TABLE OF CONTENTS.

EDITORIAL— Miscellany, ........................................... 2

OUR BIBLE READING CIRCLE— ...................................... 3

POETRY— Inasmuch, ............................................. 4

CONTRIBUTIONS—
A Sermon—(Continued).—W. O. Baker, ........................................... 4
A Heart to Heart Talk with Mothers.—Mrs. F. H. Love, ........................... 5
Love is Kind.—A. Z. Myers, .......................................... 6
Our Trip to the Northwest (continued)—Charles Baker, ......................... 7
Prom Bro. and Sister Myers, ........................................... 9
Orphans in Oklahoma—A. L. Eisenhower, .................................... 10
Small Things.—C. A. Myers, ......................................... 16

THE SUNDAY-SCHOOL, n

MISSIONARY, .................................................. 12

TESTIMONIES, .................................................. 13

OBITUARY, ETC., ................................................ 14

MESSIAH HOME ORPHANAGE, HARRISBURG, PA.

Repeated from last issue.

We receive numerous inquiries concerning the needs of the Messiah Home Orphanage, at Harrisburg, Pa.; and since we as a Board of Managers were either too proud to beg, or too modest to tell of the needs for the support of a work of this kind, and yet we learn that there are those who would gladly lend a helping hand would there be a special opportunity offered. We therefore feel that to keep silence, and to withhold our plea and offer any longer, at the expense of a worthy cause, would be next to criminal, and therefore present the following statement and offer: There are twenty-eight children inmates in the Orphanage, besides some who are enrolled for admittance, and a number who are adopted in good Christian homes. There are at present three sisters who give their services, mostly gratis, who manage the household affairs. The work is conducted as economic as is consistent with Christian living. The children range in age from eighteen months to about sixteen years; the older helping to care for the younger. The children are mostly from families where poverty, debauchery and crime, in some form or other, existed.

If the readers of the Visitor could take a look at some of the wretched homes which these children at one time represented, and then look at the Christian training which they receive at the Orphanage, and the model young sisters which they are, as a result of such training, and the prospect of useful members and pillars in the church, it would be enough to melt a stony heart to tears. The number is too large to send to city schools and therefore a school must be provided for by the Orphanage, which is very commendable on account of forestalling the evil influence which is more or less brought to bear on the younger sisters in the city schools. We made a ten months’ trial, as required by city ordinance, ending last June, which was a decided success under the blessings of God; but to continue the school, and thus further on the cause, will require a special effort; and we decided to come to you in the name of the Lord, with our appeal at this, the harvest season of the year, since God has so bountifully remembered us again, and ask for 25 volunteers who will contribute $5 each; and 50 volunteers who will contribute $2.50 each; and 75 who will contribute $1 each; and 100 who will contribute 50 cents each; and 200 who will contribute 25 cents each.

By this method nearly every condition of life can have an opportunity to help a worthy cause. The Secretary will keep a confidential record of all contributors’ names which are given and a number attached to each name, the number only to be reported through the columns of the Visitor unless otherwise desired.

We would advise that the elders of the respective districts throughout the Brotherhood appoint young brethren and sisters along with older ones, who should solicit as above stated and for their young sisters in the faith who do not enjoy the comfort of Christian homes and parents of their own.

We are also sometimes asked if garden products and other provisions would be received. In answer would say they are very much needed and thankfully received in the name of the Lord. Dear reader, will you kindly refer to the following Scriptures as a basis for our plea: Prov. xix. 19, Prov. xxviii. 27, Eccles. xi. 1, Matt. x. 42, and xxv. 42, II. Cor. ix. 6 to 13 inclusive.

We herewith commit our appeal in the name of the Lord. Amen.

Board of Managers, Messiah Home Orphanage

Per Aaron Martin, S. R. Smith, President.
Secretary and Treasurer.
32 N. 12th St., Harrisburg, Pa.

We herewith give an account of the contributions received toward the above appeal for the Messiah Home Orphanage School Fund. We thank the dear contributors in the name of the Lord for the same. As stated, we only report the number of the contributor. If any desire to have their names mentioned, we will cheerfully do so.

No. 1, $5.00; No. 2, $5.00; No. 3, $2.50; No. 4, $2.50; No. 5, $2.50; No. 6, $1.00; No. 7, $1.00; No. 8, $5.00; No. 9, 2.00; No. 10, $5.00; No. 11, $2.50; No. 12, Philadelphia Mission Sunday-school offering, $7.20. Total, $11.29.

S. R. SMITH, Sec'y.

EDITORIAL NOTE.

Sisters Davidson and Engle on their way north have experienced some unexpected happenings. A letter from Sister Davidson to Sister Davidson of the Messiah Home, relates of a breakdown experienced when twelve miles out from Livingston. Sister Davidson had to walk back the twelve miles, while Sister Engle stayed with the stuff. The British agent at Livingston again showed the greatest kindness and sent out teams to bring back the outfit. He advised them to employ a regular driver who would be able to mend any breaks on the way. On July 25th they were about ready to start out again. The tests are severe and the sisters are bearing up bravely believing that God overrules all for their good.
Brother Christian Haldeman, whose death occurred August 15, as reported in the obituary column, page 16, was one of the oldest ministers of the Brethren church, and possibly was longer in the ministry than any other of the Brethren ministers. Without having definite information we consider it safe to assume that his ministerial labors extended over a period of no less than sixty years. He experienced salvation when about sixteen years of age. In his early Christian life he was a member of the German Baptist church, but finding that his faith was not strictly in accord with the expressed faith of that church and were married to them and suitors by excellent sisters in the country to a smaller degree, there have occurred and do occur cases of most distressing disappointment. We are brought to these reflections by the results of our exchanges, and have congregations established in different parts of that new country, and forward the work of the Lord. We are again rapidly approaching, and in the country to a smaller degree, there have occurred and do occur cases of most distressing disappointment. We are brought to these reflections by the results of our exchanges, and have congregations established in different parts of that new country, and forward the work of the Lord. We are again rapidly approaching,

paper we see an appeal from one that lives among one of these congregations, asking that a minister be sent there who would preach a "full gospel." Thus the question with which this item begins is a puzzling one, and, no doubt, would be differently answered. We may be ready to say our church proclaims the full gospel, but the question for us individually is whether we have an anchor sure and steadfast for our soul that lays hold "within the veil," an anchor that keeps the soul.

"We have an anchor that keeps the soul,
Steadfast and sure while the billows roll;
Fastened to the Rock which cannot move,
Grounded sure and deep in the Savior's love."

Our space is somewhat crowded this issue with reports. Brother Chas. Baker's No. 2 was intended for last issue but was received too late. So on account of the urgency of it we give No. 3 also. The same may be said of the Zambezi reports. Sister Engle's letter came just too late to be printed in last issue, so we give hers and sister Davidson's in this number. No doubt all our readers will eagerly await the next report from the sisters. We hope they have by this time reached the place of God's choosing for them. How remarkable that the agent at Victoria Falls had met brother Steigerwald, that Mr. Jackson procured for them a kind reception and treatment at Livingstone! He gets there before.

It will be noticed that sisters Davidson and Engle, with the two native brethren, were about ready to trek northward from Livingstone when they wrote. By this time, no doubt, they have passed through, and know things which they then only knew in anticipation. It is a great undertaking indeed, and we firmly hope the good Lord has prepared the way before them. In the kind treatment given them by the British Agent, and the offering to furnish them a guide, we may see that the Lord who is the helper of his people, is undertaking for them. He is able to do great things.

We are reminded from various sources that Kansas is prospering greatly, that the farmers are building palatial residences—a long way off from the early dugout or sod house. We congratulate Kansas, and wonder whether not a number of accounts on our books could be cancelled if some of the prosperity would be sent this way. If that were to take place the Visitor's bank account would swell to the amount of one hundred and fifty or more dollars. If Oklahoma would follow suit it would be augmented by another hundred dollars.

Besides the missionary reports which appear in this issue, we have received a rather lengthy letter from sister Maria Werkman, who recently arrived at the Matoppo Mission. Her letter is dated July 15. At that date all who were then at Matoppo were blessed with health. Sister Werkman stood the sea voyage very well and was full of praises to God for prospering her way and bringing her into that land. Her letter will appear in next issue.

NOTICE.
A home-made paper file was lost in traveling. Any one having found it please forward it by post to the Visitor Office, and oblige.

OUR BIBLE READING CIRCLE.

**Bible Study**

**Ecclesiastes and the Song of Solomon.**

We continue the study of the writings of Solomon. In Ecclesiastes Solomon does not look at things and speak of them to please people, but gives them as they are. After all, life is not child's play. There is something real about it; and some of it perhaps somewhat stern. Solomon had tried every imaginable worldly thing to make him happy, and if there was any thing he had not tried, he had the privilege to try it. Yet in summing up, he said, "All is vanity." Let us all heed his admonitions when he speaks of the vanity of the things of this world, and the certainty of death and the judgment after death. Notice specially what he says in regard to heaping up riches for those who shall follow after us instead of spending it now to advance God's cause. Truly he says, that having both hands full does not insure happiness, and that the lover of silver shall not be satisfied with silver. As the clouds drop their water when they are full, so is ours to give out to advance the cause of Christ when he has filled us with riches. As in Proverbs, so also here, he advances the thought that idleness consumes faster than labor wears, and exhorts to diligence. God does not like lazy people.

Solomon believed in sowing the seed of truth both in the morning and evening; when the wind was fair, and when it was foul. And truly in our own experiences, what we sow with the least promising conditions is sometimes the most fruitful.

The Song of Solomon is an allegory showing the mutual relationship of Christ and the church. The story reveals fully that one lover was fully satisfied with the other. In such a case there is no danger of seeking another companion. That is the secret. Are we satisfied with Christ? Is Christ our all and in all? If we have, surrendered all to him, and have received the blessing that is for us, and are walking in the light, we can say, Yea, verily. Then we will rejoice in him. Then we will do what he says.

**QUESTIONS.**

**Whose words are the words of Ecclesiastes?**

Who was the wisest man?

How many things in ch. 1. do not satisfy?

Can one take his riches with him at his death?

Will a wise man, or a fool inherit his wealth?

In what respect do man and beast go to the same place?

Does having both hands full insure happiness?

Are all dreams from God?

Will the lover of silver be satisfied with silver?

What event happeneth to all men?

How should we do what our hands find to do?

Can we do anything in the grave?

Are all good deeds remembered?

What causeth a building to decay?

What will idleness do for a man?

How can we cast our bread upon the waters?

Why does God give us riches, both temporal and spiritual?

What do the clouds do when they are full?

What should we do?

Does a tree change its position after it falls?

Do we change our condition after death?

Can we understand the growth of the human body?

Can we understand the workings of the spirit?

When should we sow the seeds of good?

Can a young man do as he pleases?

What will follow after death?

When should we remember our Creator?

To what does the beautiful metaphor of ch. 12 refer?

To what shall the body return?

Where shall the spirit go?

What is the conclusion of the whole matter?

Where?

Does the Song of Solomon refer to?

What kind of devotion does one lover show to the other?

Who is Christ's bride to-day?

Does a bride love her chosen one only one part of the time?

How much of the time should we love and serve Christ?

Is Christ the fairest of ten thousand to us?

Do we know when he will return?

Are we ready to meet him?

HARVEY J. FREY.
OUR CONTRIBUTORS.

Inasmuch.

We cannot see thy face, Lord;
We cannot touch thy hand;
The mystery of thy being
We do not understand;
Yet beside us daily
Needy ones there be;
In succoring the helpless
We are helping thee.

Thou art Prince of princes;
Thou art Lord of all;
Angels haste through heaven
Obedient to thy call.
With thy sighing children
Muss our errands be;
In serving the neglected
We are serving thee.

Languishing in prison,
Famished for bread.
Sicknesses enduring,
Mourning for the dead.
Of the world forsaken,
Thy brethren we see;
In keeping watch with sorrow
We minister to thee.

—Golden Rule.

A Sermon.

SUBJECT—THE CHURCH.

(Continued.)

II. What is the Church?

1. The word Ecclesia was first applied to the Christian church, and simply meant a gathering or assembly, whether lawful or unlawful; generally called by some one having authority the building constructed for worship and subsequently to the body that worshiped. It has a similar meaning except Jesus Christ as their personal Savior, who are born again, delivered from the domain of Satan, and subsequently to the body that is in living union with their Lord. It is true that many, while they have the name that they live, are dead. A dead church is a corpse, and will fall into decay. A living church is visible during its existence on earth. Jesus said: "Ye are the light of the world." A city that is set on an hill cannot be hid. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. v. 14, 16). Those on earth are called the church militant because the Christian life is a warfare against sin; and those in heaven, the church triumphant because they have triumphed over every obstacle and are crowned as victors.

2. Origin and Development.

The church of God did not come into existence in its full development by one great act; but rather by a series of acts or a process of evolution (not Darwinism). Adam and Eve were the germ of the church in the Garden of Eden. There were no clouds hovering between them and their God, that separated them. They had unalloyed pleasure in the presence of God, before they sinned. They were on probation, but did not bear the test. Sin, with all its unalloyed effects, fell upon them. The divine image was lost. Sorrow, sickness and death entered into the world. They were cast out of Eden. The ground was cursed for their sakes. The edict came forth, In the sweat of thy face shalt thou eat thy bread. New conditions had become a necessity for their punishment and remedy. They had fallen from grace, but not out of God's love. God promised them a Savior, one, a seed of the woman, to bruise the serpent's head, thus was the work of redemption instituted. The germ of the church almost obliterated by the fall, was strengthened. Though bruised and mangled by the fall, Adam and Eve continued to worship God as well as they could in their sin-smitten condition. Their two sons, Cain and Abel, brought sacrifices before the Lord. Cain being a tiler of the ground, brought of the fruit of the ground as an offering. Abel was a keeper of sheep and brought of the firstlings of the flock as an offering to the Lord. This offering was the first type of "the Lamb of God that taketh away the sins of the world." God had respect to this offering, but not to Cain's. This was not because Cain's offering was of the fruit of the ground, nevertheless it was inferior to Abel's inasmuch as it was not typical of the promised "seed of the woman." Jealousy had filled Cain's heart and he was wroth and his countenance was fallen. God asked him why, and said, If thou dost well, shalt thou not be accepted? It was the state of Cain's heart that was the cause that the Lord had not respect to Cain and his offering. His jealousy led him to slay his brother. Thus did the beginning of the infant church meet a sad reverse through Satan's hate. But God's designs were not defeated. Seth was born and to him also was born a son, whom he called Enos. Then began men to call upon the name of the Lord. This seems to mean public prayer and preaching. Sacrifices were brought before the Lord from the beginning. The Sabbath was also kept. "There were all the while some who loved and obeyed the true religion." Those formed the church in those days. There was no written Bible to make known the will of God. But what God revealed to Adam, and others after him, was carefully remembered and handed down by word of mouth. When men lived so long it was easy to preserve knowledge by tradition. Some holy men of those times had a great intimacy with God, and received many communications of instruction and favor directly from himself. During the Patriarchal ages the church was to some extent a household religion. Paul exhorts the Roman brethren to greet the church in the house of Priscilla and Aquila (Rom. xvi. 5; I. Cor. xvi. 19). So this prevailed, to some extent, in the Apostles' days, and must be a component part of religion in all ages.

The antidiluvian church was perpetuated through Adam, Seth, Enos, Cainam, Mahalalel, Jared, Enoch, Mathuselah, Lamech and Noah. During this period the "sons of men" in-
creased much faster than the "sons of God." "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said I will destroy man whom I have created from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I made them."

The earth also was corrupt before God, "and the earth was filled with violence" (Gen. vi. 5, 6, 7, 11). We learn from this that the antediluvians forsook the Lord, and became very wicked. This caused their destruction through the flood. God warned them through his servant, Noah, who preached to them 120 years without converting one of them outside his family. The church now consisted of the family of Noah, namely eight persons. These were preserved in the Ark, which was a type of the true church. After the flood Noah built an altar and sacrificed unto the Lord, and God made a covenant with Noah which extended to perpetual generations and included sundry promises. And he set his bow in the heavens as a token of his covenant, and as often as we see this bow in the heavens we are reminded of the fact that this covenant remains firm. The awful event of the flood should have been remembered, to keep men from repeating the apostasy which was the occasion. But the posterity of Noah soon began again, with an evil heart of unbelief, to depart from the Lord. Idolatry gradually took the place of true religion. To such extent did it prevail at length that the very existence of the church in the world seemed to be brought to a termination. But in its low estate, God interposed to recover it to new dignity, and to establish it with better privileges. He called Abraham, the Chaldean; communicated clear knowledge of religion, with new and more explicit promises of that great salvation which was to be made known in the latter day; and set him apart, with his posterity, to preserve the truth amid the corruptions of the world, and to hand it down without interruption, until the time of Jesus Christ. The line of Abraham's ancestors seems to have been distinguished for piety, from the time of Noah, longer than most other families; but idolatry had at last corrupted them as well as the rest (Josh. xxiv. 2). Called by God, however, the patriarch left his country and his friends and came unto Canaan. The Lord promised that he would give that land to his descendants, that they should be his peculiar people—his church; and that in his seed all the nations of the earth should be blessed. So, as a seal of the covenant, into which he and his posterity were thus graciously allowed to enter, he received the sign of circumcision."

The prophets foretold of a more glorious dispensation, when the light would shine brighter and the power of the Holy Spirit would be manifested more fully. The sum and substance of the entire Bible is JESUS CHRIST CRUCIFIED TO SAVE A LOST WORLD; and without this object in view as its grand end, the whole Jewish system of religion can have no meaning. As the time for the new dispensation was approaching, came the forerunner, John the Baptist, and heralded it by preaching repentance and announcing the nearness of the kingdom of heaven. This was "the beginning of the gospel of Jesus Christ" (Mark i: 1). The twilight hour that precedes the rising of the sun. In the fulness of time, "the day spring visited us, to give light to them that sit in darkness and in the shadow of death" (Luke i. 18, 79). "He was a burning and a shining light (John v. 35). The Messiah had come, the Redeemer of the world. He who died that all that believe on him should live forever. The Psalmist says: (Psa. lxix.) "Remember thy congregation, which thou hast purchased of old; the rod of thine inheritance which thou hast redeemed; this mount Zion wherein thou hast dwelt." This refers to God's flock, the church of God, which he hath purchased with his own blood (Acts xx. 28).

W. O. BAKER.

(To be continued.)

EDITORIAL NOTE.

We are glad to learn of blessing enjoyed at the Des Moines church. On August 9, a baptismal service was held when seven obeyed in that holy ordinance, and were buried in baptism, rising, we confidently hope, to walk in newness of life. On Sunday, August 19, sisters Anna Zook and Alma Largrane were ordained as evangelists. The services were solemn and accompanied with much spiritual blessing.

It is a pity that our tears on account of our troubles should so blind our eyes that we should not see our mercies.—Flavel.
God’s blessing upon the food he ate, still he neglected the family altar.

After a few years children came to the home. The mother felt it her privilege and duty, and gathering the children around her for prayer, it was not long until father was with them.

Next, dear mothers, there are great opportunities awaiting you in training the child to truthfulness; be careful the children do not find you in a falsehood. Never promise and not fulfill whether it be pleasure or punishment. Teach the child early in life the awful wrong of a lie; explain to them what it means to lie, and if they do then lie spare not the rod. Here many mothers fail—they laugh at the cuteness of the child which, if not nipped, may cause far worse results.

Obedience is also a principal part of a child’s life. Mothers take care what you command your child to do, and then demand obedience on the part of the child, even if you must call for the rod.

With the instilling of reverence to God’s name and prayer, obedience and truthfulness we have the foundation of a good character to begin life on; but mothers, don’t stop here. Next don’t let your child spend his Sabbath at a neighbor’s or with a companion. Take him to Sabbath-school and church. The Sabbath-school is the nursery of the church. See that the children are seated with you in church, so they give the proper reverence to God’s house. I once knew a mother who had two boys, aged 16 and 14 years, sitting in the rear of the church while the parents were at the altar praying for them. On asking the mother of the boys, she told me they were members of the church but had been persuade by outsiders and did not often come to church, and she said “I am praying for them.” Dear mothers, there was more than prayer needed in this case. Boys at that age must be taken with the parents to their pew and must reverence God’s house.

I fear when children do not show proper reverence to God’s house, it was in the early home training.

Surround your children with good literature; see to it, mothers, that it is wholesome and uplifting. Any Bible story is good to begin with. I have a little girl of six years who says, Mamma, read out of the story picture Bible. So attentive is she and a little brother of four years, that it is interesting to answer the many questions they ask.

Teach your children of the evil of drinking strong drink; tell them of the awful misery it leads to, and of the filthiness of the use of tobacco, of the fiendish habit of cigarette smoking; watch the boys, for the first taste may lead to more.

Teach them of the sin of profanity; to shun it in any form. Teach the children never to do any thing they would be ashamed for mother to know, and as your children bud into man and womanhood don’t neglect to tell them for what a grand and noble purpose God created them.

Dear mother, your work will not be in vain. You are training for time and eternity. It has been said, before every great man there has been a great woman, that woman was his mother. What a grand privilege have we mothers in raising our children aright! If we begin aright and early, there will be few gray-haired mothers who would be ashamed for mother to shun it in any form.

An Appreciation of Elder Jesse Engle.

Passing through life we touch in some way or other the lives of our fellow men. This touch makes impressions that often abide through many years and that are important factors in shaping the character and lives of others. This is true in some measure of every life, though some as a matter of course, owing to many causes, do touch more lives in the manner indicated than others. All are remembered in after years by some distinguishing characteristic in the manner in which we have touched them.

Looking back through nearly two-score years (I can scarcely realize that it is so long, but the calendar says so), we remember many with whom we have come in contact, while on the other hand many with whom we have met are forgotten. What memories fit across the vision recalling the past? Truly it is well in these memories to take God’s advice given in Phil. iv. 8 as to the things we will think about.

Memory recalls some we would quickly forget, and banish from its pages. Alas that it is so, for many we must needs make an apology and draw a veil over the scene. Lovingly we try for our own sake to draw these veils and make these apologies. No one can afford, even in the secret chambers of memory, to dwell on past insults, slights, or wrongs. Our so doing may not harm them for many are passed beyond our being able to harm them, but we will do ourselves incalculable injury.

But there are less of these than we think. If we really seek the good, there is more than we think. How many there are who have helped us; parents, pastors, preachers, teachers, friends and enemies. Some with whom we have only barely met, others with whom we have been in close contact. Some may wonder that we mention enemies. We have had and still have some. The woe of all men speaking well of us is not ours. Thank God we have learned how to make them help us and in much are indebted to them. Perhaps if they knew this they would change their tactics and position.

And amid all these memories there is one whose kindly beaming face, if anything over-serious, but loving and beautiful in its solemn view of life, that often finds a place and for whom we never blush or apologize.

He helped much; he helps still. It is in part as a payment of a debt of gratitude that we write, hoping also that the lesson may be more indelibly stamped on our own minds and heart and upon the minds and hearts of others, so that in after years others will remember us without a blush, for remembered we all will be for a time at least in a smaller if not larger circle.

Nor are we alone in this debt of gratitude. We are impressed that many who will or ought to see this will answer with a hearty amen to this tribute we desire to pay to one whose counsels and inspirations meant more to the fellowship in which he served for so many years with such devotion and faithfulness than most of us recognize. Oh, for shame anyhow; we are so slow to recognize real worth, so sparing with our kind words, so free with our criticisms, so liberal with our regrets when it is too late.

We write with reference to Elder Jesse Engle, of blessed memory for many loving ministries, who wrought with God as he saw the right and whose enduring monument is the Brethren’s African Mission, consecrated to God with many prayers and tears, together with the closing and best years of his life, giving even himself, where his body rests, awaiting the coming of the Lord and the resurrection. Of his life and ministry and the sorrows and trials through
which God led him, fitting him for
crowning work of his life in
which we have joy in sharing in con-
stant prayers we may not write.

One trait alone would we empha-
size. The kindness of the man.
“Love… is kind.” Elder Engle had
drank deeply at the fountain of life
and imbibed of the spirit of Jesus so
that while many incidents crowd upon
us as we write, the man who helped
us as a boy to break the bands and
come out on the side of Christ, who
baptized me and who was the Elder in
charge in the district of my boyhood
during the early years, is most re-
membered by his kindness. Just a
few incidents deeply impressed, and
still fragrant in memory though 30
years and more have passed, a period
that seemed wonderfully long to me
when, as a boy, I heard father and
others testify to as the number of
years of their Christian pilgrimage.

First that night, December 27, 1875,
when during the early stages of a re-
vival that makes history, specially in
the Cumberland district, and spread
also into Lancaster and Franklin,
from whose converts quite a large
company have become ministers, mis-
sionaries or Christian workers, among
them the Elder’s own sons, when dur-
ing the greater part of a meeting full
of the Holy Spirit, in his own home
along the Yellow Breeches Creek, at
a spot I still see in memory, I sat and
wept. As the meeting went on he
came to me and in a few loving words
helped me in my boyish way to accept
Christ. I do not recall the words, but
I do recall the kindness that was so
manifest.

So also when in the following June
in the old stone barn on that same
homestead he received me into the
church with a loving “yes, dear child,”
as I, the youngest in the group, an-
swered the questions according to the
order of the Brethren.

His loving tenderness in the bap-
tismal waters in the creek near by is
prominent as in memory I live over
again, even while I write and have
often those moments when, with a
childish and yet heaven-born joy, I
entered into that fellowship with our
Lord signified in our burial by bap-
tism. (Rom. vi. 4.)

Another scene calls for mention. A
close friendship existed between his
boys and myself. This was and is
especially so between John and my-
self, a friendship that has continued
all these years through correspond-
ence, though since boyhood we have
only met each other once. John and
Enos had spent a part of a Saturday
at our home and were picked up by
their parents later in the day on their
way to meeting. Some of the young
animal life which abounds in healthy
country boys had found vent. Hear-
ing us before we saw him, when he
met me I remember distinctly the
kindly given, mild and gentle reproof.
In my judgment I would not have
reproved, but the point I want to em-
phasize especially in this very homely
incident is not the question of re-
proof but the loving, kindly spirit of
it. Oh, if all who have found it ne-
cessary, or thought they did, to curb
my boisterous spirit and erratic way,
had reproved and restrained in the
spirit in which that reproof was
given, what different memories, what
sorrow and other things (some not
mentionable) might have been spared.
And yet, even those things were, after
all, only a part of the “all things” of
my Father.

One more incident ought to be men-
tioned in this connection. It was the
last time I met him. In one sense we
would feign let this pass by and be
forgotten, as it is probably not known
by another soul, and we would gladly
blot it out because of the pain it
causcd him and myself also; and yet it
so fully brought out this trait of which
we are writing and has such lessons
of importance, that we feel it ought
to have place.

It was a period of transition in my
own life. (God had led me through
several, and we long to have him still
lead on his-—christ the name). From
the view point he saw it, it
causcd him deep sorrow. I was his
child in the Spirit. God has given it
to me in fellowship with him to know
just what that precious experience
means. He was sad. Sometime,
when the mists have all rolled away,
and we are known (I. Cor. xiii. 12)
he shall know, if he did not know in
that life and all sorrow shall be turned
into joy. Since then many times we
have occasionally met with some of
the dear brethren of our early church
fellowship, have we been called to ac-
count for what, to their view point,
has been a retrogression, but the love
and tenderness of brother Engle has
not been exceeded. Sometime he shall
know and that sorrow will be turned
to joy (Psa. cxix. 6).

“Love suffereth long and is kind.”
Yes, Elder Engle suffered. God’s
school fits us for larger things through
suffering. We have already referred
to what to us is the noblest of all his
life work, the Brethren’s African Mis-
sion. He was prepared for it in years
of suffering. If what we have writ-
ten, a testimony from at least one who
remembers, may cause some one to
“think on these things”…things of
love and help magnify Jesus who is
all love and tenderness, we shall be
glad. For two years we have thought
to write this little tribute of apprecia-
tion, but it seemed as if the Lord must
teach us some more lessons in his
school before we were permitted to
enter into this fellowship. “Love
suffereth long and is kind.”

Hacleton, Pa.
A. Z. MYERS.
country since out here, we shall get along pretty well.

After having decided upon this course, and laid up a store of provision for our trip, we again started on our journey and came late in the evening of the twentieth of July to the home of B. Ditson, a nephew of brother S. Ditson, of Collingwood. Mrs. Ditson is a daughter of sister Rachel Klink of Nottawa, and a sister of Sister Laura Doner, who also moved out here with her husband, brother R. Doner, this Summer. So any one can readily see the interest the Nottawa brethren have in the North-west.

Then after having refreshed ourselves over Sunday, we pursued our journey in a southwesterly direction until we came to township 29, range 22, and finding the land too heavy, we crossed over to township 29, range 23, and township 30, range 23. Here we found the land better, especially township 29, range 23, and south half of township 30, range 23, and the north-east part of township 30, range 24. In these localities we believe that anyone could pick a section of land and not be much disappointed. Then, too, in the townships surrounding those mentioned, one could pick out first class sections of land equal to any land in the others. Whilst out here we tried to take particular notice whether the land of these townships possessed the various qualities of a first class farming country, and would very much liked to have spent another day there in order to be able to give a full and satisfactory report, but were compelled to retrace our steps on account of not finding water in the proper time. We will say right here, that in this country surface water is scarce, rivers and lakes having all been dried up for some time. How deep one will have to dig for water, we cannot tell; that will have to be tried first. We inquired of the nearest settlers, and they told us that the water averages in depth of from twenty to sixty feet. There are, however, no doubt, springs of water here and there, but we, not being acquainted with the country, did not know where to find them. The nearest spring of water which we know of is eight miles from where we were. Let it be remembered that we were a long ways from the nearest settler and therefore had to use prudence and not risk our lives. We were, however, favorably impressed with the country, and do not hesitate to say that according to our opinion the land there is as good as any we saw in the North-west. We saw plenty of good land nearer to Saskatoon and other places, but the free homesteads were all taken up, and places where some homesteads were yet to be had, it was either too rough or stony to suit our purpose.

Then by looking at the facilities, we saw that the place we chose possessed better facilities than any other place we saw out here. The C. P. R. branch, which is to run from Lacombe, north of Calgary, east to Hanley, is already completed for a considerable distance, and by next Spring it is expected to be very near those lands, for the line is surveyed right through those townships. We, however, are not sure of that, but one thing is certain, it will be completed before long. Then, too, if that railway is once completed through there, we will be nearer British Columbia than farther east, and that will mean to us cheaper lumber and building material, as well as fruit and other commodities. And again, another point, and perhaps the greatest point in favor of these lands, is the mildness of its climate. The climate is said to be considerably milder here than in Manitoba and other points farther east. This in turn means earlier seedling and consequently an earlier harvest. We saw barley cut in those parts on the twenty-seventh of July, and wheat ready to cut in two or three days. In short, according to the best of our judgment, the harvest in that part of the country which we have chosen will be from two to three weeks earlier than in Manitoba.

After having completed our investigation, we began on the morning of the twenty-sixth of July to retrace our steps and arrived at the home of brother Reuben Doner on the afternoon of the twenty-seventh. They apparently were as glad to see us, as we were to see them. Brother Doner moved out here this Spring and has located on a fine homestead on section 12, township 31, range 14, and prospects seem to look bright for them for this world. Brother Doner, however, expressed himself as feeling lonely on account of not being able to meet with the Brethren in church fellowship, but hopes, since we have been out here in looking out a location for the Brethren that he will be able to realize his wishes in this respect.

Then, after having enjoyed ourselves with brother and sister Doner for a while, and having refreshed our bodies somewhat from the fatigues of our journey, we bid farewall to them with tearful eyes on both sides, not knowing whether we shall ever see another one again in this world, but trust to meet in that glorious world above. We feel to say right here that brother and sister Doner expressed their desire of proving faithful to God and the church in their new home. It is very much to be regretted that at times when members isolate themselves from the church, that they in course of time become lost to the church. We trust, however, that it will not be so with brother and sister Doner, neither with any other brother or sister who should choose to make the West their future home in this world, but rather let them try and locate together as near one another as possible, for social as well as church privileges.

After leaving brother Doner's home on Saturday morning, we arrived at W. Hahn's place in the evening. We were glad that we had him with us, for he proved himself very useful to us in looking out a location. Then after having refreshed ourselves over Sunday, we started on our way back to Regina and arrived at the home of S. Swalms on the second of August, having traveled over the prairie about eight hundred miles in sixteen days.

Isaac Baker.
Charles Baker.

The next day, after coming back to Regina from our trip, we lost no time and went at once to the land office, to see whether those lands were still open for homesteading. We had taken care when we wrote out to choose lands some distance out from the last settlers, but found, although we had taken this precaution, that homesteads were taken up quite a distance nearer than what they were when we went out. None but those who have seen for themselves can imagine what a rush there is into the Northwest. If the people continue to rush in for another year or two as they have these last few years, there will be no more free homesteads to be had.

We had written to the minister of the interior whether the government would grant us, as a people, somewhat of an extended tract of land for colonization purposes, to which we received an answer that the government did not grant such privileges any more to any body of people. We were, however, glad to find that the townships which we choose were still open for
homesteading, and concluded to write again to the Minister of Interior, whether the government would not in some way favor us by extending the time so that our people would have more time to get ready for homesteading.

While we had to wait for an answer we left Regina August the 3, and came to Didsbury the next day, to Bro. Eli Baker's home. Bro. Baker came to this place from Nottawa district eight years ago, and financially has done well. We were glad to find Bro. and Sister Baker both enjoying good health, and from what we could learn, were still trying to serve the Lord in humility of heart. Bro. and Sister Baker were also favorably impressed with the idea of trying to get our people to locate as close together in the West as possible, and intend buying a quarter section or more where we choose our location. On August 6 we left Didsbury for Edmonton to get our ticket stamped to resume our return journey. On the way to Edmonton, about eighty-five miles north of Didsbury, at Hobecma Station, we saw an Indian Mission, which is under Roman Catholic supervision. According to reports we heard the mission seems to be prospering, and the buildings appeared to be commodious and substantially built. The Roman Catholics seem to show great tact and zeal in carrying on their mission work. We, as well as others, might profit by their example. We returned to Didsbury on the 7, and visited several more families, and then left for Caron on the evening of the next day. After arriving at Caron, and the day being far spent, and as Bro. T. F. Plumb lived out fourteen miles from that place, we hired a man to take us out into the country. We found Bro. Plumb to be a tidy, stirring young brother, who will, under God's blessing, if he is careful, make a mark for himself in this world. Although we came somewhat unexpectedly to his home, he showed great tact in entertaining and in providing for our necessities. His brother is also here and we pray God may in some way use these two Brethren for his glory and the good of the church in that part of the country. The next day we visited some of the neighbors, and were glad for the opportunity of conversing with them about spiritual matters. May God bless the words spoken in weakness to his own glory.

On the 10th we left Caron for Yellow Grass, and arrived somewhat late in the evening at A. Huth's home. A. Huth is a son of Brother and Sister John Huth, of Sunnadale Corners, of Nottawa district, and follows butchering in this place, and like many others in the West, is doing well.

The following day, being the Lord's day, our friend drove us out into the country where we visited several families with whom we had formerly been acquainted. We also visited M. Chase, who is married to a daughter of Bro. George Klink, deceased, of Uxbridge, Markham district. Thus we see how our brethren and their descendants are ever widening out, and isolating themselves from the church, and in the majority of instances in the end they are lost to the church. May God grant that we, as a people, may take in the situation as it confronts us now, and conceive ways and means to deal with it properly and in the right time.

After returning to Regina we found that the saleable lands in the place which we had decided to locate, had already fallen into the hands of different land companies, consequently our expectation of being able to deal directly with the government failed. The only course now open for us was to see what we could do with these land companies. We consulted four different agents representing as many different companies, and found that it was a difficult matter to deal with them. We will give our readers some figures so they will be able to see for themselves. The saleable lands in Township thirty, Range twenty-three West of the third meridian, which we had especially chosen, is held at twelve dollars per acre; from four to five dollars per acre down, and the balance in five equal payments with interest at six per cent. per annum. This township, of course, we thought was exceptionally good, with prospects of three different railroads running through it in the near future, and promises, according to reports, to become the center of that part of the country. Then Township twenty-nine, Range twenty-three, West of the third meridian, is held at ten dollars per acre, with payments similar to the other; but the agent said he could perhaps do a little better if a considerable quantity was taken. If this colonization project had been undertaken by our people two or three years ago, they could easily have procured a large tract of land for that purpose, but now all is changed. The only way that we can see now open for our people who intend moving out West is to go and homestead on those lands in the locality which we have chosen at once. Before six months or another year has passed away there will be no more homesteads left in those parts. Of course, if as good, or a better locality can be found by someone else, we would say let some move there, but above all things, let us as a people move together, so that church privileges of our people can be enjoyed.

The apostle tells, I. Cor. x. 30: "Whatsoever ye do, do all to the glory of God." So, then, if our people move to the West, they should do it with that end in view. But if we move out to the West regardless of that thought, and have only the financial side in view, we do not only endanger our salvation, but also the salvation of our children.

There is a duty resting upon every brother and sister, of which we wish to speak right here; that is, the duty we owe to the church. It is the duty of every brother and sister to help carry on the work of the church. We ought to have the prosperity of the church at heart. And if so, try and locate in the West, or anywhere else, so that we can, if possible, with our children be under the influences of the church of our choice. If this course is pursued by our people who move out to the West, we hesitate not to say but that this great West will ere long be dotted with communities of the Brethren, from which a beneficial influence will go out for the good of humanity and the glory of God.

CHARLES BAKER.
ISAAC BAKER.
He gave us an offering of ten dollars and his wife gave five, and their son ten. They retain a kind remembrance of the old Pennsylvania Brethren that used to visit them. We were stopping with Jonathan Heim, his wife a member of our church, but as she is isolated and cannot enjoy church privileges, she still loves to have visits from brethren and sisters. She is a daughter of Bro. and Sister Shaffer, who live in the Bertie district, Ont. The ministering Brethren, with their wives, would do well if they would more often visit such, and we should have more money in the home treasury to pay the fare, so that we would take better care of our isolated members, and seek more opportunity to build up the church for whom Christ died. Pray for us. Yours, for the preparation of the near coming of the Lord.

JOHN H. MYERS,
CATIE A. MYERS.
Dawson, Neb., July 30, 1906.

For the Evangelical Visitor.

Orphans in Oklahoma.

"There are more orphans in Oklahoma than in any other State." Our correspondence enables us to confirm this statement. Our State is a place of great immigration of poor and rich. The following is about the statement made in letters to us. "Dear brother Eisenhower, husband being sick with consumption we started for Oklahoma. He died on the way and I had to sell the team and things to bury him. Now I am left alone with eight children and no money in a strange land. Please let me know by return mail whether you could take several of my children and I will try and support the rest. Can I find work out there?"

Again, widows leave other places and come here with large families and sharers rob them and they are left in destitute circumstances. The last thing I want to call your attention to is, men who were addicted to drink come to this place and of course here it flows free and breaks up homes. Wife and sisters were out visiting and they found several women with families of little children in filth and rags and who with tears told how husband got away and had not seen or heard of him for six months or two years, etc. Last Winter the Orphanages were full and the authorities had to remove some. We have on hand all we can care for now. Our new Orphanage is up and ready for plastering. Will you pray so we will get this finished? Then we could care for twenty-five or more.

We have a girl, eight years old, light hair, blue eyes. She is a pretty and smart child. We want to place her in a home. We also have an extra smart boy, seven years old, whom we want to place in a good home. There are some applicants for admission on hand now, but we are not able to take any now. Will you pray for us and the work? I will write later on the "Best Methods to Receive Children by Families." It is very hard these days to find homes fit for children, so I make a plea to the church, as we feel we would rather put children into homes among the Brethren than any other place, for reasons which we will give later. So any one wanting children can write their wants and we will do all we can to supply their needs. We travel on half fare and will transfer children, bearing all expenses, or they can fetch them. Any one desiring to know more may write to us and we will gladly answer such correspondence. Brethren, let us hear from you soon. We are prepared to bring a child the second day after request to anywheres in the United States; only east of Chicago we may have to pay full fare unless we could make arrangements which I think we could.

I remain yours, for the orphan children,

A. L. EISENHOVER.
President.

The men needed in the work of God are men who are honest, upright, truthful, steady as the stars, faithful in all things, steadfast, unmovable, always abounding in the work of the Lord. Such men adorn the doctrine of God our Savior, encourage Christian workers, help forward the servants of the Lord after godly sort, and Christian workers, help forward the servants of the Lord after godly sort, and in many ways throw influence on the side of God and goodness, of right and truth. The church of God needs the aid and the presence of men whose hearts are pure, whose lives are blameless, and who can be depended upon in the daylight or in the dark; who need no one to watch them.——Common People.

The Bible ought to have the best time in the day, and for most men the best time in the day is in the morning hour, before a man's mind is soggy, before he is weighed down; before he has lost his fresh grip; before other things have come in to disconcert and turn his mind off into crossroads and cross-purposes.——Robert E. Speer.

xiv. 17. "—Render unto Caesar the things that are Caesar’s and unto God the things that are God’s."

The Sadducees and the Herodians, that they might catch him in his words, said unto him, Is it lawful for a man’s brother to die, and leave a wife behind him, that his brother might take him a wife, and his brother’s wife? 17 When he had said this, Jesus of Nazareth, being proved of the chief priests and scribes, answered, saying, I am able of myself to forgive sins. 18 But when they began to question him concerning the tax, he said unto them, Who is it then that shall render unto Caesar the things that are Caesar’s, and unto God the things that are God’s? 19 But they shut their mouth, and took him not to further question him; for they perceived that he had answered wisely.

15. They thought they had him "between King Pharao and the Red Sea." Say "yes" and he would displease the mass of people; say "no" and he acknowl- edged the power of Rome, though under protest. Say "no" and he would be held for treason against Caesar. A penny, a silver coin in common use, worth less than our "quarter."

16. Coins then as now were generally stamped with the image of the sovereign, also with his superscrip­ tion—name, title, &c. For this Caesar did not the peasant, nor the provincial, but the Emperor. But knowing their horror, said unto them: Why make ye trial of me? 19 For behold from heaven, or from earth, or from the river, or from the deep, who shall say, Caesars? 20 And they brought it. And he saith unto them, Whosoever shall give me a denarius, that I may see it. 21 And they gave him. And he saith unto them, Give it unto Caesar for a tax. For it is Caesar’s. 22 And Jesus said unto them,Render unto Caesar the things that are Caesar’s, and unto God the things that are God’s."

23. They supposed that they had ad­ unce an unwavering argument against the future life.

24. But they erred knowing neither the Scriptures in which the entire philosophy is predicted upon the duties of future life; nor the power of God, which provides that in the spiritual realm bodily relations are abolished.

25. As the angels, the material relations being subordinate to the spiritual.

27. The God...of the living. Flatly denying the postulate of the Sadducees that the death ends, eternally, the soul that can raise from the dead can also adjust our mental difficulties. Conclude to have reference rather than to death.

28. Following this, in answer to the scribe’s question Jesus pronounces the law of love to be the supreme law of the kingdom of God. To Think About.

1. In a match of wits Jesus was never once outclassed. The scribe who is so much exercised about “where Cain got his wife” will do well to be loyal and loving to his own.

2. Tax dodgers are a very old breed of sinners.

3. The true student never asks puzzling questions simply “to stick the teacher.”

Lesson 17, Sept. 18—Review. Golden Text: Luke 10:14—“And they were astounded at his doctrine, for he spake as one with authority.”

Golden Text for the Third Quarter: And they were astounded at his doctrine, for he spake as one with authority. (Luke 14:32)

Commit to memory verses 27, 28.

Wednesday, September 4, A. D. 30.

Where? Galilee, Perea and Jerusalem.

Introduction. We enter with this lesson upon a study of the last day of Jesus’ public life. After the Review lesson and the Temperance lesson, we continue the inclusion and attendance of famous this Tuesday of Passion Week several weeks longer.

The early morning Jesus and the disciples came from Bethany, where they spent the night, passing over Mt. Olivet and by the barren fig tree cursed the day of this tree, which the entire philosophy is predicted upon the duties of future life; nor the power of God, which provides that in the spiritual realm bodily relations are abolished.

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PUBLISHERS' NOTICE.

To Subscribers.—1. Our terms are cash in advance.

2. When writing to have your address changed, be sure to give both old and new address.

3. We will date the printed label when they subscribe when their subscription expires.

4. If you do not receive the Visitor within ten days from date of issue, write us at once and we will send the number called for.

To the Postmaster—who are unable to pay, we send the paper free on the recommendation of others or upon their individual requests. Individual requests must be renewed every six months as a matter of good faith.

To Correspondents:—1. Articles for publication should be written on one side of the paper only. Write all business letters on separate sheets.

2. Communications without the author's name will receive no recognition.

3. Communications for the Visitor should be sent in at least ten days before date issued.

Editorial Note.

The committee appointed by conference to prepare a brief, concise statement of what the church of the Brethren in Christ believes has completed its labors and the tract is now printed and ready to distribute by the General Church Secretary, Bro. S. R. Smith. But since Bro. A. B. Musser is the appointed Treasurer of the Fund started for this purpose, he (the Secretary) advises to send all orders for tracts to the Treasurer, who will distribute and report to him (the Secretary). And since Conference decided that a nominal charge be made, the price has been fixed at two dollars per thousand, postpaid inclusive. Address all orders to A. B. Musser, Treasurer, 68 N. 12th street, Harrisburg, Pa.

The Sunday-School Lesson.

(Continued from page 27.)

holy war against sin! They are flatly de- clared to be sins and will prevent the in- heritance of the kingdom.

22-23. One of the flowers in this healing horticulture is temperance suggesting the special theme for the day's teaching.

24-26. Obtain the victory by belonging to Christ, by crucifying the flesh, by living by the Spirit, and by seeking to promote the best interests of others.

3. God's laws are inviolable and irre- vocable. He who sows "wild oats" must reap the crop.

Remarks.

1. A boy is more likely to do any thing after providing—he who is busy will be happy.

2. The two kingdoms are eternal op- posites. Set them forth in bold contrast.

3. Without the power to choose we should be mere automatons—not men.

Love Feasts.


Phila. Mission, Oct. 6-7

Ontario.

Waterloo, Rosebank M. H., Sept. 15.

(Nearest R. R. station, Peters burg.)

Markham, Sept. 22.

Notawa, Sept. 25.

Wallpold, Sept. 29.

Black Creek, Oct. 6.

Mainf, Sept. 13.

Canada interracial meeting. A meeting will be held at the Rosebank M. H., Waterloo. Nearest R. R. station, Peters burg.

Visitor Credits for July.


Chicago Mission.

Report for month ending August 15, 1906:

Balance on hand, $4.88

Amounts Received.

Mishenberger, Chicago, $2; Jessie Powell, $2; Sister Halsey, $3; rent, $4; Canton, Ohio, $5.90; Sister Lohart, Sel- don, Kansas, $7; Sister Christ, $2; Sister Hunsburger, Middletown, $2; Mrs. D. C. Shirk, Kansas, $3; Belle Springs, Kansas, $7.09; Richland and Ashland, Ohio, $4.10; Y. P. Orvini, Michigan, $1.21. Total, $36.50.

Expenditures.

Provisions, $7.12: incidental, $2.07; gas, $4.86; total, $13.05.

In addition to the above offerings, we re- ceived from the Markham church Sunday- school for the personal needs and benefit of the workers, $1.3. This gift was re- ceived with grateful hearts. May God bless the Sunday-school. Bros. B. L. Herr and J. Ellabarger, Ind., donated $10 to purchase sugar for fruit carving. We are not ungrateful to be thus remembered. Our daily prayer is that God shall bless all who help bear burdens and cares for him and souls.

Sarah Bent and Workers.

9556 Peoria street, Chicago.

A Voice from the Northwest.

Isa. ix. 1-4 has been our motto since we last reported.

To-day we come with greetings in Jesus' name to the Bentzton family. We have not seen a copy since July 16, but suppose it is still alive. Our last regu- lar report was written at Didsbury, July 16 or 17. As memory serves we will give a report of what was done since. The week following July 15, we spent in visit- ing among Mennonite Brethren in Christ and among a number of families of the old Mennonite Church. The three last

ights of the week we attended services among the Old Mennonites, conducted by D. R. Wenger, of Pennsylvania. He lec- tured a half hour each evening on his travels in Bible lands, which was interest- ing, after which he would preach the word. On Sunday morning he gave the message to a good audience in a school house close by the Mennonite church. We are glad to find among the Mennonites some quite spiritual people; we think they are quite a ways in advance of what they were in Pennsylvania forty years ago.

In the afternoon we were driven about ten miles farther south to a school house. On Sunday evening we had a prayer-meeting at Bro. Isaac Shupe's (Evangelical) and on Monday evening, the 23rd of July we began a series of meetings in the school house. We believe he is a Christian. A number of others who are quite active Christians, have been a help in the meetings.

The country is new and the roads pretty rough, and we having to ride on farm wagons, we have found it pretty hard on our old wagon.

On Saturday evening, July 28, as Sister Zook was attempting to ride, her old wagon her hold slipped and she fell with her back striking the corner of the porch. This so disabled her that she has only been in a few meetings since. We missed her help in the meetings help in the meetings assist after the victory and while others were still in doubts as to their acceptance.

We have been urging these seekers souls to be definite with regard to their assur- ance. These meetings were fairly well att- ended, considering the thinly settled country and the busy season of the year. There is but one brother, a member of the Brethren in Christ church in this community. We believe he is a Christian. A number of others who are quite active Christians, have been a help in the meetings.

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sees fit to deal with us, only to his name is glorified.

This is a large, open field, and with good health we would be willing to labor and sow the seeds of gospel gladness. As long as the results with him who said, "My word shall not return void nor unfruitful, but it shall accomplish that which I please and prosper in the thing whereto I have sent it."

The country is favored with good crops, such as wheat, oats and barley. Some wheat is being cut. Much of the Fall wheat has been sowed. This seems odd to us to sow Fall wheat before the crop is cut. Nights are quite cool and is liable to frost any time. Will all who love the Lord pray for us and the work. Yours in loving service.

NOAH AND MARY ZOOK.

P. S.—Letters addressed to us at Winnipeg, Canada, or Harrisburg, Pa., will reach us. August 17, 1906.

MISSIONARY.

Addresses of Missionaries.

Africu.

H. P. and Grace Steigerwald, H. Frances Davidson, Harvey and Emma Frey, Mrs. Adda A. Febry, Abbie Berg, Sallie Kreider, Levi Dam, Maria Werkman, Masoppi Mission, Bulawayo, South Africa.

Jesse R. and Malinda Eyser, Modernfontein P. O. (Intokozo Training School), via Zuurfontein, Transvaal, South Africa.

Primrose, G. M. Co., Germiston, South Africa.

Frey, Adda Engle, Abbie Bert, Sallie H. and Mrs. N. H. Reichard, Raj

Kreider, Levi Doner, Maria Werkman, Isaac O. and A. Alice Lehman, Box 136, New Primrose, C. G. M., Germiston, South Africa.

N. H. and Mrs. N. H. Reichard, Raj

Isaac O. and A. Alice Lehman, Box 136, Roodeport, Transvaal, South Africa.

India.

A. L. Mrs. A. L. and Erra Messer, Maggie Landis, Ghaseeri Mundi, Lucknow, India.

D. W. and Mrs. D. W. Zook, Sripal, Puruma, Bankura district, Bengal, India.

Josiah and Rhoda Z. Martin, Raghunathpur P. O., Mambloom district, India.

N. H. and Mrs. N. H. Reichard, Raj

Nandgandoo C. P. & N. N. Ry, India.

Fanny Hoffman, Khampono, India.

Central America.

Mrs. William Keech, we Hoffman, San Salvador, Salvador, Central America.

A Trip to Mapane Land.

(Continued.)

Finally things became a bit quiet so we went off to sleep. How long we slept I cannot say, when all of a sudden about half a dozen dogs began to growl and bark at a tremendous rate, running about the huts, all centering their fierce barks in the same direction; this continued for some time, dying away gradually. Wondering what it all was about I arose and found the cause of all this disturbance was a poor little goat that got out of its pen and was wandering about the kraal.

By this time it was beautiful and light, the moon shining brightly. This trouble being ended and the mongrel family having ceased their uproar, we soon were sound as a brick. We were looking forward to more exciting events before morning. We had not slept long when all of a sudden we were roused by the bellowing of a half-grown calf just at our heads. We awoke just in time to see it jump the fence. On investigation I found that an older calf had worked its way into the calf pen and was driving the others out. Once more back into the blankets, I could hear something under the donkey saddle which was using as a pillow. Thinking perhaps it might be a snake, I sat about to find it, but could not see nothing. When I had got fixed down again, the same sound of something crawling near my head was then and there, so I had a watch to see what it might be I soon discovered it was a rat looking for something to eat.

Soon after this the roosters began to crow and day began to break forth into full daylight. The usual scene about the kraal in the morning is building fires. (The custom that has become old to most of us, that is of borrowing fire from our neighbors, is still in practice here, as matches have not found their way into most of the kraals.) We saw a little child, almost naked, sitting by the fire-place waiting for someone to come and build fire. I was said it is the place, but it is only a place where there are three round stones placed in a position to hold a round-bottomed pot. After a bath in the river near by and a breakfast on communal bread, we were ready for another day. According to previous arrangements, the chief was there to guide us around the country where the lines were. By this time my feet were in the shape for walking. I mentioned before that the shoes I was wearing were chafing my heels. By this time they were swollen about the size of half a hen's egg. This made it most difficult to get along. The first beacon that we were taken to was on top of a large rock. Here we could see the line both ways, and wishing to look over the country we started in that direction, following on and on along the line.

(To be continued.)

H. P. STEIGERWALD.

A Message from the Sea.

S. S. DURHAM CASTLE,
NEARING CAPE TOWN,
June 28, 1906.

To the dear ones in the homeland, greeting in the precious name of Jesus: This writing finds our little party of five looking forward with joy to greet the familiar faces of those who have little or no influence by the way have been a real uplift and blessing to us in trying times, and we have thought of you many times and prayed God to bless you all. We have also felt very keenly the want of fellowship in the ears and our hearts go up in gratitude to him as we remember that he takes note of the smallest things and cares for his own. Sometimes the testsings may be severe, the cup be bitter and one almost sinking in despair, then the enemy whispers it is no use. Amid the storms that assail comes the still small voice to comfort and cheer, "Fear not for I am with thee." Praise the Lord! Some faithful one has been praying and God sends the answer.

Sunday morning, July 1, we landed at Cape Town. God sent some friends to meet us and with whom we were made welcome until ready for our further journey. We found a little time to make a hurried visit to the Highlands, where we met dear Mrs. Lewis again. The present season there was most precious and uplifting. May God bless all the dear ones we met at Cape Town. How sweet the fellowship of the saint of God. July 7 we left the Cape for our respective fields of labor, going on the same train as far as Kimberly, where we said good-bye to Sister Werkman, she changing cars for Bulawayo in company with another lady passenger, who was also going that way. We waved a farewell as our train pulled out and left them standing on the platform waiting for their train.

On July 5 we found us at Rodepoort, and it seemed like home, having found that we must again become accustomed to Africa's climate, dust and surroundings. A little taste of the old work of soul-saving. The earnestness of these Christians, the helpfulness of those in darkness, inspires our hearts anew. We love to recall the pleasant seasons we had while with you in the homeland, and those who have been a helping hand and have given us encouragement by the way we have been a real uplift and blessing to us in trying times, and we have thought of you many times and prayed God to bless you all. We have also felt very keenly the want of fellowship in the ears and our spirits of those who have little or no sympathy with God's work for the lost. It is painful, yes, crushing. What must such influence be. Eternity will reveal the effects of the influence of our lives. Oh what shall it be! May God bless you all. I know he will bless the faithful ones. It is so sweet and refreshing to recall the precious seasons we had with such, though separated by land and sea, fellowship in the spirit continues. Let us continue to pray for each other. Also remember our little Faith and Ernest. We all need your prayers.

Yours in his service,

ISAAC AND ALICE LEHMAN.

At the Zembozi.

VICTORIA FALLS,
July 11, 1906.

Dear readers of the EVANGELICAL VISITOR: We greet you in the precious name of Jesus, who has bought us by his blood, and cleansed us from sin. It has been a long time since I have written to you, but I am glad you have been kept informed of our doings, and also of the protecting care of our Father. We can truly say the Lord is our Captain, and in him only do we trust.
Sister Davidson has told you of our preparations for moving farther out into the field toward which our faces were turned. At last we are moving forward. Early in the morning of July 4, brother Steigerwald, brother Frey and we left the Mission, after having a season of prayer at the steps of the veranda and bidding the dear ones adieu, we drove off, trusting the Lord to watch between us when we are absent one from the other. Our journey to Bulawayo was a hard one for the donkeys, because of the heavy load. We reached town Thursday afternoon. When we neared town we saw it was the day for the Rhodesian Show. All business places were closed. We camped near town until Saturday evening, going back and forth to business, of which there was quite a bit to do.

Sister Davidson and I bade the rest of our company good-bye on the veld, sister Werkman being among the company now. We arrived on Friday morning, safe and happy in the Lord.

We returned to town to our room which we had rented for a few days. After taking lunch and doing what was necessary, we committed ourselves to God, and sought rest for our tired bodies.

Sunday we attended two services at Mr. Sheriff's Mission.

Monday was a very busy day, trying to get our goods ready for shipping and loaded. At the close of day, all this was done and we thanked God.

Tuesday morning at ten o'clock we took the train for Victoria Falls, 280 miles north, passing through jungles which no doubt Livingstone passed through years ago.

This Wednesday morning, thank God, we are brought thus far. Arrived here at 7:00 o'clock.

Not being able to get our goods all the customs to-day, we have taken a walk to the Falls to behold some of the wonderful works of God. At present we are seated at the Falls with the mist falling gently upon us; see the rainbow in the spray. It is wonderful indeed! These Victoria Falls in the Zambezi river, fall into a narrow gorge of nearly 400 feet in depth. Sister Davidson says it surpasses the Niagara Falls of our own land.

We could truly say, "Thus far the Lord has brought us on." I have said, and I have sung.

"So on I go, not knowing, I would not if I might. I'd rather walk in the dark with God, than go alone by night."

But to-day it is more real than ever before. Do you wonder why? I have never been at a place before in my life that reminded me as much of Abraham, when the Lord told him, "Get thee out of thy country, and from thy kindred, and from thy father's house unto a land that I will shew thee," Heb. xi. 8 says, "By faith Abraham, when he was called to go out into a place which he should afterwards receive for an inheritance, nearby; and he went over, not knowing whither he went." So we like Abraham are going not knowing where we will locate; but we believe our Captain will go before.

Our hearts are encouraged this morning.

We know no one personally along the way. Custom officers are sometimes not the pleasantest people to deal with. To our surprise and pleasure the gentleman here seems very nice, and is acquainted with our brethren. He is going before and we are trusting him. We expect to get oxen for our wagon and trek northward.

We have been told it is quite an undertaking going. As we are learning new and precious lessons along the way. We realize more and more our utter helplessness, but we rejoice that God is strong and our confidence is in him.
of course, attended with danger; but we believe the Lord will take care of us and bring us to our desired haven. As we are going farther from the home-land, it may be a month before the next letter will reach you. In the mean time we greatly need your prayers for soul and body, for health and safety, and for direction in getting located, also that no insurmountable difficulties may meet us on the way.

Yours in his service,

H. FRANCES DAVIDSON.

Testimonies.

Dear Brethren and Sisters and all who may be readers of the Evangelical Visitor. I greet you all in the sweet name of Jesus. I have felt for quite a while to write for the Evangelical Visitor, but have put it off from time to time, but have now become willing. I want to obey the Lord in all he has for me to do. It is now about two years since I started in his service and I find it to be the most pleasant, and the only way to enjoy real happiness. The Lord has been very good to me, especially since I am in his service.

Dear ones, I cannot praise God enough for the way he has brought me. I could not have done it of my self, but by the Lord's help we can do all things; and, dear ones, my heart goes out for the unavowed. Oh, if they could just see their ways and turn to God before it is too late! My desire is to go on in this good way and obey the Lord. I ask you all to remember me in your prayers that I may ever stand true to God.

Your sister in Christ,

SUSIE E. LEHMANN.

Chamberburg, Pa., R. R. No. 1.

Dear readers of the Visitor I greet you in Jesus' name. May the grace of the Father and of Jesus Christ, the Son, rest upon you all as my prayer.

First of all I do praise God for his love and kindness to me and my family. I am so glad Jesus saved me and called me from darkness into marvelous light and, with the help of God, I will walk in his footsteps till he come. I must often say to myself, my God how thou hast loved me!

I am sorry when I think over the world; my heart burns within me to think that so many want to be the children of God and live in a cold and lukewarm state. O, let us examine ourselves and see whether we are right or not with our heavenly Father. If we are not willing to come according to the word of God, he says we are none of his. Bless his holy name for a full and free salvation, and for a straight way where nothing that is deified can walk on. It is only the pure in heart that shall see God. O, I do praise God for such a clear way. If only the dear ones who are yet unsearched could and would see the danger wherein they are living, because the night cometh when no man can work, and God's Spirit will not always strive with man. I went one evening to a service; O, I could hardly keep my joy and delight. I am truly getting encouragement and food for my soul from the dear brother. I praise the Lord that we have some elders full of the Holy Ghost. My earnest desire is to keep close to Jesus and his teachings, and become still more humble at his feet. Dear ones in the Lord, pray for me that I may ever prove faithful and be a light to the world.

"My hope is built on nothing less Than Jesus' blood and righteousness; I dare not trust the sweetness frame, But only trust in Jesus' name."

May the Lord help us till he come is my prayer.

Your sister in the faith,

Souderton, Pa. BARBARA L. BREY.

Dear Brethren and Sisters in Christ, greeting: I have felt impressed by the leading of the Holy Spirit to write a few thoughts for the Visitor, and, as I proceed I will look to God to guide my thoughts, and I trust I may do his whole will concerning the same.

Since I was sanctified, which took place a few months ago, I am full of God's praises. It is no longer I that live, but God who rules my life, and, as God's will is my will, I am one with Christ in God. Praise his holy name.

I was convicted of sanctification shortly after I was anointed, which was a year last spring, during my long illness. I undertook to seek more this experience, and I got into confusion, but thanks be to Jesus, I kept praying that he would open up a way for me to get the help, and the understanding I needed, and praise his dear name, he has answered to my full satisfaction with a bright experience. Praise his dear name!

I have met many temptations which only makes me stronger and, as James 1. 12, says, "Blessed is the man that endureth temptation, for after he is tried he shall receive the crown of life, which the Lord hath promised to them that love him." I trust the few thoughts I may present will explain my present standing before God, and help some one else to a higher Christian life. Praise his name.

"Blessed is the man that endureth temptation." This does not mean when temptations come to us, to excuse ourselves and yield, thinking we can do better next time, for the next time will find us easier to yield and harder to overcome. God's grace is always more than sufficient, if we will trust him in time of need. "For the wrath of man worketh not the righteousness of God," God forbid that this should ever be my experience, although I found myself in a place when severely tempted, that gave me much to think over, as I did not fully trust. I find even in my sanctified condition, as Luke xxii. 46, says, "Why sleep ye? rise and pray lest he enter into temptation." It seems the enemy of our souls is always on hand, and sure to defeat us if he can. Thus it behooves us to watch and pray.

"Therefore be ye watchful, for ye know not what hour your Lord cometh." (Matt. xxiv. 43.) Praise his dear name! I keep praying that he would give me a crown of life.

"Watch and pray, that ye enter not into temptation." It seems the Lord will daily increase my faith. Increase our faith.

"For it is God which worketh in you both to will and to do of his good pleasure." (Phil. ii. 13.) God is the one who rules me, and the one who causes me to do his whole will. I have a desire to go on in this good way and obey the Lord. I ask you all to remember me in your prayers that I may ever prove faithful.

Address of the Evangelical Visitor, and, as I proceed in this good work, I trust I may always do his dear will. I want to obey the Lord in all he has for me to do. I do praise God for such a bright experience. Praise his dear name! Praise his dear name, he has answered to my full satisfaction with a bright experience. Praise his dear name.

"Blessed is the man that endureth temptation." I must often say to myself, my God how thou hast loved me!

"Oh, if they could just see their ways and turn to God before it is too late! My desire is to go on in this good way and obey the Lord. I ask you all to remember me in your prayers that I may ever prove faithful and be a light to the world.

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May the Lord help us till he come is my prayer.

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Souderton, Pa. BARBARA L. BREY.
Dear readers of the Visitor: I am impressed to write a little about the small things. Ps. cxix. 141: "I am small and despised: yet do not I forget thy precepts." Isaiah lxi. 21: "Thy hands, that I may be glorified.

I got more than enough to make a whole. When we get even more small things. Psa. cxix. 141: "I am small and despised: yet do not I forget thy precepts." Isaiah lxi. 21: "Thy hands, that I may be glorified.

I am so glad small things have a chance to grow and we need not be ashamed to undertake small efforts. If God be for us who may be against us.

Once a woman only asked for the crumbs that fell from the Master's table; only the crumbs, what must the Loaf be? When we get even more than we ask for as this woman. She got more even than she expected; so it has been in our lives. One day I was at a place where a seamstress—a dressmaker—had her scrap poke standing near by. I saw a few nice patches in it. I thought to myself, if I had them I might start a small quilt for the Council Bluffs Christian Home Orphanage, where we expected to go in a month or two, so I asked the lady if she was done with those patches, or if I could have them. She said, yes, you can have them and if you want patches I will give you a lot, for I am glad to empty my drawers. She gave me such a lot that I was very thankful for the way she surprised me with such a lot of patches, and two pieced tops of quilts. So you see me being willing to ask for the small patches, I got more than enough to make a whole quilt and two more pieced ones, and how happy I was to get to work and arrange my patches to make my quilt. The next day I visited with other friends and they gave me more, and the next day again the Christian lady was glad to have her hands in the work and she went and she soon had a nice lot of patches for me and then she brought a pieced quilt that she had pieced for some mission, but she did not know to whom she should give it. Then she said now I will give it to you. Then she came and wanted to help me, but I told her she should arrange her patches then we could sew that together; and I arranged the large patches she gave me for a lining and the next day she went to the store and got the cotton and some yarn to tie it and so we soon had a nice comfort. I took it to the Des Moines Mission, and so I kept on. In less than four weeks I had six quilts for the Missions. Two for Council Bluffs Christian Home Orphanage, where we visited. We can recommend this Home and Orphanage very much. Here we saw two hundred children—some large ones who seem so well contented and work anything their hands find to do. Others, smaller and some quite small also; some invalid children who seem well cared for. We saw those who have the charge of this Home. It is a great care and all the work could not be done by their weak efforts if it were not that God helps, and who is able to touch the hearts of his obedient children to give of their money and of their clothing and of the fruit of their orchards; and, more still, he touches the hearts of some of his children to go to these homes; yes, those who consecrate their lives to his service can enjoy themselves in those homes and orphanages and we are so glad to see that when Christian workers are willing to work for others they are blessed because Jesus himself has been our example.

From this place we went to mother Lee's Home where she rescues many poor, wayward, fallen girls, who have been misled by the wicked devices of the evil one. We also had two quilts for this place; and here we would say, pray, pray, for these workers and for those they rescue. It is a noble work, and if God calls you to do a work for him to help others who have already commenced in a small way. Obey at once, or as soon as you can get loose. It pays to obey God better than man.

What is this world compared with the gathering in of the sheaves that are lying wasting on the plains. Dear reader, do not let the devil cheat you out of the blessing God is willing to bless you with. If you are impressed to send some fruit or vegetables or whatever the dear Lord tells you, obey and you will have the first blessing.

I am glad to tell you it is my pleasure to visit such homes and institutions, for many poor children would go to everlasting destruction if it were not for these blessed homes. Their are many dear children rescued by these Homes and are brought up in a Christian way and so how she was getting along in her Christian life. She said she was happy in the Lord and would like to unite with the people of God, and by her being willing others have also joined this army. So let us make ourselves useful in the service of our Master, then the service of our God will be a love service. One day a sister said to me, "I would like to do something for the missionaries but it is so little I can do." She said that she could dry some fruit, but she did not know if they would care for it. I told her that sister Steigerwald wrote me to tell the people they should dry all the apples and peaches they can, and they will need them as they use so much more there, and it is much needed in that climate, but the people need not dry corn or beans. So now let us do the little things, the small things; let us all work together.

"It may not be on the mountain height, or over the stormy sea; It may not be at the battle's front, My Lord will have need of me; But if by a still small voice The Lord calls me, I'll answer, dear Lord, with my hand in thine. I'll go where you want me to go. I'll go where you want me to go, dear Lord, Over mountain or plain or sea; I'll say what you want me to say, dear Lord; I'll be what you want me to be."

CATIE A. MYERS.

"Who hath kept with thy servant David my father, that thou promisedst him: thou spakest also with thine mouth. "He hath shewed thee O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

HALDEMAN.—Bro. Christian Halde­man, late of Brown county, Kan., but recently of Hummelstown, Pa., died at the home of his brother-in-law, Bro. David Books, of that place, on August 15, 1906, aged 82 years, 4 months and 9 days. He was born in Montgomery county, Pa., April 6, 1824. About thirty years ago he moved to Brown county, Kansas, where he lived until his recent return. Bro. H. was twice married, the first time to Harriet Davis, December 26, 1844; the last time to Elizabeth Peters, September 10, 1881, who survives him. Nine children, from his first marriage, 6 sons and 3 daughters, with a number of grandchildren and great grandchildren also survive. Deceased was converted at the age of sixteen and was identified with the church for many years. Early in his Christian life he was chosen to the office of a minister, and has been the active ministry for over fifty years. His last sickness was of short duration, and death found him in the faith of Jesus Christ, whose he was and whom he served. Funeral services occurred on August 19, 1905, at the Hummelstown M. H., being conducted by the Home Brethren, assisted by Bro. Geo. Detwiler. Text I. Cor. xv. 54-57. Internment in the Hummelstown cemetery.