Hell," 15 cents.
"Life of Emanuel Swedenborg," 10 cents.

REMEMBER, YOU ARE REQUIRED TO EAT THE POSTAGE.

No family in the Brotherhood should be without the Visitor.

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.

RAILWAY TIME TABLES AT ABILENE

WEST BOUND.
No. 1.—Night Express 12:45 a. m.
No. 2.—Mail and Express 10:40 a. m.
No. 3.—Limited Express 3:20 p. m.
No. 11.—Freight 4:50 p. m.

EAST BOUND.
No. 2.—Kansas City Fast Mail 3:33 a. m.
No. 4.—Limited Express 12:05 p. m.
No. 14.—Freight 4:30 p. m.
No. 12.—Stock Freight 7:30 p. m.

*Daily except Sunday.

ATCHISON, TOPEKA & SANTA FE.
NORTH BOUND.
No. 5.—Passenger 9:40 a. m.
No. 6.—Passenger 10:32 a. m.
No. 7.—Passenger 11:20 a. m.
No. 8.—Passenger 1:15 p. m.
No. 9.—Passenger 2:47 p. m.
No. 11.—Passenger 7:02 p. m.

SOUTH BOUND.
No. 12.—Passenger 3:15 p. m.
No. 13.—Passenger 4:30 p. m.
No. 15.—Passenger 6:37 p. m.
No. 16.—Passenger 7:40 p. m.
No. 17.—Passenger 9:37 a. m.

SALINA BRANCH.
Passenger, 10:25 a.m.

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. 4:55 p. m.

Passenger trains run daily. Freight trains daily except Sunday.