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Addresses of Missionaries.

AfricA.
H. P. and Alice Steigerwald, H. Frances Davidson, Harvey and Emma Frey, Ada Engle, Abby Bert, Sallie Kreider, Matopp Mission, Bulawayo, South Africa.
Jesse R. and Malinda Eyster, Fordsburg, Box 116, Transvaal, South Africa.
Jacob O. and Mary C. Lehman, New Primrose, G. M. Co, Germiston, South Africa.
India.
A. L. and Mrs. A. L. and Ezra Musser, Maggie Laindon, Ghaseeri Mundu, Lucknow, India.
D. W. and Mrs. D. W. Zook, Sripat, Purunia, Bankura district, Bengal, India.
Josiah and Rhoda Z. Martin, Raghu nabpur P. O., Manbhum district, India.
N. H. and Mrs. N. H. Reichard, Raj Nandean C. P., B. & N. Ry., India.
Fanny Hoffman, Khamjang, India.

Central America.
J. G. and Susan Cazell, Box 74, Guatemala, Central America.
Mrs. William Keech, nee Hoffman, San Salvador, Salvador, Central America.

Missionaries at Home on Furlough.
Levi Doner, 1185 Bailey St., Harrisburg, Pa.
Isaac O. and A. Alice Lehman, Hamlin, Kansas.

Texas.
S. H. and Lizzie Zook, Floresville, Texas.

Unclaimed Property.
If this should meet the eye of any person who has not yet put in his claim for the following articles, he is hereby requested to apply for them at once.

A PALM OF VICTORY,
A GOLDEN CROWN,
made by the Lord of Hosts; also

SOME WEARING APPAREL,
Consisting of a Robe of Righteousness, which the more it is worn the Better it is and the Brighter it SHINES. There is also

AN INHERITANCE,
Incorruptible and Undeaded, Reserved in HEAVEN for all of you who are ready NOW to receive it. This estate includes

A MANSION,
Ready furnished, situated on the Golden Street of New Jerusalem, near the throne of God. The grounds are known as the Paradise of God. They are beautifully watered by a pure river of Water of life, clear as crystal. See Rev. 22:1.

The Society is the Very Best.
Consisting chiefly of kings and priests.

No one is allowed to appear on the streets in soiled raiment. All have robes washed and made white in the Blood of the Lamb. Rev. 6:11; and 7:9-14.

All Liars, Thieves, Idolaters, Ex tortioners, Gamblers, Murderers, Sor cerers, Quarrelers, and Hypocrites; all Proud, Profane, Viscious, Lascivious, Envious, Self-willed, Ungodly and Unholy people are forever excluded.

But all such, by applying to the Savior at once, can be pardoned, and then fully purified and fitted to enter and enjoy this holy, beautiful and everlasting dwelling place.

Everything is so arranged by the giver as to suit the comfort and convenience of all who choose to close with

THIS WONDERFUL OFFER.
Full particulars of above can be found in the "BOOK OF LIFE," to be had of all booksellers, or on application to God's saints.

ALSO, to be GIVEN AWAY,
great quantities of the fruit of the SPIRIT, including—

Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance.

All of these greatly help and gladden all who accept them, while they remain here waiting for the mentioned above. Persons desiring to obtain these wonderful gifts can do so at once by applying at the

CROSS OF CALVARY.
They can be had FREE of charge, by simply asking in FAITH and coming to the feet of JESUS.

Everybody is earnestly requested to obtain the above without further delay.

I. Cor. 6:2.

If we would win souls, we should refuse to discuss all the difficulties that can be discovered in the way of faith. These are endless, and no sooner shall we have attacked one that others will crop up.

Are You Insured?
The Best Life Insurance in Heaven or on Earth.

THE KING'S INSURANCE COMPANY is the oldest Company in the world, having been in successful operation for thousands of years, during which time it has never changed its management. (Heb. 13:8).

It is the only Company insuring against SHIPWRECK on the Ocean of Life, or the River of Death (Psal. 65:15-17); also the only Company insuring against FIRE of the great Judgment Day (Isa. 43:2). It insures a man for more than he is worth (Eph. 2d chan.) and its policies never expire, giving to the faithful holder thereof ETERNAL LIFE (John 10:28).

CASH CAPITAL,—The unsearchable riches of Christ (Ephes. 3:8).


CASH ON HAND.—GOLD tried in the fire (Rev. 3:18).

SURPLUS, above all liabilities.—HE is able to do exceeding abundantly above all that we can ask or think. (Eph. 3:20).

PRESIDENT of Company; CHRIST the KING of KINGS. (Rev. 17:14).
Steps in Conversion.

In Ephesians 1st chapter, 13th and 14th verses, the apostle with master hand gives the steps by which the Ephesian Christians came to God. According to chapter ii. 1, they were formerly “dead through their trespasses and sins.” In this condition they were subject to, and led by, “the prince of the air, the spirit that now passeth and sins.” In this condition they were enabled to bear “our sins in his own body on the tree.”

Thus are the steps in conversion revealed. Hearing the word of truth which is also the gospel—good news—of your salvation. Then trusting, in Jesus the Savior—God showing himself to us, as to the Scotch girl—and condemnation is removed, and there is peace in believing, freely justified, through the blood of the crucified Redeemer, by his grace. The next step, being sealed which is entirely the act of God, “In whom (Jesus), after that ye believed (trusted), ye were sealed which is entirely the act of God, showing him- self to us, as to the Scotch girl—and then the footsteps of the man-made formulas! Many go through this formula, automatically, as it were, and are reported as converts and received as members into the church, and apparently have no experimental knowledge of a definite transaction with God. We believe the Bible steps are safe.

Bro. J. W. Hoover and his wife have been engaged in evangelistic work for several months in Indiana. Brother Hoover sends an extended report of their movements since leaving home on October 21, 1905. In order to economize space we will here give the facts without mentioning all the incidents. Passing from Toronto to Buffalo, Brother H. visited members along the way at Elcho and Pelham. In Buffalo Sister Hoover joined him and a day was spent in visiting at the mission and calling on the neighbors. From Buffalo they passed on to Cleveland, Ohio, by boat, and from thence traveled by trolley to Toledo, Ohio, and thence by train to Goshen, Ind. Here they visited Bro. M. L. Shirk and others, remaining over night at Brother Hostetters. On the 29th of October, a series of meetings was started at the Union Grove M. H. in the Elkhart district. A report of this meeting has already appeared in the Visitor. Here brother and sister H. found entertainment at the home of Brother Brillinger, and being supplied with conveyance they visited among the people as they had opportunity, encouraging them in the concern of religion. The meetings were well attended, and the church was revived and some souls saved. Elder John A. Stump has charge of this location, being assisted by Bro. John Stump from the east side. They are both much in concern about the work here. Five weeks were consumed in these meetings, two meetings being held in Nappanee. From December 6 to 10, meetings were held at Harrison Center, from where they visited Brother Brown’s and Brother Fulmer’s, and attended Bro. A. M. Engle’s funeral. In Elkhart and vicinity they were enabled to visit the members, and from there they passed on to the church South of Nappanee for two meetings, and also visited at Bro. Trowb’s, Sister Johnson’s and Brother and Sister Teeter’s, and over night with Brother and Sister Dennison, Nappanee. Next a meeting continuing over three Sundays was held at Garrett, Ind. The church here had met with some hindrances, but is recovering itself. God blessed the meetings. Some of the young are coming out, and the outlook is encouraging. From here Sister Hoover started home, and Brother Hoover received a call to labor in the Richland and Ashland district, Ohio, Elder B. F. Hoover’s territory, where he was at the time of writing. After finishing his work here, he is expected to answer a call from the Dayton, Ohio, district, where Bro. A. M. Engle is the overseer. Brother Hoover’s present address is Mansfield, Ohio, care of B. F. Hoover, R. F. D. No. 4.

Markham, Ont., reports a good and successful revival meeting in progress with only the home ministry. They were unable to secure outside help. We also learn that Bro. J. R. Zook closed his labors at the Bertie M. H. and is now engaged at the Fork’s Road M. H., Whinefield, Ont. The Bertie meetings were hindered by weather and road conditions and the success was not what was anticipated, but there were a few who chose the good part, and others were helped. Another report of this meeting appears in this issue. Bro. Girven Bears and wife, of Bertie, Ont., have—
gone to Haldemand county, in the interest of the kingdom of heaven. They will labor at Springvale, and possibly elsewhere, and expect to be absent from home about three weeks. * * * At Hummelstown, Pa., the meetings are now in the third week. Bro. S. G. Engle is laboring hard for the saving of the unsaved. The meetings have been well attended and the Holy Spirit was present to convict and number have yielded, and sought and found peace in believing in Jesus. * * * Also from South Franklin, Pa., we learn that interesting meetings were held at the New Guilford M. H. where Bro. John Dick, of Mechanicsburg, labored. A number of precious souls became willing to yield to God and were pressing into the kingdom. * * * The Lord is blessing the meetings at Abilene, Kansas, where Brother and Sister Zook are laboring, and a word from Thomas, Oklahoma, speaks of souls being saved there.

We would again call attention to a previous note to correspondents. Some write with lead pencil and the writing is apt to be difficult to make out. Others persist in crowding the writing so that it is difficult to find room for any correction or adjustment. Please use pen and ink in writing and don’t crowd the writing.

A brief note in our last issue stated that the brethren M. G. Engle and David Brechbill made a mission trip to Missouri. A later report forwarded to this office states that they, accompanied by Armintia Brechbill, left home the last week in November and were away a little more than four weeks. They were in the Ozark Mountain district, at Brown Branch and surrounding country. They found it a needy field, the meetings proved interesting, and souls became willing to return to God—fourteen making a public profession of their desire to become Christians. They seemed to be sincere but they—the workers—thought some lacked depth of conviction, but are hopeful they may come to a full experience of salvation. The people mostly belong to the poorer class—are common and very sociable in amiability. There are no churches; meetings are held in school houses. The workers had the keeping up of the lights and fire. The people travel by lumber wagon or on horseback. Some men walked five miles to the meetings. Some mothers walked over a mile carrying their infants in their arms. Some of the scenes thus witnessed touched the hearts of the missionaries, as they were unused to such scenes. The meetings were largely attended and the people gather early. Returning, they held several meetings near Carthage, Mo., where Bro. Ira Sheppard resides. The brethren were much blessed on the trip, and feel that seed was sown which will bring forth fruit to the honor and glory to God.

It has been suggested that we give a more full statement of the defection of brother and sister Angeney recently sent to India as missionaries by the church. We regret very much their taking the attitude they do towards the church, but we do not see that it would improve matters were we to enter on a campaign of exposure or denunciation of either them or the "Burning Bush" people. They base their withdrawal on Revelations xviii. 4, which says, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." The application they make of this text very plainly shows what is their estimate of the character of the Brotherhood. And having this estimate, and being seemingly apt pupils, we are hardly surprised that they feel it their duty to enter upon a campaign of bitter denunciation of their whilom companions in church association. It seems to be the same spirit as played the facts as he alone knows them.

The editor appreciates, very much, the spirit of a few letters of kindly criticism recently received. We have nothing to say in way of retort, only this, that it is hard to decide what to do with some of the contributed matter we receive. The writers mean it well, and are apt to feel it an injustice if their articles are refused. We hesitated quite a little in giving space to "Another Partial Answer" in last issue, and we regret its seeming disturbing effect in the home neighborhood of the writer of the same. The subject treated is a delicate one, and one that has two sides, and our friends need much patience and charity. We respect the Kansas correspondent who sees error in some of the teaching of a rather voluminous contributor. Said contributor does not want to teach error, and protests his willingness that we censure his articles and eliminate whatever may be contrary to Scripture teaching. This however we find a difficult matter, as there may be in the very beginning of the article a misapplication of the text, and this being the case, the same may continue throughout the article.

It appears that in the report of brother and sister Zook "On Our Mission," in last issue, there was an error in giving Isa. viii. 1-4 as their motto. It was meant to be Isa. lix. 1-4, which reads: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until her righteousness go forth as brightness, and her salvation as a lamp that burneth. And the nations shall see thy righteousness and all kings thy glory: and thou shalt be called by a new name, which the mouth of Jehovah shall name. Thou shalt also be a crown of beauty in the hand of Jehovah, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken: neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Benul; for Jehovah delighteth in thee, and thy land shall be married." We cannot say who is responsible for the mistake.

The time for Bro. Levi Doner's sailing for South Africa will soon be here. By the time this note will reach our readers he will have reached this city and will, during February, visit the different districts in the State. His address is now 1185 Bailey street, Harrisburg, Pa. Note the new address.

Our list of charity subscribers is constantly on the increase. The Benevolent Fund is intended to bear the expenses of the charity list. So far, since last May 1, the amount revoked for that fund is only $15.75. It ought to reach $50 by May 1. We hope the friends will favorably remember the claims of the Benevolent Fund.

We give and receive direct soul impressions. Every one of us leaves an impress on every one he touches; every one of us receives an impress from every one who touches him.—Lyman Abbott, D. D.

We have no more need to be afraid of the step ahead of us than we have to be of the one just behind us.—Frances E. Willard.
God Make My Life a Little Light.

God make my life a little light
Within the world to glow;
A little flame that burneth bright,
Wherever I may go.

God make my life a little flower,
That giveth joy to all.
Content to bloom in native bower,
Altho' the place be small.

God make my life a little song
That comforteth the sad;
That helpeth others to be strong,
And makes the singer glad.

God make my life a little staff,
Whereon the weak may rest.
That so what health and strength I have
May serve my neighbors best.

God make my life a little hymn
Of tenderness and praise;
Of faith that never waxeth dim
In all his wondrous ways.

—Selected by L. C. Baker.

Thoughts on the Future Life.

Having been requested to write a few thoughts on the conditions of the state or eternity, between death and the resurrection, I do so with a degree of timidity, knowing that too often "fools rush in where angels fear to tread." As this enters somewhat into the realm of "speculative theology," I wish to feel my way carefully, and, like the explorers in the catacombs of Rome, keep a firm hold of the cord attached to the land of light outside, vis, the world.

In the early years of my ministry, being of a very sympathetic nature, when called on to preach at funerals, in my closing remarks to the bereaved circle, I usually dwelt largely and tenderly, on the future reunion on the other shore. It would not be extremely long, however, till time had done its healing work, the bereaved husband would find a new helpmeet, and the disconsolate widow was again happy as the wife of a worthy man. Now this was all right and proper (if in the Lord) but it showed me my folly. It would certainly cause unpleasantness in the future world, if two or three women claimed one man, or vice versa, even on a spiritual plane. The Savior effectually disposed of this question, when he answered the materialistic Sadduccees on the nature of the resurrection. He showed plainly that all earthly relationships cease at death, that as the producing cause, flesh and blood has perished, all its connecting links are broken forever. I am aware this view is repulsive to many good people. They shudder at the thought of dear departed ones no longer sustaining the same relationship to them as they did on earth. I must confess it shocked me very much myself, and I very reluctantly accepted these conclusions. Incidentally, I would remark that this does not in the least affect the hope of future recognition. We shall certainly know each other there, and also remember in what relation we stood to each other while here below. As there is no need or use in an eternal world where no one ever gets old, and where no one ever dies, for such limited circles of interest or affection, they are shuffled off with this "mortal coil" as being of the earth earthly. This view does not militate against the renewal of the sweet friendships of earth. Nay, verily, it tends rather to deepen them, for every selfish or marred element is eliminated, and all limitations to perfect enjoyment are removed.

As I remarked in a former article, "The highest expression of human life is found in the family, becoming more dilated as it widens its scope. In heaven this gives place to divine love that knows no limit, and reaches out to all without respect of persons. This is the "Crux" of the whole matter, this, (to my mind at least) answers all objections. O, the depths of divine love and friendship, unhampered by earthly limitations, and unainted by human selfishness; where the stream of sacred fellowship flows sweetly on, fed from an eternal spring. Well may the poet in contemplating this say:

"If even our fellowship below be so divinely sweet,
What heights of rapture shall we know,
When round the throne we meet."

Then there is the thought of intuition. Paul says, "Then shall I know, even as I am known." What is to hinder people from recognizing one another by intuition? Why need introductions to Peter, Paul and John, Luther or Wesley? Why should we be little wonders, beauties, glories, and probabilities, of our Father's house? It has never (fully) entered into the heart of man the things "God has laid up for them who love him." Only a small portion has been revealed unto us by the Spirit, we "only know in part" a poet says:

"Yes and before we rise,
To that immortal state,
The thought of such immortal bliss
Should constant joys create."

What a blessed thought! There are no strangers in heaven.

Have you never felt while walking the crowded streets of a great city that awful sense of loneliness and isolation, that feeling as if your own identity would be swallowed up in the surging mass of humanity? What varied emotions and passions are written on their faces as they hurry along. Ambition, pleasure, worry, care and sorrow, with only here and there a face whose placid calm tells of peace within. Not so, dear reader in that Celestial City which I trust will be our future home. As we pass along its golden streets we meet no strangers. Its unnumbered millions are everyone brother or sister, not one (except created angels), but was redeemed by the blood that redeemed you and me; not one but has that expression of ineffable sweetness, peace and joy, "for the former things have passed away."

And now I come to the critical point, on which a dear brother wished me to write. What about our dear little children who have gone on before; do they remain as they left us? Are they still helpless, dependent, and undeveloped? May I answer by a question, If they can develop in mind and body here amid such imperfect conditions, such hindrances and limitations, cannot the soul and spirit bud and blossom supremely better, in that far more congenial clime? As your American poet, Longfellow says, in "Resignation."

"She is not dead the child of our affection,
But gone unto that school
Where she no longer needs our poor protection,
And Christ himself doth rule.
Not as a child shall we again behold her,
For when with raptures wild,
In our embraces we again enfold her,
She will not be a child.
But a fair maiden in her Father's mansion,
Clothed with celestial grace,
And beautiful with all the saint's expansion
Shall we behold her face."

No, dear reader, not for a moment could I imagine our perfect Savior who was offered up at the summit of human development leaving as infants and children to all eternity those who did not stay here long enough; and on the other hand, leaving decrepit, infirm, and weak-minded, those who had unfortunately stayed here too long. Now I will close with what I usually say on such themes, accept as much or little, as you see fit, or none. Be sure of this however, it is imposs-
ble to magnify Christ too strongly, or to picture too vividly the glories of heaven. When we have exhausted our deepest thoughts, and reached the sublimest stretch of our imagination, we have only “seen through a glass darkly,” we have only “touched the hem of his garment.”

F. ELLIOT.

Richmond Hill, Ont.

For the Evangelical Visitor.

An Exhortation.

“But to do good and to communicate forget not, for with such sacrifices God is well pleased.” (Heb. xiii. 16.)

Dear readers of the Visitor: The verse quoted above means more than just preaching the word of God; or else there would not be a general blessing, be obtained, while this surely means it to be enjoyed. What a joy the spread of the word of the Lord is! It brings salvation to those who will accept it: and only those who enjoy it can rejoice with joy unspeakable; and those who are saved, and sanctified, and filled with the Holy Ghost are the ones who do the communicating.

To communicate to others we must have something to do it with. I don’t wonder that there is nothing coming out of the members of the church. The wires are cut; there is no power-house behind them. They don’t realize what communication means. They are on a still stand like the motor car when the power is cut off. Then they have to do as we used to do when the pump let the water fall. We had to pour in at the top to start the water to come, and it did come. But now it seems we can pour in at the top but no water comes.

Well, there must be a communicator else we cannot communicate. When the word of God is preached in truth the Holy Spirit does witness to the same, for the word and the Spirit agree. Now, if we are born of God we have the Spirit, and so we have communication with God, and with one another. Then it is true, as John says, “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.”

So we are cleansed from covetousness which is a sin out of the pit of hell and has done more harm to hinder the communication among God’s children than any other sin I know of. Oh, what a shame! It manifests itself among the brethren and sisters: how old Cain’s picture is revealed in the faces of so many so-called children of God! Oh how such conduct hinders communication! Why, it hinders the preaching of God’s word. What a pity!

Well, is there no balm in Gilead? is there no physician to heal? Yes, glory to God! Get in communication with God then you will get in communication with your brother and sister and your countenance will change, and you will have the sweet image and face of our dear Redeemer, and you cannot help but love your brother. Then you can easily fulfill the law, and the law would have us to do to others as we would have them to do to us. Then we will work for one another’s good in this life, who have been less fortunate than we are; so we will communicate to one another spiritual good and also help one another as regards this life, instead of trampling down the poor ones of our number. And we will communicate of our possessions to help our fellow brethren and thereby show our communication. Oh, how blessed the religion of our Lord is. It brings salvation from sin, and brings us into the joy of our Lord when we are saved from sin. There are many who have the experience of the new birth and the forgiveness of sins, but oh, how few who have the experience of the salvation from sin (or being saved from sin.) Would to God it were not only definitely preached, but that each brother and sister had the experience for themselves. Oh, what a communication there would be and how easy it would be to preach in the assembly of the saints! Then all the selfishness would be done away and how we would delight in one another. Then we could rejoice if the Lord used that brother or sister more than he could use me because he was more gifted to speak. And, how we would love to help; we would speak well of him, and we would help him with our means as we have them, and would stand behind him as a power house, and God would use us as channels of communication. Oh, what a blessed salvation this gospel of peace is! Jesus brought it to us, as Luke says, chapter ii. 14. “Glory to God in the highest, and on earth peace, good will toward men.” What a mirror to look into!

“To do good and to communicate forget not, for with such sacrifices God is well pleased.” This is a command as much as to be baptized, and to wash the saints’ feet. Many obey the literal and have not in possession the spiritual commands. Yet communicating means giving of our natural means to the needy and to help our brother to go and preach the gospel.

Dear ones, I wish you and I fully comprehended what this little verse means to you and me. Oh, how sadly we must feel when we see many who are out of touch or fellowship, or are not in communication with the Lord. We who are given the discernment of spirits, know when you are out of communication. How I pity the children of God who are out of touch with the Lord. Then they, like Adam and his wife, Eve, try to cover over as did they. What folly to try to hide ourselves. We just show that we are out of communication with our Lord. What a pity!

We read in one place that the Lord said that he is married to the backslider, and if you, brother or sister, are backslidden and out of communication, the Lord is looking for you or he is convicting you. Then don’t be stubborn but get in touch with your Lord. May our writing stir us to action in the service of our God and be in fellowship with one another when he comes, is our prayer for Jesus’ sake. Amen.

JOHN H. MYERS.

Mechanicsburg, Pa., Dec. 28, 1905.

The Sailor Boy’s Faith.

A vessel was overtaken with a hurricane in the middle of the Atlantic ocean. After every effort to weather the storm, the captain gave this intelligence:

“The ship is on her beam ends! She will never right again! Death is certain!”

“Not at all, sir! not at all, sir! exclaimed a little sailor boy. “God will save us yet!”

“Why do you think so?” said the captain.

“Because, sir, at this moment they may be praying under the Bethel flag, in the city of Glasgow, for all sailors in distress and we are among the number; and God will hear their prayers; now see if he don’t!”

The captain exclaimed, with tears in his eyes, “God grant that their prayers may be heard in our behalf, my little preacher!”

At that moment a great wave struck the ship and righted her. A few days after the noble ship rode safely into the New York harbor.—H. L. Hastings in Tales of Trust.

Temperance is a sign of unselfishness, and the reign of unselfishness will mark the millennium.
For the Evangelical Visitor.

A Word for the Servants.

“Masters give unto your servants that which is just and equal: knowing that ye also have a Master in heaven” (Col. iv. 1).

Now, I hear some of the servants that have read thus far say: “Say, that fellow knows just what he is writing about. Wont that hurt the old man? I declare he lands him right straight on his back. Here he starts right off again telling the master to give his servants that which is just and equal.”

Yes, yes, I hear you rejoicing in your vain imagination; but hold on, I say, hold on. All boards have two sides and you servants, some of you at least, think because your boss professes to be a follower of Jesus Christ he must give you more wages than any other man living; you want him to divide up with you. Don’t you, when he “your boss” gives you good wages already, and sometimes even more than what you really earn. You want him to give you shorter hours you want still more wages and whenever your master (boss) is not looking you will not work half as much as you would when he is watching. You that are doing such things I would say shame on you. You that do such things are as bad as anarchists, you had better repent at once and give your heart to Jesus, he will take all that bad disposition out of you, you will not feel lazy, neither will you be always growling and barking like a dog. The fact is with some of you, you belong to the greedy dogs. That is what the Bible terms it, Isaiah lvi. 11, reads: “Yea they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, everyone for his gain, from his quarter”—you had better take your own Bible if you have one and see if it’s really there (My reason for writing this is I have quoted Scripture of this nature before and people said at first that I had a Bible printed after my own sort, and when they looked in their own they found it the same in theirs).

(Another thing I may mention right here is the editor says in the beginning of my article, it is doubtful whether the conditions I am describing obtain to any degree among the patrons of the Vis­itor. I know the editor need not fear that these writings are in vain, for many ungodly people read the Vis­itor and some of them will be helped in this way to see the real condition of their own hearts, especially those who think they are Christians. The patrons of the Vis­itor, after they get done reading, pass the paper along to some one else. I wish I had 500 to distribute once every week. That would do all sorts of good.)

Excuse me, I want to get back to the servant again. When you get converted you will be a new creature in Christ Jesus: old things will pass away and behold all things become new. When your Master calls you in the morning you will gladly rise from your bed—you are happy, and, instead of swearing because your master called you too early, you will praise God and sing psalms. Yes, the Lord will put songs of praises into your mouth; you wont hurt out any more of those filthy, nasty, unclean songs. Your work will go twice as easy; you will love your master and you wont find any fault at all, because all things have become new. WOULD TO GOD I could take you in my arms and carry you to my Savior and say you as a trophy at his feet. Yes, both of you, in some instances, servant and master. Praise God, I speak of that which I have heard and seen and testify to facts. I have seen where wicked men got converted and they sang praises unto God, and their horses and cattle began to praise God, yes, even the poultry began to praise God.

Didn’t I hear you say, “How can that be?” Well, it is this way, before they had salvation they done the things that some of you ungodly are doing now. They would kick the horses with their boots, hit them with a club or prod them with a pitchfork. Yes, I know of one man that stuck his horse with a pitchfork, then he jumped on the poor horse’s back and started to bite the horse. I lie not when I make these statements. They are true. Well, when you, poor brute of a man that you are, get converted, you don’t do these things any more. The poor beasts get proper treatment and they become gentle, and they get to be fleshy and fresh and healthy-looking animals, and they will learn to love you. Instead of being afraid of you the horse will begin to whinny, the cow will begin lowing when you come near, and the chickens, ducks and geese will not fly away in terror as they did before, and they lay much better too. Yes, you will have a few extra dozen eggs every once in a while for the missionary. (I don’t mean to send the eggs to the missionary, but the money you get for them.) Your cattle and poultry will become all with one accord very gentle, and the comb of the poultry will be much prettier.

So you see in their new beauty they all praise God, their Creator. Glory to God; all you unconverted that read this, repent at once, and be saved and praise God in the beauty of holiness; and all you saints pray that sinners may be converted.

Your Brother.

—For the Evangelical Visitor.

After Christmas Thoughts.

Christmas has come, and is past with all the joys and sorrows this world can give. Many a one rejoiced to know that Christ was born to live and reign in their hearts—a joy the world cannot give. The greatest joy on earth, far more costly and precious than any Christmas gift that ever was given. The world can help to sing “Joy to the world the Lord has come,” But those words do not bring music into the heart of an unsaved sinner; but a true child of God feels like shouting them.

There is pleasure in receiving a present, if you do not feel as if you had to give one in return when you cannot afford it. But I do not see why there should be more joy in receiving a present on a Christmas than at any other time. I for my part, am glad I am not in the exchange.

When I was a little girl, fifty, sixty years ago we were just as glad and happy when Christmas came as any children. Now we never got sick of the candy and dinner. We were never disappointed when we did not get the presents we wanted, not envious because others got more and better things than we did.

How well I can see to-day the shine on the faces of father and mother when on a Christmas morning they would sing something about the star of Bethlehem that shone so brightly, and that old hymn: “While shepherds watched their flocks by night, All seated on the ground; The angel of the Lord came down, And glory shone round.”

I praise God for this lasting joy that came into this world, that whatsoever will, can have it without money or price.

More than one mother said to me, “I am so tired and worn out, getting ready for Christmas.” We know many mothers worked in the kitchen over a hot stove getting ready so her children could spend a merry Christmas, and many not knowing what it meant. We might say with the preacher, Ecclesi-
The Lord seeth not as man seeth: for man looketh on the outward appearance. There are many who look upon the works of God in “the creation of all things” as being a failure, because of the terrible state into which man has fallen and degenerated. But we must believe in all candor and honesty, that the Lord, in his own good time and way will bring about his purposes and accomplish his great design in “the creation of all things” for his own glory. Man, the most noble of all the work of his great creative power, “formed of the dust of the ground,” in the image and likeness of his Creator. Not only like him, but when the Lord God “breathed into his nostrils the breath of life, man became a living soul,” and thus became a part of God—partaking of that life principle that shall never die. Though the body that was formed of the “dust of the ground” does die the natural death and waste away, (Heb. ix. 27) the soul, that part of God, does not die, but continues to exist in the paradise of God until the resurrection morning, (Luke xxiii. 43), when “all that are in the graves shall hear his voice and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation.” (Jno. v. 28-29.)

To some of the believers at Corinth the resurrection was a perplexing question and required the wise and judicious reasoning of the Apostle along those lines to settle the question in their minds. (I. Cor. xv. 12-23.) “But now is Christ risen from the dead and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. But every man in his own order; Christ the firstfruits; afterward they that are Christ’s at his coming. THEN COMETH THE END.” That we are in the last dispensation of God’s providence, the evening of the world, no man will attempt to deny. Though various views obtain as to the manner in which it will be consummated. The pre-millennialist is very sanguine that our Lord will come previous to the usherance of the millennium—which after all may only be figurative—representing his indwelling. (Luke xvii. 20, 21.) That he will live and reign in his church and people in the true spirit of holiness. The post-millennialist is just as sanguine that Christ will not come in person to reign upon the earth until the close of the millennial period, when he will come and take possession of the throne of David in Jerusalem, and reign over the Israel of God for ever. The Romanist believes in neither of these theories. But that the thousand years include “The whole time of the New Testament; but especially from the time of the destruction of Babylon or pagan Rome, till the new efforts of Gog and Magog against the church, towards the end of the world. During which time the saints of God, the martyrs and saints live and reign with Christ in heaven, in the first resurrection, which is that of the soul to the life of glory; as the second resurrection will be that of the body, at the day of the general judgment.” (Note in Catholic Bible.) However one thing we are assured of, that there will yet be a period of gross darkness come over the world before our Lord makes his second appearance. The saints will be proved, whether they are faithful and true, whether they have the testimony of Jesus, or whether they have partaken of the impurities, vanities and deceptions of the beast and false prophet. Up to the present time the beast and false prophet have been antagonistic. But the day is not far distant when they will join hands. “Then woe to the inhabitants of the earth and of the sea.” If they have not the mark of the beast, etc. (Rev. xiii. 16, 17.) When darkness will begin to reign and exert its power. Not the darkness of ignorance, such as covered the earth in the dark ages, when popery had full sway, but that darkness and error which springs out of the propagation of scholastic theories of the highest intellectual order. “If therefore the light that is in thee be darkness, how great is that darkness.”

The church of Rome claims the most advanced order of educational institutions, and her priests, the highest educated men in the world. Next to her are the churches and institutions of learning under the control of Masonry and kindred organizations of secrecy. The signs of the times show us that these hitherto antagonistic parties are becoming more friendly, and will in the near future join hands to bring the whole world under subjection to their power. (Rev. xvii. 6, 7, 8, 16, 17.) Which will be a time of testing, not only for the saint, but also for the sinner: who is not in league with them.

It is said “the darkest hour is just before day.” So it is evident that this period of darkness will be just before the glorious resurrection morn. The morning light will reveal the character of men. Then all will appear in their true light, as they stand before God’s eternal X-ray. Then we will all appear just as we are, when the period of “the grace of God which appeared to all men” shall have closed forever. The Son now hath “all power.” (Matt. xxviii. 18.) Then he will “deliver it up;” give it back again to the Father. (I. Cor. xv. 24-28.) “That God may be all in all.” The destruction of death is not the annihilation of the wicked, as some claim. But at this period death shall forever cease to be. “Death is swallowed up in victory.” (I. Cor. xv. 54.) “There shall be no more death.” (Rev. xxi. 4-8.) “Then shall the righteous shine forth as the sun in the kingdom of their Father,” and just as surely as the righteous, the saved will dwell forever in heaven with all of the glorified in the presence of God and the Lamb. Just as surely shall the wicked, the lost, live on and on in the region of the damned forever. (Rev. xx. 10-15.) “These shall go away into eternal punishment; but the righteous into eternal life.” (Matt. xxv. 46, R. V.)

If “eternal” means continued existence in case of the righteous, then it must also mean the same condition for the lost. There are three deaths spoken of in the Bible. The “natural,” which separates the soul from the body; “spiritual,” which separates the soul from God in this life, as Adam and Eve in the fall; “eternal,” which separates both soul and body from God forever. D. V. HEISE.

Clarence Center, N. Y.

Progress of the best kind is comparatively slow. Great results cannot be achieved at once; and we must be satisfied to advance in life as we walk step by step. To know how to wait is the great secret of success.

There is a past which is gone forever. But there is a future, which is still our own.—F. W. Robertson.

The review of the year that shows all gains and no gifts calls for a fast and repentance.

“Strong minds suffer without complaining; weak ones complain without suffering.”
Peace, that Jesus promised his children. That which will please him, the way is easy and we can enjoy that abiding state, are inclined to look at the Christian life, as a hard life, because they had better wait until they grow older.

Boys and girls, and older ones, did you ever stop to think, that as long as you do not come to Jesus, after having heard his call, you are serving Satan?

It is not a very pleasant thought, to think, that Satan is your master, and the better you serve him, the farther you get away from God, and all that is good. And “God so loved the world, that he gave his only begotten Son, that whosoever believeth on him, should not perish, but have everlasting life” (John iii. 16).

How different the service of these two masters, Jesus lifts up the poor sinner, from a life of sin, and misery, to a life of happiness, peace and purity, while Satan would bind, with his slavish chains, and drag down to misery and despair, and eternal death. Oh! who would not choose to be a child of God, when there is such a great difference. Jesus says, “Him that cometh to me I will in no wise cast out” (John vi. 37).

The plan of salvation is so simple, and is free, without money, or price. No doubt, if it could be purchased with money, or gotten by doing some great act, many would desire to have it, that are not willing to accept it, on the easy terms of the gospel.

Then too, people in their unconverted state, are inclined to look at the Christian life, as a hard life, because they cannot understand how the children of God can separate themselves from the pleasures and enjoyments of the world, when only they can have real enjoyment and peace. Then too, people would like to be Christians on as easy terms as possible, and without complying with anything that causes self-denial.

“For the EVANGELICAL VISITOR.

Come to Jesus.

Is there anyone in the world that does not want to come to Jesus sometime? I believe not; but why is it many wait so long, and many never come at all? Simply because, Satan tells them it does not suit just now, or, they had better wait until they grow older.

Please read and make a study of these three chapters. Hezekiah’s God-fearing reign—the house of God cleansed, and, he did that which was right in the sight of the Lord. Dear readers of the Visitor, what an amount of good we can get out of these three chapters. The cleansing, the confessing, the sanctifying, the tithing, the free will offerings and the praying he did. And the Lord hearkened to Hezekiah and healed the people.

For the EVANGELICAL VISITOR.

II. Chronicles xxxix. xxx, xxxi.

Please read and make a study of these three chapters. Hezekiah’s God-fearing reign—the house of God cleansed, and, he did that which was right in the sight of the Lord. Dear readers of the Visitor, what an amount of good we can get out of these three chapters. The cleansing, the confessing, the sanctifying, the tithing, the free will offerings and the praying he did. And the Lord hearkened to Hezekiah and healed the people. Now we are commanded to ask and we shall receive, and seek and we shall find, to knock and it shall be opened unto us. Now, it shall be done, so we will not doubt, but we will believe that great things shall be accomplished in these last days as we see great opportunities open before us. I entreat you all to read these three chapters and see how much good you can get out of them for yourself. It seems to me that Hezekiah had a desire to do the will of God which is the only purpose worth living for. Many people live here in this world as if they wanted to stay here. They build such fine houses and they have everything for their ease and comfort that their heart can wish for. Some people work hard, yes they overwork themselves so they are overtaxed and then have recourse to some patent medicine, or some doctor and then swallow such preparations as the doctor himself would not take for he knows that it will not help him. Like one once was asked why don’t you take medicine you give others but yourself will not take it. He answered that if they knew what we are giving them they would not take it for many of the physicians of the day are only experimenting. Now how many people had better look on the shelf behind the door and take them idols down, and throw them out, and not use them on the sly. Have we not reason enough to believe that there is something wrong amongst those who say, Lord, Lord? How shall any enter the kingdom of God, but those that do the will of our Father which is in heaven?

When we finish up the two last verses of this reading we learn, “and this did Hezekiah throughout all Judah, and wrought that which was good and right and truth before the Lord his God; and in every work that he began in the service of the house of God, and in the law, and in the commandments to seek his God, he did it with all his heart, and prospered. Glory to God forever more! It pays to obey in everything. Hezekiah had a mind to do what was right; he persevered, he prayed in faith believing that God would grant it. So we should do. Let us pray God to trouble the hearts of those who are not right so that they may get right before it is too late. Yes, the time is coming to many when they would give all their gold and silver if they could have one hour to pray, or to give that back which they should have given to send the Gospel to heathen lands; and to confess some of their wrongdoings which they have committed against their friends and neighbors. And O how many opportunities they have missed because of the hatred that people have in their hearts. But now when Jesus comes it will be too late. We have heard ministers say, time and again that there are many who have names on the church book but they do not know the Lord; but why should the minister fear to tell his people the need of sanctification? I sometimes feel to pray God to have mercy on those preachers for we are surely in perilous times and because they will not receive the love of the truth God will send them strong delusions to believe a lie and be damned.

O, brethren and sisters let us pray as never before that we may all get right with God in everything, so that something may yet be accomplished in these last days, for there are so many precious souls yet out of the ark of
safety, that should be saved. If we all put our shoulder to the wheel. When we do as the children of Israel did; they brought in abundance the first fruits of corn, wine and oil, honey, and all of the increase of the field; and the tithe, of all things brought they in abundantly. I, for one, must confess that if I had my life to live over, I would search the Scripture more than I did in days gone by, I believe, many others with me would do more, and give more, to the Lord and for his glory. Then let us redouble our diligence. We read in Daniel xii. io: "Many shall be purified and made white, and tried; but the wicked shall do wickedly! and none of the wicked shall understand, but the wise shall understand." So let us apply our hearts unto wisdom is my prayer. May many of us live with preservation, as did Hezekiah of old, then we shall be blessed and be a blessing to those we are surrounded by. Then we will not forget to pray for those who sit in darkness, and have no knowledge of God who has sent his Son into this world to save his people from their sins. But remember, he wants us to take up our cross and go forth at his command. Yes, and a blessed command it is—to give the heathen the Gospel.

When we think of the many dear ones who have heard and accepted the word of truth, and how their hearts rejoice in the Lord, for sending the consecrated white missionaries to them, and that they have love enough to come and teach them to learn to read, so that they can understand for themselves; and then they can feel that the book is talking to them. O dear readers of the Visseros, let us ask ourselves the question, are we doing all we can to give the heathen the Gospel? Let me tell you, we feel the need of it more since we have returned home, than we did when out in Africa. Just think how much preaching of the gospel is here in this land of Bibles and it is trampled under foot, while there are many in heathen lands that have never seen a Bible. O my God, awaken and lay hands on those to whom thou canst entrust thy blessed word, and send them forth into some dark corner! Some may ask, why we did not stay when we were there. Well, we believe we have a lawful reason for not staying; as our age was against us, and we think we can be used of God to encourage the young people to go into the work and to encourage the older people to help in this great harvest of souls; and to the praise of God, we find many open doors, and find many anxious inquiries about the heathen. There are many sympathizing friends, and we are quite sure that many would consecrate their lives and all to God as never before, if they could see the need as we can. Let us be more like Hezekiah of old; let us do what we can to everyone of us—is my prayer. Amen and Amen.

CATTIE ANN MYERS.
Mechanicsburg, Cumberland Co., Pa.

For the Evangelical Visitor.
Encouragement Along the Way.

There is nothing in this world that can compare with the blessings, the help and encouragement a follower of Christ receives by reading the word of God.

A certain writer has truly said, "The word of God is the breath of the spiritual body." Many of you that read this paper have, through experience, learned the truth of this statement, but there are no doubt some who do not realize how vital this spiritual breath, which is the reading of the divine truth, is to the life of their spiritual bodies.

In the natural body we all know how essential it is that the breath exists, and also that the organs of breath are in a healthy condition. How we are annoyed when these organs are diseased, and how alarmed if the disease is not conquered within a reasonable length of time. Why? Because we know if the disease is not controlled, it is liable to prove fatal, and destroy the life of that body. Is not the spiritual body of more importance than the natural—this house of clay? Is not the breath of the spiritual body as essential as that of the natural? Should we not be more alarmed about the condition of our souls than we are in the natural about the condition of our lungs? Oh, what peculiar ideas we have. What peculiar methods of looking at things. How our minds get wrapped up in the natural, and as a result we lose sight of the spiritual. How alarmed about perishable things, and utterly indifferent about the eternal. We know better, but why do we not do different? Is it not because our energy is all used up on one, and there is none left for the other? Is it not because we have two goals in sight, and are only doing justice to the one that is of the least importance? Do you not see why Christ said, "Seek first the kingdom of God and his righteous

ness and all these things shall be added unto you?"

The conditions of our bodies, both natural and spiritual, are not always the same. They vary with the surrounding influences. There are times when our natural bodies are tired and weary and need rest. There are also times when that inner man needs something stimulating; when he needs to renew his courage and enlarge his faith, when he needs a new portion of the Holy Spirit's power shed abroad within—and the following verses truly express the sentiment of our hearts:

"O Holy Spirit! now descend on me,
As showers of rain upon the thirsty ground;
Cause me to flourish as a spreading tree;
May all thy precious fruits in me be found.

"Be thou my Comforter when I'm distressed,
O gently soothe my sorrows, calm my griefs,
Help me to find upon my Savior's breast,
In every hour of trial, sure relief."

When our natural bodies are over-exerted, and become fatigued, how they pant for breath, and how our lungs contract and expand to inhale enough of that life-giving fluid. How we are impressed with the readiness in which these organs respond! How is it with us spiritually under the same conditions? When we are being "tried as gold in the fire," when the evil influences surrounding us do far outnumber the good, when there is no encouragement in sight, and we are left alone, with no one to call on but God, when we are deprived of that personal association which is so dear to human nature because we are witnesses for Christ, and standing for truth and right.

Do these things make us feel like giving up the race? Is it here that we compromise and try to walk hand in hand with Christ and the world, in order to make it more endurable? Alas, this is where many have gone astray: this was their sifting place. They fell through, their seed was sown in stony places, they were not on the rock Christ Jesus and had to fall; but those who have made their consecration to God, and are really born a new creature, will look at things in a different mood, and they will say with Paul, "For which cause we faint not; but though our outward man perish yet the inward man is renewed day by day." Notice he says
day by day we are renewed. What a blessing.

It is then that our souls will pant for divine inspiration and our hearts will be thrilled with rapture as we read, "As the heart panteth after the water brook, so panteth my soul after thee, O God!" (Ps. cxvii. 1.) As we breathe in these precious truths, "Rejoice and be exceedingly glad, for great is your reward in heaven, for so persecuted they the prophets which were before you." (Matt. v. 12.) "Yea, and all that will live godly (lives) in Christ Jesus shall suffer persecution." (II. Tim. iii. 12.) "They that trust in the Lord shall be as Mount Zion which can not be removed, but abideth forever." (Ps. cxxv. 7.) "And I give unto them eternal life and they shall never perish, neither shall any man pluck them out of my hand." "My Father which gave them is greater than all, and no man is able to pluck them out of my Father's hand." Ah! friends, it is here that we receive new strength; it is here that those mountains disappear and those clouds pass away. It is here that we see how that "yoke" is made easy and that "burden" is made light. Yes, and we can sing from the bottom of our hearts that beautiful song entitled

Wonderful Peace.

"Far away in the depth of my spirit to-night,
Rolls melody sweeter than psalms;
In celestial like strains it unceasingly falls
O'er my soul like an infinite calm.

What a treasure I have in this wondrous place,
Buried deep in the heart of my soul;
So secure that no power can mine it away,
While the years of eternity roll."

A Query.

Toledo, O. CLAYTON REIST.

Will some one please tell the readers of the Visitor where in the Bible we have the example to wash the saint's feet, in a mixed congregation, not only of the sexes, but also of saints, and spectators? We believe it would answer a query in many minds, since we want a "Thus saith the Lord," to what we practice.

ANNIE ESHELMAN.

When a wrong cannot be forgotten, and yet cannot be mended, it is a good thing to try to define it. Measure its exact size. That is sure to make it look smaller. A. H. K. Boyd.

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For the Evangelical Visitor.

Awful Warning: Awful Day of Decision!

How solemn and awful these truths! Now is the day of salvation, the only accepted time to seek God. But the time will come when mercy's door will close forever. The time is now when the Savior and Redeemer mediates in behalf of lost humanity. But the time is coming when he will leave the mediatorial throne for the judgment seat. Then the world will be without an Advocate, without a Savior, without a Redeemer! no more opportunity is given for salvation. But the wrath of God will be poured out upon his enemies, the impenitent sinner, the false prophet, the deceived millions, with all the host of apostates and blasphemers who have despised his name and trampled under foot his covenant, will then be cast out into outer darkness where there shall be weeping and gnashing of teeth. At another place it is said and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. The outer darkness, and a furnace of fire, is an expression of the same place of eternal punishment. Language cannot be framed to more clearly picture the fearful and awful doom of the ungodly just because such did not take warning at that awful day of decision and could have escaped this eternal punishment by taking heed and obeying the words of our Lord and Savior Jesus Christ.

Therefore it becomes us to take heed unto his warning voice while it is called to-day, so that we make that awful day of decision upon the right of the word of God; that we make our calling and election sure in this life while we are able to work and do the will of God. Because upon this hinges our eternal destiny, for when we once have gone past this day of decision then our portion will be fixed, whatever we have made it, and we must abide by the consequences at our hands, just what we have done while we were passing through this world. Awful warning, awful day of decision.

Geo. S. GRIM.

Louisville, Ohio.

Religion must result in uprightness of living or else it is a failure. What we need is to be honest, straightforward, reliable, sincere, pure and kind. As the Bible puts it; "To do justly, to love mercy, and to walk humbly with thy God."

We cannot be at home with God if we are at enmity with our brethren.

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OUR BIBLE READING CIRCLE.

Bible Study.

I. Kings i. xii.

This time we have our lesson from the book of Kings. We will take the two books of Kings in three lessons. All the history from I. Samuel to the end of Chronicles might properly be called one book, the book of Kings.

It is very instructive to notice the rise of Solomon. I wish the children especially would notice this. When he had the privilege of asking what he would, he asked for wisdom; that he might be a useful man. God answered his prayer, and gave him also riches and honor—more than he asked.

But sad to relate, Solomon also fell. And why did he fall? Because he loved strange women. They led him into idolatry. How many thousands have fallen in the same way. God says, "Be not unequally yoked together with unbelievers." If a Christian young man to-day marries a lady not a Christian, he puts himself in great danger of being drawn away from God. And how many Christian girls have married unbelieving young men, and soon they did not come to church; a little longer and they left off praying; soon they no longer claimed to be Christians. Marriage is honorable if it be holy, but an unholy marriage can never be a blessing.

After Solomon's sin, the kingdom suffered greatly; and after his death it was rent in twain. Solomon was high, but he fell. He did not mean to fall either. He just allowed himself to indulge in sin, and the fall came. Truly the Bible says, "Let him that thinketh he standeth take heed lest he fall." Solomon's fall should emphasize this to us.

See also Rehoboam's wicked policy of rejecting the old men's counsel and following that of the young. Do you think any make that mistake to-day? Ah! too many. True, there are old men who are narrow and unreasonable, but there are also Fathers in Israel whose counsel if it is safe to follow. Let us honor and respect the hoary head.

QUESTIONS.

Who was Adonijah? What scheme did he use to become king? What great men went with him? Who told David concerning him? What did David do? Who was Solomon's mother? Who anointed Solomon king? What did Adonijah do when he heard that Solomon was anointed king? What charge did David give to Solomon? What deeds that seemed cruel did Solo-

[February 1, 1906.]
mon have to do before his kingdom be established? What good thing did Solomon ask of the Lord? What is his petition granted? What else was given him? How did he decide who was the mother of the living child? How large was Solomon's kingdom at this time? Ch. iv. 24. What prophecy was fulfilled here? Gen. xv. 18. What did he conquer this country? See, II. Sam. viii. How many oxen and horses and other animals did Solomon have? Who was the wisest man? How many prophets did he write? Who was wiser and greater than Solomon? What houses did Solomon build? Who prepared to build the temple? Who furnished the timber? For whom did Solomon give to Hiram year by year? See Ch. v. and ix. How many laborers did Solomon have? How long did God appear to Solomon the second time? What did he do after his prayer? Then whom did he bless? What sacrifice did he offer? What did the Lord give to Solomon? Solomons kingdom? What were the dimensions of the temple? What was a cubit? When did Solomon begin to build the temple? What were the dimensions of the house? What was a cypress? How long till the foundation was laid? How long till completed? Where were the stones prepared? What did Solomon give to Hiram year by year? See II. Chronicles v. 13, 14. What did Solomon give to Hiram year by year? What were the dimensions of the temple? What was a cubit? When did Solomon begin to build the temple? What were the dimensions of the house? What was a cypress? How long till the foundation was laid? How long till completed? Where were the stones prepared? What was there a sound of hammer head in building? What on till was the temple built? Who was about to be offered here as a sacrifice years before? What filled the house when it was completed? See Ch. ii. 11. Chronicles v. 13, 14. How long was Solomon in building his own house? What were its dimensions? What did Solomon do after his prayer? Then whom did he bless? What sacrifice did he offer? What did God appear to Solomon the second time? What did he tell him? Under what conditions should the throne of Israel stand forever? What queen visited Solomon? Why did she come? Where did she come from? Was the report that she had heard true? Did Solomon continue true to God? How did he sin, and what led to his sin? How was he punished? How many adversaries did God raise against Solomon? How long did he rule Israel? Which books of the Bible did he write? Who became king after Solomon's death? What lesson can we learn from Solomon? What was the counsel of the old men? What was the young man? Which was good? Whose counsel did Rehoboam follow? Whose counsel do some young people foolishly follow to-day? Whom did the ten tribes make king over them? What prophecy was fulfilled in this? See Ch. xi. What did Jeroboam make? Where did he not them? What excuse did he give for making them?—Harvey Pay.

Small beginnings in God's work is but the prophecy of great achievements. Train the mind to dwell on great themes, and it will soon make its home among them.

Other wealth we must leave this side of the grave, but salvation cannot be taken from us.

The devil has got a mortgage on all who want to have a monopoly on doing good.

If only the world could understand The motives that prompt our deeds; There were fewer to sin with, ruthless hand But not the poisonous seeds Of suspicion, distrust and jealous fears. Which tend to wound and deceive, And bring to our eyes the bitter tears, To our ears the words that grieve.

If only our words with their good world, Were heard by the captious world; The slanderous shafts to our hearts oft sent. Were seldom at us hurled. And there more were o'er our quivering forms While the winds of calumny blow. And bravely we try to weather the storms,—Sweet charity's cloak to throw. But one there's who will judge us all, Ourselves in our hands we trust; He knows our efforts and when we fall. And his judgments will be just. That we are erring and weak and frail, Will all be understood; And hell's condemned, 'tis oft we fail. For doing the best we could.—Ruther M. Howell, in Word and Work. How He Won.

The principal of a school in which the boys were prepared for the college one day received a message from a lawyer living in the same town, requesting him to call at his office, as he wished to have a talk with him.

Arrived at the office, the lawyer stated that he had in his gift a scholarship entitling a boy to a four-years' course in a certain college, and that he wished to bestow it where it would be best used.

"Therefore," he continued, "I have concluded to let you decide which boy of your school most deserves it."

"That is a hard question," replied the teacher, thoughtfully. "Two of your pupils—Charles Hart and Henry Strong—will complete the course of study in my school this year. Both desire a collegiate education, and neither is able to obtain it without assistance. They are so nearly equal that I cannot tell which is the better scholar."

"How is it as to deportment?" asked the lawyer.

"One boy does not more scrupulously observe all the rules of the school than the other," was the answer.

"Well," said the lawyer, "if at the end of the year one boy has not gone ahead of the other, send them to me, and I will decide." As before, at the closing examinations the boys stood equal in attainments. They were directed to call at the lawyer's office, no information being given as to the object of the visit.

Two intelligent, well-bred boys they seemed, and the lawyer was beginning to wonder greatly how he should make a decision between them. Just then the door opened, and an elderly lady of peculiar appearance entered. She was well known as being of unsettled mind, and possessed of the idea that she had been deprived of a large fortune which was justly hers. As a consequence, she was in the habit of visiting lawyers' offices, carrying in her hands a package of papers which she wished examined. She was a familiar visitor to this office, where she was always received with respect.

This morning, seeing that the lawyer was already occupied with others, she seated herself to await his leisure. Unfortunately, the chair she selected was broken, and had been set aside as useless.

The result was that she fell in a rather awkward manner, scattering her papers about the floor. The lawyer looked with quick eye at the boys before moving himself, to see what they would do.

Charles Hart, after an amusing survey of the fall turned aside to hide a laugh.

Henry Strong sprang to the woman's side, and lifted her to her feet. Then, carefully gathering up her papers, he politely handed them to her. Her profuse and rambling thanks served only to increase Charles' amusement.

After the lady had told her customary story, to which the lawyer listened with every appearance of attention, he escorted her to the door, and she departed.

Then he returned to the boys, and, after expressing pleasure at having formed their acquaintance, he dismissed them. The next day the teacher was informed of the occurrence, and told that the scholarship would be given to Henry Strong, with the remark: "No one so well deserves to be fitted for a position of honor and influence as he who feels it his duty to help the humblest and the lowest."—Our Dumb Animals.

Let us never lose a fragment of time: let us never pass over a particle of an hour, and especially when, at the close of life, we approach the eleventh hour let us not lose one moment of it. Like the workman who sits down to rest at the fall of night, and whose face is lit up by the light of his fire, let us make with the shavings of our days a treasure of tenderness, of justice, of kindness, of humanity, of eternity, with the shavings of our days let us make light.—Selected.

Whatever God commands us to do he will help us to accomplish.
EVANGELICAL VISITOR.

CHURCH WORK.

Chicago Mission.

Report for month ending January 15, 1906:

Donations.
Jessie Wenger, Pa., $2; B. L. Herr, Cambridge City, Ind., $5; A. Trump, Polo, Ill., 65 cents; S. Stoner, Polo, Ill., 35 cents; Sister Reeter, Daska, Ill., $2; in his name, Donegal, Kan., $1; Fannie Shuler, Upland, Cal.; $3; Rent; $5; Edna Sinka, Brookville, O.; $5; Fannie Grove, Abilene, Kans.; $2; E. Doder, Chicago, Ill.; $1; J. S. Blough, Chicago, Ill., $2.50; Bessie Weber, Chicago, Ill., $2; D. Hamill, Chicago, Ill., $2.

Christmas Offerings.
Esther Kallen, Chicago, Ill., $1; Charlotte Kallen, Chicago, Ill., $1; Mt. Carmel Faith Home Mission, Morrison, Ill., $4; Mrs. B. J. McGaughey, Hamlin, Kans., 80 cents; V. P. M., $2.20; Balance on hand, $18.94.

Repairs.
Provisions, $1.87; Gas and oil, $3; rent, $35.

Provision Donation.
Henry Truex, Polo, Ill., 100 lbs. corn meal; Brethren of Hamlin, Kans., one comforter, clothing, dried fruit and corn, shoes etc., for Mary E. Eno, Lake Ann, Mich., one-half bushel beans.

Christmas Donations for the Poor.
Brethren, Polo, Ill., 9 dressed chickens; Brethren, Indiana, 14 chickens, boiled beef, butter, bread, 5 dozen doughnuts and many other delicious things, such as would glad den and warm the hearts of the poor and thereby lead them to know somebody cares for them.

Dear readers, were it possible for you to view not city, but city life as it really is, many I am sure, could not refrain from swinging open the door of their hearts as you swing open the doors of homes for your dearest and best friends to walk in. It is not a small thing to live through this life. The more we live for ourselves and enjoy home and that which we think to be our own, without the thought of others, that they too may share our blessings, the leaner we are in our souls. And when life is finished we shall come to see that we have been too blessing others, and no tithes to lay down at the Master's feet.

"Of the good we all may do."

We trust the saints will continue to pray for the work that souls may be gained for God, during the meetings now in progress, God is using Brother Byer. We are glad the Lord sent him this way.

Again thanking the saints for their help in the Master's great work, we pray his blessing to rest upon all, Amen.

SARAH BERT AND WORKERS.

9960 Peoria St., Englewood, III.

Meetings at Donnelleville, Ohio.

From December 10th to 17th, brother J. B. Lehman, of Upland, Cal., stopped with us on his homeward trip, and conducted a series of meetings at Maple Grove church, Donnelleville, O. We can truly say the brother came filled with the Holy Ghost, and the Lord abundantly rewarded his faithfulness in declaring unto us the truth. Some of Christ's professed followers were made to see themselves, far from God, but soon their testimonies of rejoicing were heard telling of the joys of "regained Zion" in their souls.

The cry of the penitent sinner was also heard, confessing his sins, and we are so glad to report that they went right through with God. Seven souls came to the place that they knew they were the children of God, and this was made apparent not only by profession but by the way pride was laid aside and thus was the Scripture fulfilled, which says, "cause first that which is within the cup and platter, that the outside of them may be clean also."

We do pray that our dear brother Lehman may be kept humble and low—"cause first that which is within the cup and platter, that the outside of them may be clean also."

We do pray that our dear brother Lehman may be kept humble and low—"cause first that which is within the cup and platter, that the outside of them may be clean also."

Do pray for God's will to be done in this place, that the many unsaved souls who are under such deep conviction may speedily surrender their all to Christ.

O. B. U.

Meetings Near Mt. Hope, Pa.

According to previous announcement, the meetings opened January 7, continuing for nine evenings, and with good results, the attendance and interest being good. Brother Lehman, of York county, was with us five evenings and dealt to us the bread of life. Seven souls came to the Lord for the kingdom. While most of them were school boys and girls, there was one husband whose companion is in the service of God for some years, and for whom we believe, many a prayer had been offered. Our prayer is that many more may accept Christ, and that these dear souls may prove faithful. AMR. WOLGEMUTH.

Meetings at Black Creek, Ont.

As has been previously stated in the Visor, Elder J. R. Zook labored here a couple of weeks. On account of his attending the funeral of his father-in-law, and spending Xmas at home, the continuance of the revival effort was postponed from December 11 to December 31. The meetings closed January 21.

The meetings were of great blessing to many saint and sinner. There were thirty-six homes visited in the neighborhood, meetings and part in their homes. Several of these are not bright in their experience. These need and desire our prayers that they may have opportunities to rectify wrongs toward their fellow men and that they may press on to victory.

Some of the brethren who were in some what of a lukewarm condition sought for the filling of the Spirit, and now are bub bling over with joy. Others seeing their need of a fuller consecration yielded themselves, and the Lord consecrated them to himself, empowering them for Christian living and service by freshly anointing them with his Spirit. There were a few in this neighborhood who used tobacco. Three of these are cleaned up that I learned of. There were some twenty who received the infilling as a definite experience. A goodly number more fully realize their privilege in the gospel of taking the Lord for their healer and have taken him on for such.

On the last day of the meeting there were nine of the converts received by the right hand of fellowship and one backslider reclaimed.

May the prayers of the church ascend that the revival may ever continue.

REUBEN CLIMENHAGA.
From Hillsboro, Kansas.

We come with greetings in the name of Jesus. It may be interesting to the readers of the VISITOR to read how Christmas was spent here, and the kindness shown by many friends of the home. The lesson giving the birth of the Lord and Savior Jesus Christ was read and commented on for the children. They were taught that Jesus came into this world and how the wise men from the East found him, and how they presented gifts, etc., and also how it has become customary for people to give Christmas gifts at this time, which in itself brings cheer and gladness to many hearts. The hideous custom, and telling of lies about Santa Claus, was in no way indulged in, which we think has become a mark of superstition and vilifying ungodliness, which those who believe Jesus Christ was read and commented on was spent here, and the kindness shown by many friends of the home. The children. Jacob Prieb, one of the Russian Mennonite brethren, took a trip to Peabody, about fourteen miles from the home, and the business men and others gave him for the children: One box of suspenders, ten good new shirts, shoes, overalls, stockings, dry goods, nuts, candies and oranges, all told upwards of thirty dollars' worth. Next came the minister of the M. E. church of Hillsboro, three miles away, with the cashier of the First National Bank, Mr. Armstrong, and two young men with a large box loaded with oranges, pop-corn, nuts of various kinds, candles, etc., and, last but not least, came Miss Belle of Marion, about nine miles from the home, with quite a large supply of books, knives, mouth-organs, horns and other useful articles for the boys, and dolls and other articles for the girls. All these things were greatly enjoyed by the children. But what seems to me of more real value came from the boys after listening to a lecture by the writer in reference to the old year passing away with all its changes, and the New Year approaching with many events coming that we do not know; then advising the boys to think over the past and make up their minds what they will aim to do and become, during the coming year and in the future, and then to write in their own words what they wish to express, which is as follows:

For next year. I am going to try and be a better boy and do my work better, and try and not talk back so much, and I will try and not hurt the boys as much as I used to, and when I am told to do something I will go and do it and do less talking.—Your boy, John Henry Reynolds.

I want to behave myself better, and mind when you tell me to. I want to remember how to keep time when it comes time to do certain things and I want to be more quiet. Your boy,

DAVID LAUVER.

For Father Long: I expect to get better, kinder, and show more manners. Ex-pect to mind better and be a farmer, not a thief. This is all.

John Barnett.

Dear friend Long: I am going to try to be a better boy. I want to get through school so I can be a clerk when I am seventeen years old. I am going to try and get as much money as I can next summer. I will end for this time.

August C. Redelmeke.

Dear Mr. Long: I will try and learn more in school, and next year I will be sixteen years old. I will start to be a man, and not so playful. I would like to be a business man and have a good reputation. I want to learn something new that I never heard. I would like more to talk good of me, so I can have more places to work. I will try to do my work better. I learned more in school this year than I ever did. From your friend,

Herman Stagger.

Dear Long: This is for the new year. I will try to do better in everything. That means in school and outside. This is all I got to say, Good-bye.

Arthur Robinson.

I am going to be a better boy, and mind my teacher and papa and mamma. Long better, and when I am eighteen years old I will stay with mamma to make a living for her and sister. I will save my money while I am here. I don't want to hurt the boys.

Elmer H. Zook.

We would be glad if these children would have their thoughts and expressions more on heavenly things, but when we remember that many of them have had other surroundings, and that with all their environments have been in the opposite direction, we can well sympathize with, and have much charity for, believing that God will in his own time reach their hearts. Lately one little girl came to me and with tears issuing from her eyes said she wants to be a Christian. And we are often reminded that the Holy Spirit is working in and outside to give all the encouragement we can.

Pray for us that God can use us to his honor and glory and for the welfare of these dear children.

T. A. and Mary J. Long.

Hillsboro, Kansas.

A Letter.

From Hillsboro, Kansas, Jan. 15, 1906.

Dear friends: It is but a few months that I have been getting the Evangelical Visitor, but I must say that it has become a very welcome visitor to me here on my invalid's couch. I am glad to tell the readers of the Visitor that by the grace of God I have been able to enter upon the new year quite hopefully and cheerfully in spite of my peculiar position. In the beginning it was somewhat hard to keep up a courageous faith, because my mother was prostrated with lung fever on New Year's Day and was quite ill for two weeks. Now, however, the heavenly Father has shown us his mercy and loving kindness in raising mother up from her sick bed again. He has here again manifested himself as the God who answers prayer.

To-day I had a pleasant call from Sister Long, of the "Orphans' Home," again. She is bright and strong in the power of the Lord as ever, although she has had her share of suffering of late also with a broken arm. The accident took place several weeks ago, but she still is obliged to carry her arm in a sling. As she has the everlastings arms of Jesus to support her, however, she takes her temporary affliction quite bravely. Both she and her husband feel that they are where the Lord wants them, and are happy in his service. May the Lord bless them and give them strength to persevere to the end, is the prayer of your brother.

J. G. EVART.

From an Aged Minister.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God."

We must live pure and holy before God watching and praying that we may be able to withstand every temptation, and not be conformed to this world.

Their was a disease called leprosy, and when it got on the upper lip the man must put a covering on the upper lip and shall cry, Unclean, Unclean. There are many to-day that ought to put a covering on the upper lip and cry, Unclean, Unclean. This is plain talk, but it is the conviction of my heart. On March 5, I will be eighty-eight years old—if I live to see that day. I have been sixty-six years in the church of Brethren in Christ. Then when I first brethren I knew them by the appearance of their face, but now it is hard to discern between them and the world by looks.

JACOB KUNKLE.

Medway, Clark Co., Ohio.


Dear Editor and friends:

It was my intention to write you a long account of my Christmas letter party but fate seems to have decreed otherwise. My old enemy, rheumatism, made a bold and successful attack on me, January 2nd, and seemed loth to let me go. I am perfectly helpless now, can only move my tongue and eyes. This attack, no doubt, was brought on from overwork during Christ- mas. I am now attempting to do something I have never done before, dictate a letter for publication. Being unacustomed to this I am afraid I shall not make a success of it.

I began counting my letters on Monday before Christmas; that mail brought me thirty-five; each morning there was an increase, but so gradual that I thought my record would not be broken until Thursday brought me eighty-three letters. Then I began to think it would. Friday and Saturday there was a decrease, and I felt somewhat discouraged, but on Sunday morning the number swelled to one hundred and fifty. I thought surely that was the limit, but was mistaken for Christmas there were one hundred and ninety-five letters, the largest number I ever received at one time.

The letters were taken out of my mail box, that is used for carrying my mail to and from the office and laid on my breast.
until I was covered up except my head. These letters brought me much joy and lightful frame of mind and well prepared to enjoy my nice Christmas dinner, which I did in justness to my expectation.

The majority of my letters only contained words of cheer and comforting messages; those that contained orders for books I have filled. The former and those that contained small gifts I answered with printed letters, which was the best I could do. Hope all will understand how difficult it is for me to write, assuring every one I had a pleasant enjoying time and asking God to bless each one of you. I am yours in deepest gratitude.

THOMAS LOCKHART.

Experience.

"Once a sinner far from Jesus, I was perishing with cold, but the blessed Savior heard me when I called. Then he threw his robe around me, and he led me to his fold. And I'm living on the hallelujah side."

For some time I have felt that I should write a little of my experience for the Visitor, but keeping it off, thinking it wasn't worth writing. But this afternoon I feel that I should obey the Spirit of the Lord. I do feel to praise the Lord that I have had the Holy Spirit striving with me in my young years, until I became willing to give myself fully into his hands, and lay aside all the unnecessary things, such as were only for pride and show, and willing to take upon me the yoke of Christ, he gave me that peace which passes understanding, joys the world could never give, and shed abroad his Holy Spirit in my heart, which gives me overcoming power. I find we can hand in the work at this place. Brother, I know that it will be as bread cast upon the waters that will surely come back, and if you have not had an ear to hear. Some may wonder what it might be that they never can get rid of. What made me so wonderfully happy was this, that the messages were as well for the saints as for sinners.

Well, I believe with all my heart, yea, I know that it will be as bread cast upon the waters that will surely come back, and if you have not had an ear to hear. Some may wonder what it might be that they never can get rid of. What made me so wonderfully happy was this, that the messages were as well for the saints as for sinners.

A Sister’s Concert.

I praise God for the food that was handed out to us by his hand, and I want all my dear Brethren to know how dear Lord has blessed our basket also this Winter and it makes one feel so small to receive these gifts that come to us. The dear Lord has blessed our basket also this Winter and it makes one feel so small to receive these gifts that come to us. The Dear Lord has blessed our basket also this Winter and it makes one feel so small to receive these gifts that come to us. I am not my own, but Jesus has bought me with his own precious blood, and now I am his heritage, bless his dear name. Since I confessed my sin and he has cleansed me, I have no right to keep any thing, and when we claim something for ourselves why self comes in and coldness takes place: so I realize that I for myself must keep my eyes fixed on my Master who has bought me; and oh, how dear the, I know that it will be as bread cast upon the waters that will surely come back, and if you have not had an ear to hear. Some may wonder what it might be that they never can get rid of. What made me so wonderfully happy was this, that the messages were as well for the saints as for sinners.

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Experience of Healing.

I thank God for his unbounded love, that I am spared to begin another year. I feel my unworthiness, though I still have a will to do the good I can. As a dear sister has once asked me to write my experience from beginning until now for the Visior. It may do some good. Yes, no doubt it will, as it often does my soul good to read how the children of God were delivered from the bondages of sickness and disease, to the light, and from the power of Satan unto God. We also know that Paul tells us how he heard a voice speaking to him telling us he was to witness of these things which he had seen. So I often felt impressed to tell of my visions, especially the first ones, where I heard the Lord telling me that my sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. So I will now, on this New Year's day write, with God's help, for his glory, and briefly as I can. It is difficult for me to express myself in English, and also my spelling is poor.

I was afflicted from a little child of three, so that I could not go to school. When I was fourteen years of age two of my sisters died with diphtheria, one eighteen years old, the other four years old. At that time I commenced to talk earnestly with the Lord, by day and night. I was afflicted with white swelling and liver complaint and suffered much at times. My cry was, "Why could I not die?" and the answer came right as from God, as I have stated above, your sickness is not unto death. That made me willing to try my best to read the word of God, to get acquainted with his voice, as I felt it was the voice of God, that I was to experience that my sickness is for his glory. The Lord soon helped me wonderfully in this, and I could not go from home to hear sermons. I did not know of any followers of Jesus, who taught divine healing. So I often prayed to become well enough that I might be able to tell those who would reach me their hand in the name of Jesus. After some time I was better and I went twenty miles to my uncle. At that place there were a few brethren to whom I could tell my heart's desire, and my faith in healing. So after I talked with one brother and sister till almost midnight and also prayed, as I went to retire for the night the brother said, "Just keep your faith, the Lord will heal you." O, what a help that was; what a joy in my heart! Soon after I was in bed the Lord manifest ed himself wonderfully to me with his word. Off to my parent's, much sorrow as they can in their feeble state. I have to my brothers and sisters as much shame and mortification as I could bring on them. I leave to my wife a broken heart—a life of shame. I leave to each of my children poverty, ignorance, a low character, and a remembrance that their father filled a lord's house for Christ inquirer.

"The Christian who does not believe in foreign missions believes that two-thirds of the earth's population should perish without hope."
expect many people, but were agreeably surprised with an audience of 332. As they entered the church, we united our voices in singing. "Praise the Lord, O my soul." After the people had been coming to school with her child for some time, the school-house could not hold the people, so the men had been coming to the meetings and are putting forth a special effort to call to the meetings. Since then, many more have been coming to the meetings;ings so much. On Monday, the boys were expected to be accepted of him.

The Lord in baptism. On the same day we had been delivering him from these sins, and sister S. R. Smith, both of Harrisburg, was expected to leave for Cape Town next week for a much needed rest. It is very warm and dry. The people are quite anxious because of the continued drought. The last three years the crops have been short, and the prospect thus far this year is discouraging. We have had but two good rains since here. In many places water is scarce, and people are dying. Some people go many miles for their drinking water. Thus far we have been favored, and have nothing. We are hoping for rain every day, and still more do we pray for the spiritual showers.

Continue to look to God in our behalf that we may be used in this land just as he wills, and that many of those who are yet in darkness may be brought to the true and living God. Text, II Cor. v. 17. EMMIA K. PREV.

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OBER.—Margaret Ober was born in Stark county, Ohio, July 13, 1853, and died December 19, 1905, aged 52 years, 5 months and 25 days. Deceased was a deacon for some years and later was elected a deacon, and served as a deacon for some years and later was elected to the ministry. He was a kind, true, loving and sympathetic friend. Sister Ober's death was a deep loss to the church and community. Services were conducted by Elder J. A. with a large circle of relatives and friends present. Interment was in Sedan cemetery, Text, John xiv. 14.

OBITUARIES.

HOSSLER.—Paul, infant son of Bro. Michael B. and Sister Emma Hossler, was born April 14, 1905, and died January 7, 1906, aged 8 months and 25 days. Funeral services were held at the Brethren's church on the 12th of last November; yet in darkness may be brought to the true and living God. Text, II Cor. v. 17. EMMIA K. PREV.

The coming Sabbath, the Lord willing, the young man just mentioned, will follow the Lord in baptism. On the same day we also expect to hold a love feast service. The coming Sabbath, the Lord willing, the young man just mentioned, will follow the Lord in baptism. On the same day we also expect to hold a love feast service. The coming Sabbath, the Lord willing, the young man just mentioned, will follow the Lord in baptism. On the same day we also expect to hold a love feast service.

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