and to come off more than conquerors.

rows at times seem to stick fast, yet being prone to wander and to forget the "always causeth them to triumph" of the God of their salvation; but this is all changed now, for they have found rest in Christ. "More than all in him they, he "always causeth them to triumph" and though temptations and trials assail, though the enemy's arrows at times seem to stick fast, yet he "always causeth them to triumph" and to come off more than conquerors. These turn neither to the right hand nor to the left, but go straight forward, for there is none upon earth they desire beside him. Selfish love had given place to pure love; they no longer seek him alone for his gifts, but love him for himself, realizing something of the blessedness of being betrothed to him.

True, they love those persons and things that are lawful, but hold everything only in the will of God, loving all things in and through him, being ready to surrender one or all whenever he shall call them to do so.

The will also is resigned; in other words, it is blended in God's will. They neither murmnr nor complain beneath the chastening rod, knowing that it shall afterwards yield the peacable fruits of righteousness. It is true there may be times when the cry shall ascend, "If it be possible, let this cup pass from me," yet there is always added, "Nevertheless, not my will but thine, be done," for they glory in the privilege of suffering with Christ, hence suffering only brings them closer to Jesus. If need be, they take joyfully the spoiling of their goods, knowing that they have in heaven a more enduring substance. They see God.—Primitive Methodists.

Deep Breathing.

Deep breathing means health. The countenance may shine, the eye sparkle, the voice take on strength and clearness, the very life blood bound along the veins and arteries freighted with health and vigor for all parts of the body if one will faithfully practice deep breathing.

There is an analogy for the soul. Deep breathing for soul life means patient, faithful prayer. Superficial breathing has caused the visit of many a physician and led to fatal terminations. Nor is it difficult to trace the majority of the soul ills that are so prevalent to the lack of real prayer. Through prayer God supplies himself to the soul. Without prayer the spirit-life wastes and weakens as a ruined body results from a neglect of the breathing functions.

Never was a spiritual giant without great familiarity with the soul exercise that meant the very elixir of life to him. Why suggest names? Make your own selections. Martyrs, reformers, soul-winners, great pastors,—they all have known the art of deep breathing for soul health.

In prayer God gives himself into the soul and the soul lives itself out to God. Inhalation and exhalation combine in the perfect act. Let one give himself out from the very bottom of his being, indeed, exhale until it may mean pain, then will the very breath of God rush into the soul. Be sure that it is made to fill the remotest portions of the being, for herein consists the art of deep breathing in the soul life.

Try it. Try it for lassitude. Try it for timidity. Try it for any ill that the soul may know. Try it. The plan of praise follows persistence in prayer.

"Pray much. Each day allow thyself a season For close companionship with minds above. Lay by thy will, thy pride, thy stubborn reason. Keep nothing but humility and love. As one is charged by magnets, so thy soul shall feel divine, electric currents roll Through all its chambers, till it glows with faith That conquers death."—The Soul Winner.

EDITORIAL NOTES.

In our issue of September 15, Bro. Hess gave a very brief report of a visit which he made to Sister Boulter in Virginia, in company with Bro. Stover, and said that a more full report would be given in the October 1 number. In the hurry of our getting ready for our absence from home we were unable to give the necessary attention to the matter, and so nothing was said about it, and we're not yet able to say anything definitely, but hope we may be able to do so in our next issue. In the meantime we hope there will be some efforts made to do something for that needy field, and that Sister Boulter will receive encouragement to continue in her efforts of doing good as she may find opportunity.

It is reported that apples are a very large crop in some of the counties of Pennsylvania. The Messiah Home would be glad for a good supply.
The Visit to Canada.

There is always in the life of every one a past, a present and a future. Day after day events which belonged to the past and future become things of the past, so making up the history of life. Thus there is now in the past an incident in the life and experience of your editor to which he can look forward with considerable interest and anticipations of pleasure and enjoyment, in which he could hardly be called a visit. We were glad, however, to become acquainted with the workers, and hope the work there may be revived and be made to prosper, through the blessing of God. They realize that the work is a difficult one. A visit with a daughter near Chippawa, Ont., brought us to the time of the love feast in the Black Creek church near Stevensville. With this congregation we had in former years worshiped, and been more or less intimately associated with its activities, so that our meeting here now had special interest for us. The membership is quite small, and although it was a rainy day, the attendance was quite large. Elder B. F. Hoover, of Mansfield, Ohio, was present and ministered in the word and in presiding over the meeting. In this brief account we cannot say all we would like to say of what we felt and enjoyed at this meeting. Suffice it to say that the testimony meetings, when so many, young and old, especially of the young who had been converted during our association with the church in former years, and of those still younger who were but children, possessed the interest of the meeting. These meetings were an inspiration to our little congregation and the brethren were cheered and encouraged.

As our readers in general know, Canada is our native place, the scene of our boyhood days and manhood activities. Until September, 1899, our life history was nearly all Canadian, and a visit to the home people and home scenes always possesses more than passing interest.

In undertaking this visit and vacation, we presumed on the kindness and forbearance of our readers, so that we could carry out our necessary plans in issuing the current numbers of the Visitor, enabling us to complete the time of our visit. We left home on September 22 and by the mercy of God were permitted to reach home again safely on October 12, being absent a day less than three weeks.

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visited others of the family living here—three brothers and two sisters. One brother and one sister are residing in Alberta, Can., and one sister resides in Buffalo, N. Y., at present. Likely the children that "grew in beauty side by side," that "filled one home with glee" will never again all meet in this life. No doubt their graves will be "severed far and wide, by mountain stream and sea," but if all seek safety in Buffalo, N. Y., at present. Likely Alberta, Can., and one sister resides under God's blessing go on with affairs during our absence, so that we shall meet at Jesus' feet.

Again on the homeward way a day was spent with the daughter at Chipawa, and a few hours in Buffalo, with our sister, and then via the Pennsylvania line to Harrisburg, finding all well at home, and that a faithful companion and daughter had watched and taken care of our Visitor affairs during our absence, so that we could again gather up the threads and now under God's blessing go on with the work. We found nothing but love and kindness on the way and we thank all the dear ones for favors given, but most of all thank God for the blessing conferred on us.

Elder Abraham Winger.

"It is appointed unto man once to die." This statement is verified constantly as the days go by. There is a time to be born and a time to die. Elder Abraham Winger, of near Stevensville, Ont., who for many years presided over the Black district, has gone to his reward. He has been feebly for several years, and so had to leave the work to others. In his younger years when health and strength were his he was an active man in the work of the Lord and the church, and only as feebleness of body and mind came upon him did he relinquish his work and place in the church. The church in the district over which he presided has for many years been one of the strongest in Canada, and in recent years has been in the front rank in progress and Christian activity. The editor, on his recent visit to Canada, was permitted to visit Elder Winger. His mind was too far gone for full recognition, but of the few sentences which he spoke, one was a testimony for Jesus. "I love Jesus," is a brief sentence, yet uttered by one so feeble in mind and body, is an eloquent testimony of a relation with God where there is not only no condemnation, but one of peace and confidence in the sure promises of God. We know that his life had its conflicts, and he was, as all are, subject to human weakness, but we trust that his soul is at rest, and the reward will be as unto the faithful servant. "Well done.... good and faithful servant. . . .enter thou into the joy of thy Lord."

Considerable of the matter which we publish in this number would have appeared in the last number but for the fact that we left home on our visit to Canada on September 22, and had to prepare all the matter for the issue before we left. We trust that the letters from the missionaries across the water, and as well the letters and reports of the home mission workers, will still prove interesting and that the hearts of our readers will be touched and stirred to more active sympathy in support of the work of the Lord. It is easy to become a kicker and find fault, but that attitude never helps to push the work of the Lord forward. We fail to see how anyone can read the letters from Africa, or the appeal (which is but the giving vent to her heart cry) of Sister Davidson, or the letters of the workers in the cities of the home-land, and remain indifferent to the claims that the work of the Lord has on us. The spirit which prays, "Lord, save me and my wife, my son John and his wife and no more so far as I care," is not a Christian spirit, and there is still need of conversion, possibly of the pocket-book as well as the heart. We regret to know that there are still some, too many perhaps, to whom the extension of the kingdom of God does not appeal, and if they contribute anything at all, it is done grudgingly, and consequently there is no blessing. O, if all would come up to the help of the Lord as one man in the battle, how the hearts of those who are out at the front of the battle line would be cheered and helped and encouraged! We bespeak for all these letters a careful reading, and then spare a little time to pray for those out in the work who still call for our prayers.

Building operations at the Messiah Home have been progressing steadily and are nearing completion. It was truly an undertaking of no small magnitude, and the brethren on whom fell the burden of the work had arduous labor to perform, and doubtless they felt keen the great responsibility resting on them. We trust when all is completed they may have satisfaction in that which has been accomplished, having the consciousness that they were engaged in a good work. According to announcement under "Love feasts" on page 12, it will be seen that November 2 and 3 is the time set for the Fall love feast here, and that the dedication service will be held in connection. The Brethren of Harrisburg herewith extend a very hearty invitation to the Brethren and friends in the surrounding districts, and also at more distant points, to come up to this feast and join in the services of the Lord's house. May the Lord's name, which is great, be greatly magnified and honored. Remember the date and come one and all.

All who purpose to attend the King gold, Md., love feast, October 22, 23, should write to Brother Jerome Funk, Waynesboro, Pa. The W. M. R. R. will sell excursion tickets good from the 21st to the 26th inclusive, at reduced rates. Brother Funk has the tickets in charge and will furnish to such as write to him the number they may need. Please bear this in mind and write to him without delay.

The following brief testimony comes from an aged pilgrim in Missouri. He sends greeting to all the brethren and sisters. He says, "We live here in Missouri, where we have no privilege of Christian associations, as we are surrounded by Roman Catholics. But God is here all the same. If I live till the last day of November I will be eighty years old. God has been very merciful to me and my wife. I had a great many trials and temptations since we live here. The Spirit of God came on me one night—I was not awake neither was I asleep—then Jesus came to my bedside and said, 'thy sins are forgiven thee.' Praise the Lord. Amen. The devil comes along and says, "it is not true, you must pay your debts first." That is my hardest trial. My wife and I have our secret prayer every evening. With God's help we will carry through. We ask an interest in your prayers. I feel very unworthy. Your weak brother, J. LUTZ.

Break off some one evil, seek to uproot some one sin, cut off some one self-indulgence, deny thyself some one vanity; do it as an offering to God, for the love of God; in hope to see God, and some gleam of faith and life and love will stream down upon thy soul from the everlasting fountain of love. Follow on, and then shalt never lose that track of light.—Edward P. Pusey.
When I Get Home.

I shall wear a golden crown, when I get home;
I shall lay my burdens down, when I get home;
Clad in robes of glory, I shall sing the story
Of the Lord who bought me, when I get home.

Chorus.

When I get home, when I get home,
All sorrow will be over, when I get home;
When I get home, when I get home,
All sorrow will be over, when I get home.

All the darkness will be past, when I get home;
I shall see the light at last, when I get home;
Light from heaven streaming, o'er my pathway beaming,
Ever guide me onward till I get home.

I shall see my Savior's face, when I get home;
I shall see the light at last, when I get home;
Light from heaven streaming, o'er my pathway beaming,
Ever guide me onward till I get home.

I shall see my Savior's face, when I get home;
Sing again of saving grace, when I get home;
I shall stand before him, gladly I'll adore him,
Ever to be with him, when I get home.

For the Evangelical Visitor.

The Compounds.

"In the morning sow thy seed, and in the evening withhold not thine hand for thou knowest not whether shall prosper either this or that or whether they both shall be alike good."

(Excl. xi. 6.)

The dear missionaries here on the Rand among the natives can apply the above text to their work in the compounds. The boys, and some aged men as well, are led to feel as if they want to learn and come to school for they stay away is discouraged; and because they are ridiculed by others they get discouraged; and because they stay away is discouraging, but the dear missionary still asks them to come to school. He goes and talks to them about learning to read, and when Sunday comes he goes to several compounds with perhaps eight or ten of the Christian boys accompanying him. His wife, if he is a married man, goes with him and they sing and read and pray or preach the gospel to the raw heathen as he sits in the sun or stands around in large numbers. He may seem not to care, but as the seed is sown it falls somewhere.

Last week there was an accident in the mine and a umchopi, a young man, was seriously hurt. One leg was broken and the other so badly mashed that it had to be amputated. He was taken to the city hospital in Johannesburg. Soon after he was there he sent Brother Eyster word that he should come to see him. He was a stranger to Brother Eyster, only that he had heard him preach in the compound. He went to visit him and the boy confessed that he was a sinner and asked our brother to pray for him. He did and the dear boy said he wants to be saved. This week brother and Sister Eyster visited him again and I accompanied them and it was a pleasure to meet him. He said Jesus saved him and his face beamed with a lovely brightness, and as our brother and sister spoke to him he seemed to rejoice in a Savior's love. Brother Eyster then prayed with him and the boy followed.

Now, dear readers, you see the seed was sowed sometime. Paul says, "Preach the word, be instant, in season and out of season." Oh, may more consecrated young men and women be willing to give their lives to such a noble work!

On last Saturday I was with Brother Isaac Lehman away a short distance to a compound to see some of the boys who live near the Matoppo Mission. They rejoiced and said they were here. Sow the seed: morning, noon or night; withhold not thine hand. On last Saturday I was with Brother Isaac Lehman away a short distance to a compound to see some of the boys who live near the Matoppo Mission. They rejoiced and said they were here. Sow the seed: morning, noon or night; withhold not thine hand.

What shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent?" (Romans x. 13-15.)

For some time my pen has been silent, but the work of the Lord continues to move on. Since the first of July it has been my privilege to visit the various churches, and my brothers and sisters throughout Ohio and Indiana. Everywhere doors have been open and opportunity given to present something of the needs of the heathen. It was impossible to respond to all the invitations given to tell something of "darkest Africa," but in every place where the subject was presented there were open hearts and open hands.

Truly we all have reason to praise the Lord who has so wonderfully enlarged the hearts of his people in behalf of the heathen. It is not only a few here and there who are interested, but it seems to be the church as a whole. Perhaps there was a time when we allowed a spirit of lukewarmness to creep over us in regard to mis-
tion work, but it was not with the fathers of the church. The city and the foreign missions are only different manifestations of the Spirit which stirred the hearts of our fathers and grandfathers as they rode horse-back many miles over the mountains of Pennsylvania or made their way westward and northward, carrying the glad message of salvation. We rejoice that so many of them lived to help press the battle into the regions beyond. Surely there cannot be one who is really opposed to carrying this precious gospel to those who have never heard of it, but should there be one such, let him remember that he is denying the faith delivered to us by the old fathers of the church. They handed down to us an entire gospel which says, "That remembrance and remission of sins should be preached in his name among all nations beginning at Jerusalem."

It has always been such a joy to me that I could take the entire gospel to the heathen, that no part of it need be left out: for as one of the boys said to me the last evening I spent in Rhodesia, "Every one among the churches does as he thinks best in regard to his religious belief, but ours is like the Word." Who will help to carry this entire gospel to the heathen? My brother, my sister, will you do it? Rests with you. The fields are ripe unto the harvest. God's people are praying. His Spirit is pleading. What are you waiting for? The heathen will perhaps say, as they said to some of us, "Why did you not come long ago? We are old, our fathers have died without hearing the message."

Brother Steigerwald is now alone at the Mission, as the need in other places also seems so great. Many of the older brethren and sisters say "Oh! that I were young again, that I might embrace the wonderful opportunity of carrying the message to the unsaved!"

Some are perhaps saying, "I am unfit." All the fitness he asks is to cast yourself at his feet and say, "Here am I Lord. I am willing to go anywhere, to do anything, to take any place, however humble, to be anything, just so thou wilt use me in carrying this message of salvation." Parents, read the article in the Visitor of September 15th on "Parents and Missions."

I can say nothing more; my heart is too full. It is hard to be willing to wait until the Lord say my stay in this land is at an end and I can again go forth into still more needy fields. Come, let us take the light. H. Frances Davidson.

Address, 1185 Bailey St., Harrisburg, Pa.

Matoppo Mission Letter.

Matoppo Mission Bulawayo, South Africa, Aug. 18, 1904.

Let us magnify the Lord together for his goodness toward us. We surely have many things to be thankful for as he does so much for us. Last Sunday was our love feast day and we can say it was truly a love feast. There were eight native brethren present to enjoy the things of God's house; some were away working and could not attend. We had a blessed preparatory meeting on Saturday evening. We were made glad to hear with what humbleness they one after another confessed their faults, if there were any, and we believe each one was honest and wanted to be prepared to partake of the emblems worthily. We are glad that these are no more in the dark, but have received the light of life. They need to learn many things yet, and we with them, yet we can see by their testimony what light they have. One of them who has been working in town said he went with some other boys one night to what we would call a social or festival, and that he was very much convicted for doing so, but that he took it to the Lord in prayer, asking forgiveness. Another said he was inclined to scold others and tempted to deny the faith delivered to us by the old fathers of the church. The city and from a source not looked for, the unexpected came. It is a ten year lease of forty acres of land to be used as a mission site. It was leased by private land owners at a rent of five dollars per year. It is in Emepene land, the place that was visited twice last year by the workers here and once this year. We had been trying with the government for a place, but it seemed no way would open, so we wrote to the people from whom we have now leased and received a favorable reply, contract drawn up, all ready for occupation, for which we have great reason to be thankful.

I am glad to say also that Brother and Sister Doner started last Monday to begin work there. We feel to praise the Lord that he permitted Bro. Doner to become strong again so that he was able to go. Some may be surprised that they should go when there is so much work to do here. Whatever you may think we feel it is the Lord's time to make a start to widen our borders. If they should wait until the work is done here I suppose they never would go, and, more than that, we cannot ask them to stay and help through all the hard work here then go out and start building again. We feel the Lord will so shape things that we can get along nicely here, so we have gladly said to them, go, knowing they were quite willing to do so, and we pray God's blessing on the work there. Should we be in any great need of help at any time they will willingly come and give us a hand, but we hope the help will come from the other way; surely some one is hearing the Macedonian call "come over and help us." If you do, obey at once; do not wait until you become old, all
the time trying to get away from the call, then when your life is well spent and you see there is still that burden on you and obey you must or suffer the consequence. If you hear the call obey now: don't wait for a more convenient time, for it will not come if you are simply trying to have your own way about it.

It is needless to tell you about the arrival of the visitors from home at this late date, as, no doubt, you have been informed about it by others, suffice it to say, it was a joyous time to us and we believe to them, and we have since enjoyed their presence with us. We feel we have received much needed encouragement and spiritual help. May God bless them for it all.

We wish to thank all the dear ones for the good things sent us here and pray God to give you many blessings in return.

We still crave an interest in your prayers that we all may be kept faithful to Him who has sent us to this dark land, and for these lambs who need so much care and guidance, that there may be a church here that will be to his honor.

H. P. STIEGERWALD.

September 3, 1904.

We feel to magnify the name of God for his protecting care over us; also for the way he has undertaken and opened the way for us to enter Mapaneland.

In July, 1903, husband and I, accompanied by two of our native boys, visited this district for the first time, and were convinced that God desired us to carry the gospel to these natives who had as yet not heard of Jesus. Not until recently did we succeed in leasing a site near the Umtiwe river.

On August 14th, husband, baby Oliver, Sister Kreider, four of our native boys and myself, started for the above place. After traveling three days over some very rough roads, we arrived at the river, where we remained for the night, and the following morning we started out to choose a location for building, but found nothing suitable. We all knelt in prayer and asked God to direct, and he definitely led us to a beautiful location in a little grove with good water near at hand, and before night we had pitched our tent and really felt quite at home. The next day two of the boys left with the donkeys and wagon for the Mission, a distance by road of forty-five miles, and across the rocks twenty-five miles.

We at once called the natives to gather grass from the veldt for thatching our hut, as we expect the fire to sweep over the country at any time. In a few days we had bought sufficient, giving salt in exchange. Others of the natives cut poles, and with an ox team we had them and the stone drawn. All being well we hope to have one mud hut completed in a few weeks.

We are surrounded by many natives, and see a vast difference between these raw heathen and those more enlightened in the Matoppi hills. They appear much pleased to have us live amongst them; yet some really fear us, and refuse to send their children to school. We are asking God for wisdom, love and patience, so as to find a way into their hearts, thus little by little we believe they will be drawn to us. Frequently, as we wake up at night we hear the native drum, telling us of great superstition and the worshipping of the Amadhlozi. We long for the day when they will worship God, who alone is able to save and keep us from falling.

Uzikali, the Induna of this district, lives one mile west of us, and he feels greatly interested in us. He presented us with a large pumpkin, which was a real treat to us. He sends his son to school, and we believe will influence his people to send their children. Since here Uzikali took very sick, upon hearing it husband and Undhlabambi visited him and found his wife quite sick also. They were pitching bones to find out which one of their departed friends' spirit was grieved at them, to thus afflict them.

They also pitched bones to learn what they should offer to appease the wrath of the grieved spirit, should it be a cow, a sheep or a goat? Following this they have a large beer drink and wind up by eating the whole of the sacrifice.

Upon arriving here we announced services for the first Sabbath and hut two men came; so we decided to start out and call them in again. Sister Kreider and I left last Sabbath morning and entered a kraal where we found a number of natives who showed us much kindness, offering us breakfast, which we sampled more to show our appreciation than to gratify our appetite. After telling them our object in coming to this place, we invited them all to services and left for home, to our surprise four of the men followed us home, where we were soon joined by quite a few from other kraals, and we had a very interesting meeting, holding it under a tree. We were much impressed with their inquiring faces, and some would remark during husband's talk that they had now consented to send their children to school. One man was about to use some snuff, when Sister Kreider beckoned him not to; he at once put it away, and afterwards told me he was afraid of her. The other day five girls came to see us, and I asked them if they would like to learn to read? With one accord they remarked, "No, we are afraid to learn." As I advanced towards them with the chart they all ran from me, but we are not at all discouraged but believe God will give us victory over all discouraging things. We often think of the dear ones who opened up the work in the Matoppi hills, and can more fully appreciate what they passed through, and we trust, under the blessing of God, the day will come when some of these dear, dark faces will glow with the love of God.

Sister Kreider expects to return to the Mission and assist in the work there.

Undhlabambi and Unyamazana, two of our native brethren, are with us at present and are a great help in the manual, as well as spiritual, part of the work. Our one desire is that our lives may be blessed of God to the saving of many precious souls, and we would ask you all to pray for us and the work at this place.

Yours for souls,

EMMA LONG DonER.

For the Evangelical Visitor.

from Africa.

A Visit to the Country.

"O sing unto the Lord a new song: sing unto the Lord all the earth. Sing unto the Lord, bless his name: shew forth his salvation from day to day. Declare his glory among the heathen, his wonders among all people." (Psalm xcvi. 1-3.)

This morning our hearts swell with grateful praise to God who has given us the glorious privilege of being little lights for him in this dark land of Africa. And O, how dark it is! And why? All because of sin. But where sin abounds, grace doth much more abound. Therefore the need of the light. The Psalmist says, "Declare his glory among the heathen, his wonders among all people." Recent-I had the privilege of going about 40 miles from here to visit an out-station. I went by train to Springs. Here the railroad terminated, and I was met by Brother Anderson, who occupies a station some ten miles away. But after going about one mile
we came to a compound. Here there are supposed to be about one thousand natives, and on questioning them we found that they were without a school or teacher, and that only about once a month a native comes along and tells them a little about Jesus. My heart really burned within me as I thought what a needy field, and so one to take possession for Jesus. One or two smaller compounds are in this same vicinity, and these natives are employed in coal mines. However, after talking awhile to them, and praying with several, we started on our journey again, passing through only open, uninhabited grass lands with the exception of a few native kraals near to the road which we followed.

A little before sunset we came to the Mission. Here is one compound quite close and another one farther away, and two gold mines in operation. Presently a number of boys gathered into the Mission, and we had the privilege of breaking to them the bread of life. Morning came, the sun arose bright, and soon we gathered for prayers, and then to the compound we went and held one meeting, the natives sitting around on the ground in large numbers listening to the gracious words of this blessed old story. O how refreshing and encouraging they are, and some of these poor fellows seem to listen with such eagerness. O, it did my soul good. Hallelujah.

After this we went and took a little refreshment, and then back again to the compound, holding two more meetings after which we entered the Mission accompanied by about 35 or 40 natives. The Lord gave real victory in delivering the message to these people, and we believe it will bear fruit in eternity. Several sought the Lord.

About two o'clock we gathered near a large pond of water, resembling very much a small lake, where one native Christian boy humbly followed his Lord in baptism. This was a very precious season to us, and I believe to all as a good many native men and women had also joined us.

At 3 p.m. we again gathered in the Mission with 35 or more present, and again in the evening about 40 gathered to hear the word of life, and a touching scene followed. After all was over and the meeting dismissed, they all went out but one native man. We sat there with just a blanket hung around him. Finally I went to him asking why he remained, when he said, "I want to seek the Lord. I have many sins." So we talked to him and then prayed together, after which we had to commit him to God.

On Monday morning, together with Brother Anderson, we visited a native kraal some four miles away. This was my first opportunity to see and be around natives in their home life. We went from one hut to another (as it was very windy and dusty outside), sitting right on the floor with them while we read to them from God's book and tried to explain the way of life. One young fellow said he loved the Lord and wanted us to pray for him. But others were more anxious that we should give them a little money than the gospel. I did not return home however before Tuesday about noon. But I found the folks well and happy, including brother and sister Myers, and they also had had a victorious time.

Praise the Lord. Our hearts are encouraged in the work and we mean by God's help to be true to him and to precious souls. Beloved, keep praying for us that we may be found in him without spot or wrinkle at his coming.

Yours, only for souls, till Jesus comes.

J. R. and Malinda Eyester.

Sept. 9, 1904.

An India Letter.

RAGHUNATHPUR, MANSHOOM DIST., INDIA,

Sept. 1, 1904.

Readers of the Visitor: "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."

One year's labors for the Master have been spent at this place, and truly we have reason to magnify his name for protection, health, care and guidance. The building is now roofed and room for more help, which is needed, is ready. The veranda and doors are not all completed, but we trust to see this done ere long, as it is very needful. The Lord has graciously met our needs in the past and we are glad for the privilege of trusting him further.

The open doors for service are before us and the truth is accepted. One very intelligent native man bought an English Bible and is reading it to find out which is the true way. I ask each one who reads this to make special prayer for this man. We know the entrance of his word giveth light.

The interest in house to house work is increasing and new calls come to us. The children are also receiving the Bible truth and the bashfulness and superstition is vanishing. Children in large numbers follow us from place to place, and often in this way we get to enter new homes. Some children are not allowed to invite us to their homes and steal away to our place and seem like part of the family. The Lord encourages our hearts in him as we see his workings and the way paved for his word. As yet we have not seen any open confessions of accepting Christ as their personal Savior. But when we think that they never were taught before, we see that they do not believe in him of whom they never heard, and how could they hear until some one was sent to them? There are many who want to serve the true God, but have erred in the path of service. The Sabbath-schools, all except two, had to be closed during the rainy season (which was very heavy in Bengal) but will again be opened and the village work taken up more extensively. We are anticipating a precious time of seed-sowing.

The Christian Bible woman who works with us is ever eager to be out amongst the people.

Our four Christian girls from the orphanage are doing nicely in their school and household duties and one or two of them accompany us to the zenanias. We also are caring for a rejected orphan girl baby which was given to us when five weeks of age. She is now four months old and doing nicely, and we trust will grow up to be a blessing to many whose sad condition is like hers was. The babe and her mother, a blind widow girl, were about to be drowned by the grandmother of the child, but God, I believe, directed them here, where they just tried to sell the starved, filthy babe. She afterward gave her and left, telling people the babe died by the wayside. The high caste people think it very strange that I should take care of a low caste baby. What a change in India when his love will be shed abroad in their hearts. Pray to this end.

Yours, in the beloved,

Anna M. Sparrow.

Elijah was not afraid of false gods and false prophets, even though they were in the majority. God delights in servants who will stand up for him, although they have to stand alone. Standing alone is one of the truest tests of life. It is not hard to be good in a crowd of good people; can we be good when we are the only one in a company?
I thought it would be interesting to some, to give you just a little account how we partake of the Lord's supper with our family of about seventeen hundred. Nearly all of these profess faith in the Lord Jesus, but I fear some of them are really not saved, for by their fruit ye shall know them.

But as I entered the church to partake of the emblems of our Lord's body, and saw about seven hundred waiting in order and perfect stillness before God in anticipation of partaking of the Lord's body, the one who suffered and died for them, the words came to my heart, surely there is nothing too hard for Him. He has changed the hearts of those who were once bowing down to dumb idols.

I am glad, however, to see the marked changes which take place in them each time of these services, and how his Spirit works in hearts. My heart is often made to rejoice, that my lot has fallen where the full gospel is preached, nothing short of true repentance and holy living is constantly taught.

But it must be upon present, "Precept upon precept, line upon line, here a little and there a little."

Our teaching and prayers are such that they may enter into the reality and solemnity of his sufferings, and know him in the power of his resurrection.

Just an hour before I went for these services I was called to the hospital, on my way I met one of the girls weeping and looking very sad. I asked her what had happened. She answered, "I wronged one of the sick girls, and I want to go to the Lord's table." When I entered the hospital I found a number of the sick ones and some of the nurses had met in a circle; when asked what they were doing they answered, "we are trying to make crooked things straight, so that we may go to the Lord's table." Another girl who had a very bad temper, was taken very sick, and with myself and others who attended to her she became, very angry. God sparing her life, she confessed of this sin and asked if she could now go to the Lord's table. This took up much of our time till at length we overcame the tasks and our meetings began. We cannot boast of large meetings, but every day brings us into contact with people from different States, in fact, from the far West to the gulfs of the South.

In our afternoon meeting the man who told us that he had been a sinner and claimed the burden of his sin was gone. He was raised a Roman Catholic. God is working and we want to do our part. Last night the convert said he could not express his joy. We are looking forward for great things, i.e., not according to the views of the world, but for the word of God to locate the sinner and help him turn and live.

The workers.

St. Louis, Mo., Oct. 6, 1904.

For the Evangelical Visitor.

For the Evangelical Visitor.

A Plea for the Poor.

Greeting in Jesus' Name: I come to the readers of The Visitor this morning in behalf of our poor brethren and sisters; and I, as one that suffers with them, plead with you who also have made the same promise with us that if any member is afflicted the whole body suffers. Now then, we have about eight families of brethren here in the city who cannot help themselves, are sick, and in destitute circumstances, and at this present time it is so hard for those who are out of work to get anything to do. The Presidential election is given as being the cause of such hard times in the city.

Father was out this morning visiting some of our needy ones and came home with two boys of one of the brethren. He bought a pair of shoes for each and tried to get them fit for school; they could not go because they did not have any clothes fit to wear, and children in the city must go to school or there is a fine imposed on the parents; and not only that, but they also had no place to live. For the Evangelical Visitor.

The WORKERS.
have nothing to eat and could get nothing because they did not have the wherewithall to get it with. You know city is not country; you cannot go out in the fields and get your vegetables for your meals, but you must go to the store for it, and if you do not pay for it you cannot have it. Times are so hard and so are some of the store-keepers, they would not give you anything without money. Father is getting ready more baskets of things to give out, but beloved our storehouse is not God's. Our's will run dry sometimes until we replenish it, and this morning we plead for clothes. We need clothes, and anything you have will be gladly accepted until such are in circumstances to help themselves. Remember, beloved, our brethren are all very, very poor and it is enjoined upon us to look after the household of faith first, and we, as of the faith, must do our part. Now here is a chance to do if you feel you want to do something for God and Jesus' sake. You can help to clothe your brother's nakedness; meet your sister's want; help to appease some hungry soul. A cup of cold water given in his name will not lose its reward, and what we do let us do heartily as unto the Lord. Your suffering sister,

MAMIE MORRISON.

For the EVANGELICAL VISITOR.

A Request for Prayer.

To all the brethren and sisters who will join with me in prayer for the restoration of my body. Some four or five years ago I sent a similar request to the Visitor, but am sorry to say that on my own account the healing was not accomplished; but the time has come when I have become willing to live or die for Christ's sake. I feel determined to press through whatever obstacles may be in my way, by your prayers and mine combined until I may but touch the hem of his garment. The Lord has put the burden of souls on my heart in such a manner that my spirit had no rest, until I was willing to give up my life and all to him. He has led me through the valley of humiliation where I saw my own weakness and in order to be something for Jesus I had to become as nothing, and that unloaded a great burden for me. Now I can say "His yoke is easy and his burden is light." I feel willing to take his yoke upon me and learn of him as he opens the way for me. Oh, may we all abide in Christ and his mind as he opens the way for me. Oh, may we all abide in Christ and his will, and take a walk with him. We turned down a narrow lane into a fine open field—a favorite playground for the children in the neighborhood. After talking cheerfully on different topics for a while, my father asked me if I observed that huge shadow, thrown by a mass of rocks that stood in the middle of the field. I replied that I did. "My father owned this land," said he. "It was my playground when a boy. That rock stood there then. To me it is a beacon, and whenever I look at it, I recall a dark spot in my life—an event so painful to dwell upon, that if it were not as a warning to you, I should not speak of it. Listen, then, my dear boy, and learn wisdom from your father's errors. "My father died when I was a mere child. I was the only son. My mother was a gentle, loving woman, devoted to her children, and beloved by everybody. I remember her pale, beautiful face—her sweet, affectionate smile—her kind and tender voice. In my childhood I loved her intensely. I was never happy apart from her, and she, fearing that I was becoming too much of a baby, sent me to the high school in the village. After associating a time with rude, rough boys, I lost, in a measure, my fondness for home and my reverence for my mother; and it became more and more difficult for her to restrain my impetuous nature. I thought it indicated a want of manliness to yield to her authority, or to appear penitent, although I knew that my conduct grieved her. The epithet most dreaded was girl boy. I could not bear to hear it said by my companions that I was tied to my mother's apron strings. From a quiet, home-loving child, I soon became a wild, roistering boy. My dear mother used every persuasion to induce me to seek happiness within the precincts of home. She exerted herself to make our fireside attractive, and my sister, following her self-sacrificing example, sought to entice me by planning games and diversions for my entertainment. I saw all this, but did not heed it. "It was on an afternoon like this, that as I was about leaving the dining-table, to spend the intermission between morning and evening school in the street as usual, my mother laid her hand on my shoulder, and said, mildly but firmly, 'My son, I wish you to come with me.' I would have rebelled, but something in her manner awed me. She put on her bonnet, and said to me, 'We will take a little walk together.' I followed her in silence; and as I was passing out of the door, I observed one of my rude companions skulking about the house, and I knew he was waiting for me. He^screamed as I went past him. My pride was
wounded to the quick. He was a very bad boy, but being some years older than myself, he exercised a great influence over me. I followed my mother sulkily, till we reached the spot where we now stand, beneath the shade of this huge rock. O my boy, could that hour be blighted from my memory, which has cast a dark shadow over my whole life, gladly would I exchange all that the world can offer me for the quiet peace of mind I should enjoy. But no! like this huge, unsightly pile, stands the monument of my guilt forever.

"My mother, being feeble in health, sat down and beckoned me to sit down beside her. Her look, so full of tenderness, is present to me now. I thought, 'What agony was visible on my mother's face, when she saw that all she had said and suffered, failed to move me! She rose to go home, and I followed at a distance. She spoke no more to me, till we reached our own door.'

"It is school time now," she said. 'Go, my son, and once more let me be permitted to call you back, but I did not.

"I was awakened from an uneasy slumber by hearing my name called loudly, and my sister stood by my bedside.

"Get up, Alfred. Oh! don't wait a moment. Get up and come with me. Mother is dying.'

"I thought I was dreaming, but I was not. At times my heart was subdued, but my stubborn pride rose in an instant, and bade me not yield. The pale face of my mother haunted me. I flung myself on the bed, and fell asleep. I awoke at midnight, stiffened by the damp night air, terrified with frightful dreams. I would have sought my mother at that moment, for I trembled with fear, but my door was fast. With the daylight my terrors were dissipated, and I became bold in resisting all good influences. My sister called me, but I did not.

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"I made no reply to this. My feelings were touched, but I still resisted their influence. My sister called me, but I would not answer. I heard her footsteps slowly retreating, and I flung myself on the bed to pass another wretched and fearful night. O God, how wretched! how fearful I did not know.

"Another footstep, slower and feebler than my sister's, disturbed me. A voice called me by name. It was my mother's.

"Alfred, my son, shall I come in? Are you sorry for what you have done?" she asked.

"I cannot tell what influence, operating at that moment, made me speak adverse to my feelings. The gentle voice of my mother, that thrilled through me, melted the ice from my obdurate heart, and I longed to throw myself on her neck, but I did not. No, my boy, I did not. But my words gave the lie to my heart, when I said I was not sorry. I heard her withdraw. I longed to call her back, but I did not.

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white hands, clasped my own within them, and cast her eyes upward. She moved her lips in prayer, and thus she died. I remained still kneeling beside that dear form till my gentle sister removed me. She comforted me, for she knew the heavy load of sorrow at my heart; heavier than grief for the loss of a mother; for it was a load of sorrow for sin. The joy of youth had left me forever.

"My son, the suffering such memories wake must continue as long as life. God is merciful; but remorse for past misdeeds is a canker-worm in the heart that preys upon it forever."

My father ceased speaking, and buried his face in his hands. He saw and felt the bearing his narrative had upon my character and conduct. I have never forgotten it. Boys, who spurn a mother's control, who are ashamed to own that they are wrong, who think it manly to resist her authority, or yield to her influence, beware! Lay not up for yourselves bitter memories for future years.—Selected by Annie Martin.

Patience and Plod.

A little while before his death William Carey said to his son, Eustace, "If, after my removal, anyone should think it worth his while to write my life, I will give you a criterion by which you may judge of its correctness. If he give me credit for being a plodder he will describe me justly. Anything beyond this will be too much. I can plod; I can persevere in any definite pursuit. To this I owe everything."

That old pioneer of South Africa, William Moffatt, when interviewing a young candidate for work on his field was asked by the young man what the first qualification was. Moffatt replied "Patience." Thinking this a very common virtue the young man requested the second qualification, to which Moffatt replied, "Patience." Seeking to evade the point of the old missionary's remarks and evidently underestimating its value, and yet not desiring to be disrespectful, he asked for a third qualification, to which the veteran missionary is reported to have replied, "Everlasting patience."

Patience and plod were the secrets by which the old pioneers laid the foundation of the modern missionary movement. Shall we be considered out of date when we suggest that these are still prime qualifications for missionary effort? We like to see the dashing energy and the quick intellect and ready mind, but when we select missionaries, we would look most eagerly for some evidence of staying powers. We never yet knew a man to fail that knew how to plod. The success in the older fields came in this way. The victory in the new fields, presenting before the problems of bygone days, will come in the same manner. These strenuous days with lightening methods have furnished no short cut to spiritual results. We would use any of the aids and helps, but the need of patience for perfection of Christian character and fruition in Christian work still remains. Oh, for more patient, plodding missionaries.—Faithful Witness.

A Father's Love.

She was a winsome, wee girl, just lisping her first words, yet I learned a lesson from her—a child of extraordinary beauty and the especial darling of her father's heart.

She toddled into the room one day greatly excited and pleased, saying, "Baby fin' wo'm. Papa, me fin' long wo'.'"

"What can the baby mean?" papa finally asked.

"Ugh!" some one exclaims, "she has found a worm, and has been playing with it, too, I am sure."

But the baby was not satisfied with just this notice being taken of her treasure. She extended her tiny hands ever so far apart, to show how long her "pitty wo'm" was, and she laughed in high glee as she went back to her new plaything, saying, "Me doin' to play wid me pitty wo'm.)"

Every one laughed at baby's antics over her newly found treasure. But the father, ever watchful, followed in a minute or two to see what it was that the baby was playing with.

And, oh, how quickly baby was snatched away from danger! For there, almost within reach of the little hands eager to caress it, lay a viper which had crawled from an old chimney near. Seizing a weapon, he soon killed the snake, and took it away from baby's sight, and returned to his nearly heart-broken child.

But baby was crying with all her might. Then the father took her in his arms. She struggled to get away from him, but he only drew her closer to him.

Soon she found words to express her indignation and grief, "You is bad, papa! You is bad-a-d! Oh, my own pitty wo'm!"

But the father's arms still surrounded her, and pressed her closer to his heart. Not a word had he spoken excepting, "My darling," when he first took her in his strong, loving arms.

After a while she rested contentedly there; but her sobs and words still told of her sorrow and anger, "You is—bad, papa," being repeated, but at greater interval.

Finally her whole attitude was changed, and she seemed to become conscious of her father's love to her and her love to him, though she was not willing to drop her rebellious words. She raised one little arm and placed it around his neck, and patted his cheek with the other hand; then, dropping her face to his, she sobbed, but in her most loving tone, "Y-o-u i-s b-a-d, papa," and dropped asleep, still clasped in his father's arms.

Ah! thought I, as I witnessed this scene, this is bereavement and sorrow's message to us. Love, infinite love, exercised by an all-wise heavenly Father. Our Father sees that our ambitious plans, either for pleasure or profit, upon which we have set our minds and hearts, are dangerous to us, and illustrates them. We are so charmed with the love of the earthly home and friends that we do not care enough for our heavenly home, and he removes them.

And, like this little child, we, too, murmur and grieve and cry unto him, for we do not understand. Yet all the time infinite love and wisdom is our refuge, until finally we drop asleep, sheltered in his protecting arms.—"Western Advocate."

The man who is to take a high place before his fellows must take a low place before his God.—F. B. Meyer.

How gracious in Christ, when he himself produces all the fruit of our lives, that he displays it all upon our bouquets! — Beyond.

With all my soul, O God, I crave
The simple faith that should be mine,
The faith that penetrates the mist
And sees thy children's realm divine;
I would that those we miss could speak
The truth—the truth that I would know.

The witnesses are eloquent
When we behold the pleading stars.
And every phase of Nature speaks
To prove eternity is ours;
And yet the voiceless lips we loved
Forever silent, teach how vain
Is mortal's hope to pierce the veil.
Or one assuring word to gain.

Hope on, hope on, forever hope
That God pursues his mighty plan,
Evolving all created things.
And loving still his creature man;
Or some assuring token show,
That from our loved ones we could glean
The truth—the truth that I would know.

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Our City Missions.

Philadelphia, 3241 N. Second street, in charge of Brother Peter Stover and Sister Stover.


Des Moines, Iowa, Mission, Second and Grand street, Des Moines, and University ave. In charge of Bro. J. R. and Sister Anna Zook. Residence, 1216 Eleventh street, N.
fully come when the Lord was moving and wanted to go. So there she went forth. In less than two weeks the answer came. We received a letter from Sister Madu Fulmer saying she felt led to come to the Chicago mission, and wished to know if her help was needed. She had not learned of the call, so we have reason to believe that her being in the work was true, and that God, who is almighty, has a work to do and to finish. How good the Lord is that he should give attention to our calls. Bless his name.

We sincerely desire your prayers for the work.

Your sister in the faith,
Sarah Burt

3068 Persia St., Springfield

Buffalo Mission.

Report for Month of September, 1904.

DONATIONS.

C. G. Gour, Ohio, ... $1.00
David LeBaron, Buffalo, ... 50
Peter Climenhaga, Ont., ... 200
Peter Climenhaga, Ont., ... 200
Simeon Sider, Ont., ... 1.00
Ira Shreve, Ont., ... 1.00
Walter Winger, Ont., ... 1.00
Emmanuel Winger, Ont., ... 2.00
A Brother and Sister, Fordwich, Ont., ... 5.00
A Sister, Duntroon, Ont., ... 1.00
Bertha Klink, Duntroon, Ont., ... 1.00
Howard Berry (for board), ... 5.00

Total, ... $32.50

EXPENSES.

Gasoline and oil, ... $2.10
Household supplies, ... 5.58
Missionary work, ... 3.00
Repairs on Mission, ... 1.50
Car fare and sundry expenses, ... 4.20
Groceries, ... 16.24

Total, ... $31.87

Balance in hand, ... $77.17

We feel to express thanks for all the interest manifested in the Lord's work here. Besides the above mentioned, we have received donations of butter, eggs, vegetables, and fruit.

We have had several visitors during the month. Among others, Bro. B. F. Hoover was with us in two meetings. His labors were much appreciated, as we do not often have our Ohio and experienced brethren among us. We feel the Lord is still blessing the work, but we are still praying that it may go forward as a mower measure. Please pray that we may have wisdom in all we do, that the Lord may be honored and praised and saved.

Yours, in the name of Jesus,
George and Effie Whisler.

25 Hawley St.

Philadelphia Mission.

Report for month of September.

Balance on hand, ... $114.65
Mount Joy, Pa., ... 2.00
Martinsburg, Pa., ... 1.00
Cyrus Mann and wife, ... 25.00
A Brother, ... 1.00
Campbelltown, ... 2.00
Lancaster, Pa., ... 3.50
Mount Joy, ... 12.00
A servant sent Check No. 1,784, ... 200
Upland, California, ... 5.00
Philadelphia, ... 10.00
Springfield, Ohio, ... 50
Porter, Ont., ... 5.00
Donations for love feast, ... 10.85

Total, ... $282.50

Rapido District donation: 1 sack corn, 1 crate tomatoes, 1 crate pears, about 4 gallons of apple butter, 10 bags of potatoes, 3 barrels of apples, 1 bag of cabbage.

EXPENSES.

Love feast, ... $38.55
For Mission work, ... 11.00
For Baptisms, ... 3.25
For Poor, ... 7.00

Sister Garis, ... 15.00
Paper hanging and other expense, ... 3.00
For mission work, ... 2.00

Total, ... $104.41

Our love feast, to which we were looking forward since Spring, is now again in the past. Now we are again thinking and looking forward for the next one. But more important than all is to have our eyes and thoughts fixed and centered upon him who said that he would come again, for truly, we do not know what hour he will come. But he said if we would see the kingdom of God, three blessings he should know that Summer is nigh at hand. So by that we truly believe that our Lord will soon come for his bride. We do thank the brethren and sisters for coming to our love feast. It truly is an encouragement to us in this wicked city. Also we want to especially thank the dear saints of Raphael district who so liberally donated so many good things. Now may the choicest and richest blessings rest upon all God's children, is our prayer here at the mission. And we will also pray for us that we may be able to stand boldly for the Lord's cause. Your unworthy brother,

Peter Sotoyer.

3429 N. Second St., Philadelphia.

Foreign Mission Treasurer's Report.

Report for months of August and September.

GENERAL FUND.

A. N. Engle, Kansas, ... $8.00
Henry Landis, Kansas, ... 8.00
D. V. Hulseford, Ont., ... 1.00
J. E. Bowers, Kans., ... 20.00
Collection, Elmore, Ohio, ... 1.00
Collection, Greenwood, Mich., ... 22.00
Transfer from Bro. Detwiler, ... 815.88

Following are some donations that were given during the month, and since, but have not been reported. These sums are included in the amount transferred as given above. George Detwiler, former treasurer:

Elkhart, Ind., ... $42.83
Dayton, Ohio, ... 79.73
Stark county, Ohio, ... 83.47
Ashland, Ohio, ... 40.60
Wayne county, Ohio, ... 7.65
Sippo, Ohio, ... 5.25
Waterloo, Ont., ... 30.00
Total, ... 158.32

SPECIAL BUILDING FUND.

Transfer by Bro. Detwiler, ... 88.85

In my last report Sister Anna Myers' donation read $4.00 while her contribution was $5.00, and is herewith corrected.

For Support of Native Brethren.

J. E. Bowers, Kans., ... 4.00
John Buck, Ont., ... 5.00
David W. Heise, Ont., ... 5.00
Martin Sider, Ont., ... 1.00
Benj. Byer, Mich., ... 1.00
Transfer by Bro. Detwiler, ... 10.00
Amount forwarded to Eld. Steigerwald $65.60, included in the amount transferred as given above.

LAND PURCHASE FUND.

John C. Stump, Indiana, ... 5.00
John Winger, Ont., ... 5.00
Katie Winger, Ont., ... 5.00
Clara Winger, Ont., ... 5.00
Ester Winger, Ont., ... 5.00
John Schlabach, Ont., ... 5.00
N. E. Brillinger, Ont., ... 8.00
Reuben Climenhaga, Ont., ... 10.00
Benj. Winger, Michigan... 10.00
D. W. Heise, Ont., ... 5.00
Oliver Lehman, Ont., ... 5.00
Peter Winger, Ont., ... 5.00
Cora Herr, New York, ... 2.00
Mary Mladen, Ont., ... 1.00
Susan Winger, Ont., ... 1.00
John Beach, Ont., ... 1.00
Martha Farmer, Ont., ... 1.00
Frances Ann Baker, Ont., ... 2.00

For the EVANGELICAL VISITOR.

Canada Joint Council.

Canada Joint Council, which convened at the Markham M. H. September 15th, was one of interest and importance. Organization was effected by electing Elder Chas. Baker moderator and Bro. D. W. Heise secretary. Most of the Missions under the Canadian Mission were either verbally or in writing, Buffalo Mission, verbally reported by Bro. D. V. Heise, showed the work there to be difficult, but the workers earnest and devoted. Brethren were encouraged to respond to the needs, both by prayer and temporal aid. The workers, brother and sister Whisler, and sister Mrema Smael, give their time and interest to the presidency, and certainly the brethren in Canada ought to feel an especial interest in this work. The report from Houghton Mission brought forth the thought that members living there, as well as those in isolated localities, should be encouraged to aid the work financially by contributing to the expenses of the ministry visiting them, and also to give generally throughout the Canadian brotherhood, no matter how much teaching than has obtained hitherto along the lines of supporting the gospel by members giving freely according to their several abilities. These suggestions are timely and Scriptural.

There were several questions presented: one as to the advisability of endorsing the proposed Bible School of General Conference. This was tabled. Another as to evangelists baptizing converts without their joining the Brotherhood. It was almost unanimously decided that such procedure was out of harmony with the Brethren's position and what is referred to General Conference for endorsement.

A question from Nottawa as to the expenditure of Council that Bro. S. R. Smith, of Harrisburg, expected to have been made to explain the objects of incorporation. His failure to be present, no doubt, was a disappointment to many, because, certainly his light could have been given in its favor than was imparted. The most of the expression, too one-sided, was in opposition to it. It was remarked by the moderator and others that no unjust retribution should be given against the integrity of the brethren in the States, nor that honest motives be impugned, while, perhaps, they may have been thought to have erred in the course they pursued. Others were just as free in expressing themselves.

For the CANADIAN VISITORS.

M. CLEMENHAGA, TREASURER.

Stevenson, Ont., Oct. 1, 1904.
to the effect that it was a departure from the simplicity and doctrinal position of the Brotherhood, that resistance and appeal to civil courts to sustain us in our rights were contrary to the spirit and teachings of the New Testament. On the other hand it was alleged that it would prevent a faction, such as the members of the Vestry, from acting properly in the matter. The majority, however, that a recent decision of the highest tribunal in the English Empire, the House of Lords, in the Free Church case of Scotland, had established a precedent which was not justified by the majority to hold the property even though it became incorporeal, because the change from the original name Tunkers to the new name would bring the question of property into dispute, and dabbling in legal matters was a violation of the Brethren's doctrine. As the property was donated to sustain the old doctrines of the Brotherhood and the serious reputation of the future. So why not let good enough alone and work along in unity with the U. S. Brethren on the old basis. The question, was however, according to Conference, referred to the reference to the several districts for their final decision.

A request to the Markham brethren from Bro. Thomas Doner, to be recognized in the ministry, left over for convenience from a previous Council, was considered, not by the joint Council, but by the Markham membership. It was unanimously decided to grant his request. It speaks well for both Bro. Doner and the Markham brethren, and it is a work among younger members, calling them out into active service. May the Lord richly bless him, and the Markham District in their new official servant.

The Brotherhood in Canada, though not as many of the brethren are doing right, but then is the time to be present with the dear brethren and sisters at the love feast at Polo. The services were more largely attended than we expected to see them and a spirit of love and harmony prevailed. The preaching of the word was with power and was edifying to all who gathered to hear.

We want to express our thankfulness to the brethren and sisters and their children who have visited our work during the last few weeks from Kansas, Illinois, Indiana, Ohio and Pennsylvania. Each left a fragrance in our home which was appreciated and which is helpful to us. We extend a hearty welcome to any of God's children who may be passing through the city to stop with us and share the blessing of his grace which is given us daily.

We trust that a number of the brethren will find it possible to come to our love feast, which will be held on the second Saturday and Sunday in November. Our revival meetings will continue from that time and we are looking forward to a time of increased blessing. Will you not pray that a wide door of usefulness may constantly be opened for us as we go forth to do the Master's will?

To the readers of the Visitor: We can all praise the Lord for something, and I praise him for his love and mercy to me. I am not an old Christian, but I can follow him with all my heart. I used to look for the things of the world and was fast going to destruction, but the Lord saw through my heart the things I had done and changed my life for a better one.

The only way I can repay him for what he has done for me is to be faithful to our Lord and be the means of bringing others to the knowledge of him. The writer will cheerfully answer any inquiries regarding this school, the mission work, expenses, etc., and invites correspondence regarding these necessary preparations for the work in the Markham District. Yours, in the service,

G. Clifford Cress.


"They that sow in tears shall reap in joy." (Psa. cxxvi. 5.)

This seems to be the universal testimony ringing out clearly from both the natural and spiritual worlds. The husbandman is wending his way homeward at eventide among the stacks of hay, long rows of grain shocks, hearing the breeze rustling the last ripening fields of corn, and seeing in his mind the mellow light of the setting sun, feeling the exhilarating joys of satisfaction coming from the products of his industry. It is meet that he should not remember constantly, this cold of Winter, the frosts and floods of Springtime, nor yet the heat and fatigue of the harvest days. Enough that he has done his duty and God has given the increase. So also it is that many a seed-sower in the spiritual world, having patiently toiled, to many days, sees the wanderers come home to God for whose salvation many a prayer has been offered, many a tear fallen, and heavy burdens patiently borne through long days and dark nights of weary watching. But the home-coming always brings joy. "It was meet," he stood the prospect of God's his heart, and to make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found." Jesus said that this joy even reached heaven and that the angels rejoiced over the souls of men. Let me relate to you such a joyful experience here in our mission work. A little over a year ago God graciously saved a young Jewish woman here in our midst and led her to confess her faith in Christ publicly. Shortly after this her mother came to an all-day meeting, which we held weekly for prayer and waiting upon God, and she, too, published her joy, and the Lord added to the company of his children daily. This has been a new name would bring the question of the Brotherhood seem to be, still manifest as demonstrative and, perhaps, not as active service. May the Lord richly bless Bro. Doner and the Markham brethren, and shows the Lord is at work among the districts for their final decision.

While diversity of minds and expression seems to be the purpose of all contradiction, however, that a recent decision of the Brethren's doctrine. As the property was donated to sustain the old doctrines of the Brotherhood and the serious reputation of the future. So why not let good enough alone and work along in unity with the U. S. Brethren on the old basis. The question, was however, according to Conference, referred to the reference to the several districts for their final decision.

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G. Clifford Cress.
grown tired of going, but find great pleasure in going every week to learn more about our Savior who gave his life for us. About the first of September we organized a young men's Bible class, and it has been growing ever since. We meet every Thursday evening at the Mission to give thanks to the Lord. Brother Cross leads the meetings, and the Lord has blessed us wonderfully ever since we have attended the meetings.

Your brother in Christ,

LOUIS GLASS.

Chicago, Ill., Sept. 26, 1904.

(Note—The above testimony was written by our Brother Glass, who is a young man in his eighteenth year. It was written on Monday evening and left in his secretory in an envelope. On Tuesday evening at six o'clock he met with an almost fatal accident and was unconscious until the next morning when he awoke with the feeling that he had had an unpleasant dream until his wounds and bruised body and limbs brought him to realize his condition. "I am glad that I was converted and am a Christian," he said, as I called upon him the next morning, "and was ready to die, for I certainly would have had no chance to prepare my soul for death had it come last night." What a testimony! What a solemn warning! Are we ready to meet the last enemy, through faith in God? or if called without a moment's warning, would it find us unprepared?

Again, you may imagine the concern of his parents. His mother told me that during the period of uncertainty, the written testimony of her oldest son's faith in Christ, which she knew was written for the visitor, came before her very vividly as she thought of the possibility of its publication after her boy would be cold in death and laid in his grave. That would have been a message fraught with solemn meaning, of which it might have been said, "Lo, here is a still voice of Christian testimony ringing forth from the dead. He that hath ears to hear, let him hear."

But we thank God that he has been spared to his parents, to his church, to us, and to the world, and may this and his daily testimony in word and deed exalt the Christ whom we all adore.

G. CLIFFORD CRIS.

On Our Mission.

To the dear readers of the VISITOR we come with greetings in Jesus name.

Isa. lxii. 1-4 is our motto, and by his help we aim to go forth and sow the seed with liberal hand, and lift up the banner, and say his name is exalted, and while some are contending for the old man, which is corrupt, we will hold up the clear way as described by the prophet Isaiah, chapter xxxv. 8, 9.

"We think it is a dishonor to Christ whom we all adore."

"Christ was manifested to destroy the works of the devil."

The old man, which is corrupt, and is not subject to the law of God, and which neither can be, is surely the works of the devil, and since the grave does not purify us from the body of sin, and our Bible does not tell us of a purgatory through which we may pass after death and be purified, it is self-evident therefore that this purging and putting off of the old man must take place while in the body. The testimony of those that have taken the death route all praise God for victory over the flesh (old man) the devil and the world. Praise his name.

Our present report dates back to August 11th, when we had just begun to labor at Elmer, Mich. The meetings were not very largely attended, but were of fair interest. During the first week six souls came forward for prayer, some for pardon and some for the deeper things of God, realizing they were not measuring up to the standard of God's word, and were not filled with the Spirit as they should be for a successful life of victory. They profess to have found what they were seeking for. The promise is that they that seek shall find. There were others who as we believe would have had occasion to comply with II. Cor. vii. 1, to be ready for the Lord's coming, and make themselves more acceptable to those who are expected to greet them with a holy kiss. May God let the light on souls that they be not of those whose lamps will be gone out when the Bridegroom comes.

The Evangelical church began a camp-meeting about two and a half miles from the church which drew the crowd, so we thought it advisable to close the meetings for a few days. There was quite a gathering of souls at the camp-meeting, and many sought the Lord. Brother Samuel Reichard, who has charge of the work at Elmer, is a dear loving brother but has a hard and rather discouraging field to work in, and needs the sympathy and prayers of the church.

The dear sister to whom we referred in our last report, who is blind, made quite an experience while the meetings were in progress. The Lord showed her her heart was not pure and laid upon her to make confession after which she was wonderfully filled with the Holy Ghost. And since we learn that she is still very happy in the love of God. If she could see, and could write, we would encourage her to write out her experience.

The meetings finally closed at Elmer September 5th. And on the morning of the 7th brother and Sister Reichard conveyed us to Marlette, where we took train for Yale, and were met by Brother Geo. Kiteley and conveyed to his home. In the evening we began meetings in the Brethrens M. H. There are only a few members of the Brethren in Christ church here. Brother Geo. Kiteley is the minister. There is quite a class of the M. B. C. church at this place. Brother Gil has charge. He is quite a Holy Ghost man and a good leader among his people. He and his class attended the meetings and helped to make meetings interesting and we had blessed fellowship in the Spirit, for which we praise the Lord. We labored hard and faithfully at this place preaching a full gospel, but not one soul was willing to step out and take the Bible way for salvation. We faithfully warned them of the impending danger and so feel free from their blood.

On Sunday morning, September 11th, by request, we preached the word in the M. B. C. church. The dear pilgrims showed their appreciation of our labors by an unsolicited free-will offering to help us on in the work of the Lord. The Lord reward them is our prayer. On Sunday evening, September 18th, we held a missionary meeting at the same place and were favored with an offering for the foreign work, and again we have occasion to say "Praise the Lord."

Saturday, September 24th, was the time appointed for the love feast. On Sunday morning and evening the 25th, we had the fullest house of any time and we were favored by free-will offerings, so that our needs were supplied without any solicitations on our part. Thus the Lord has cared for us on that line for more than eight years.

The dear Christian people of the community also lent us a helping hand in getting goods ready for a donation to the laborers in God's cause in dark India. In the day of rewards they will not be forgotten by him who says, "Behold, I come quickly and my reward is with me."

The meetings closed with a good testimony meeting in which many expressed their joy in having been permitted to enjoy this feast of fellowship in the Spirit. The meeting closed with the first and last verses of the song, "'God be with you till we meet again.'"

Monday and Tuesday were busy days in packing the goods for India in four boxes, weighing 910 pounds, which the P. M. and Pa. Railroads agreed to carry free from Yale, Mich.
to Mount Joy, Pa., from whence final shipment will be made to Calcutta, India.

On Tuesday, September 27th, by request, we preached in the Free Methodist church in Yale. We had a blessed time in the Lord and were given an unsolicited offering for the work of the Lord in India. Thus ended our labors for this time in the vicinity of Yale. We made the acquaintance of many warm-hearted Christians whom we hope to meet in the air when Jesus comes. What a meeting that will be when they will come from the North and South and East and West for a long fellowship meeting!

"Oh the prospect is so inviting, and I fear no danger from the tide; as we go to the home of the Christian, as we stand robed in white by his side."

On the morning of the 28th, Brother Kiteley conveyed us to Emmett, a distance of thirteen miles, where we took train for Owosso, where we were met by Brother Chas. Baker and conveyed to his home in the city. Brother and Sister Baker were among the converts in the meetings held at Carland nearly sixteen years ago by Brother T. A. Long and the writer. On the 29th we came to Carland by train and found our way to the home of our dear Brother Jonathan Lyons, who now has charge of the Carland Mission church, which now numbers twenty-five members. The brethren and sisters appreciate the labors of Brother Lyons who is a faithful over-seeer of the flock of God at this place, and we believe he is worthy of support. Paul said God hath ordained that they that preach the gospel should live of the gospel. The brother is in feeble health and has quite a family to provide for, and the church here is his home as housekeeper, she had but seldom been out of the home, we hope the church in general will be moved with sympathy to lend a helping hand and see that the brother is taken care of. He is a willing worker in the gospel and also in temporal matters, but is sometimes unable to perform manual labor.

October 1 and 2 was the appoint- ed time for the love feast, which was a time of refreshing. On Sunday evening the protracted meetings were begun with a well-filled house and a fair interest. Six young people came to the altar for prayer. We hope this meeting may be a beginning of a good work in the salvation of many precious souls. Will you pray for the work?

NOAH AND MARY ZOOK.


Permanent address, Harrisburg, Pa.

EDITORIAL NOTE.

The following brief account of an accident which happened to our aged Brother Samuel Doner and wife as they were returning to their home from the love feast at Markham, Ont., will no doubt be read with interest, and, no doubt, will command the sympathy of our readers. We hope the aged brother may, under the blessing of God, recover again, and be yet spared for usefulness in the work of the Lord. The account as given is furnished us by Brother McGaggart, and is as follows:

A very sad accident happened to Brother Samuel Doner and wife, of Cashstown, Ont., on the morning of September 19. While driving on their way home from Markham, Ont., love feast, near Bradford, their horse took fright by a passing train and ran away, and was caught by the rear end of the train and the two old people pitched out. Brother Doner was badly hurt, while Sister Doner escaped with one arm slightly injured. They were helped to an inn in Bradford where they were well cared for, until the arrival of their son Daniel, who accompanied them to his home in Stayer, brother Doner being carried in a chair, his limbs being entirely helpless, the cords having been badly ruptured. It is feared that he may never get the use of his limbs again, but with God all things are possible to him that believeth. Brother and Sister Doner are about 80 years of age, but we would miss them greatly from our midst. Later reports are somewhat favorable and we trust he may soon be able to be removed to his home.

What we are in heart, in spirit, in the inner life, we are really before God; and that, too, we shall ultimately be remembered, and, like Abel, "though he died, he speaketh." He was elder of the church, noted for its plainness as a "peculiar people." He was a consistent Christian, and side companion in time of need. The church, in his memory, will no doubt be read with interest, and, no doubt, will command the sympathy of our readers. We hope the aged brother may, under the blessing of God, recover again, and be yet spared for usefulness in the work of the Lord.

MARRIAGES.


OBITUARIES.

WENGER.—John B. Wenger died Sept. 12, 1904, at his home, two miles north of Greenvillage, Pa., aged 41 years, 5 months and 15 days. He was born in town of Wilt, Christian Oberholser, and is survived by his father, two brothers and two sisters, his wife and four children, two boys and two girls, who mourn the loss of the departed, but not as those who have no hope. He was a member of the York brethren.

BECHTEL.—William N. Bechtel, son of E. D. and Laura Bechtel, born July 18, 1902, died Sept. 14, 1904, aged 2 years, 1 month and 20 days. He leaves the parents childless, having buried the baby four times since they mourn they need not mourn as those that have no hope. The little ones are gone to the realms of bliss, said by all future suffering. The services were conducted by the home brethren.

WINGER.—Bro. Jacob Winger died at the home of his parents, Sept. 22, 1904, at the age of 85 years, and 17 days. He was born near Manchester, Pa., and was a member of the Brethren Church for many years. He is survived by three sons and two daughters. His funeral was held on Sunday morning, Sept. 25, 1904, at Manchester, Pa., conducted by Eld. Aaron Martin and Bro. J. N. Martin. Text 11 Tim. iv. 6-8.

HEIN.—Frank Hein, Sr., who immigrated from Russia to the United States a number of years ago, at the time of the recent Immigration prohibition, aged 80 years, who lived for a number of years about five miles south of the town of Dickinson County, Kans., died Sept. 9, 1904, at his home in Sugar City, Colorado, aged 84 years, 10 months and 22 days. He was a member of the Brethren Church for many years. He is survived by two grand-children to meet him in heaven. Shortly before he expired he quoted the beautiful text: "Come angel band, come, and around me stand." etc. To him dying was but going home.

HILTS.—Sister Rebecca Hilt, daughter of Bro. Godfrey and Sister Hilt, was born Aug. 27, 1900, at Manchester, Pa., died Aug. 11, 1904, of inflammatory rheumatic fever, in Stayer, near her home, aged 4 years and 5 months. She was baptized with the Brethren in Christ in her young years, was of a very pleasant and quiet disposition, beloved by all who knew her, and a faithful attendant of God's house, until in recent years, being in the home of a family as housekeeper, she had but seldom the privilege of attending the church of her choice. Her illness being very severe, lasted but a few days. Funeral was held at her home, Aug. 13th, and her remains were conveyed to its last resting place in Section line cemetery by six of her brothers. Services were conducted by Rev. William Klipper and Bro. Alex. McGaggart.

WINGER.—Died on October 6, 1904, in the Black Creek district, near Stevensville, Ontario, of old age, Eld. Abraham Winger, aged 79 years and 5 months, who had been failing for over a year, until the last ten days he sank rapidly until death came to his relief. He was born, lived and died in the same neighborhood, and his many years of labor in the church will long be remembered, and, like Abinadab, "though he died, yet speaketh." He was elder of the district for 23 years, and by his widow, sister Hilt, conducted the funeral service. Flatness in spiritual matters the church has grown from infancy, numerically, until it has become one of the strongest in Canada, by the assistance of his co-laborers and by virtue of his influence. He is known as the "model church," noted for its plainness as a "peculiar people." Twenty-eight years ago he had to part with his faithful companion (a sister), of whom survive 5 sons and 7 daughters, all members of the church. He and his companion had been the first family to accept in Colorado, the latter in Kansas; the other 10 members all near home. He now is sur- vived by his second wife, a faithful and side companion in time of need. The funeral took place at Sabbath morning, and from his late residence to the M. H. on his own farm, where services were conducted by Bro. B. B. Barger, assisted by Rev. J. N. Engle. Text: "The Healthy Christian Life." Texts Ex. xxii. 12-15; to an unusually large assemblage of sympathizers, elderly and neighbors, when his remains were laid away by the side of his former companion.