
George Detwiler
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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 eight 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 stone 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, 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 we 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. 40, 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, President.

Secretary and Treasurer.

S. R. Smith, 42 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, Secy.

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.
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EDITORIAL.

MISCELLANY.

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, he withdrew and united with the Brethren. He had been assigned with the ministry in the former church, and after being united with the Brethren he was elected to the same office in his new church home. So during these many years, while living in Pennsylvania, and then for about thirty years in Kansas, he has held up Christ as a Savior and Redeemer, to the extent of his ability, and as he understood the plan of salvation, and was zealous for the old paths. When he left Pennsylvania for Kansas he was financially involved, which to him was a source of regret. But through the blessing of the Lord he was enabled a few years ago to come back and straighten up with all his creditors, an act which gave him no little prestige as a genuine Christian with the people, and was no doubt, a great satisfaction to himself. He was perhaps the last link remaining that linked us to the early membership of the church in old Skippack, Pa. Associated with him then were Elder John Cassel, John Gottwals, Henry Graybill, Isaac Detwiler, Henry Rosenberger, Christian Wismer and a number of others who all have gone to the other shore. Now he too has joined the silent throng. Thus are we all hastening on, and will soon have no more to do with all that is being done "under the sun," but having gotten a view of "him who is invisible," like Moses (Heb. xi. 27), we look not on the things which are seen, but on the things which are not seen, for the things which are seen are temporal but the things which are not seen are eternal" (2 Cor. iv. 18), and so look forward hopefully to the time when we shall all be at Home with the Father, where are the heavenly mansions.

"The river of life flows ever away
To the bosom of God's great ocean."

Yes, it does; and there are many syren-like voices that would charm us into a false security, saying conditions are getting better and soon it will be heaven on earth. But as we come in contact with some evils, and learn of others, we conclude if the millennium is to come on the line of human improvement it is yet a great way off. We rejoice over every success in winning souls to Christ, and we are glad to know that God is able to save and keep. Yet in city mission work, 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 looking over several of the older volumes of the Visitor. As we read and saw names there were many pleasant reminiscences, but also some sad ones. Two especially stand out prominently. At one of the city missions two dissipated young men were picked up out of the gutter, and apparently were hopelessly converted and became members of the church. Both of them had glowing testimonies in the Visitor. Both of them were received as favored suitors by excellent sisters in the church and were married to them and children were born to each. But, sad to say, both of them went back to the old life again, the families are broken up, and instead of happy Christian homes there are heartaches and troubles. Oh this slavery to drink! how awful! And how risky it is for a young girl, Christian or no Christian, to plight her troth to any young man who is not entirely free from the drink. Just this morning we listened to a mother's sad story of her son who is addicted to the intoxicating cup—how she has forbidden all the dealers to give to him, still he gets it; how it will certainly break up his family and he will lose his position—a good one—if he continues to drink. Oh, that we could save the boys before they commence and become slaves to the evil habit!

We are again rapidly approaching the last quarter of the year. We would like to make another special effort to increase our subscription list. As in other years, we will again offer as a special inducement to new subscribers, to send the Visitor from the first of October to the close of next year, 1907, for one dollar, fifteen months for one year's pay. We hope this may bring us a hundred or more new subscribers. We know too that the paper is excluded from homes among the members of the church in some places, where the inducement held out above will have no weight. What we could do that the doors might be opened and the paper welcomed we are at a loss to know. We don't blame people for being conservative, perhaps some of us err on the side of liberality, but we do think the Visitor ought to be welcomed into every home of the Brotherhood. Sometimes our conservatism may deteriorate to selfishness and obstinacy. Yet God forbid that we should become another one's judge.

What is a "full gospel"? Judging from what we read in our exchanges there are but few that proclaim a full gospel and many whose proclamation falls short of being a full gospel. Then again, looking at it from another point of view, the "full gospel" is proclaimed by all. We are already acquainted with the fact of a large emigration to Western Canada. Members of different churches have settled in different parts of that new country, and have congregations established here and there, and, judging from reports sent to the respective church papers, are earnestly endeavoring to forward the work of the Lord. We notice this especially in connection with different branches of the Mennonite church, the German Baptist church, and as will have been noticed in recent numbers of the Visitor, the Brethren are also making an effort in that direction. According to the profession of these different Christian bodies every one of them claims to preach a "full gospel," yet in another...
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 move,
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 got back before.

It will be noticed that sisters Davidson and Engle, with the two native brethren, were about ready to trek northward from Livingston 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 about 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 cha. 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 glue, 12 refer?
To what shall the body return?
Where shall the spirit go?
What is the conclusion of the whole matter?
Why?
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 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?
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 variously defined. To our mind, it is a body of believers in God who are knit together by the profession of the same faith and the communion of the same sacraments. The Greek Church gives the word church is of more doubtful meaning between them and their God. The church triumphant because they have triumphed over every obstacle and are crowned as victors. The church is spoken of as visible and invisible. The visible church is the whole body of professed followers of Christ. The invisible church is said to be the church of all ages; also that part of 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 unhallowed 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 thou shalt 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 tiller 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 insasmuch 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, Cainan, 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 repented 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 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. 17, 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. lxixv.) "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 Lagrange 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.

For the Evangelical Visitor.

A Heart to Heart Talk With Mothers

I ask God to direct my thoughts and pen, that I may give unto every mother new courage to go forward asking God's guidance so she can fulfill her part well. It is a sad fact that motherhood is not honored to-day by certain classes as it was fifty years ago, nevertheless, I am glad for the blessed thought that God honored motherhood by sending his only Son Jesus Christ into the world in the form of an helpless infant, and I believe every true Christian woman reaching the stage of motherhood will not shrink from the responsibilities of bringing children into the world and raising them up to man and womanhood.

Dear mothers, when does your influence begin with the child? It begins before your unborn child has seen the light of day; the pre-natal influence of the mother over the child is in many instances very marked, therefore, dear mothers, enter upon the beginning of motherhood with prayer to God, for his guidance of your thoughts and actions. A praying and contented happy mother gives unto her child the best chance possible for a useful life.

A child has been born into a home; what joy there is, but with joy there come great responsibilities in the proper raising of the child. The mother has the greatest opportunities to influence the child. True the father's conduct ought to be in harmony, but, it is in the young years of the child's life we want to instill the principles that will guide the child all through life; and those years are altogether spent with the mother.

A Catholic priest said, give me a child from infancy to the age of ten years and I care not who has it after that, the Catholic religion will be well rooted.

The Chinese take their babes at the age of six months and teach them to bow to their idols. How much more important, dear Christian mothers, that we begin early to teach our dear children of God, of reverence to his holy name, of truthfulness, of obedience and of a noble character. The family altar is one of the first steps of right training. Some one says, shall the mother lead in family prayer? Certainly if the father does not. I once knew a home where the father was a professor but never had a family altar. While he was a kind and loving father, and would ask
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 persuaded 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 brought to their graves sorrowing over a wayward son or daughter, but we can look with God's approval upon our work of raising our children for him who first gave them to us.

For the EVANGELICAL VISITOR.

Love is Kind.

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 this crowning work of his life in which we have joy in sharing in constant prayers we may not write.

One trait alone would we emphasize. 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 was the Elder in charge in the district of my boyhood during the early years, is most remembered 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 revival 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, missionaries or Christian workers, among them the Elder's own sons, when during 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, answered the questions according to the order of the Brethren.

His loving tenderness in the baptismal 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 baptism. (Rom. vi. 4.)

Another scene calls for mention. A close friendship existed between his boys and myself. This was and is specially so between John and myself, a friendship that has continued all these years through correspondence, 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. Hearing 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 emphasize specially in this very homely incident is not the question of reproof but the loving, kindly spirit of it. Oh, if all who have found it necessary, 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 mentioned 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 caused 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 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-trick lead on his-trick lead on his-trick lead on his-trick) From the view point he saw it, it caused 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 this 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 account for what, to their view point, has been a retrogression, but the love and tenderness of brother Engle has not been exceeded. Sometimes he shall know and that sorrow will be turned to joy (Psa. cxviii. 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 Mission. He was prepared for it in years of suffering. If what we have written, 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 appreciation, 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."
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 La-combe, 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 farewell to them with tearful eyes on both sides, not knowing whether we shall ever see one another 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.

No. III.

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 went 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 had done well. We were glad to find Bro. and Sister Baker 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 move together, so that church privileges of our people can be enjoyed.

The next day we visited some of the 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 Unbridge, Manor 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 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 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 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 amount 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.

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, and 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 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.

For the Evangelical Visitor.

From Bro. and Sister Myers.

"Nevertheless he left not himself without witness in that he did good and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness." Dear readers of the Visitor: We come to you in the name of whom Paul spake in the above passage. Our last report reaches to Dysart, Iowa. After that we spent another week at Des Moines. Feeling that we had filled our mission there we came to Bagley, Guthrie county, on Sunday, July 8. We met with the German Baptist brethren in service. When asked to preach the word, we did it with a cheerful heart, and had a loving service. On the 10th we came to Council Bluffs to visit the Christian Home Orphanage, in charge of H. R. Lemen. We remained here over night. This place is commendable. We were received very courteously and shown through the different build-
ings. This work is twenty-four years old; there are about two hundred children in the Home. We would just say, it is a fine institution for poor children to be cared for. We came to Omaha, Nebraska, to Mrs. Lee's Rescue Home on the 11th and remained till the second day. This work is of a different nature and it does seem to us as if workers in this calling do need more grace and humility than in any other Christian work. To help fallen women and girls into a better life is a work that needs our prayers; and our help with our means.

We spent one day in this city at a meeting of the Baptist Young People's Union Convention; it was the first day. After the organizing we heard three good sermons. The last one in the afternoon was on prayer and conviction, by Rev. Geistewite, of Chicago. He was not afraid to stand out for conviction, and when the congregation would cheer him with clapping of hands like they did the other speakers, he at once stopped them and said that this was a divine service. How sad to learn how few so-called divines will rebuke sin. Oh sin, thou soul destroying monster!

On July 14 we came to Hamlin, Kansas. Here we spent two weeks, it was harvest time. Threshing and thrashing, so busy with work we only had meeting one week. We gave a mission talk and received liberal collections for our General Mission Treasury; and quite an offering for our subscription book for the Rescue Home or girl's school of South Africa; and a few brethren were liberal to contribute toward our expenses, as evangelists cannot travel without money.

Our dear Brother S. B. Stoner and wife did like the Apostles did, as we read in the Acts of the Apostles, they took their team and drove north to Dawson, Nebraska, about twenty-four miles. Here we met in worship with the Evangelical Church; had the pleasure of preaching the word on Sunday forenoon, July 29, and on the same evening we gave a mission talk to a well represented congregation and received an offering that night and by private giving of over forty-one dollars for the Rescue work, so we praised God and take courage, hoping it is better farther on. Here at this place we met some of the old settlers from Lycoming county, Pa., of those whom our brethren used to visit called the Blumagaver, of the name of Heim, old Bro. Jacob Heim and wife.

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 Berrie 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 Eisenhowel, 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. Eisenhowel,
President.

Jabbok Faith Orphanage, Thomas, Okla.

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 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.

I. What is the Text?—"Render unto Caesar the things that are Caesar's, and unto God the things that are God's." (Mark 12:17.)

18. The Pharisees and the Herodians, that they might catch him in his words, came and said unto him, Teacher, we know that thou art honest, and carest for no man: for thou regardest not the person of man, but teachest the way of God in truth. Is it lawful, saith they, for a man to give tribute unto Caesar, or not? Shall we give, or shall we not? But knowing his hypocrisy, said unto them, Why tempt ye me? Bring me a denarius, that I may see it. And they brought one. And he saith unto them, Whose image and superscription is this? They said unto him, Caesar's. And he said unto them, Give to Caesar the things that are Caesar's, and unto God the things that are God's.

In the early morning Jesus and the disciples came from Bethany, where they had spent the night, passing over Mt. Olivet to the Temple courts. "Wine is a mocker, strong drink is raging." (Prov. 20:1.)


Commit to memory verse 27.

When? Tuesday, April 4, A. D. 30. Where? Jerusalem. Introduction. We enter this lesson upon a study of the last day of Jesus' public ministry. After the Review lesson and the Temperance lesson, theivineyard must be cultivated. The care of the vineyard must be given the vineyard al 2:5-8. (Copyright by Thomas Nelson & Sons.)


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2. If not writing to have your address changed, be sure to give both old and new address.
3. 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.
4. To the Pooke,—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 consideration.
3. Communications for the Visitor should be sent in at least ten days before date issues.

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. Address all orders to A. B. Musser, Treasurer, 68 N. 12th street, Harrisburg, Pa.

The Sunday-School Leeson.

(Continued from page 21.)

holy war against sin? They are flatly declared to be sins and will prevent the inheritation of the kingdom.
22-23. One of the flowers in this heavenly bouquet is temperance suggesting the special theme for the day's teaching.
24-25. Obtain the victory by belonging to Christ, by crucifying the flesh, by living by the Spirit, by walking by the Spirit, and by seeking to promote the best interests of others.

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

To-day we come with greetings in Jesus' name to all Mennonite family. We have not seen a copy since July 16, but suppose it is still alive. Our last regular report was written at Didsbury, July 16 or 17. As memory serves we will give a report of what has been done since. The week following July 15, we spent in visiting among Mennonite Brethren in Christ and among a number of families of the old Mennonite Church. The three last nights of the week we attended services among the Old Mennonites, conducted by D. R. Wenger, of Pennsylvania. He lectured a half hour each evening on his travels in Bible lands, which was interesting, after which he would preach the word. On Sunday morning we received 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 zealous people. 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 (Evangelicals) and on Monday evening, the 23rd of July we began a series of meetings in the same locality. We believe he is a Christian. A number of others who are quite active Christians, have been in a help in the meetings.

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

On Saturday evening, July 28, as Sister Zook was attempting to sit in the afternoon she held her lip 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, for she was happy, while others were in doubts as to their acceptance. We have been urging these seeking souls to be definite with regard to their assurance.

These meetings were fairly well attended, 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 in a help in the meetings.

Chicago Mission.

Report for month ending August 15, 1906:
Balance on hand, $41.88

AMOUNTS RECEIVED.

Misinherden, Chicago, $2; Jessie Powell, $2; Sister Hen, $1; rent, $4; Canton, Ohio, $6.50; Sister Lenhart, Selph, Kansas, $1; Sister Christ, $2; Sister Hensbarger, Michigan, $1; Mrs. D. C. Shirk, Kansas, $3; Belle Springs, Kansas, $7.09; Richland and Ashland, Ohio, $4.10; Y. P., Oviatt, Michigan, $1.21. Total, $46.94.

EXPENSES.

Provisions, $5; incidentals, $2.07; gas, $1.88; Building Fund, $35. Total, $44.94.

In addition to the above offerings we received from the Markham church Sunday-school for the personal needs and benefit of the workers, $13. This gift was received with grateful hearts. May God bless the Sunday-school, Bros. B. L. Herr and J. Ellabarger, Ind., donated $10 to purchase sugar for fruit canning. 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 BERT AND WORKERS.

5956 Peoria Street, Chicago.

A Voice from the Northwest.

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

To-day we come with greetings in Jesus' name to the Zook family. We have not seen a copy since July 16, but suppose it is still alive. Our last regular report was written at Didsbury, July 16 or 17. As memory serves we will give a report of what has been done since. The week following July 15, we spent in visiting among Mennonite Brethren in Christ and among a number of families of the old Mennonite Church. The three last nights of the week we attended services among the Old Mennonites, conducted by D. R. Wenger, of Pennsylvania. He lectured a half hour each evening on his travels in Bible lands, which was interesting, after which he would preach the word. On Sunday morning we received 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 zealous people. 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 (Evangelicals) and on Monday evening, the 23rd of July we began a series of meetings in the same locality. We believe he is a Christian. A number of others who are quite active Christians, have been in a help in the meetings.

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

On Saturday evening, July 28, as Sister Zook was attempting to sit in the afternoon she held her lip 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, for she was happy, while others were in doubts as to their acceptance. We have been urging these seeking souls to be definite with regard to their assurance.

These meetings were fairly well attended, 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 in a help in the meetings.

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September 1, 1906.

EVANGELICAL VISITOR.

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 seed with liberal hand, and leave the rest to God. We have already worked and sown, and have been rewarded with good 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 Winni-peg, Canada, or Harrisburg, Pa., will reach us. August 17, 1906.

MISSIONARY.

Addresses of Missionaries.

Africa.


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

Jesse Lehman, Maria Werkman, New Primrose, G. C. M., Germiston, South Africa.

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

India.

A. L. and Mrs. A. L. Ezra Mussel, Maggie Landis, Ghaseeri Mundi, Lucknow, India.

D. W. and Mrs. D. W. Zook, Sripat, Purumia, Bankura district, Bengal, India.

Josiah and Rhoda Z. Martin, Kagu- nathpur P. O., Mambloom district, India.

N. H. and Mrs. N. H. Reichard, Raj Nandgoan C. P. & N. R. Ky., India.

Fanny Hoffman, Khamgao, India.

Central America.

Mrs. William Keough, Mrs. Hoffman, San Salvador, Salvador, Central America.

A Trip to Manza 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 around the huts.

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 asleep. But we were destined to have 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 old 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 I 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 heard. With 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, which soon broke 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 said it was 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 cornmeal mush, 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 too bad a 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 where we started in that direction, following on and on along the line.

(Tobe 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 and the familiar objects. This is our fourth week on the bosom of the wide ocean and our boat bravely plows her way through the briny waters, like some great sea monster panting as she speeds on her way. The deep on this voyage has been very smooth on and off but the experience of the influence of our lives. Oh, the earnestness! The Christians, the helplessness 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 left us a helping hand and have given us encouragement 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 influence of 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 those who love and hate. "Who 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 Zembezi.

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, having after 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 evening. That night 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 attend business, of which there was quite a bit to do.

Sister Davidson and I bade the rest of our company good-bye on the velt, sister Werkman being among the company now. She 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 called 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 through the customs to-day, we have taken a walk to Victoria 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 river nearly 400 feet in depth. Sister Davidson says it surpasses the Niagara Falls of our own land.

We can 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 sight."

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, he obeyed; and he went out, 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 brother Steigerwald, having met him in the hospital at Bulawayo. We are hoping to get our goods through all right, and may be leave for Livingstone to-morrow, which is seven miles beyond the river. Then we expect to get oxen for our wagon and tusk northward.

We have been told it is quite an undertaking going. As we are starting without any white man to accompany us. We believe it is, but it seemed not to be the will of God for any of our brethren here to come with us. We have two of our native brethren with us, Ndhlahambi and Gomo. We have the strong arm of God and the everlasting promise, "Lo, I will be with you always." Is not his arm sufficient? We feel it is, thank God.

We are seeking the God of Abraham, of Daniel, of the women that visited the tomb of Jesus, and of the many who found him faithful and true. A very present help in time of need. I thank God, he remains unchanged.

I am restored to health again, for which I praise God. Trust all of you are remembering us at the throne of grace in prayer.

Your sisters in the Master's service, 

ABBA G. ENGLE.

BEYOND THE ZAMBEZI

VICTORIA FALLS, July 12, 1906.

When Sister Engle wrote to you we had reached Victoria Falls, and at this time we are still stationed there. This is not properly speaking a town. It consists only of the railroad station and a large hotel built for the accommodation of tourists. You may have some idea of the cost of living in this part of the world when I tell you that the hotel rates are a little over $5.00 per day.

We were very anxious to get our wagon and supplies across the Zambezi-to-day, but it is the smallest number used in navigation we could ask for. He advised us to send a guide with us to Kalomo, a distance of ninety miles from this place. So we are made to feel again and again that the Lord overrules the hearts of men and opens the way before us. Yes, he has said, "Before they call I will answer, and while they are yet speaking I will hear." We were also invited to the house of the official and entertained by his wife and sister, and even urged to spend the few days we should be remaining here at their place; but this kind invitation we thought best to decline. The residence of this official was sent out from England and is entirely mosquito proof, so that they might be entirely exempt from fever. The broad verandas are entirely enclosed with fine mosquito wire netting, and every precaution is taken that the health of the occupants might not suffer.

July 17th.

To-day we purchased ten trained oxen to take our wagon and ourselves on farther into Africa. To our readers in America this may seem an unusually large number, but it is the smallest number used in reaching any distance. The large African wagon is drawn by sixteen oxen. We hope to be able to leave here to-morrow afternoon, or at least by Thursday morning.

The journey at this season of the year will probably require the greater part of two weeks, or at least over a week, and is,
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 VISITOR. I greet you all in the sweet name of Jesus. I have felt for quite a while to write for the 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 an ever increasing 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 unsaved. If only the dear ones who are right or not with our heavenly Father.

I started in his service and I find it to be the only way to enjoy real happiness. The Lord has been very good to me, especially since I am in his service.

Oh, if they could just see their ways and the way he has brought me. I could be a light to the world. My heart burns within me to think that so many may be readers of 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 still with Christ in God. Praise his holy name.

I was convicted of sanctification shortly after I was anointed, which was a year ago last spring, during my long illness. I undertook to seek out 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 when he is tried he will 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 temptation comes 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 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 ye 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 when your Lord cometh."

"When ye prayed, that he ye enter not into temptation; but the flesh is weak." For we are not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

"Submit yourselves therefore to God, resist the devil, and he will flee from you."

"He was oppressed and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and, as a sheep before shepherers is dumb, so he openeth not his mouth." When we think of Christ's suffering, and how he was tempted, yet without sin, it behooves us to love and obey our dear Master, no matter what it costs. Praise his dear name forever.

"Follow peace with all men, and holiness, without which no man shall see the Lord."

"Looking diligently lest any man fall of the grace of God; lest any root of bitterness spring up trouble you, and thereby many be defiled." For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

"If we endure chastenings. God deal- eth with you as with sons; for what son is he whom the father chasteneth not?"

"Fear none of these things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried: and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life." But he that shall endure unto the end, the same shall be saved.

"Watch therefore; for ye know not what hour your Lord doth come." Behold I come quickly: hold that fast which thou hast, that no man take thy crown.

"For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

But godliness with contentment is great gain.

"And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we, an incorruptible."

"For if these things be in you, and abound, they make that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

"We love him because he first loved us." And this commandment have we from him. That he who loveth God, loveth his brother also.

"I will heal their backslidings, I will love them freely: for mine anger is turned away from them."

We walk by faith and not by sight.

Blessed Jesus. And the Apostles said unto the Lord, Increase our faith.

This is my heart's most earnest desire, that the Lord will daily increase my faith. And Jesus answering saith unto them, Have faith in God. Here Jesus says have faith in God. How necessary it is to have faith; without faith, our Christian lives would be an utter failure, and my earnest desire is under all circumstances to know just how to trust my dear Savior more fully.

Pray for me that I may at all times prove faithful.

Your true sister in Christ.

MRS. BEULAH MARTIN.

For the Evangelical Visitor.

Small Things.

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 lx. 1: "Thy people also shall be all righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified." 22: "A little one shall become a thousand, and a small one a strong nation. I the Lord will hasten it in his time. Amen." Zech. iv. 10: "For he that hath 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 those 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 gatherings 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 nice 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 he calls To paths that I do not know,
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."

CATHY A. MYERS.

"Who hath kept with thy servant David my father, that thou promisedst him: thou spakest also with thy mouth." He hath shewed them. 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?"

OBITUARIES.

HALDEMAN.—Bro. Christian Halde- man, 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 13, 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 25, 1844; the last time to Elizabeth Peters, July 19, 1851, who survives him. Nine children, from his first marriage, 6 sons and 3 daughters, with a number of grandchil- dren and great grandchildren also sur- vive. Deceased was converted at the age of sixteen and a member of 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. Interment in the Hummelstown cemetery.