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Brethren in Christ Church

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TABLE OF CONTENTS.

EDITORIAL—
Are They a Rarity? special mention etc.,........... 2

POETRY—
Jesus Cares—Lena Carmichael,............. 4

CONTRIBUTIONS—
A Sermon (Continued)—W. O. Baker,........... 4
Child Training, No. 1—Emma H. Cassel,........... 5
Behold He Cometh—Emma C. Long,............. 6
From Brother and Sister Myers,............. 6
Our Trip to the North-West—C. Baker,........... 7
Hard Places—Mary J. Long,............ 8
Watch—A Sister,.............. 8
As to Tithing—Samuel F. Noel,............. 8

SELECTIONS—
Benefits Derived From Exercise of True Humility and Sacrifice,............ 1

OUR BIBLE READING CIRCLE,.... 3
THE SUNDAY-SCHOOL,............. 11
CHURCH WORK, TESTIMONY, ETC.,........ 12
MISSIONARY,........... 14
OBITUARY, ETC.,........... 16

Benefits Derived from Exercise of True Humility and Sacrifice.

As a short definition of humility or the condition of one who is truly humble, we would say it implies being deeply sensitive of our own weakness and nothingness, and our dependence upon God's power and greatness. One who is truly humble and self-sacrificing in character will be modest and unassuming in all the details of active life; there will be a definite submission of self to righteous influences, meek and lowly in that spirit which is the life of God's noblest creature—a man. Let us keep in mind this inspiring thought that man is created and ordained of God to live and develop the higher life which is a reflection of the divine nature of God unfolding itself in the beauty of holiness even unto the same image from glory to glory, unto the measure of the stature of the fulness of Christ (II. Cor. iii. 8; Eph. iv. 13). We notice by the texts just cited, and their connection, that these conditions of growth and unfolding of the glorious Christ-likeness, are only brought about as the life and soul of man is influenced by the presence and power of God. Oh, for one great sweeping wave of the mighty power of God to bring down from the pedestal of pride and self-righteousness the many poor souls that are lean and nigh unto spiritual death, simply because they have not come to the point in life where they have acknowledged God through Christ by the shedding of his blood, and the sanctifying power of his word and Spirit to be their all for time and eternity! "He that humbleth himself shall be exalted" (Luke xiv. 11).

Humility, ah, what is it? As we look through the confusing mists of human philosophy and reasoning, becoming entirely undone because of the complete failure of all earthly or human help, having come to ourselves as the prodigal of old, we look heavenward, and thank God for the knowledge, yea, the faith that enables us to take hold of the promises of God by humility ourselves at the feet of a crucified Redeemer, accepting his blood for the atonement of our sins, his word as a lamp to our feet and a light to our pathway, his Spirit which quickens us in every good work.

As we think of the great plan of salvation, it is a complete, a finished work on God's part. Christ has become the Way, the Truth and the Life. But on the part of man the wonderful grace only becomes available to the saving and sanctifying of our souls as we submit ourselves soul and body to the influences of heaven.

Then, and only then, do we have a union of divine and human perfection, because of what God has done through Christ becoming ours as we humbly accept him and deny ourselves in our willingness to sacrifice anything whatever the cost may be, that is not in harmony with our well-being according to his divine will.

But right here is the real test of our humility. If we are not willing to give up anything and everything that may be necessary for the growth and development of our individual spirit-life and the advancement of his cause in general, it is evident that we are not enjoying in its fulness the grace of true humility. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service (Rom. xii. 1)." Dear reader, what are your habits and customs in your every-day life? Have God's word and Spirit become such a mighty factor in your life as to be within your soul a living conscious principle, yea, the hidden law of God written upon your heart, that inward silent monitor that sanctifies your life, sets you apart, separates you from everything you know to be evil, or that may have the appearance of evil?

What are the direct experimental benefits of this blessed union as we continue by God's help to exercise ourselves in a life of true humility and sacrifice? There are many, indeed; we shall try to consider a few of them.

To the child of God, living this humble, simple life, it brings physical, moral, spiritual benefit. Ah, we hear some say, does the humble service of God have any bearing upon our physical beings?

We, indeed, believe it has. Surely the care of the body is an important consideration of every humble follower of Christ (I. Cor. iii. 16, 17; vi. 19; II. Cor. vii. 1). Who will doubt the great benefit enjoyed by those who have the wisdom and courage to live the humble and sacrificial life to the extent that the appetites and desires are modified and kept in subjection and at all times made subservient to that higher ideal of not living in God's kingdom to eat and drink, but for righteousness, peace and joy in the Holy Ghost. May God help us all to a higher standard of morality and righteousness along the line of temperate, rational living. What great improvements this would make with (Continued on page 9.)
Work together as a united Brotherhood without any prejudice and fears of too much holiness being advanced. The simple, plain form of dress is beautiful to behold and lovely if it covers the beautiful Christ-life in the soul, otherwise it is a misnomer.

Our readers will have noticed in our last issue that brother and sister Zook were both afflicted bodily, so that their active engagement in gospel labors in Western Canada is entirely stopped. Since that writing sister Zook's affliction assumed a much more serious phase, and for some time her case was considered critical. It developed into a severe case of erysipelas. Of her case Phil. iv. 19 may be verified in their communication, "Indeed she was very sick and nigh unto death, but God had mercy on her and not on her only, but on me also unless I should have sorrow on sorrow." The turn for the better came sooner than was looked for by the medical attendant. "Sister Zook says while she was passing through this great weakness it seemed as though some unseen hand was upholding her." They are being kindly entertained at the home of brother Isaac Shupe's (Evangelicals) who formerly lived at Lost Springs, Kans. They put their best room at their disposal and treated them very brotherly. The houses of nearly all of the homesteaders are unfinished. Fortunately they are at the best house in the community. Of himself brother Z. writes, "Although I have been barely able to walk, I feel to thank God I could be around and help take care of the sick by day and night. Sister Shupe is very kind, and she and I have taken care of the sick. A week ago the Mennonite Brethren minister came to visit us and inquired after our finances. I told him we were not in want. He was impressed to go around among the Christian people and tell them of our distress and about all to whom he appealed had sympathy for us." He brought a box of some dainties which he thought mother would relish, and two good chunks of beef for the family, and gave Sister Shupe five dollars for her use as needed. Since that writing sister Myers are especially soliciting—"The inference is that "sanctification, in experience and practice, heart and life, among our brethren is so rare that as the above testimony would indicate.

On the other hand we are reminded by a private letter from one of our most respected and established brothers that a condition of soreness, if not irritation, does exist, which it would be well to have removed. The brother says: "The season of Fall is again at hand. How it would be appreciated if we could have visits from Pennsylvania and other places by brethren and sisters full of faith and the Holy Ghost as we had in days of yore. That the partition—Canada and the United States—might be wholly obliterated so we could work together as a united Brotherhood without any prejudice and fears of too much holiness being advanced. The simple, plain form of dress is beautiful to behold and lovely if it covers the beautiful Christ-life in the soul, otherwise it is a misnomer."

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Bro. P. M. Climenhaga, the Treasurer of the Foreign Mission funds, makes report elsewhere in this issue. In connection he calls attention to the fact that receipts have been much below disbursements since Conference. The needs on the mission fields are increasing and it is of importance that the giving capacity of the brotherhood increase in like proportion. Bro. C. calls attention to the new fund started, for which brother and sister Myers are especially soliciting—the Rescue Home and Girls' School fund—which was recognized and sanctioned by Conference. The amount received so far is yet far short of what is needed to make a start. This fund is in need of much encouragement. Never was the imperative need of combined and united effort on the part of all brothers and sisters so much needed as now. Let there be a general waking up to the importance of encouraging the mission work.

No doubt those of our readers who have been interested in Bro. Frey's Bible study will learn with regret of his decision to drop the lessons for a time at least. But all will appreciate the fact that Bro. Frey's engagement in the work of the new out-station to which they have gone, is sufficient reason for his decision. We trust however the members of the class will do as he suggests and continue the Bible study, and expect him to take it up again at some future time. We have sometimes wondered whether there are not among the members of the Reading Circle who would undertake to write short articles for the Visitor on some of the themes of the Bible which may have specially impressed them. Will some try?

The workers at the Matoppo Mission are being scattered. At the time of the last writing Bro. Steigerwald says that only three of the workers were at the mission. Sisters Davidson and Engle had gone north, Sisters Kreider and Bert had gone with Bro. Doner for a few months, and Brother...
and Sister Frey were at the point of starting for the new out-station to take up the work there. They are much encouraged. May the Lord Who is the Helper of his people, sustain them in their labor of love.

In a recent issue of the Visiotor, Bro. J. H. Myers pleaded for a Youth's Department devoted specially to children's testimonies. It seems as though his effort has so far been nearly entirely unfruitful. The columns of the Visiotor are open for short testimonies of both old and young, and we would encourage children and young people to exercise in that way.

Our readers will rejoice with us to learn that Sisters Davidson and Engle reached Kalomo in safety. Sister Engle's letter gives an interesting account of the trip, and many will join in praising God for caring for them so kindly. But prayer should not cease, as the devoted sisters are confronting more difficulties, possibly greater than those already passed through.

Correction.

It appears a mistake was made in the article in last issue entitled, "Orphans in Oklahoma," on page 10. The President writes us that the expense of "transportation of children beyond our reach" has been surprisingly large. This is the case with most missions. It will be confessed that we are not able to settle the question of a new out-station to Oklahoma, but the efforts for the work there are not to be despaired of. The Visiotor has, in the past, been a powerful advocate for this work. We urge our readers to continue to support it.

Children's Testimonies.

I am your old little brother. You will remember me since reading my little letter in the other Visiotor. Soon after I gave my heart to God and was converted I was baptized, and I was so glad I could rejoice. Now I like so much to read the children's letters.

Children's Testimonies.

 ballet. Good-bye.

The Sabbath is of inestimable secular worth. It should be observed in the same manner as the Lord observed it. The church of Christ should be the center of its observance. It should not be taken for granted, but observed as a day of rest and worship. The Sabbath is a day of rest for the body and soul. Christ is the head, and the church is the body. The Sabbath is a day of rest for the church as the body of Christ. Christ is the head, and the church is the body. The Sabbath is a day of rest for the church as the body of Christ.

"I Have Kept the Faith."—II. iv. 7.

The church of the living God is known by the fruit it bears. Christ is the head, the way (John 14:5); it teaches as Christ did (Matt. 18:3); believes in and confesses Christ (Rom. 10:9); receives applicants for baptism (Acts 10:47); baptizes as commissioned by a trine (Matt. 28:19), forward action (Rom. 6:5); laying on of hands and prayer (Acts 10:9); observes the command of foot-washing (John 13:14), observes the Lord's Supper in taking part of bread and wine as instituted by our Lord and Savior in the night he was betrayed (Matt. 26:20), (27); and observed by the Apostles (I. Cor. 11:23-28); turbine one for another in eating (I. Cor. 11:33); practices the observance of the holy kiss (Rom. 16:6).

In the church of Christ there is love and good will to men (Luke 2:14); unity (Eph. 4:3-6); true faith (James 2:18); unconformity to the vain fashions of the world (Rom. 12:2); and non-swearing (Matt. 5:34; James 5:12) are taught. The members of Christ's church do not belong to secret orders (II. Cor. 6:14-18); do not use the sword (John 18:36); possess wisdom from above (James 3:17); love their neighbors (Luke 10:26, 32) as themselves (Leviticus 19:9, 19; Matt. 19:19; Gal. 5:14, etc.). It anoints the sick with oil, accompanied by laying on of hands and prayer (James 5:14-15); it teaches a free (Rom. 8:2) and full (I. Peter 1:8) salvation, through Jesus Christ our Lord (Acts 4:12), and the observance of all things (Matt. 28:20).

Dear readers, the Apostle Jude (Jude 3) tells us that we shall only contend for the faith once delivered to the saints. Have you that faith? (Jude 20).

Evangelistic workers of the Brethren in Christ Church. Permanent address, Mechanicsburg, Pa.

"Howbeit the Lord would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a light to him and his sons forever."

Addresses of Missionaries.

Africa.


James R. and Malinda Eyster, Mordenken P. O. (Jutakoo Training School), Via Zuurfontein, Transvaal, South Africa.

Jacob O. and Mary C. Lehman, New Firmao, G. M. Co., Germiston, South Africa.

Isaac O. and A. Alice Lehman, Box 116, Portland, Transvaal, South Africa.

India.

A. L., Mrs. A. L. and Ezra Masser, Maggie Landis, Ghaserei Mundi, Lucknow, India.

D. W. and Mrs. D. W. Zook, Srijat, Purnia, Bankura district, Bengal, India.

Josiah and Rhoda Z. Martin, Baghumathpur P. O. Matbhomb district, India.

N. H. and Mrs. N. H. Reddy, Nandgopan C. P. B. & N. Ry., India.

Fanny Hoffman, Khamgane, India.

Central America.

Mrs. William Keach, niece Hoffman, San Salvador, Salvador, Central America.
as our advocate and intercessor. Before his ascension he, being assembled with the disciples, commanded them not to depart from Jerusalem, but wait for the promise of the Father, namely, the baptism of the Holy Spirit. The day of Pentecost was the birthday of the Spirit-filled church. Thus empowered, they were commissioned to commence at Jerusalem and thus go as Christ's witnesses to the uttermost parts of the earth. The Apostles and disciples thus authorized, went and preached the gospel, organized churches, and confirmed the faith by miracles. The church of God was virtually the same in all ages. It had as it were, an infancy, a childhood, and a full grown manhood. (Gal. iii. 23-25, iv. 1-6.) "The light has gradually proceeded from glimmering feebleness to the full splendor of rising day." The church, though it had been all along despised by the great body of our race, has ever been infin­itely the most interesting and impor­tant institution in the world.

The people of God suffered more or less persecution periodically in all ages. The Apostolic church suffered persecution at the hands of the Jews, as recorded in the Acts of the Apostles, chapters viii., ix. and xii. From about the middle of the first century to the beginning of the fourth, the church suffered ten persecutions. The first by Nero, a Roman Emperor, who was the personification of cruelty. It is said that he beheaded Paul and Peter, and also martyred his own mother and sister. The last one came by Diocletian and lasted ten years. In these ten persecutions, thousands of Christians suffered martyrdom and crucifixion, which be­came the motifs of the Christian church. He selected twelve of them as apostles, to whom he assigned special duties and a special mission to the lost sheep of the house of Israel and power to perform what was assigned unto them. Later he appointed other seventy, whom he sent into every city and place whither he himself would come. The duties assigned were about the same that were allotted to the twelve, only they were not re­stricted to the house of Israel. When the time had fully come that the Son of man should suffer and die upon the cross, he submitted himself into the hands of sinners and suffered the shame and the pain of crucifixion, that was due to every sinner, and thus made vicarious atonement for all mankind. He was buried and rose again from the grave, ascended to heaven, is seated at the right hand of the Father of God's people from the earth. But, alas! The Apostolic age did not pass before heretics arose who per­verted the truth and drew others into apostasy, and this increased as the years advanced. Then came the dark ages (now known as the middle ages) on stealthily. Literature and the avenues of knowledge were not accessible to the common people. The church was formal and destitute of Spiritual life. The Bible was only had in manuscript form. Copies were expensive and not plenty, and generally found in the choisters of the church. This gloom extended in its worst form from the sixth to the tenth century, inclusive. The light remained dim until the Reformation in the sixteenth century. The revival of Letters occurred in the thirteenth century. The doctrine of justification by faith was made prominent by the Reformers. The Bible became more or less accessible to the people. Manuscripts were multiplied and translations made into various languages. The first version was into Greek, known as the Septuagint, also into the Latin, known as the Vulgate. The first English translation was made by John Wickliffe in 1384. Luther translated the New Testament into German in 1522, and the whole Bible later. A French version was produced in 1539. In the fifteenth century printing came into general use, Bibles and other books were multi­plied and cheapened, and the people learned to read for themselves. But, again, in the course of time, the spiritual life began to wane. In the begin­ning of the eighteenth century the doctrine of the new birth was almost forgotten in the popular churches. The Wesleys and Whitefield taught it, and emphasized it strongly in their preaching. It was opposed by the church to which the Wesleys be­longed. I look upon the Holiness movement as from the Lord, inasmuch as the doctrine of sanctification of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever” (Rev. xx. 10). It is notice­able that the church from the beginning showed a tendency to re­lapse into sin and apostasy. This seems to be a relic of the fall, mainly through temptation, and shows the weakness of fallen human nature, and the power of the tempter, through his cunning and devices. One would have thought that after the day of Pentecost, when the disciples received the baptism of the Holy Spirit, there would be no more relapsing into sin. But, alas! The Apostolic age did not pass before heretics arose who per­verted the truth and drew others into apostasy, and this increased as the years advanced. Then came the dark ages (now known as the middle ages) on stealthily. Literature and the avenues of knowledge were not accessible to the common people. The church was formal and destitute of Spiritual life. The Bible was only had in manuscript form. Copies were expensive and not plenty, and generally found in the choisters of the church. This gloom extended in its worst form from the sixth to the tenth century, inclusive. The light remained dim until the Reformation in the sixteenth century. The revival of Letters occurred in the thirteenth century. The doctrine of justification by faith was made prominent by the Reformers. 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I look upon the Holiness movement as from the Lord, inasmuch as the doctrine of sanctification
is in the back ground among many churches. It is an important subject and must be taught. "Without holiness no one shall see the Lord" (Heb. xii. 14). True holiness crushes the old man and puts him off with his deeds, and puts on the new man created after God in righteousness and true holiness (Eph. iv. 24; Col. iii. 8, 9, 10). It bears fruit; "But, now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Rom. vi. 22). It delivers from the power and pollution of sin, hence it renders the life pure, devoted, loving. It has its beginning in the new birth. It is intimately associated with justification and no theological scalpel can dissect them apart successfully. There is a true holiness that manifests itself in the conduct and inner life of the sanctified. There is also a spurious holiness, and any profession that does not come up to the Scripture standard must be such. It sometimes assumes a fanatical form. There is more stress laid on emotion than the life that is lived, more professed than the life manifests. When persons professing entire sanctification get more liberty to ally themselves with the world than they had before, or are led by impressions not in harmony with the word, it looks dubious. The liberty of the children of God is a different thing. It manifests itself in an opposite way.

3. THE NAMES GIVEN IN THE SCRIPTURES TO THE CHURCH. Various names have been applied to the body of believers, namely: Church (Matt. xvii. 17); kingdom (Matt. viii. 12); kingdom of heaven (Matt. xi. 21); kingdom of God (Matt. vi. 33); kingdom of Christ (Eph. v. 5); the body of Christ (Rom. xviii. 27); the body of believers, namely: Church of God (I. Tim. iii. 8, 9, 10). It bears fruit; "But, now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Rom. vi. 22). It delivers from the power and pollution of sin, hence it renders the life pure, devoted, loving. It has its beginning in the new birth. It is intimately associated with justification and no theological scalpel can dissect them apart successfully. There is a true holiness that manifests itself in the conduct and inner life of the sanctified. There is also a spurious holiness, and any profession that does not come up to the Scripture standard must be such. It sometimes assumes a fanatical form. There is more stress laid on emotion than the life that is lived, more professed than the life manifests. When persons professing entire sanctification get more liberty to ally themselves with the world than they had before, or are led by impressions not in harmony with the word, it looks dubious. The liberty of the children of God is a different thing. It manifests itself in an opposite way.

For the EVANGELICAL Visitor.

PART I.

How we may bring up our children in the nurture and admonition of the Lord, is a question which should concern every Christian parent. Why we do not hear more on the subject has been a question on my mind. The Lord having laid it on my heart I will endeavor in his name to bring out a few thoughts on the subject. Children are spoken of in God's word as a gift from God. Precious gift! May we show our appreciation of this gift by doing our best to "train up a child in the way he should go" (Prov. xxii. 6). What an opportunity to work for the Lord. Let no Christian parents say they are not called of the Lord to any special work with such an opportunity at hand. When we look upon the little child, and wonder what kind of a man he will be, or, what kind of a woman she will be, and then remember that much depends on what kind of training the child gets early in life, we begin to realize the responsibility that rests on parents, teachers, guardians and others who are surrounded with, and have an influence over, the children. Child training can not begin too early. In speaking to parents it has been well said that "we, ourselves, should be what we would desire our children to be." That hereditary influences are strong, we certainly do admit, but even the best advantages a child may have on this line is not enough. Human nature is depraved and the child needs continual teaching both by example and precept.

Impressions received and habits formed early in life are not easily changed—hence the need of a good beginning.

A healthy, well cared for baby is usually a happy one—one that it is a pleasure to have in the home, bringing sunshine and happiness, unconditionally soothing our sorrows and cheering our hearts. Baby should not be compelled to cry for what it really needs. Such a habit once formed and allowed to continue to grow, will spoil the sweet, sunny disposition of the child, cause it to become fretful and spoil its temper.

The opposite, in the extreme, may produce an equally bad effect. Love is one of God's greatest gifts to the human family, and is so very essential to the Christian home. The child soon learns to love and through love may be taught cheerful obedience to parents, and says it is well-pleasing unto the Lord. John Wesley said "The will of a parent is to a little child in the place of the will of God. Therefore, studiously teach them to submit to this while they are children, that they may be ready to submit to God when they are men."

This, we presume, was addressed to Christian parents who are bringing up their children for the Lord, and have wondered when we see souls struggling with self-will, whether it would not be easier for them to submit to God if they had been taught cheerful, loving obedience to parents in early childhood. Obedience to parents in the Lord is so clearly taught in God's word that we can not doubt our duty on that line.

The first three years of a child's life should be well improved in teaching not only obedience, but truthfulness, honesty and reverence. This can be taught largely by example. We can not expect children to be truthful unless we are truthful to them. What a sad mistake parents make who carelessly, perhaps almost unconsciously, tell the children an untruth—yes a real untruth, although, perhaps, not just quite honest enough to call it that, but the perception child will soon find it out, and we cannot wonder that it lacks confidence in the parents. Again, we say "We, ourselves should be what we would desire our children to be. Then can we expect our children to have real confidence in us, without which, we will surely fail."

It takes time and a good supply of prayerful patience and perseverance but it pays. What has God given us time for? Surely to use in fulfilling his purpose in our lives. As soon as the child learns to talk it should be taught to pray; and even before it can talk may be taught to reverence God by kneeling and remaining very quiet during family prayer, and to bow the head and sit very quietly when thanks are being given at the table; and as it grows older may be taught to reverence the house of God and the services by good conduct at Sunday-school and church.

At the age of three years the child should enter the Beginners class at Sunday-school, consisting of children who have not yet learned to read—where, with a teacher who is a Christian, loves children, sees a future for each of them, has their spiritual welfare at heart, is prompt and regular in attendance, good impressions will be made that will not be forgotten. The Scripture verses memorized, the songs,
and the object lessons learned will all
help prepare the heart and mind for
usefulness for the Lord as in the case of
Timothy who "from a child" Paul
says, "hast known the Holy Scriptures."

Not much formality can be used in
such a class, and if possible a separate
apartment should be had from that of
the main school, as their attention is
much more easily disturbed than that
of older pupils.

The teacher should have the sympa-
thy and co-operation of parents and
school, and ample provision made for
such helps as may be needed to interest
and instruct the class.

We must not expect the one hour
spent in Sunday-school once a week to
take the place of home training, but it
may be made very helpful.

Should there be little ones in the
Sunday-school whose parents are not
Christians, the Lord may be able to
reach such parents through the chil-
dren, if we diligently apply ourselves
to instructing them in righteousness,
with his blessing on our efforts.

Innocent children may be able to
reach hearts that older ones would fail
to reach.

At the age of six years children are
expected to enter the public schools,
which brings quite a change into their
lives, of which we will make further
mention in our next, D. V.

Yours in the name of him who has said,
"Suffer the little children to come unto me and forbid them not: for of
such is the kingdom of God."

EMMA H. CASSEL.
Brookville, O.

For the EVANGELICAL VISITOR.
Behold He Cometh!

Those of us who love our Lord's
appearing can bear the present times.
It seems that God lets great trials
come. These times should press us
unto prayer, until we come through on victory's side. Then we
are less attached to the world and
more holy and kind like Jesus. God
is testing his people individually
and collectively, to sift us. But let us
stand together in faith, pray for each
other, and often speak one with
another about the glorious appearing
of our Lord Jesus. Matt.: "Fear not,
for your redemption draweth nigh."

The looking for our Lord's coming
is a help to keep us from the deceitful-
ness of riches, and from being drunk
with the cares of this world. And the
looking after others that they also
may be ready to enjoy the great feast
with the Lord, will help us, yea, it
will add to our joy, and to the glory of
God.

Many able articles are in print on
this great subject, and I humbly tes-
tify, by the grace of God, that I am
one of the great number that look for
Jesus to come soon.

EMMA C. LONG.
Lawrence, Kans., 1004 New York
street.

From Brother and Sister Myers.

Luke x. 17: "And the seventy re-
turned again with joy, saying, Lord,
even the devils are subject unto us
through thy name. 18. And he said
unto them, I beheld Satan as lightning
fall from heaven. 19. Behold I give
you power to tread on serpents and
scorpions and over all the power of
the enemy and nothing shall by any
means hurt you. 20. Notwithstanding
in this rejoice not that the spirits
are subject unto you but rather rejoice
that your names are written in
heaven."

The above Scripture is to us a true
description of our humanity. Oh, how
often we betray ourselves if it is not
in plain language like the dis-
ciples we carry with us a selfish senti-
ment that our fellow-men can read,
and oh, how shame-faced we stand
before the eyes of the people, and how
we stand in our own light. The Master
said we are to let our light so
shine that men may see our good
works and glorify your Father which
is in heaven.

The Lord help us I pray. Then we
notice the strength of the words of
our dear Lord. Think of his words—
that he says your names are written
in heaven. This makes us think of
what the Lord showed John in Reve-
lations xx. 15: "And whosoever was
not found written in the Book of Life
was cast into the lake of fire."

Dear readers, how we need to ex-
amine ourselves with the word of
God. We are surely in the times that
"if it were possible the very elect
would be deceived." We feel deeply con-
cerned as we write for publication that
our saying may have a thus saith the
Lord.

Our last report dates to about July
30, when we were at Dawson, Neb.
From that place we went west to
Diller, Jefferson county. We stopped
with our friend, Isaac Steiner and
family, a former acquaintance from
Pennsylvania. We had a pleasant
visit in his family. He gave us a team
so we drove north and west about 14
miles to the Russian Mennonite set-
tlement. We had never met any one
of these brethren but we only needed
to give them a little introduction, that
we were of the River Brethren or
Brethren in Christ Church, when at
once their minister, brother Fast be-
gan to telephone over the lines of the
strangers who had come and that there
would be services the next evening in
their church-house, a new, fine brick
building. But it happened to be a
rainy evening, so that there could not
be many present. Yet we had blessed
fellowship. It was a little difficult for
us to tell of Africa's needs in Ger-
many, but they were much pleased to
hear of the success of the work begun
by Elder Jesse Engle as some of them
had acquaintance with him. They
were ready to help in the rescue work
for the girls' school.

We left that place the following
Saturday, August 4, and came west
about 90 miles to Red Cloud, Webster
county, Neb., to visit a family whose
acquaintance we made while traveling
on the railroad. The Savior said if
a man asks you to go a mile go twain.
This dear Christian man and wife and
five children had been to Beatrice,
Neb., at a camp-meeting and were re-
turning home: so we felt moved to ac-
cept their invitation and we were made
glad over our visit. We attended two
Sunday-schools and we had two meet-
ings. Received a nice offering for our
subscription book so we could say,
praise the Lord. How often the
words of our compassionate Master
come to our mind. He at one time
said that he had compassion on the
multitudes for they were as sheep
having no shepherd. Ah gospel
America, or a Christian nation, as we
are called, yet how little of the true
vital piety is found.

We came to Clay Center on Mon-
day, August 6. We visited the mem-
bers in Clay county; had three meet-
ings. The dear saints here seem alive
in the Christian work and some are
real out on the line of giving for mis-
ion work. We find too many that
don't do as the word of God says we
shall do. They may perhaps own a
quarter, or half section of land, and
not give as much as some do who
are only tenant farmers. Yet we are
so glad that in some of the families of
our dear brethren and sisters even the
children are taught to give, members
or not. Yes, the little boys and girls
come with twenty-five to fifty cents,
and some one dollar. Oh, how we
feel to praise God for Bible teaching.
While these dear young souls are
laying up treasures in heaven, glory
to God, we feel so sad for those who are so close with their money that they are laying up treasures only where moth and rust doth corrupt and where thieves break through and steal. We are glad that the word of God teaches that we are not to judge, but by the fruit we know the tree.

We came to Abilene, August 15, and found a kind reception with the brethren and sisters in the Lord. They have been remembering that we have expenses and do as the word teaches where it is said, as ye have freely received so freely give. They have received a free salvation so they are free to give of their carnal or temporal blessings. Praise God. May all hearts be lifted up to God for his work in giving the gospel to the heathen and hasten the return of our dear Lord.

JOHN H. AND CATIE A. MYERS.

Abilene, Aug. 29, 1906.

For the Evangelical Visitor. Our Trip to the Northwest.

No. IV.

Having obtained all the information we possibly could regarding those lands, we left Regina 10 p. m. on August 15, and arrived at Superior, U. S. A., at noon the 18th. Here we visited T. B. Jones, formerly of Nottawa, who is married to brother Isaac Swalm's sister. Also H. Huth, another son of brother and sister John Huth, and G. and Y. Briller, sons of sister J. Swalm, who are married to daughters of brother and sister Conrad Swalm. Then, too, we visited Mrs. Rawn and her family, who is a sister of brother Josephus Baker. All the above are children of brethren and sisters of Nottawa district, who had gone out there to make homes for themselves. It is needless to say that we were well received by all of them, and certainly enjoyed our stay in their midst. Here at the home of J. Briller we met our young brother Asa Heise, son of brother A. Heise, of Markham district. Brother Heise is an intelligent young brother and is well reported of by those who are acquainted with him. It makes us rejoice when we meet with our isolated brethren, especially when we hear that they are living an exemplary Christian life. May God grant that this young brother may not be lost to the church, but that he may become a blessing to her, and bring glory and honor to God. We can also say as we unfolded our project to them, they, as well as all others with whom we met whilst out West, were favorably impressed with the idea of persuading our people, who move out West, to group together so that they may enjoy their own church privileges. Some even intimated that they were inclined to profit by it.

On the morning of the 20th we left these people, praying that God would bless them and gather them into his fold in his own time, and came to Fort William the next day in the evening, from whence we immediately started on our homeward journey. As we arrived at North Bay on the evening of the 22d, where we had to change cars, we were surprised to meet a number of our brethren and friends of Nottawa on their way to the West. Among the number was brother H. Hahn, brother A. Carmichal and brother M, Klippert. Brother Hahn, with brother Carmichal, and some others intend to homestead in the place we located. In one of our former letters we forgot to mention that at Regina we met with S. Briller, who is married to brother Isaac Baker's sister. S. Briller has a homestead some distance from Regina, but it not being first class, both Mr. and Mrs. Briller expressed themselves in favor of disposing of it in some way and take one in the place where the rest of the friends intend to locate. Then, too, brother Percy Baker, son of brother Isaac Baker, intends to go to Regina in a few days with the intention of taking up a homestead with the rest. And, since brother Isaac Baker took up a homestead when out there, who intends to move out there in the Spring; if nothing unforeseen comes in the way, it looks as though our work will not be altogether in vain.

Leaving North Bay the same evening we arrived safe home at noon August 23, where we found all well, for which we praise the Lord.

Since weare home we received word from C. N. Blackstock, Box 21, Regina, that he is prepared to sell us nearly all the saleable lands in Township 30, Range 23, west of the 3 meridian in block, for $9.25 per acre, or he can sell any quarter section, or as much as we choose for $11 per acre, with ten cents per acre survey fee.

CHARLES BAKER.
ISAAC BAKER.

"For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you."—Peter.
we may always have grace enough to bear up under heavy burdens; and neither murmur nor complain, but be faithful to God. Amen.

I am very glad that our editor has been touching on the importance of giving the tenth. Years ago I was very definitely led to give the tenth and received a blessing whenever I did it. But for some years I have been slack on my duty on this line—never quite giving to the good cause—still we should be punctual in all we do; and more especially when it comes to the Lord's work. By God's help I shall be very punctual on this very line and lay by the tenth, and ask God to direct me also in where to put what belongs to him.

MARY J. LONG.

For the EVANGELICAL VISITOR.

Watch!

"What I say unto you I say unto all watch" (Mark xiii. 37).

I have been much impressed to write on this subject to-day, and I do pray the Lord for guidance and that I may, by the influence of his Holy Spirit, write to the edification and encouragement of the reader. The warning comes to us, to watch. Matt. xxi. 41, says, "Watch and pray that ye enter not into temptation," and truly when we look into our own lives, we can see the need of watchfulness. The arch-deceiver loses no time, but is continually watching a chance to lead the soul away from the good. If he cannot discourage he will try to exalt, but if we are the humble followers of Christ nothing that we can do will work evil us, since we remember that we have simply done our duty, and that, if we "have done all those things which are commanded" us "we are still unprofitable servants" (Luke xvii. 10). So let us be on our guard, and ask for grace to keep real humble under all circumstances; and if we are prospered in anything let us look away from ourselves and give God the glory.

There seem to be so many things to lead the soul away from God, and it seems to me the enemy is getting the over-hand. He comes in such a sly way; if he can but make people careless or indifferent concerning the cause of Christ, he has gained his end.

Dear brethren and sisters, let us be up and doing. It seems to me I can see him smiling with satisfaction when he sees empty seats in the house of God, which should be occupied with soldiers of the cross, to the encouragement of the ministers and the defeat of the enemy. We will surely be held accountable for all these things, if we have not a reasonable excuse to absent ourselves. Some one may say it is so much bother to get ready for church so often or to get ready for Sunday-school so early, and, I cannot afford to lose so much time to go to prayer-meetings. I don't think there is anything pleases the enemy better than to find the so-called children of God thus reasoning within themselves. Oh let us watch and pray lest we enter into temptation.

We should put ourselves about to do God a favor, or to help keep up the interest in his cause. We don't have very much in the line of temporal things if we don't put ourselves about to get it, or have an interest in it. Now, if it is worth so much to work for temporal things which are perishable, why not much more profitable to work for precious souls since one soul is worth more than the whole world. Count your children that are unsaved, and your neighbors. The enormous loss is it not enough to stir our hearts to earnest work for the Master? If we count the cost we would surely say we cannot afford to neglect the house of worship or prayer-meeting. Our influence is needed there.

We may think we can worship God at home, and I'm real glad we can, when we're deprived of the privilege of public worship, but when we're best with strength enough to go, and simply have not our heart in it, what's the matter? Where are we? What are we doing? A child of God?? and actually found guilty of hindering his cause. Matt. xxiv. 42, says: "Watch therefore, for ye know not what hour your Lord doth come."

Paul in Heb. x. 21, admonishing them says, "And having an High Priest over the house of God; let us draw near with a true heart," etc., to the 25th verse, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more, as ye see the day approaching." Then let us go up to the house of God to worship. It seems to me that if we love to worship God, and if we adore him, the oftener we have the privilege of assembling ourselves to worship him the better it will please us, "and so much the more as ye see the day approaching."

Oh, let us study ourselves! What is our chief aim in life, if it is to honor God, to magnify the precious name of Jesus, how can we, dear brother or sister absent ourselves from God's house without a reasonable excuse. Oh, let us watch, lest we be come stumbling blocks. My heart yearns to see more earnestness, and that the world may lose its charms for us, and as a united band, may prevail in prayer and Zion prosper. Oh, let us, in the strength of the great Jehovah, go forward, let our motto be, anything, anywhere, Lord if thou wilt but lead the way, which promise we have.

I am much encouraged while writing and I do pray in the name of Jesus that this may be an inspiration to many hearts to a close study of their aim in life. "Watch therefore, for ye know not what hour your Lord doth come. Yours in Jesus name, A Sister.

For the EVANGELICAL VISITOR.

As to Tithing.

Dear editor, brethren and sisters. I feel impressed to make an inquiry into the question of tithing.

For whom was tithing given?
What promises were connected with it?

I apprehend that a clear understanding of the above questions must be obtained for a full comprehension of the subject.

When God chose Abraham to be his friend, he was well aware of Abraham's noble character, "Abraham believed God and it was counted unto him for righteousness." He thus became the friend of God. We should not be astonished to find Abraham paying tithes, for he was the father of a people to whom this law was made an express command. (Lev. xxvii. 30).

Abraham had no written law, such as God gave to Moses on the mount, but, we believe, Abraham was obedient to the voice of God ever after his call.

We find Abraham doing three special things that were afterward given to Moses by command, viz: Tithing, circumcising and sacrificing.

We now pass from Abraham to the law of tithing under Moses. God said, "the tenth" of their all was his. It is evident that God's purpose of tithing was for revenue to sustain the form of worship he instituted under Moses.

Mal. iii. chapter pictures their condition under obedience and disobedience to that law. I want you to notice this point in particular, viz.: That God's dealings with Israel were in a material sense, and that he is dealing thus with them to-day.

Whenever Israel obeyed the Mosaic law to the letter, they were happy with the heathen, and their land flowed with milk and honey. Their material blessings were always a sign of their
obedience to God. By giving the tenth, Israel never suffered: the more strictly they adhered to this and other laws, the more God blessed them in material things. I do not think anyone who has made himself a student of God's word, will question the statement that God measured his blessings to them in a material sense.

The question naturally arises—Does God deal thus with the church or body of Christ during this age? We answer, no.

And now we shall endeavor to prove our assertion.

"For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself" (Gal. v. 14).

Yes, ours is a "faith which worketh by love" (Gal. v. 6), and the "love of Christ constraineth us" (I. John iv. 19, and II. Cor. v. 14), "We love him because he first loved us."

God demands, as a token of our appreciation of his love, the fulfillment of Rom. xii. 1. In doing this, we give up all and reserve nothing; our time, talent, powers, money, influence, yea all we are, all we expect to be, is left to God at his option.

How is it possible to tithe in a strict sense when we possess nothing, but have laid our all at his feet? If the Lord has given no set rule, how much each shall give for his cause, how then may we know what God demands of us?

The word of God is our guide; hence, we must turn to it for an answer. "Give to him that asketh thee, and from him that would borrow of thee turn not thou away" (Matt. 5. 42). As we, therefore, have opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. vi. 10). "Let not thy left hand know what thy right hand doeth" (Matt. vi. 3 l.c.).

When we make a full consecration to God, we necessarily surrender all? However, God does not take our earthly possessions from us, but leaves them to us. He has given us the blessed privilege of stewardship over our possessions, and he expects, according to our full consecration, that we will use it all to his honor and glory.

Had he given us the tithing system, we could not prove to him how much we really love him; he measures our love to the extent that we sacrifice for him.

The Bible seems to abound with testimony that God is not, during this age, establishing a kingdom based on earthly promises. Note carefully the following: "My kingdom is not of this world" (John xviii. 36). "For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost" (Rom. xiv. 17).

"Set your affections on things above, not on things on the earth" (Col. iii. 2). "And having food and raiment let us be therewith content" (I. Tim. vi. 8).

"If any man come unto me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (Luke xiv. 26). "How hardly shall they that have riches enter into the kingdom of God!" (Mark x. 23).

Thank God for the "better things" he has provided for us.

"But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God, the judge of all, and to the spirits of just made perfect, and to Jesus, the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel" (Heb. xii. 22-24).

Thank God for the privilege of letting loose of these earthly things that we might attain the prize of the high calling God has set before us.

My dear friends, I have no objection, and can find no Scriptural one, that would denounce systematic giving. God is a God of order, and I believe he wants his people to be likewise. I believe this to be an individual matter.

First of all we must work and provide for those given to us, or we deny the faith and are worse than infidels.

Just what percentage we can give depends on circumstances. Let every one be persuaded in his own mind, and do all he does to the honor and glory of God, and God will be magnified. Let us not forget that God sends rain upon the just and unjust; material wealth is taken of our acceptance with God.

The world has many ungodly millionaires. We must not forget that we are under a general law of nature.

The worldly man has often more talent than the Christian. It isn't wise to expect the Lord to increase our material wealth because we have consecrated it all to him. God will not change the laws of nature for us; we must conform to them. Amen.

S. E. NOLL.

Benefits Derived from Exercise of True Humility and Sacrifice.

(Continued from page 1.)

many people in physical vigor and mental activity. Instead of being dull and stupid in body and mind because of intemperate indulgences in many ways, we would be alert and active in the Lord's work, our minds quick and perceptive in things noble and spiritual, and well trained in reasoning the principles and teachings of God's word.

Blessed privilege of the subjection of self in all things. As we humble ourselves in submission to the wisdom and power of God's leading and deny ourselves, not only of things that are directly sinful, but the sacrificing of many of the commonly considered lawful privileges and indulgences of life, that God, by his word and Spirit may work in us both to will and to do of his pleasure, Christ comes into the humble heart.

Along this avenue of humility the King of Glory comes in triumph into the prostrate soul and establishes his kingdom there, and thus it is that Christ becomes the Governor of our lives, our Counsellor, our Strength, an abiding Comforter, a positive influence for good in our thought, word and deed. And as God looks upon our lives, hid with Christ in him, he reckons unto us perfection in righteousness and true holiness, ever leading us by his powerful hand, conquering and overcoming the inclinations of evil in the flesh, affording us the great achievement of the kingship over self by that inward power of godliness whereby we are set free from all evil habits and useless indulgences, thus giving place in our hearts and lives for the development of the Christ-life.

How the humble child of God is often made to praise him from the depths of his soul as his conscience bears him witness in the Holy Ghost that he is in favor and fellowship with God, vitally connected with him, a branch of the true vine.

Right here let us pause a moment in deep, serious thought, as we are dealing with the richness of the grace of true humility and sacrifice. Think for a moment, kind reader, your own conscience bearing you witness in the Holy Ghost as to your relation and standing with God. I believe that it is the greatest help or influence to increase humility, and greater sacrifice on the part of God's children.

Oh, blessed experience of being dead unto sin and alive unto God! and true it is indeed, the deeper the hu-
military the greater the sacrifice on our part, the greater the joy of our souls will be; the peace and satisfaction more real and abiding. The presence of God in the power of his word and Spirit clear and definite, enrapturing our souls in seasons of sacred and hallowed communion with God, affording us the blessed experience of David of old when he said, "My heart was hot within me: while I was musing the fire burned, then spake I with my tongue." (Psa. xxxix. 3.) But right here is the barrier. So often we are not willing to pay the price necessary on our part, to be thus highly favored of God, and live in constant fellowship with him.

Dear friend, let us remember that the only way to be brought in touch with the saving and sanctifying power of God is to humble ourselves before him in dust and ashes, giving place upon the altar of our hearts for the consuming fire of God's love. Then the selfish life will be sure to follow. My brother or sister, have you counted the cost? If you have not, will you just now? Perhaps you have, but were not willing to pay the price. Are you perhaps weighted down by some habits that have woven themselves into the very fiber of your moral being, so that you do not have spiritual liberty? You are not shirking for God; you are not fervent in the spirit of service; perhaps do not enjoy the reading of God's word; you are not ceaseless in prayer. Is it indeed true that as you examine your life in the light of God's word you are satisfied with the condition of your soul? It may seem unreasonably humiliating to you to give up some of the habits of your life, such as foolish talking and jesting; questionable business tricks; wasting your time in so-called harmless amusements, extravagant, fashionable dress. Oh how many poor souls are weak and sickly because of these things. Perhaps you, my brother, are a slave to that useless, filthy, tobacco habit. Say dear brother, won't you, for Christ's sake, and for the sake of the increased growth and development of your immortal soul, give up that tobacco habit and pass through the humiliating ordeal? It will be to you a sure stepping-stone to a higher plane in the divine life. It is by making such self-denials as that, that God gives you more and more of the grace of true humility.—Gospel Witness, Selected by Jacob N. Martin.

(Concluded next issue.)

See our Bible offer on page 12.

EVANGELICAL VISITOR. [September 15, 1906.

The Orphanage School Fund.

To the readers of the Visitor, greeting: In response to our plea for contributions to the Messiah Home Orphanage School Fund, which appeared in August 15, and September 1, issues of the Vis-tron, we feel rejoiced to state that there are those who have the work of the Orphanage at heart, and will further state that the school was opened on September 10, by sister Mary E. Hoffman, of Mt. Joy, Pa., as teacher. We have a promising year before us and feel to say that whenever you have an opportunity to visit Harrisburg, do not fail to visit the Orphanage school while in session.

By submitting the following report, we do not wish to be understood that we reflect on those who have not yet contributed, but in order to keep our records clean before the public, we desire to present the contributions by numbers which had been recorded opposite each contributor's name so that the contributors can see that their amount is recognized even though their name is withheld.

We thank you in the name of Jesus for your hearty response and trust the Lord will still further prevail on others as the amount is not sufficient for the work, but we intend to continue on and trust Providence for the balance.

Total amount of last report, $41.29. No. 13, $1.00; No. 14, $2.00; No. 15, $5.00; No. 16, $5.00; No. 17, $1.00; No. 18, $1.00; No. 19, 50 cents; No. 20, 50 cents; No. 21, $5.00; No. 22, $1.00; No. 23, 25 cents; No. 24, 50 cents; No. 25, 50 cents; No. 26, $1.00; No. 27, $2.00; No. 28, $1.00; No. 29, $5.00; No. 30, $2.00; No. 31, Harvest Meeting offering, West Milton, O., $13.28; No. 32, 50 cents; No. 33, 50 cents; No. 34, 50 cents; No. 35, 50 cents; No. 36, 50 cents; No. 37, $6.00; No. 38, $2.50; No. 39, $5.00; No. 40, $5.00; No. 41, $5.00. Total, $114.82.

S. R. SMITH, Secretary.

Three Months Free.

Remember that in order to add as many new names to our list as possible we offer to send the Visitor to new subscribers from October 1 to December 31, 1907, for one dollar. Will not many of our friends endeavor to secure a few new names?

We need tactful as well as "aggressive" evangelism.

EDITORIAL NOTES.

A harvest meeting and love feast will be held at Polo, Ill., September 29 and 30, and at Shannon, Ill., September 15 and 16. An invitation to attend is extended to brethren east and west.

There will be a love feast held in the Ashland and Richland district, Ohio, October 24-25.

The latest word from Brother and Sister Zook is that there is continued improvement in Sister Zook's case, but not much change in Brother Zook's condition. They hoped to be able to move about the end of last week, and as Winter is at the door in that territory, they will likely return to the United States as soon as possible. Sister Zook's fall occurred on August 4, and not on July 28, as reported in last issue.

We are puzzled to know why we receive no word from the India missionaries for the Vis-tron. We learn from other sources that they have started the stenography and typewriting school, and have eighty students. They have also started a free school and have twenty-four enrolled. They had quite hot weather, but were well and happy in the Lord.

The editor is planning to visit his aged mother and daughter in Canada, in the near future, and hopes to be able to attend a few of the Canada love-feasts. The October 15th number of the Vis-tron may possibly be a little late. The October 1st number will be made up early; all matter intended for that number must be here by the 18th of September.

Notice.

Please remember that the tract ordered by Conference, giving briefly what the Church believes and why, is ready for distribution. Order from A. B. Musser, 68 North Twelfth Street, Harrisburg, Pa. Make remittance at the rate of twenty cents per hundred. See more extended announcement in last issue, page 12, column 1.

"Don't waste your life in doubts and fears. Spend yourself on the work before you, well assured that the right performance of the hour's duties will be the best preparation for the hours of ages that follow."

That true beauty of face is possible only where there is beauty of soul manifested in a beautiful character.
**Evangelical Visitor.**

**The Sunday-School.**

This page is edited by Bro. J. H.ingle.

Lesson 1. Oct. 7.—The Two Great Commandments. Mark xii. 28, 31. Golden Text: 31. **"Watch therefore; for ye know not the day nor the hour when the Son of man cometh."**

1. Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. 2. And five of them were wise, and five foolish. 3. They that were wise took their lamps, and took no oil with them: 4. But the foolish took no oil with them, but went and bought each of them a vessel to replenish the limit in all that she had ever given her living. 5. (Citing the contrast for the disciples.)

**Comment.**

28. Wrote who copied preserved, interpreted, and taught the Jewish law. He had examined them. Referring back to Lesson x on the last quarter.

29. Hear, O Israel. See Deut. 6:4. Jesus disarms criticism by quoting a passage of Scripture; he comforted the Jewish authority in theSynagogue, and chief place at feast; every one of the Lord's houses, and for a profession make long prayers; they shall receive greater reward.

30. And he sat down over against the treasury, and beheld how the multitude cast money into the treasury; and many that were rich cast in much; 31. And there was one poor widow, and she cast in all that she had, even a mite. Verily I say unto you, This poor widow cast in all that she had of her want, but one mite; which make a farthing. 32. And he sat over against the temple, and beheld how the multitude cast money into the treasury, and as much as they would, and saw also how the rich men cast in the so much more than all whole burnt-offerings and sacrifices. 33. Therefore the second is the golden rule. Gen-
PUBLISHERS' NOTICE.

To Subscribers—1. Our terms are cash in advance.
2. When writing to have your address changed, be sure to give both old and new address.
3. The date on the printed label will show to subscribers when their subscription expires.
4. If you do not receive the Visitor within ten days from date of mailing, write at once and we will send the number called for.

To Vaya Press—who are unable to pay, we ask the paper free on the recommendation of others or upon their individual request. It is requested that requests must be renewed every six months as a matter of good faith.

To CORRESPONDENTS—1. Articles for publication should be written on one side of the paper only. Write all business letters on separate sheets.
2. Communications without the author's name will receive no recognition.
3. Communications for the Visitor should be written in at least ten days before date of issue.

Send money by Post-Office Money Order, Registered Letter, or Bank Draft, to G. Detweiler, 35 N. Cameron St., Harrisburg, Pa. Canadian Currency is discounted 10c.

Harrisburg, Pa., Sept. 15, 1906.

OUR BIBLE OFFER

We are able to offer our subscribers a gold or combination Bible for THE EVANGELICAL VISITOR at a small cost. For $3.25 (INDEX FIFTY CENTS EXTRA) we will send the Bible prepaid to any address in the United States or Canada, and for THE EVANGELICAL VISITOR for one year. This offer holds good for renewals as well as new subscribers.

The special feature of this Bible is that it gives the AUTHORIZED and REVISED VERSION OF THE BIBLE.


CHURCH WORK.

Love Feasts.


Phila. Mission, Oct. 6-7
Mt. Pleasant, Lancaster county, Oct. 27-28
commencing at 5 p.m. on the 27th.

Fairview M. H. at 4 p.m., Sept. 22
All are invited.

Carland Mission, Sept. 29-30
New York.

Clarence Center, Oct. 27-28
Ontario.

Wainfleet, Oct. 13

Foreign Mission Fund.

Report for July and August.

Receivings.


Disbursements.

H. P. Steigerwald, Des Moines, $260.00.

Building Fund.

H. P. Steigerwald, full amount on hand.

$5.

Teams Fund.

H. P. Steigerwald, full amount on hand.

$2.

Recue Home and Girl's School Fund.

Recievers.

Dayton dist., O., $100; John and Cathy A. Myers, $100; J. Emery Bowers, Kan., $10. Total, $100.

Philadelphia Mission.

Report for month of August.

Balance.

$35.30.

Recievers.

Allen, Pa., $10; Philadelphia, Pa., $8.50; Smithville, O., $10; Mercersburg, Pa., $6.75; Weiliger, O., $2.88; Milford, Ind., $5; Florin, Pa., $5; Shippenburg, Pa., $1; Carlisle, Pa., $117.50; Philadelphia, Pa., $6; Chambersburg, Pa., $12.

Expenses.

For poor, $26.25; for Mission, repairing, etc., $14.70.

"If he humbleth himself shall be exalted.

When we come before God it should be in our rags and not in our robes. Prov. xi. 21: "When pride comes then cometh shame; but with the lowly is wisdom." The proud hypocrite justifies himself, but God justifies the humble sinner. Luke xvi. 18: "The publican said to God, be merciful to me a sinner." He went to his house justified rather than the other. If we exalt ourselves we shall be ashamed and if we humble ourselves we shall be exalted. Have we not in humility insisted in having low thoughts of ourselves, and a sense of our weakness and unworthiness, and acting accordingly. James iv. 6: "But he that humbleth himself, though high, humbleth himself; that is to descend to look upon and care for all his creatures. Psa. exii. 6: "Who humbleth himself to behold the lowly and he that honoreth himself shall be dishonored." We should imitate Christ who is meek and lowly and who for our sakes condescended to be made of no reputation. Phil. ii. 6-8: "He humbled himself and became obedient even to death, even the death of the cross." This temper is highly pleasing to God and prepares us for further degrees of fellowship with him and his people. Prov. xxii. 4: "By humility and the fear of the Lord are riches and honor and life." He that humbleth himself and under a sense of the greatness of his sins becomes subject to God shall be exalted. Prov. xxii. 24: "A man's pride shall bring him low; but honor shall uphold the humble and the meek in spirit." He that humbleth himself and under a sense of the greatness of his sins becomes subject to God shall be exalted. God resists the proud and gives grace to the humble. Jas. iv. 6: "If any man think himself to be something, he is nothing at all." Wherefore he saith, God resisteth the proud and giveth grace to the humble. Jas. iv. 6: "God resisteth the proud and giveth grace to the humble." God resisteth the proud and giveth grace to the humble. Jas. iv. 6: "God resisteth the proud and giveth grace to the humble. Ungodly ever to be reconciled, for God resisteth the proud as being enemies both to him and his. 1. Pet. v. 5: "For our sakes he made himself of no reputation. Phil. ii. 6-8: We are able to offer our subscribers a gold or combination Bible for THE EVANGELICAL VISITOR at a small cost. For $3.25 (INDEX FIFTY CENTS EXTRA) we will send the Bible prepaid to any address in the United States or Canada, and for THE EVANGELICAL VISITOR for one year. This offer holds good for renewals as well as new subscribers. The special feature of this Bible is that it gives the AUTHORIZED and REVISED VERSIONS OF THE BIBLE. The binding is Extra French Seal, Dictionary, Tables of Miracles, Parables, Proper Names, with their Pronunciation to the Bible; a Dictionary of Scripture Names; Index of Subjects; and Index of Authors' Names, together with the International Dictionary of Tents of the Bible. The largest Concordance containing over 40,000 References; History and Summary of the Books of the Bible; Historical, Critical and Explanatory Tables; New Subject Index to the Bible; a Dictionary of Scripture Proper Names, with their Pronunciation and meaning; Tables of Miracles, Parables, etc. The binding is Extra French Seal, Dictionary, Round Corners, Red under Gold Edges, Flexible Back, LEATHER LINED. Address Evangelical Visitors, 35 N. Cameron St., Harrisburg, Pa.

Our City Missions.


"For what is our hope, or joy, or crown of rejoicing? Are we not even in the presence of our Lord Jesus Christ at his coming?"
September 15, 1906.

EVANGELICAL VISITOR.

Record for August.

Balance on hand, $4.13.

REPORT FOR AUGUST.


Balance on hand, $19.50.

The Board of Directors are pleased to announce a balance on hand at the close of our fiscal year of $19.50. This is a most encouraging indication of the continued interest and support of the friends of the Mission. We are glad to know, while we keep going forward, that our work is not without a measure of encouragement and recognition.

EXPENSES.

In addition to the above mentioned, several donations have been received, including:

- Potatoes, $1.50
- Fruit and vegetables, $0.50
- Gasoline and oil, $2.25
- Charity, $3.00
- Household supplies and sundries, $15.15

There does not seem to be so much result,

but we hope that the Lord will bless us in the future.

Our motto is: "Faith without works is dead, works without faith is fruitless."

As we said last month, there are many little things to hold us down, that need our help, both spiritual and temporal; especially here in this great city. It is wonderful to see when we hold open-air meetings how anxious the dear people are to hear the true gospel taught.

We know that if we want a fruitful harvest we must sow good seed and that is what we are trying to do. We also know that if it is sown in the Spirit it will spring up into life everlasting. Praise his name for the precious promises. The other night we had a meeting on the street and there was a dear young man with us. He confessed that he was a wonderful drunkard and that he prayed to the Lord to help him and that we also should remember him at a throne of grace. He said that he had a wife and two dear little children and he would like to live with them once more. I would ask the dear ones who know the worth and value of prayer to ask the Lord to save him and to bless him in his precious blood. This is one family; but think how many more in this great city.

It is wonderful to see some of these dear little children. There were some to my door who asked for stale bread. Who could turn them away hungry? I know that if we are true children of God we will do all we can to help those that are poor and needly. Then again, there were neighbors who came to my door with their little ones, trying to get something for them to eat. Let us just stop and think and put ourselves in their shoes and we will be thankful if some one would come to our rescue, I can tell you little deeds of kindness will never be forgotten. Let us be true to our calling and follow wherever he leads; if it is to paths that we do not know or to stoop down and raise the low it matters not, only that we are willing to obey his blessed will. That is truly the measure of my heart to be kept humble at Jesus' feet.

Truly, brother Stover has a wonderful work laid upon him, but we do know that the Lord will see him through if he keeps in close touch with him, for he is a friend that sticketh closer than a brother. But as brethren and sisters that claim to be workers with him, should also help him to bear his burdens, surely we will be filled with the love of God and are burdened for souls to be born in the kingdom. I will close by wishing you all the richest blessings of God, and also ask the prayers for us here at the Philadelphia Mission, that we all may be filled with his love—that we may win many souls for Christ's sake. Amen.

Yours in his name,

SISTER ELLA EMERSON.

Testimony.

DEAR BRETHREN AND SISTERS:

I feel impressed to write a short testimony for the Visitation. I have never written before, but by God's help I shall now obey. I feel the Lord very near to me and I cannot thank him enough for what he has done for my soul. Looking back to my life I can hardly realize what God has done for me. He has changed my desires so that I no longer want to go with the world, but I desire to be with his children. I want to do his will and not my own. I am glad we have one to whom we can come for help in every time of trouble. If we go to any person and ask our place and do his will, he can help us. I want to be submissive to his will in all things. I like to read the testimonies which appear in the Visitor and wish many more would write. I ask an interest in the prayers of God's children, that I may prove true and faithful to God.

Your young brother,

Lizzie BRUBAKER.

An Open Letter.

Dear brother and sister Lehman: We greet you in the precious name of Jesus, our blessed Redeemer.

On the evening of August 29 I read your letter in the Visitation. I read those lines with tears of joy and a praise in my heart. Bless the Lord forever, that he has safely carried you to your field of labor to bring this wonderful message of Jesus to a dying people who know nothing of the blessed Savior who died to redeem them. How could any one who has the love of God in his or her heart show a spirit of coldness to those whom God has called and sent forth to bear the love? We spoke of God's greatness my heart was filled with joy and a new view of God. Oh what a fellowship in the Spirit though we be so far apart; yet we feel that it is the same spirit. You were in Africa when you wrote those lines and we believe they were written in the Spirit and what an inspiration they were to my soul. We will be true to our calling: whether in Africa or America or India. We often think of the dear ones in India, brother Zooks and brother Martins and others. May God bless them. Also of the dear sisters Davidson and Engle. We pray that the everlasting arm of God may uphold them and let no trial fell them but what they are able to bear. When we look at all those things and see how God is sending his children forth to spread the gospel, it points forward to something that is coming. It so fills my heart that my writing seems to do injustice to the feeling of my own soul, and how much less can we do justice to our heavenly Father, when we want to speak of that which we see in the Spirit. May God help us to be faithful.

"Every tongue and race shall extoll God's grace;
When the saints are marching in;
And the blood-washed throng shall repeat the song;
When the saints are marching in;
Shall waft the song.

May God bless them. Also of the dear sisters Davidson and Engle. We pray that the everlasting arm of God may uphold them and let no trial fell them but what they are able to bear. When we look at all those things and see how God is sending his children forth to spread the gospel, it points forward to something that is coming. It so fills my heart that my writing seems to do injustice to the feeling of my own soul, and how much less can we do justice to our heavenly Father, when we want to speak of that which we see in the Spirit. May God help us to be faithful.

"Love from love is sure to ripen;
Thro' the sky shall ring,
What a wonderful chorus
When the saints are marching in.

Oh what a fellowship in the Spirit though we be so far apart; yet we feel that it is the same spirit. You were in Africa when you wrote those lines and we believe they were written in the Spirit and what an inspiration they were to my soul. We will be true to our calling: whether in Africa or America or India. We often think of the dear ones in India, brother Zooks and brother Martins and others. May God bless them. Also of the dear sisters Davidson and Engle. We pray that the everlasting arm of God may uphold them and let no trial fell them but what they are able to bear. When we look at all those things and see how God is sending his children forth to spread the gospel, it points forward to something that is coming. It so fills my heart that my writing seems to do injustice to the feeling of my own soul, and how much less can we do justice to our heavenly Father, when we want to speak of that which we see in the Spirit. May God help us to be faithful.

September 15, 1906.

EVANGELICAL VISITOR.
EVANGELICAL VISITOR.

From Beyond the Zambezi.

KALOMO, N. W. RHODESIA, S. AFRICA,
July 31, 1906.

Dear readers of EVANGELICAL VISITOR: The Lord said to the Israelites: "I am the Lord your God, which have separated you from other people." (Lev. xxvi. 24.) We have been impressed very much with these words, for we realize the same God has separated us from other people of like profession, and leading to a people that know not God, neither of his Son Jesus Christ, our precious Savior.

To-day we rejoice in his love and power to save and keep from sin, realizing only the power of God is able to this.

Praise his holy name. We also realize that he is true to his promise and he has not left us nor forsaken us. We thank him for his nearness in this dark land. Sydney Davidson wrote to you while at Livingstone, of our intention to start from there on our northward trek with the ox team to Kalomo.

We left Livingstone on the 19th inst., about 8 o'clock a.m. We were given a guide to accompany us to Kalomo. We got ten miles out from Livingstone, when in crossing over a very stony place our coupling pole was broken clear off nearly in the middle. Before leaving Bulawayo we had some irons placed on it, seeing the pole was very light for traveling in this country; but in placing the irons the pole was weakened. We did not know what to do and our boys were not equal to the emergency; but we knew of a place to go to, of which it said, "If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth none." We bowed beside the wagon and asked for wisdom. We saw the only way was to return to Livingstone and have a new one made. Sister Davidson took the measurements and with the guide and Gomo returned to Livingstone, taking part of the pole with them. Ndhlamibhi, with the herd boy and myself stayed by the wagon and goods. We were at a loss to know what to do and our boys were not equal to the emergency. Feeling confident the Lord had opened the way thus far, was he going to hinder now? We hoped not, but if he wanted us to stop, there was the desire in our hearts for only his will.

After sister Davidson had left us I tried to partake of some food but could only eat a very little. While we were destined to stay there for an indefinite time, I tried to make the best of the situation. After fixing the handle on the rifle and loading it, I had the boy gather wood for the night. Our boys sleep however, that the drivers fixed the wagon sufficiently to be taken back. On Friday evening we and our goods were all back in Livingstone again. Upon urgent invitation we had a room in "The Guest House" of a building near Mr. Sykes' own house for the comfort of their guests. We thought we could get the pole fixed by Monday morning, but it had to wait until Tuesday morning. The smith sent to the woods and cut a pole. (Hereafter we think we can do the same, and save expense.) While we were in Livingstone, we thanked God for what had come to us, in the line of information.

We met the Native Commissioner from Kalomo, who seemed rather friendly to us and our object. In many ways we saw it was good to be turned back for a few days. We were advised to take the other road, as it was not as rough, not as many lions along the way, and also avoid passing through the "tsetse fly district," which is a deadly foe to cattle—we would have had to travel through this district by night. Now, having hired a good experienced driver, our minds were eased, knowing if we should meet with any accident he would be equal to the task.

We do thank God for the kindness of Mr. and Mrs. Sykes, and we do pray God to bless them abundantly.

Tuesday, July 24, we started anew, going on the same road we had started before but turned off the next day to the other road, thus avoiding the heavy sandy road of the other. We passed over the place of our former mishap in safety, feeling really thankful for it. Going on a few miles farther we stopped for the night.

The usual way of trekkers in the wilds is to stay in a kraal for the night. Our driver fixed the place by the side of a kopje that we considered a suitable place for building; thus we went about fifty yards from them; fortunately he was not hungry, for he ran away as fast as he could. We have asked the Lord to keep them away from us, and far he has answered prayer. We have only seen deer and wild hogs, and traces of rhinoceros.

We realize we have great reason to praise the Lord for bringing us here in safety, and trust we will not have to stay here very long. We will have to see the magistrate, and be the one to allow us to go on, and give us permission to locate. We have been advised to try to make our heart may be moved upon and he will be favorably inclined toward us. I am not sorry I obeyed the call, though we will be separated from other people, and though the future is veiled, and we have our willing minds to do his will.

Pray that we may learn of him and keep in his will. We are well.

Yours sisters seeking the lost,
[Signature]

P. S.—We would desire to remind all correspondents to foreign lands to please stamp your letters sufficiently, as we have to pay double the insufficient postage. Rate is five cents for every half ounce or fraction thereof.

A. G. E.

A Trip to Mapaneland.

(Continued.)

As we went along we kept a lookout for a suitable place for building; thus we went on until in the afternoon, waking that a place by the side of a kopje that we concluded would suit. It was now late in the day; we had nothing to eat all day but a watermelon, and all of our provisions back at the kraal where we had stayed the night. During the day we had walked in the direction of home, so to go back after the donkeys meant to go over the road three times, and as I was not farther than was necessary, we concluded that Bro. Frey with the boys would go back after our luggage and I would stop where we were until they returned. There was a kraal near by to which I went in search of something to eat. I found a woman cutting pumpkins, and putting them into a kettle that was on the fire. I thought with they would be cooked I would ask for some, so I sat watching her as she was putting them in by one wishing that they were cooked. Finally the kettle was full; she then, native fashion, took another earthen kettle and turned it upside down on top of the pumpkins so as to keep the steam in; where the two met there was a space where the steam could escape, this was hermetically sealed with what was considered most filthy stuff, but after this settled the question of my having any for myself. Then I told her I was hungry and wanted something to eat. She was quite delighted that there was a white man hungry and asking food of a black woman, but she was not much inclined to help me to anything, making all sorts of excuses.
I asked her if she would grind me some meal. The reply was that she did not have time, that she had other work. I saw that she was not going to give me what I wanted, so I went outside of the kraal to wait for some other member of the family. I found a shade tree near by and I took off my shoes and rested in the shade. I had not been there long before a young man came along. He looked me all over several times in rather a suspicious way, no doubt wondering what the white man was doing there. He finally greeted me with the usual "saluboma." I began to tell him that I was hungry and was trying to buy food, but that I had been refused. After talking with him for a time trying to tell him how hungry I was, he got up and left me, and he soon returned with a large basket full of corn, enough for six men. The next thing was to get it ground, as it was no use to me the way it was, as there was no time to cook it. Soon I got a girl in from the garden where she had been working. After a lot of persuading and insisting she agreed to grind it for me. The next thing was how to get it cooked.

H. P. STEIGERWALD.

(To be continued.)

Sister Werkman's Letter.

MATOPPO MISSION,

JULY 17, 1906.

To the readers of the Visitor:

Dear parents, children, brothers and sisters and all, may God's guiding hand rest upon you and us all is my prayer. I reached the dark African shore in safety, praise God, and am permitted this beautiful evening to drop you these few lines in the name of our blessed Redeemer, Jesus Christ, who called me to labor here. Bless his dear name for ever and ever. We are all well, both soul and body, praise God, and I hope these lines may find you all enjoying the same blessing.

Well, dear ones, I will give you some account of my journey. I enjoyed myself very much, was not seasick at all. The voyage was smooth all the way. We saw several sharks and seven large whales all in a bunch and plenty of flying fish and seagulls. I thought of the wonderful works of God; how he created all these things. The great ocean is most wonderful, and what wisdom he has given to man that he can build the large ships to sail on the same. God does all things well, bless his dear name. Amen.

I do not have all the good, rich things this life can afford, but we do know we have the rich things of Jesus Christ which is worth more than all the temporal things. They will soon pass away.

Bless the Lord, O my soul, and all that is in me, bless his holy name for ever. Amen. O, I rejoice when I think of the 23rd Psalm. "The Lord is my Shepherd, I shall not want." O what a blessed thought, that we shall not want. This alone is worth our stretching every nerve: and O, that blessed rest hereafter! Let us be laborers together, for if we cannot work together in this world how can we in the world to come. Let us study God's word and see what it teaches us, and let us become more

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The great ocean is most wonderful, and what wisdom God has given to man that he can build the large ships to sail on the same. God does all things well, bless his dear name. Amen.

Or does he say, as I looked out over the great deep I could not help praising God, for he had power to dash us all overboard in a moment, but his strong arm was around us and we had a glorious time.

I made the acquaintance of a Salvation Army girl. We would go to some secluded spot on deck and sing and pray and talk of what Christ has done for our souls. Our hearts were at times also made sad to see the carelessness of men. They thought little of God, and had their worldly sports, even engaging in dancing, drinking and swearing. But when a storm was coming on they were frightened. But it was all the same to me, for God carried me in his mighty arms, but not because of the good that I have done; it is alone his mercy that we landed safely.

We landed at Cape Town on Sunday, July 1, about 9 a.m. Two brethren met us and took us to brother Fallon's home where we also met the sister. After dinner we took the train for Maitland, where brother and sister Fallon welcomed us. Here we stayed till Tuesday morning, July 3, then I took the train for Bulawayo. On Sunday evening I had my first experience of speaking to the natives. I spoke through an interpreter. O, the gross darkness! God blessed us all. We held street meetings first and then we went to the mission. Praise God, there are some who stand true and are fighting for freedom in God's kingdom, and are shining in their homes. As said, then I took the train for my African home. I was on the train three days and three nights. I found some on that were born again and had the Spirit of Jesus Christ. I found people of God everywhere in my travels. I was feasting all the while on God's word and expect to the rest of my days by the grace of God.

When I reached Bulawayo sister Frey was there to meet me, and the second one I shook hands with was one of our native brethren; there were two there to meet me. Then I soon met brother Frey and brother and sister Steigerwald, sisters Davidson and Engle, and we praised God for my safe arrival on Africa's shores. We camped about a mile out of town under a large tree the rest of that day, and when the sun set we had worship and went to bed. We had a large room to sleep in for the heavens was our roof. We were in the hands of the Lord and truly he protected us. We stayed there all of next day till evening; then we traveled for several miles and camped again, and so we slept for three nights till we reached home, bless God. We had sixteen donkeys and the lumber wagon to travel, but we praised God.

Well, I am glad that I obeyed the call of God and came to dark Africa, even if we do have to live on kooney bread and corn porridge. We can also feed on milk and honey, if we are obedient children, for we have the promise of eating the good of the land if we are faithful. May God call many more true souls, and send forth reapers—but only such as are humble and willing to follow where he sends. We do not live here in mansions, but in mud huts, and there is hard hand labor to do. May God prepare some hearts to labor in heathen lands yet. We cannot realize the need till we see it with our natural eyes. O how my heart bleeds as I see the many who are yet unsaved.

Last Sunday, July 15, brother Frey walked about five miles and had services. Brother Steigerwald had the Mission services to conduct, and in the morning before services sister Steigerwald and I went to a large rock with our Bibles and read and talked a while with God till church time. He truly answered our prayers, and how we praise his dear name. On Sunday is our busiest day. We rise at 6.30 every morning. At 7 we all go to the church and have prayers and Bible reading in the native language. Then we go about our daily duties till 10 or 10.30. Then we have our breakfast and our Bible reading and prayer and singing in English. After that we go about our work again, still praising the Lord, and at 5.30 in the evening we have our dinner. We haven't time to sit down and eat three times a day like we used to at home; we need more time to talk to God. How could we win souls if we only thought of our temporal needs all the time? We feast on the word of God more, and forget that we did not have three meals a day. O, be more in earnest and look to God more. We do not have all the good, rich things this life can afford, but we do know we have the rich things of Jesus Christ which is worth more than all the temporal things. They will soon pass away.

Bless the Lord, O my soul, and all that is in me, bless his holy name for ever. Amen. O, I rejoice when I think of the 23rd Psalm. "The Lord is my Shepherd, I shall not want." O what a blessed thought, that we shall not want. This alone is worth our stretching every nerve: and O, that blessed rest hereafter! Let us be laborers together, for if we cannot work together in this world how can we in the world to come. Let us study God's word and see what it teaches us, and let us become more
Christ-like and look upon him as our pattern and not on man. I praise God to-night that he has baptized me with the Holy Ghost, that I may bear up under all the burdens that are put upon me and take them to my heavenly Father who will forgive all, and help us bear our burdens, as he has promised.

Praise the Lord all ye people; praise ye the Lord. Amen. May all God's true children pray for me and us all, that we may do our duty.

Your sister in the Master's service,
MARIA WERKMAN.

For the Evangelical Visitor.

A Voice from Africa.


George Detwiler, Harrisaug, Pa.

My dear brother in Jesus: I have just returned from holding meetings in the compounds. This was a calm, lovely morning. No dust (as this is the dry season). The meetings were all but one well attended and good attention was given to God's word. Oh, how helpless we feel as we see these people in their fallen state all bowed by sin until they have little or no susceptibility of their condition nor of their need. How our hearts long to see them made free. That this may be made possible we need to be much alone with the Lord, especially when Jesus said this kind goeth not alone with the Lord, especially when Jesus said this kind goeth not

OBITUARIES.

HALLER.—Brother Andrew Haller died at his home near Orrstown, Walpole, Haldimand county, Ont., on the 23rd of August, 1906, of heart trouble, aged 72 years, 7 months and 28 days. He was a member of the Brethren in Christ church for many years. He is survived by his widow, one son, Charles L., and three daughters, Misses Alice and Emily, Julia, an adopted daughter, and Mrs. Ada Strine, all at home. Services and interment at Air Hill M. H. on Tuesday, August 5, 1906.

HOOVER.—During the night of August 10, 1906, brother Samuel Hoover, of near Middle Spring, Franklin county, Pa., a minister of the Brethren in Christ church, died suddenly at his home, aged 79 years. He had been suffering with heart trouble for some time and was not able to lie down. His son found him dead in the morning. He is survived by the following sons and daughters: Levi and Harry, at home; Aaron, at Orrstown, Pa.; John, Noah and Samuel, at Newburg, Pa.; and Alice, near Orrstown, Pa. Funeral services and burial took place at Mowersville, M. H.

HALLEW.—Brother Andrew Haller died at his home near Springvale, Walpole, Haldimand county, Ont., on the 23rd of August, 1906, of tumor in the stomach, aged 72 years, 2 months and 24 days. Brother Haller was a constant member of our church nearly forty years: was married to Abigail, daughter of Elder Abraham Winger (deceased) of that place; she preceding him to the beyond just eleven years. Two daughters (grown up) have also passed over. And two sons survived him. He had the care of his son, Abraham, and his wife, both young, who did all in their power to make him comfortable in his failing years. Brother H. was deacon about twenty-five years, and lived so truly a saintly a life was found in his Christian life, and leaves relatives in the old country as well as in this. He was of very mild disposition and well beloved for the position he occupied in the church. Funeral services were held on the evening of the Brethren's new M. H. at that place. Sermons improved by A. Bearss, V. D. M. to a large audience. Of the daughters, Mrs. David Brown resides in Chicago; Mrs. Chris Thomson on the Fourth line, Nottawasaga. Of the daughters, Mrs. Angus Buie both reside in Collingwood; six granddaughters, four brothers and one sister, left to mourn his loss. The funeral was held August 5, at the Tunkard (Brethren) burying ground on the Sixth line, Nottawasaga, the service being conducted by brother William Klippert.

Baker.—Brother Ferdinand Frederick Baker passed away at the home of his son-in-law, Mr. Angus Buie, Collingwood, August 28, 1906, in his 64 years and 8 months. He was born in Breslau, Germany, in 1841. In 1855 he came to this country with his parents, the late brother John F. and sister Caroline Baker, who lived on the Sixth Line, Nottawasaga. He was married on November 23, 1884, to sister Catharine Palzgraph, of Hesse, Germany, of whom two sons and four daughters survive him. Of the sons John P. resides in Collingwood, Louis F. on the home farm, and the remaining sons and daughters survive him. Of the daughters, Mrs. David Brown resides in Chicago; Mrs. Chris Thomson on the Fourth line, Nottawasaga. Of the daughters, Mrs. Angus Buie both reside in Collingwood; six granddaughters, four brothers and one sister, left to mourn his loss. The funeral was held August 28, at the Tunkard (Brethren) burying ground on the Sixth line, Nottawasaga, the service being conducted by brother William Klippert.

LIVING MEMORY OF BRO. FERDINAND F. BAKER, DECEASED, August 28, 1906.

We have lost our loving father, He has gone from earth away; And has gone to be with Jesus, To the land of endless day.

We will miss him, miss his counsel, Miss his voice now hushed forever, Yet, we'll miss him everywhere.

Oh, the thoughts that flood our minds, Of father, days and days, As he taught us to love Jesus, And has gone to be with Jesus.

The comfort that he gave us, How much alone with the Lord, Especially when Jesus said, This kind goeth not alone with the Lord.

Oh, the thoughts that flood our memory, Of by-gone days; And those things would with it go, We'll be with him evermore.

He is gone; he is no more, We will miss him, miss his counsel, His love, no more to share, We'll be with him evermore.

Yours in Jesus' name,
ISAAC AND ALICE LEHMAN.

Let infinite wisdom, power and love alone.—Luther.

Morning Hymn.

Father, help thy little child, Make the truth so good and mild, Kind, obedient, modest, meek, Mindful of the words I speak; What is right, what is my parable? What is wrong, refuse to do; What is evil, seek to shun—

This I ask through Christ thy Son. —Selected by Sadie Snyder.

Fordwich, Ont.

MARRIAGES.

SIDER—SIDER.—On August 29, 1906, brother G. Bearss officiating, brother Carleton Sider, son of brother Benjamin Sider and sister Mary Sider, daughter of Jacob Sider, all of Bertie, Ont., were united in holy matrimony at the home of the parents of the bride.

BAKER, WHO DIED AUGUST 26, 1906.

We'll be with him evermore.

ODONTURIES.

HAMILTON.—Wm. R. Hamilton, died at his home near Scotland, Franklin county, Pa., August 3, 1906, of heart trouble, aged 66 years, 7 months and 28 days. He was born in Scotland, Scotland, Ont., on the 23rd of August, 1906, of heart trouble, aged 66 years, 7 months and 28 days. He was a member of the Brethren in Christ church for many years. He is survived by his widow, one son, Charles L., and three daughters, Misses Alice and Emily, Julia, an adopted daughter, and Mrs. Ada Strine, all at home. Services and interment at Air Hill M. H. on Tuesday, August 7, 1906.

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