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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—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).

Thank God for the privileged grace of humility, a deep sense of our need of God in caring for us and fashioning our lives according to his own will and pleasure.

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 humbling 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.)
Are They a Rarity?

We were made to ask the above question when we read in an exchange an account of a recent camp-meeting. The writer was a visiting minister from another State and he expresses his pleasure that he "also met a number of sanctified River Brethren" there. The inference is that "sanctified River Brethren" are so rare that they merit special attention when they appear somewhere. How is it, brethren? Who is qualified to be a judge of another's standing in grace? Jesus said, "By thy fruits ye shall know them." And, of course, when the fruit of the Spirit is absent in any man's life and conduct there is reason for doubting his lip testimony or profession. We trust, however, that the grace of sanctification, in experience and practice, heart and life, among our brethren is not so rare an article 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 love feasts 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."

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 brother Zook writes in a private 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 sorrows." 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 enveloping 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 Memnonite 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 smallainties which he thought mother would relish, and two good chunks of beef for the family, and gave Sister Shupe five dollars for her help, and gave into my hands over five dollars to be used as needed. This broke up our hearts, to find such love. Its the kind referred to in Phil. iv. 16-18, and we humbly pray Phil. iv. 19 may be verified in their case." At the time of writing Sister Zook was improving and able to sit up part of the time. We are sorry and sympathize with the brother and sister in this disappointing turn to their work, but it may after all be God's appointment. At least it is a condition which we could not foresee and to which we can only submit with cheerfulness, hoping that they both may be restored to further usefulness in the Lord's own time and way. No doubt many will sympathize with them, and may feel to express their sympathy in a tangible way. God will bless you in doing so.

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.

I don't 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 those 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 Bro.
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 Visitor 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 Visitor 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 many 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 and adoption papers will be borne by the parties receiving the children," thus qualifying the expression "we bear all expenses."

All are not just because they do no wrong; but he who will not wrong me when he may, he is truly just.—Philemon 4:12.

"Visitor" Credits for August.


Children's Testimonies.

I am your old little brother. You will remember me since I am reading my little letter in the other Visitor. 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. —Good night.

EVANGELIST JOHN H. MYERS.

OUR BIBLE READING CIRCLE.

Bible Study.

(Concluded.)

Dear Bible readers: Again I greet you with a few lines, but only to close this series of articles. Very reluctantly I have concluded to do this, but was forced to do it because of the press of other duties. I still hope to make a thorough study of the remainder of the book, but must do it later.

I believe that the books of prophecy, which we have just reached, will be the most interesting books of all. If we have made a thorough study of what goes before, we are only prepared to understand the prophecies. I trust that most of those who have begun the study with us are still continuing, and will continue to the end. Over three hundred gave their names. Some of these to read the New Testament only. I understand also that in some localities some who did not wish to give their names still commenced the study.

How much good the articles have done I do not know. I humbly confess my inability to give what ought to have been given. But I know this, that if you have begun the systematic study of the word, and will continue in this way, not only to read it once, but to make it your life study, and your life guide, great good will ensue. Heaven and earth shall pass away, but my word shall not pass away, saith the Lord.

A few more days, and we hope to be settled in our new home. Oh, the joy of giving this soothing, healing balm to benighted, dying souls.

And now I commend you all to God, and to the word of his grace. And as you study his word, fully obey the word. Get the spirit of the word, and the Lord bless you abundantly and make you a blessing. Amen.

Harvey J. Frey.

The Sabbath is of inestimable secular worth. It should be contended for as the men of Anglo-Saxon times did for Magna Charta. Had red-handed communism risen up and attempted to destroy the day of rest, the interest of the public had been aroused. The peril is in the imperceptible and quiet way in which the Sabbath is being taken away.—Bishop Charles E. Cheney.

"Never tell evil of a man if you do not know it for a certainty, and if you know it for a certainty then ask yourself, 'Why should I tell it?'"—Lavater.

"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 14:6); 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 19:6); observes the command of feet-washing (John 13:14); observes the Lord's Supper in partaking of bread and wine as instituted by our Lord and Savior in the night he was betrayed (Matt. 26:20, 26, 27); and observed by the Apostles (I. Cor. 11:23-29); takes 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); uniformity to the vain fashions of the world (Rom. 12:2); and non-swearers (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 10:25, 37) as themselves (Lev. 19:18, Matt. 19:19; Rom. 13:9; Gal. 5:14, etc.). It anoints the sick with oil, accompanied by laying on of hands and prayer (James 5:14-16); 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 greatly contend for the faith once delivered to the saints. Have you that faith? (Jude 20).

J. H. MYERS AND WIFE.

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.


Jesse E. and Malinda Eyster, Moderfonter, P. O. (Jotokombo Training School), via Zuurfontein, Transvaal, South Africa.

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

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

Indonesia.

A. L., Mrs. A. L. and Ezra Manzer, Mag- gie Landis, Ghaseri Mundi, Lucknow, India.

D. W. and Mrs. D. W. Zook, Brijpur, Purunia, Bankura district, Bengal, India.

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

N. H. and Mrs. N. H. Rettger, Raj- Nandgoan C. P. B. 8 N. Ry., India.

Fanny Hoffman, Khamegon, India.

Central America.

Mrs. William Keetch, nee Hoffman, San Salvador, Salvador, Central America.
Jesus cares when we're in pain,
He holds our hands;
And when we call on his dear name,
By us he stands.

Jesus cares when sorrow comes,
And pain and woe;
He knows all about our moans,
He loves us so.

Jesus cares when failures come,
When all gives way.
He whispers "You've another home;
Not far away."

Jesus cares when trials severe
To us unfold;
Our trials are more precious here,
Than shining gold.

Jesus cares when Satan tempts
Us to do wrong;
Oh! bow he whispers "Just resist,
And you'll be strong."

Jesus cares when people sneer,
And what they say;
We know that he bore all things here,
While on the way.

Jesus cares when impatience does
To us appeal;
A meek, quiet spirit Jesus loves,
So we are told.

Jesus cares when we do sin
To bear our cross;
For Jesus bore the cross alone,
To rescue us.

Jesus cares when sin does make
Us stray away;
"Sim not," he says, "And don't forsake
The good old way."

Yes, Jesus guards us all the way
Through care and pain.
Death ends not all: we go away
To live again.

Notawa, Ont.

LENA CARMICHAEL.

A Sermon.

SUBJECT—THE CHURCH.

(Continued.)

Jesus Christ announced his kingdom,
Proclaimed his gospel, called disciples,
Gathered at once, which became the Messiah 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 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 glistening feebleness to the full splendor of rising day.' The church, thought it has 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 cruel and indescribable. These persecutions came from paganism, the natural enemy of God. In the early centuries of the Christian church, some of these church fathers became formalistic. They laid more stress on the form than on the spirit. This in time begat fanaticism, this finally grew into tyranny, and this expressed itself by the most cruel persecutions against those who still served God in spirit and in truth. Hence, the severe persecutions during the sixteenth and seventeenth centuries. This came from formal religion—the pretended friends of God—against the spiritual religion. All the persecutions aimed at the extermination of God's people from the earth. But Satan could not accomplish this, and the time will come when Satan will be vanquished, "and the devil that deceived them was cast into the lake 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 lapse into sin and apostacy. 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 apostacy, and this increased as the years advanced. Then came the dark ages (now known as the middle ages) on stealthily. Literature and 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 1530. 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...
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 crucifies 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. xvii. 21); kingdom of God (Matt. vi. 33); kingdom of Christ (Eph. v. 5); the kingdom of the Son of man (Matt. xiii. 41). In Matthew alone the church is spoken of as a kingdom thirty-six times. Other names are the body of Christ (Rom. xii. 5); Christ's household (Matt. x. 25); the salt and light of the world (Matt. v. 13, 14); Christ's flock (Matt. xxvi. 31). Perhaps the most generally applicable names are the church of Christ (Rom. xvi. 16); and which is much oftener used, the Church of God (I. Tim. iii. 15; I. Cor. i. 2; II. Cor. i. 1). The church should not 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.

### Child Training

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, unconsciously 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 cannot 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 perceptive 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 sympathy 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 children, if we diligently apply ourselves to instructing them in righteousness, with his blessing on our efforts.

Innocent children may be able to touch 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 hear the present times. It seems that God lets great trials come. These times should press us to earnest prayer, until we come through on victory’s side. Then we are less attached to the world and more humble 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 deceitfulness 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 testify, 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.

Luke x. 16: “And the seventy returned 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 disciples we carry with us a selfish sentiment 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 Revelations 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 examine 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 concerned 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 settlement. 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 began 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 German, 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 returning home: so we felt moved to accept their invitation and we were made glad over our visit. We attended two Sunday-schools and we had two meetings. 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 Monday, August 6. We visited the members in Clay county; had three meetings. The dear saints here seem alive in the Christian work and some are real out on the line of giving for mission 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 experienced and so 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. Brillinger, 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, son of brother Isaac Baker's sister. S. Brillinger is the word which by the gospel is 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.

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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 we received home were welcomed by brothers B. A. and C. R. of 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.
For the EVANGELICAL VISITOR.

Continually watching a chance to lead the soul away from the good. If he can but make people care about the matter? Where are we? What 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 become 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.
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 any one 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 world 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 one 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 men 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.

SAMUEL P. 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 subject 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, bid 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-
mortality 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, enrapting our souls in sessions 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 shining 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.)

We need tactful as well as "aggressive" evangelism.

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 Visitor, 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?

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 Visitor. We learn from other sources that they have started the stenography and type writing 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 Visitor 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.
This page is edited by Bro. J. H. Eingle.

Lesson 1. Oct. 7.—The Two Great Commandments. Mark xii. 28, 34. Golden Text: v. 28. "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.

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 were foolish. 3 Those also, which took their lamps, took oil with them: 4 But the foolish took no oil with them, but went and bought for themselves. 5 And some of them went to buy, and some went not. 6 And when the bridegroom came, they that were ready went in with him to the marriage feast: and the door was shut. 7 Afterward came other virgins, saying, Lord, Lord, open to me. 8 But he answered and said, Verily I say unto you, That I know not you. 9 Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh.

2. And one of the scribes came, and heard them questioning thus, and answered them well. 3 And he said unto him, Of a truth, Teacher, thou hast well said that one is greater than these. 4 And he said unto them, What think ye of the Sadducees in that lesson. The third questions of the Herodians and the Pharisees, the af­fections, the equalities? Do they show a sincere love for the church that builds best and lasts longest? Do they think it too much bother, to solve these problems? Do they realize that their own children will soon drop out too if they suspect that it is not a place for grown people? Do they pray for the church? Do they want to know more about it? Do they belong to the church? 10 And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast; and the door was shut. 11 Afterward came other virgins, saying, Lord, Lord, open to me. 12 But he answered and said, Verily I say unto you, That I know not you.

3. Commit to memory verses 1 and 2. Daily Food: M. Matt. 21:9, T. I. John 3:16-18. F. Micah 6:8, S. Prov. 3:5-14. S. Rev. 3:7-13. Where? Same day as last lesson, Tuesday, April 3, A. D. 30. Where? On the Mount of Olives, on the way to Bethany. Introduction. After the last lesson Jesus and his disciples parted out through the gates. The radiant marble walls and pillars excite comment. It seems pitiful that one who has been left upon another. The conversation leads Jesus to forewarn the disciples mentioning the things (Matt. 24, 4-26) that are casting into the treasury: for all they did cast in of their super­fluous, not to mention the cost of the lifetime in all that she has ever done for her living. (Copyright by Thomas Nelson & Sons.)


Comment. 28. Scribes who copied preserved, interpreted, and taught the Jewish law. He had answered them well. Referring back to Lessons 21 and 22. Oct. 7.

Hear, O Israel. See Deut. 6:4-9. Jesus disarms criticism by quoting a passage of the daily prayer of all devout Jews—the prayer worn in their phylacteries and written on their right foreheads. Oct. 26, 1906.

30. Thou shalt love. "The all-inclusive affection. The most personal, the tenderest; the most human, the most of all affections. With all thy heart, the affections, and . . . soul, the life principle, and . . . mind, intelligence, and . . . strength, all powers combined.

31. The second is the golden rule. Genuine love to God will express itself in love to men.

When? October 7, 1906.

While a wilful disobedience of any command, no matter how small, may be a sad and sorrowful sentence, yet it is the real judgment to which we must be held, as he has said it was. "I will judge by the standard by which I am judged," says the Lord.

Parents. You cannot repay the love of any one; you cannot give to them what they desire. The best that they can do is to give you the book of life, the Holy Scriptures. Do those who fail to study in their homes? What do you do about it?

Sometimes the Holy Scriptures are read in the home, perhaps in the family circle, and it is a great joy. Some people that are good friends of the Lord have a Bible on the table, and the hope is that the Lord will come again, and give these people eternal life.

Children make your mother happy; Do you do your household duties? Do you see to it that your mother has a proper rest, food, and clothing? Do you talk to her about her friends? Are you honest in your dealing? When a man is thoroughly saved he can win the angelic world. He has a right to be accounted a man of worth; he has a right to be accounted a man of worth.
PHILADELPHIA, PA., SEP. 15, 1906.

OUR CITY MISSIONS.

Philadelphia, 3423 N. Second street, in charge of Brother Peter Stover and Sister Sarah Stover.


Chicago Mission, 959 Peoria street.

Des Moines, Iowa, Mission, 737 Ninth street.

Des Moines, Ont., Mission, 313 Thirteenth and University Ave.


Our City Missions.

For poor, $26.25; for Mission, repairing, etc., $12.90.

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BUFFALO MISSION.

A Letter.

My dear brethren and sisters: I felt impressed to write a few lines for the VISITOR, to help to lift the banner of Jesus very high. My soul is flooded with his great love as I am writing these few lines. Dear friends, I realize it means so much to be a soldier of the cross. When I think of our blessed Savior, how much he suffered for us and the cross he had to bear, all this he did for us that we might be saved and made pure through his precious blood. Then I think how little we do for him—the one that has left all. We can never be too careful how we scatter seeds of good or ill. We are going to the judgment. Let us be true to our calling and follow wherever he leads us.

Yours in his name,
SISTER ELLA EMERSON.

2407 Howard St., Philadelphia.

Testimony.

Dear brethren and sisters: I feel impressed to write a short testimony for the VISITOR. 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 of sin, 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 to one whom we can come for help in every time of trouble. If we want his love in 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 that interest may prove true and faithful to God.

Your young brother,

Hamlin, Kansas.

ARCHIE EVANS.

EVANGELICAL VISITOR.

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 VISITOR. 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 this dark world? When you spoke of God's greatness my heart was filled with joy and a new view of God. O! 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 Zocks and brother Martins and others. May God bless them. Also of the dear sisters Davidson and Engel. We pray that the everlasting arm of God may uphold them and let no trial befall 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 exalt God's grace; And the blood-washed throng Shall repeat the song, When the saints are marching in.

When the saints are marching in."

Lizzie Bruabeck.

CHICAGO, Ill.

We can never be too careful.

What the seeds our hands shall sow, Love from love is sure to ripen, Rate from hate is sure to wither, Seeds of good or ill we scatter, Heedlessly along our way; But a glad or grievous fruitage, Waits us at the harvest day.

What'ter so'er our face be, Reaping its fruit must see.

—Selected by Sadie Snyder.

Fort Worth, Ont.
MISSIONARY.

From Beyond the Zambezi.

KALOMO, N. W. RHODESIA, S. AFIRCA, 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. xx. 24.) We have been impressed very much with these words, for we realize the same God has separated us from other people of like proclivities, 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 too well 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.

Sunday morning we took the waggon, 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 crossing in over a very stoney 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 is said, "If any man lack wisdom, let him ask of God, who giveth to all liberally and up­eth not." 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. Ndhlabambi, with the herd boy and myself stayed by the wagon and goods. We were at a loss to know what this mishap meant. 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, to keep a good fire all night to keep the wild animals away. Ndhlabambi cut brush for a wind break; by that time the sun was setting and until they had cut dry grass for our beds and brought the oxen and tied them for the night, it was dark. We were puttering our supper and partaking of it, we had prayer and repented, our beds being close by the fire.

Sister Davidson reached Livingstone after sunset and went to Mr. Sykes, the Civil Commissioner, for advice. They entertained her over night, and next morning engaged a team to bring our goods back. Also hired an experienced driver for us, who, with his driver, brought sister Davidson out in the cart to bring me back. The drivers fixed the wagon sufficiently to be taken back. By Friday evening we and our goods were all back in Livingstone again. Upon urgent invitation we had a room in "The Guest house" of Mr. Sykes' own house for the comfort of their guests. We thought we could get the pole fixed by Monday morning, but as we had to wait until Thursday 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 that 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 it.

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 out­spanning for the night is to remove the yokes from off the oxen and tie them to the cables, but this is a mistake, for what we do is to keep it burning all night. Our boys sleep beneath the wagon, and the driver and herd-boy, who also leads the oxen while traveling, sleeps along side.

On Wednesday morning we caught up to a team going the same way as ourselves and kept with it, coming to the camping place of four other teams, belonging to the same party at the same time. Mr. Sykes, who, with his partner, were on there to the Portuguese territory, would leave the main road twenty-five miles from Kalomo and travel westward through Lea Lith.

We were very glad for the privilege of traveling with them, for they knew the proper out-spanning places, and where the water was, something very needful to know. They also helped us in an emergency. In crossing river beds we have very steep banks to descend and ascend. In descending at one place our wagon-box tilted and by the assistance of two drivers ahead, it was gotten in place again. Near this same place some of the wagons ahead sunk into the sand in the river bed half­way to the hubs of front wheels. Each wagon had four men to oxen spanned, we had ten. We hardly realized we were traveling alone through the wilds of Africa in company with such a caravan.

At present we are, within sight of Kalomo, expecting to go in this evening. Have been on the way nine days, rested over Sunday. Mr. King went on

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EVANGELICAL VISITOR.

[September 15, 1906.

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 Mapangela.

(Continued.)

As we went along we kept a look-out for a suitable place for building; thus we went on until in the afternoon we came to 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 what they should be cooked I would ask for some, so I sat watching her as she was putting them in one 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 the earth, and in a short time they lived without 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.
for not helping me to food. I asked her if she had any corn; she said she had. Then 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 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 "sakubona." 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 a girl came 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.

(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 as 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.

Of course, I looked 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 did answer our prayers, 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,
M. Werkman.

For the Evangelical Visitor.

A Voice from Africa.

Box 116, Fordsburg, Transvaal, S. Africa,
Aug. 5, 1906.

George Detwiler,
Harristown, 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 bemoaned 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 out but by "fasting and prayer." Who will follow Jesus all the way in this ministry—by giving themselves in prayer as he may lead? The needs on the "foreign field" are many, but there is none, so great as a well established 40-operation in prayer of the dear ones in the "homeland."

Dear one, perhaps the enemy has been trying to discourage you in praying especially for the salvation of the "heathen," by suggesting many useless objections just to keep you from doing an effectual work in strengthening the work of soul-saving and encouraging the hearts of the "lone ones" in the far off land of heathendom. Beloved, let us arm ourselves for the conflict and show ourselves to be approved of God, "workmen that need not be ashamed." God is interested. All heaven is looking on; and the angels rejoice over one sinner that repents. One soul means much more to God than we can comprehend. How it must please him to see us do what he has given us to do, which angels might well envy us to do, but God for some reason of his own has given this to you and me to accomplish under his special dispensation. Are we doing what we can?

"He is not willing that any should perish 
Jesus enthroned in the glory above; 
Saw our poor fallen world, pitied our sorrows, 
Pour out his life for us—wonderful love.

Perishing, perishing, throwing our pathway, 
Heart's break with burdens too heavy to bear; 
Jesus would save them, but there is no one to tell them; 
No one to lift them from sin and disgust.

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 trusted, good and mild, 
Kind, obedient, modest, meek, 
Mindful of the words I speak; 
What is right, what I desire, 
What is wrong, refuse to do; 
What is evil, seek to shun—This I ask through Christ thy Son. 

—Selected by Sadie Snyder.

MARRIAGES.

SIDER—SIDER.—On August 20, 1906, brother G. Beards officiating, brother Carleton Sider, son of brother Benjamin Sider and sister Mary Sider, daughter of Jacob Sider, all of Berrie, Ont., were united in holy wedlock at the home of the parents of the bride.

OBITUARIES.

HAMILTON.—Win. R. Hamilton, died at his home age 60 years, 7 months and 28 days, August 7, 1906. 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.

HALLER.—Brother Andrew Haller died at his home near Springfield, Walpole, Berkshire county, Ont., on the 23rd of August, 1906, of cancer in the stomach, aged 71 years, 2 months and 24 days. Brother Haller being a consistent member of our church nearly forty years; was married to Abigail, daughter of Elder Abraham Winget (deceased) of that place, she preceding him to the beyond just eleven years. Two daughters (grown up) have also passed over. And two sons survive 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 falling years. Brother H. was deacon about twenty-five years, and lived so that scarcely a fault 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 pleased for the position he occupied in the church. Funeral service was held on Saturday afternoon at the Brethren's new M. H. at that place. Observances improved by A. Beards, V. D. M. to a large audience. Of the daughters, Mrs. David Brown resides in Chicago; Mrs. Chris. Thomson on the Fourth Holme, Nottawasaga. George Bridgegman and Mrs. Angus Beale both reside in Collingwood; six grandchil­dren, four brothers and one sister, left to mourn his loss. The funeral was held August 28, 1906, at the Tunkard (Brethren in Christ) burying ground on the Sixth Line, Nottawasaga, the service being conducted by brother William Kilpper.

We'll be with him evermore.
We'll be with him evermore.

ISAAC AND ALICE LEHMAN.

EVANGELICAL VISITOR.

September 15, 1906.

BAKER.—Brother Ferdinand Frederick Baker passed away at the home of his son-in-law, Mr. Angus Beale, Collingwood, August 25, 1906, and aged 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, 1854, to sister Catharina Palagruef, of Hesse, Ger­many. He was a farmer all his life, and had no children, the only survivor being his brother G. Beards officiating, brother William Kliper.

We have lost our loving Jesus, 
He has gone from earth away; 
And has gone to be with God, 
To the land of golden clay.

We will miss him, miss his counsel, 
Miss his tender love and care; 
Miss his voice now hushed forever, 
Yet, we'll miss him everywhere.

Oh, clothes that food our memory, 
In his Christian life. He was of 
Oh, how true our Lord's words, 
How we told them, all our troubles,

In loving memory of Bro. Ferdinand 

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HALLER.—Brother Andrew Haller died at his home near Springfield, Walpole, Berkshire county, Ont., on the 23rd of August, 1906, of cancer in the stomach, aged 71 years, 2 months and 24 days. He was a member of the Brethren in Christ church for many years, died suddenly at his home, aged 79 years. He had been suffering for many years, died suddenly at his home, aged 79 years. He had been suffering for many years, and was married on November 23, 1854, to sister Catharina Palagruef, of Hesse, Ger­many. He was a farmer all his life, and had no children, the only survivor being his brother G. Beards officiating, brother William Kliper.

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Yet, we'll miss him everywhere.

Many trials crossed his pathway, 
Which did test his faith in God; 
And those things would with it go.

And the comfort that he gave us, 
How we told him, all our troubles, 
And those things would with it go.

Funeral was held on Saturday afternoon at the Brethren's new M. H. at that place. Observances improved by A. Beards, V. D. M. to a large audience. Of the daughters, Mrs. David Brown resides in Chicago; Mrs. Chris. Thomson on the Fourth Holme, Nottawasaga. George Bridgegman and Mrs. Angus Beale both reside in Collingwood; six grandchil­dren, four brothers and one sister, left to mourn his loss. The funeral was held August 28, 1906, at the Tunkard (Brethren in Christ) burying ground on the Sixth Line, Nottawasaga, the service being conducted by brother William Kilpper.

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Miss his tender love and care; 
Miss his voice now hushed forever, 
Yet, we'll miss him everywhere.

Many trials crossed his pathway, 
Which did test his faith in God; 
And those things would with it go.

Funeral was held on Saturday afternoon at the Brethren's new M. H. at that place. Observances improved by A. Beards, V. D. M. to a large audience. Of the daughters, Mrs. David Brown resides in Chicago; Mrs. Chris. Thomson on the Fourth Holme, Nottawasaga. George Bridgegman and Mrs. Angus Beale both reside in Collingwood; six grandchil­dren, four brothers and one sister, left to mourn his loss. The funeral was held August 28, 1906, at the Tunkard (Brethren in Christ) burying ground on the Sixth Line, Nottawasaga, the service being conducted by brother William Kilpper.

We'll be with him evermore.
We'll be with him evermore.