
George Detwiler
The pure in heart are those who do God's will, not as slaves, nor even servants, but as loving children, who serve him with a glad, free heart, who seek to please him in all things, not doing their own will, but the will of the Father in heaven. It is true their acts as well as words often reveal imperfections in knowledge and judgement, but their intention is pure, and therefore as a man "thinketh in his heart, so is he." Their desires are unmoved. At one time they wished for things not pleasing to his sight, for "the flesh pots of Egypt," the heart being prone to wander and to forget the God of their salvation; but this is all changed now, for they have found satisfaction in the Lord Jesus — they all have known the art of deep breathing for soul health.

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 of the 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 for the preservation of his children, and by his favors 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 gives 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.
Throughout 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 hurly 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.
Our 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 present 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 has been more or less intimately associated with its activities, so that our meeting here now had special interest for us. The membership is quite large, 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, positively in the finest class in Sunday school in those days, testified, with shining faces, to the saving power of Jesus and his grace, and to the dedicating of their lives to him for obedient service, these testimony meetings were an inspiration to our heart and we could not refrain from weeping for joy, and singing joyfully, "Blest be the tie that binds, our hearts in Christian love." Thus Saturday and Sunday were spent in holy communion. Two days more in short pleasant visits in homes and an evening meeting in the Methodist church in Stevensville, and we went westward, spending a day and night in Pelham, holding two meetings, then a day and night with the Wainfleet brethren, holding one meeting.

Next we attended the love feast at Waple. The membership here is quite small, but feeling the pressing need of a new meeting-house they courageously undertook to build, and the love feast was also the occasion of dedicating the new building to the worship of God. The dedicatory service was held on Friday evening. The house was well-filled with an interested congregation and the brethren were congratulated on their success in providing a plain, neat and sufficiently commodious house of worship. There being no elder present, the Brethren A. Bears and D. V. Heise presided at these meetings. Brother Bears preached the dedicatory sermon and officiated in the dedication. On account of the unexpected increase in the price of building material, especially of lumber, the expense of the building was considerably increased above the estimated cost, and there remains yet a debt of about two hundred dollars resting on the few members there. They would much appreciate and thankfully receive any contributions which any one might feel to make towards the payment of this debt. We recommend the Brethren everywhere to consider favorably the claims of this need on their generosity. The different districts in Canada have contributed, but possibly they might give a little more, and a generous contribution from the United States might have a softening, healing effect on a feeling existing in Canada towards the United States which is just a little strained at the present time. The love feast season here was one of spiritual enjoyment. Quite a large delegation of members from Steensville, Wainfleet and Rainham were present and helped to increase the interest.

The last week of our stay we spent in Waterloo county holding one meeting at Brother Gingher's near Preston, and attending the love feast near New Dundee in the new Rosebank M. H. The attendance at this love feast was small, owing largely, no doubt, to the rainy weather. Considering that thirty years ago there was a fairly large and prospering membership here we could not but feel sad that for some reasons the number of members is quite small now and nearly all are advanced in years, past the time of successful activity. We hope, however, the Lord may yet again revive his work here, and make this field to prosper anew. The few remaining brethren a year ago finished a neat, comfortable meeting-house where over twenty-five years ago the site had been staked off to build, but for reasons was again dropped. Most of those active then are lying beneath the sod, or are now aged and feeble. O for a membership of young, active, spiritual, faithful and loyal membership! In such is the hope of the church.

Here also we could once more visit our aged mother, now eighty-three years old, who yet lives on the old homestead where she came as a young woman more than sixty years ago, where she toiled and raised a family of nine children, and where she has now lived a lonely widow for thirty years. O how the young should appreciate and honor the aged parents. We also
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 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

Again on the homeward way a day was spent with the daughter at Chippawa, 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 work 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.

"I am 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 feebler 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 relationship 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 Ringgold, 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. Amén. 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 thou 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 beamings,
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 beamings,
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.

— Selected.

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." (Eccl. 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 a night or two, then stay away. You may wonder why. Because others are not willing to come and learn to read and they speak against them going, 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 and speak 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 beamings 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, how 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 saw me there on Saturday evening. Two came over to Brother Lehman's Mission, as Saturday evening is prayer-meeting evening. One of the boys was Tebengo. He was one of the converts that Elder Engle baptized. In prayer he began to pray to God and when we arose he stood up and confessed his sins. He did not say shortcomings (Ich hab's verfehlt) but he confessed his sins and asked Brother Lehman to write to the Matoppo church or Mission and ask them to forgive him. He had got angry and went off in that way. Now you see what a help the dear workers are here. Sow the seed: morning, noon or night; withhold not thine hand. On Sunday he was with us in the compound work and he prayed once. Oh, how he needs our prayers! Poor brother, cast among the heathen, to stand out in the Christian faith. Is your hearts open, brethren, with affection toward your black brethren here in Africa? I wish you could comprehend how it is.

Last Sunday morning we were at the first compound hospital. As we held our service several native men came in with a bier and uncovered a bed and there was a dead man. He had perhaps come several hundred miles to work; perhaps he had a family back and had come to earn some money, but he got sick and died. No Christ. No Savior. Oh, how sad! And in that hospital room, around a stove, sat over a dozen, mostly young boys. They seemed sad. But they are heathen, and unless they accept the gospel they have no promise. "The wicked shall be turned into hell and all the nations that forget God." (Psalms ix. 17.) Sow thy seed. Christ said, "follow me and I will make you to become fishers of men."

Oh, dear saints at home, don't you want to become missionaries? I appeal to our young brethren and sisters. "The harvest truly is great but the laborers are few," when compared with the unevangelized fields that lie before us. The Master's command is, "Go ye there," and, "lo, I am with you." Don't run away from the church but get the anointing that the prophet got and then you can say from the heart, "Here am I, send me." "Oh send me, I cannot stay." Yours for the lost till Jesus comes.

JOHN H. MYERS.

Fordsburg, Transvaal, South Africa, Aug. 29, 1904.

A Missionary Call.

"Whosoever shall call upon the name of the Lord shall be saved." "How then shall they call on him in whom they have not believed? and how 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-
EVANGELICAL VISITOR

October 15, 1904.

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 blessings 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 willingness 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 for forgiveness. Another said he was inclined to scold others and tempted to do so, but that he did not do it because he was very much convicted for doing so, but that he took it to the Lord in prayer, asking for forgiveness.

If we compare the heathen faith with our enlightened nations, if we let us compare it with our enlightened nations, if we dare call it a comparison and see 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 for forgiveness.

It rests with you. The fields are ripe to be gathered. The harvest is come. The wheat is ripe. The worker is ready to reap. The harvest is ready. The field is ripe. The harvest is come. The wheat is ripe. The worker is ready to reap. The harvest is ready. The field is ripe.

Some are perhaps saying, "I am unfit." All the fitness he asks to cast off 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. F. Frances Davidson.

Address, 1885 Bailey St., Harrisburg, Pa.

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H. F. Frances Davidson.

Address, 1885 Bailey St., Harrisburg, Pa.
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.

Mapane Mission.

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 Mapaneeland.

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 finding 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 show their appreciation than to gratify wrath of the grieved spirit, should it be a cow, a sheep or a goat? Following this they have a large beer drink and show our appreciation.

On August 17th, 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 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 Amadholozi. 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 but 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, and his wonders among all people." Recent frequent 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..."
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 afternoon. But I found the folks well and happy, including brother and sister Myers, and they also 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.
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 these 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 them.

But it must be own 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, and I must ask her forgiveness.”

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, and I answered, “we are trying to make crooked things straight, so that we may go to the Lord’s table.”

Of these seven hundred one hundred were from our rescue home. I am glad to say among these there are some bright and promising Christians.

Will you earnestly pray for those that have not the assurance of their salvation, that they may be saved to the uttermost and have his abundant life? E. Hoffman.

Kedgaon, Ramabai’s Home, Poona Dist., India.

To the readers of the Visitor, Greeting: As was announced in the last issue of the Visitor, wife and I left Harrisburg on Wednesday, the 21st of September, and arrived here on the evening of the 22nd. On the 23rd we found our dear Brother B. Gliss and after devotional exercises in which five participated, asking the guidance of him who never errs, we began to look around to arrange things for our personal abode and also for beginning our work. The weather was against our out-door work, but quietly we have worked along, putting up tents, digging ditches to lead away the water, and repairing of seats. 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 in contact with people from different States, in fact, from the far West to the gulfs of the South and the States of the North. We can truly say that a great opportunity is almost a thing of the past. If our brethren would have been as aggressive on spiritual lines as some are on financial lines, a great work might have been done here and could have been made self-supporting if the right way would have been taken, and now that the season will soon be over the question arises what best to do. Opportunities will no doubt present themselves where places for permanent work may be established at little cost comparatively. It may be an opportune time that prayer, devotion, and quite a bundle of self-sacrifice on the part of God’s little ones may be placed on the altar, and if the voice of God be heard his approval may rest heavy upon some who will be worked out by the unseen hands as vessels to take hold on the work so one of, not only a life-healing, but soul-healing stations, may be established. When the fair is over many places or leases can be bought at a low figure, and in this way glorify God.

Since beginning this article one man who glanced by this place heard the voice of the brother, stopped in for a short time, hearing the message God gave until his time was up to go to duties which were resting upon him, returned since to learn more about us and the things we are preaching. Last night one man came forward for salvation, he being a resident here.

A few evenings ago one old man and wife came to our meeting who missed their train and he said he believed it was providential, so they got to our meetings, but said he must not miss the next train, as it would be a loss of over one hundred dollars, as they have a journey of three thousand miles.

Now, brethren, pray earnestly for us and the work here, that God may be glorified and souls saved and encouraged. We are not discouraged, but will continue to hold on to God. We see the work of sin on every hand, and the Lord’s day to the people in general is treated as a myth. O the goodness and mercy of God.

In our afternoon meeting the man above referred to came in and bowed in humble prayer, confessing himself a sinner and claimed the burden of 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.

WINNER STATION, St. LOUIS, Mo.

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 to 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
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 vege-
tables 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 some-
times 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 loose its reward, and what we
do let us do heartily as unto the Lord.

Every boy should read the following
story. It possesses an interest which
will not be easily forgotten. Read it,
my boy, it will do you good.

My father, after an absence of
three years, returned to the house so
dear to him. He had made his last
voyage, and rejoiced to have reached
a haven of rest from the perils of the
sea. During his absence I had grown
strong, healthy member of his body,
both in body and soul, so I can work
for him. I praise the Lord for a
kind husband and good children who
attend to my every want. I often feel
myself such a burden to my family,
and desire so much that the burden
might be lifted from them, so that
my children might also believe there
is power in prayer.

Now, my request is, that the brethren
and sisters pray for the restoration
of my body to health, and sight to my
eyes. Your sister,

MARY A. VANDERVRE.

The Timely Warning.

It was on an afternoon like this,
that as I was about leaving the dining-
table, to spend the intermission be-
tween 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 re-
belled, but something in her manner
awed me. She put her bonnet, and
didn't 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 started
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 could offer me for the quiet peace of mind I should enjoy. But no! like a 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 ten

"Then follow me," said she, as she grasped my arm firmly. I raised my foot—O, my son, hear me! I raised my foot and kicked her—my sainted mother! How my head reels, as the torrent of my memory rushes over me! I kicked my mother—a feeble woman—my mother! She staggered back a few steps and leaned against the wall. She did not look at me. I saw her heart beat against her breast. O heavenly Father," she cried, 'forgive him; he knows not what he does!'

"The gardener just then passed the door, and seeing my mother pale, and almost unable to support herself, he stopped; she beckoned him in. "Take this boy up stairs, and lock him in his room!" said she, and turned from me. Looking back, as she was entering her room, she gave me such a look—it will forever follow me. It was a look of agony, mingled with the intensest love—it was the last unutterable pang from a heart that was broken.

"In a moment I found myself a prisoner in my own room. I thought for a moment, I would fling myself out, but I felt afraid to die. I was not penitent. At times my heart was subdued, but my stubborn pride rose openly. My sister called me by name. 'Go, my son, shall I come in? you will go if she wishes it,' said she. and turned from me. The pale face of my mother haunted me. I flung myself on the bed, and dash my brains out, but I felt afraid to die. I was not penitent. At times my heart was subdued, but my stubborn pride rose stubbornly 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, stifened by the damp night air, terrif

"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 begged 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 heard her groan. I longed to call her 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 got up mechanically, and followed my sister. On the bed, pale and cold as marble, lay my mother. She had not undressed. She had thrown herself on the bed to rest: arising to go again to me, she was seized with a palpitation of the heart, and was borne senseless to her room.

"I cannot tell you my agony as I looked upon her—my remorse was ten-fold more bitter from the thought that she would never know it. I believed myself to be a murderer. I fell on the bed beside her. I could not weep. My heart burned in my bosom; my brain was all on fire. My sister threw her arms around me, and wept in silence. Suddenly we saw a slight motion of mother's hand—her eyes unclosed. She had recovered consciousness, but not speech. She looked at me steadfastly, and moved her lips. I could not understand her words. ‘Mother, mother,’ I shrieked, 'say only that you forgive me.' She could not say it with her lips, but her hands pressed mine. She smiled upon me, and, lifting her thin,
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 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 told into the room one day greatly excited and pleased, saying, "Baby fin' wo'm. Papa, me fin' long wo'm." "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 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.

"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 almost the problems of by­gone days, will come in the same man­ner. These strenuous days with light­ing 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.

**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 boughs!—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 we miss could speak,
Or some assuring token show,
That from our loved ones we could glean
The exulting truth that we 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 crested things.
And loving still his creature man;
Hope on that Christ taught not in vain,
Hope on that we shall meet once more.
To speak, to clasp the hands we loved,
To love, as we have loved before.

—George M. Vickers.
PUBLISHERS' NOTICE.

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

2. The date on the printed label will show to subscribers when their subscription expires.

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

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

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Our City Missions.

Address, EVANGELICAL VISITOR, 185 Bailey St. Harrisburg, Pa.

Chicago Mission.

Report for month ending September 15, 1904.

Donations.

Frank Smith, Chambersburg, Pa., $10.00
Maria Ausherman, Ramona, Kas., 1.00
In His Name, 1.00
In His Name, 1.00
In His Name, ind., 1.00
In Jesus' Name, Abilen, Kas., 5.00
In His Name, Chicago, Ill., 2.00
G. C. Cress, Chicago, Ill., 2.00
Eugene Dodson, Chicago, Ill., 2.00
Richard Famum, Chicago, Ill., 2.00
Offering box, 1.45
John Sheehy, Mulvane, Kas., 5.00
John Packer, Ohio, 2.40
John Sheetz, Moonlight, Kans., 5.00
S. S. collection, Clay county, Kas., 7.16
Rent for hall, 6.00
Total, $32.01

A box of fruits and apple butter by Bro. Palmer's wife, Eliza; Sister Shirk, Shannon, Kas., one barrel of apples.
Byr. Oviatt, Mich., one barrel of apples.

EXPENSES.

Balance due Mission, $10.00
Groceries, 12.91
Gas for lighting, 1.40
Rent, 33.00
Total, $59.80

The Lord is the one in the day of trouble; the name of the Lord of Jacob defend thee: send thee help from the sanctuary and strengthen thee as thus.

We do praise God this morning to know that he is faithful in all his promises. He is our strength and our song, and as such, we send our hearts to give glory in all things and for all things, just as we would to the Lord in life to glorify God, and as soon as the redeemed cease to give glory to the Lord and all his varieties, on the day of victory over Satan and all his opposing powers. This is the victory that over­ cometh all.
fully come when the Lord was moving and wanted ten dollars. So there, Old Smith went forth. In less than two weeks the answer came. We received a letter from Sister Maude Fulmer saying she felt led to come to the Chicago mission, and wished to know if her help would be needed. She had not learned of the call, so we have reason to believe that her being in the work of the Lord is by the Holy Ghost and God will bless. 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 Beth.

5036 Persia St., Englewood.

Buffalo Mission.

Report for Month of September, 1904.

DONATIONS.

C. E. Georl, Ohio, $1.00
David Lebarre, Buffalo, 50
Peter Climenhaga, Ont., 2.00
Maggie Farmer, Ont., 2.00
Simeon Sider, Ont., 1.00
Ira Winger, Ont., 1.00
Walter Winger, Ont., 1.00
Emanuel Winger, 2.00
A. S. Detwiler, Ont., 1.00
R. M. Rapho, Ont., 2.00
John Winger, Ont., 1.00
Bertha Klink, Duntroon, Ont., 1.00
Howard Berry (for board), 5.00

Total, $22.50

EXPENSES.

Gasoline and oil, $2.10
Household supplies, 5.58
Missionary work, 3.00
Repairs on Mission, 1.20
Car fare and sundry expenses, 4.50
Groceries, 16.24

Total, $31.40

Balance in hand, $77.17

We feel to express thanks for all the interest manifested in the Lord's work among us. We feel the Lord is still blessing all we do, that the Lord may be honored and it may be blessed in a much larger measure.

Please pray that we may have wisdom in all we do, that the Lord may be honored and that the work may be blessed.

Yours, in the name of Jesus,

George and Erich Whitmer.

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 and Sister, 1.00
Campbelltown, 2.00
Lancaster, Pa., 3.50
Mount Joy, 12.00
A servant sent Check No. 1,278, 20.00
Upland, California, 5.00
Philadelphia, 10.00
Springfield, Ohio, 50.00
Pottstown, Ont., 5.00
Donations for love feasts, 10.85

Total, $289.50

Rapho Donation district: 1 sack corn, 1 crate tomatoes, 2 crate pears, about 4 gallons of apple butter, 15 bags of potatoes, 3 barrels of apples, for food and clothes.

Love feast, $8.50
For Mission work, 11.00
For Baptism, 11.00
For Poor, 5.00

G. Climenhaga, Treasurer.

Philadelphia, Ont., 1.00
Mount Joy, Pa., 2.00
Peter Bucher, Ind., 10.00
Byron Taylor, Mich., 10.00
Peter Detwiler, Ont., 10.00

For mission work, $2.00

Total, $80.41

Our love feast, to which we were looking forward since Spring, is now again in the past. Now we are once again thinking and looking forward for the next one. It is more important than all 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 blossoms of faith, we 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 will you also pray for us that we may be able to stand boldly for the Lord's cause.

Your unworthy brother,

Peter Stotler.

2589 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
A. Byer, Fort, Ont., 20.00
John E. Bowers, Kans., 5.00
Collection, Elmer, Mich., 22.00
Transfer from Bro. Detwiler, 1.85

Following are some donations that were given during August 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, 40.00
Wynne county, Ohio, 7.65
Sippo, Ohio, 5.25
Waterloo, Ont., 30.00
Tom, S. C. class, Mechanicville, Pa., 3.50

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 Book, Ont., 5.00
David W. Heise, Ont., 1.00
Martin Sider, Ont., 1.00
Brother and Sister Detwiler, Ont., 5.00
Transfer by Bro. Detwiler, 1.00
Amount forwarded to Eld. Steigerwald 50c.

Landscape Purchase Fund.

John C. Stump, Indiana, 5.00
John Winger, 1.00
Katie Winger, 1.00
Clara Winger, 1.00
Ester Winger, 1.00
John Reifenstahl, 1.00
N. E. Brillington, 8.00
Reuben Climenhaga, Ont., 10.00
Benj. Climenhaga, Ont., 8.00
D. W. Heise, Ont., 5.00
Oliver Lehman, Ont., 10.00
Pepper, Ont., 1.00
Cora Herr, New York, 2.00
Mary Macken, Ont., 1.00
Sister Garis, 15.00
John Beach, Ont., 1.00
Minerva Mission, 1.00
Frances Ann Baker, Ont., 1.00

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

Total, $104.41

Paul Winger, Ont., 10.00
Minerva and land, 2.00
Peter Bucher, Ind., 10.00
Byron Taylor, Mich., 10.00

For the Evangelical Visitor.

Canada Joint Council.

Canada Joint Council, which convened at the Markham M. H. September 15th, was one of interest and much profit. Organization was effected by electing Elder Carl. Baker moderator and Bro. D. W. Heise secretary. Most of the Missions under the Canadian Missionary Board were either verbally or in writing, Buffalo Mission, verbally reported by Bro. D. W. 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 Madea Smaal, give their time and interest to the work in Canada 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 elsewhere in isolated localities, should be encouraged to aid the work financially by contributing to the expenses of the ministry visiting them, and that also generally throughout the Canadian brotherhood there should be more 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 as brought out by the referred to General Conference for endorsement. A question from Nottawa as to the expediency of Council disbanding the Branch for Canada and the possibility of Canada joining in with the Pennsylvania Incorporation, brought out a diversity of opinion, but the vote, when taken, was all one-sided. It being unanimously decided that Canada had better keep out of it. It is fair to state, however, that there would have been votes in favor of incorporation, but the brethren on that side of the question had no doubt felt that the prevailing sentiment of Council, and the Districts in general appear to be against it. There was a report current previous to Council that Bro. S. R. Smith, of Harrisburg, expected to have been able to explain the objects of incorporation. His failure to be present, no doubt, was a disappointment to many, because, certainly, a light could have been given in its favor than was presented. The most of the expression, too one-sided, was in opposition to it. It was remarked by the moderator and others that no unjust remarks had been made concerning the integrity of the brethren in the States, nor that their 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.
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 arise, from keeping the lawful members from worshiping in their own meetings. The proposition was stated to the General Conference, 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, and was not grafted on the majority to hold the property even though it became incorporated, because the change from the original name Tunkers to a 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 in the present serious condition in 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 referred to the referred to the referred to the referred to the referred 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 General Conference, 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 young 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 demonstrative and, perhaps, not as active or as spiritual as some other parts of the Brotherhood seem to be, still manifest latent spiritual forces at work, we trust in the glory of God, the advancement of truth, the edification of its members and the salvation of others. Let unity, love, humility and simplicity obtain, and why may it not become an increasing power for good, and thus fulfill its part in the Lord's vineyard?

While diversity of minds and expression were in evidence there appeared to be brotherly condescension, love and toleration. It seemed to be the purpose of all to preserve the integrity of the Brotherhood and to uphold the cause of the Master.

One Who Was There.


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

This seems to be the universal testimony among the brethren. ONE WHO WAS THERE.

Among the many blessings which we have enjoyed since my last letter was a three days' visit from Sister Frances Davidson. She spoke to the children in the Sunday-school in the forenoon, and then in the evening gave a very interesting and instructive account of the founding and development of the Matopos Mission. It was of especial interest to the writer, since he has had a deep interest in that work from its beginning, and because of his having had a few months of experience on the field where the severest sorrow of his life took over him.

It was also our privilege to make a hurried trip through one or two counties in the western part of the State recently and 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 pray that a wide door of usefulness may constantly be opened for us as we go forth to do the Master's will.

The compiler has been of service worker in the person of Sister Manda Fulmer, of Elkhart, Ind., for whose presence and excellent help in the work we are very thankful. We still feel the need of several more consecrated young men and women who feel the responsibility of the work of soul-saving. The Moody Bible School offers splendid opportunities for any young man or woman to gain a thorough Bible training and to become useful workers. Will you volunteer to come over and help us and get a training that will enable them to go out to other fields as teachers for the Brethren and mission workers?

The writer will cheerfully answer any inquiries regarding this school, the mission work, expenses, etc., and invites correspondence regarding these necessary preparations for work for the Lord. Yours, in the service.

G. CLIFFORD CRESS.

Experience.

To the readers of the Visiter: 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 follow 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 live faithfully. It was on the second day of Feb. 1904, that I attended a revival service and was convicted, and the next night gave my heart to the Lord. I was baptized and taken into the Brethren and Christ Mission soon afterward. Sometimes we get discouraged and think we are not doing right, but then is the time to look to the Lord for strength and victory. He is the one and the only one that can command to all.

I have been a member of the Sunday-school for twelve years and have never...
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 the year 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 secretary 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 wounded head 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 Visiter, 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 warning, of which it might have been said, "Lo, here is a vine 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 the 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 CRESS.

On Our Mission.

To the dear readers of the Visiter 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. We think it is a dishonor to Christ to teach that there is no deliverance from the old man in this life, but believe, as Paul says, "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 nth, 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 shall seek shall find. There were others who as we believe would have had occasion to comply with H. Cor. vii, 1, to be ready for the Lord's coming, and make themselves more agreeable 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 that 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 solicitation 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 the 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, We stand robed in white by his side."}

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 McGarrag, 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 Stayner, 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 them that believe. Brother and Sister Doner are about 80 years of age, but 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 attendent of God’s house, until her death. She had been a faithful witness for the Brethren in Christ for many years. He is survived by three sons and two daughters. His funeral was held on Sunday morning, Sept. 25, at Manchester, Pa., conducted by Eld. Aaron Martin and Bro. J. N. Martin. Text 11 Th. Tim. iv. 6-8.

What we are in heart, in spirit, in the inner life, we are really before God; and that, too, we shall ultimately become in actual character, in outward feature.—Rev. J. R. Miller.

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 a member of the Brethren in Christ, 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 25 days. He was born near Manchester, Pa., and was a member of the Brethren in Christ for many years. He is survived by three sons and two daughters. His funeral was held on Sunday morning, Sept. 25, at Manchester, Pa., conducted by Eld. Aaron Martin and Bro. J. N. Martin. Text 11 Th. 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 infamous immigration movement, and who lived for a number of years about five miles south of the Black Creek district for 35 years, and by his wisdom and religiosity became one of the strongest in Canada, died Aug. 11, 1904, of inflammatory rheumatism, in Stayner, Ont., near his home, aged 42 years. Sister Hein, who lived 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 attendent of God’s house, until in recent years, being in the house 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 by the hand of a fine cemetery by her six brothers. Services were conducted by Elder William Klippert and Bro. Alex. McGarrag.

WENGER.—Died on October 6, 1904, in the Black Creek district, near Stevensville, Ontario, of old age, Eld. Abraham Wenger, aged 79 years and 6 months. He 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, as he leaves, is said dead, yet speaketh.” He was elderly of the district for 35 years, and by his wisdom and religiosity, the church is not left without one of its strongest members.

The funeral took place Saturday afternoon, and was conducted by Eld. William Klippert and Bro. Alex. McGarrag.