Evangelical Visitor- June 1, 1907. Vol. XXI. No. 11.

George Detwiler

Follow this and additional works at: https://mosaic.messiah.edu/evanvisitor

Part of the History of Religion Commons, and the Religion Commons

Permanent URL: https://mosaic.messiah.edu/evanvisitor/435

Recommended Citation
https://mosaic.messiah.edu/evanvisitor/435

Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.

www.Messiah.edu

One University Ave. | Mechanicsburg PA 17055
The following letter from Brother Frey was intended as personal to the editor, however, with the privilege of sharing as much of it as we think proper with the readers of the Visitor. We think the readers will appreciate reading the letter entire since we get a glimpse of some things in the work of the missionaries which they do not mention in their letters for publication.

**Mtshanez Mission, Gwanda, Rho, S. Africa,**

April 23, 1907.

Dear Brother Detwiler: Greeting in the precious name of Jesus. I here-with send you notice of a native marriage. We are glad these young people desired to be united by Christian marriage. They thus hear a strong testimony against polygamy. You may publish the above notice if you think proper. We are getting along almost as usual. I am alone at present as respects my family. Sister Frey having gone to Bulawayo with Brother Doner's, taking Brother Steigerwald's to town on their way to Cape Town. She will do her trading in town, and then come with Brother Doner's to their place, and after a few days longer the wagon will bring her home. Sister Werkman is also coming along at that time to help us at this place. The girls that Sister Frey buys in town we will have shipped to Stanmore Siding, ten miles from here, which siding is seventy miles from Bulawayo. We will then take Brother Doner's wagon and go to the siding for the goods. But we will have to make our own road as we go. We will have a full load, too; as there will be salt for native trade, lumber and other things for building, hardware, groceries, etc. We then expect to keep Brother Doner's wagon for a week or two to do some of the most necessary work. We are very much in need of a team at this place; but so many things were needed that I did not feel like making a plea for a team this year. Many a bag of grain and flour and meal the boys have carried from the siding on their heads. This, besides many other things to, or from, other stations. In some respects, however, we have things more convenient than the other stations. We have closer to a railway, closer to a store, and also our mail. We are very much pleased with our location. We can go miles in any direction and find people without the gospel. More than that, we would have opportunities to do any of these places whenever we have time to go. The doors are not closed against us. Some are indeed calling for the gospel. We desire to do as much work as possible in these farther out places this coming season. I wish we had native teachers to station a few miles out on either side. We hope that we may have in the future. It would not be advisable, I think, for another white missionary to open a station so close. I was told not long ago, however, that about seventy miles south-east of us is a place with very many natives and no missionary. Should this be the case, it would be a splendid place for another missionary. I hope I may get time to go to see that place and ascertain what the condition really is. But we are kept so very busy all the time we cannot do all the things we would like to do.

We had a good meeting on Sunday. Two more new ones came forward for prayer. Our inquirers' class now numbers fifty-three. I think the most of them really desire to follow the Lord. Some of them can tell, too, how the Lord has wonderfully helped them in temptation. But we are not satisfied with them. So very few of them really know that they are saved. Perhaps we are lacking in our teaching. It seems so hard for them to grasp salvation by faith, and get the witness that they are saved. With some I know it is because they have not forsaken their sins. But one boy about a week ago became very sick of his sins. I think I never saw a person in Africa or America who seemed more sin-sick than he. Indeed I had fears that he was losing his mind. But now he seems calm and restful. I asked him on Saturday if he knew that his sins were forgiven. He said he did not know whether they were or not, but he said he had joy, and praised God all the time. We are glad for this much, yet it is for him to have the witness in his own soul that he is a child of God. Help us to pray to that end for these people. I wish we had the opportunity for a free-will offering. It was a rainy day, having rained more or less all the time till one o'clock, and in spite of the rain, thirty-seven came to church, all of them wet, of course. At the close of the meeting, I gave the opportunity for the offering; and I could not prevent them from coming forward so very earnestly and cheerfully to put their offering into the hat. I think some put in all they had. The next week, and some later, some who were not here on that day on account of the rain, also gave their offerings. In all it amounted to thirty-one shillings—nearly eight dollars. The offering was for building the new church. So we have that much at least toward building a church. In another month, we hope to be making brick. I have made a few for trial, and others are just through burning, but have not taken them out yet, but I think they will be all right.

Sister Frey has a very interesting sewing class at present. The girls are anxious to learn to sew, and do well. I have charge of the school at present. Yesterday afternoon, just as school was about to close, a white winged eagle swooped down and caught one of our hens, a mother with little ones. The boys rushed out after him, and the eagle not being able to fly swiftly with his load, dropped the fowl and circle around them a few times. By this time I had the gun and shot him at him; but sorry to say he still flew on. It was some satisfaction, though, to see some Beddners doing their best to show that at least a shot or two must have hit him. Perhaps this gave him enough pain so that he will not return soon again.

(Concluded on page 7.)
**Evangelical Visitor**

**A Semi-Monthly Religious Journal**

For the exposition of true, practical pietry and devoted to the spread of Evangelical truths and the Unity of the church.

Published in the interest of the church of the Brethren in Christ.

SUBSCRIPTION: (Per Year, ...... $1.00)

Editor, GEO. DETWILER, Harrisburg, Pa.

**EDITORIAL.**

Conference of 1907.

The holding of Church Councils or Conferences appears to be regarded as a necessity. The occasion of such assemblage is always considered to be an event of importance. Since the sending forth of our issue of May 15, Conference of 1907 convened, did its work, and adjourned to meet again a year hence at Markham, Ontario.

We may safely say that at no previous time have there so many members of our society gathered in Harrisburg at one time. And it appears to be the opinion of many that the attendance was larger than at any previous Conference. Visiting delegations were here from about every State and Province where the church has any congregation. California was represented by Brother J. B. Leaman and wife, Oklahoma by Brother D. R. Eyster and wife. Kansas and Ohio sent large delegations, Illinois, Iowa, Indiana, Michigan, New York and Canada were all fairly well represented; but on account of its being conveniently located in their home State, Pennsylvanians from the surrounding districts were present in large numbers.

To prepare for the entertainment of the large numbers that were expected to attend was no small work, but the committee that had this work in hand appears to have succeeded excellently and we have heard nothing but praise on that line. The handling of the crowds during the three days was strenuous work, but it appears to have been accomplished to the satisfaction of both entertainers and entertained.

The smooth working of the machinery of Conference always depends largely on the presiding officers. In this this year’s Conference was fortunate. Bishop J. N. Engle of Kansas filled the office of Moderator satisfactorily and was ably assisted by bishops Oberholser of Pennsylvania and Baker of Ohio.

The volume of business for Conference of 1907 convened, did its work without further delay, and that the shaped notes shall be an event of importance. Since the previous Conference. Visiting arrangements meet the day previous to opening of Conference to prepare and arrange their matters for presentation to Conference, as also the classification of the work by the General Secretary, bringing it into an orderly program, three days would not suffice to transact the volume of business. As it was, the last sessions of Conference were so crowded with work that justice could not be done to some important matters.

Much of the work that needs attention from year to year is necessarily routine from the fact that there is a business to transact for the organization as a church body. But, of necessity, there comes up from year to year, new matter that demands attention. It is always needful that wise counsels prevail. A wise foresight and forethought is needed in those who have the rule of the church so as to recognize the needs of the church and can present them intelligently to Conference for consideration.

The following expression which we quote from a recent exchange very tersely, and yet broadly, defines what any Conference should be and do:

“Harmonious in council, constructive in legislation, and every way helpful to the future work of the church and its broader relation to the kingdom of God.”

Whether this Conference measured up to the requirements of this pronouncement we will not undertake to say. Harmony seemed to prevail. The brethren did not forget to exercise charity. Of course not everybody could have his way. The majority decided and there was acquiescence in the decisions. As to constructive legislation, the forward steps taken in missionary enterprise, the initiative steps taken looking towards the materializing of a Bible School and Missionary Training Home, the steps taken looking towards the expansion of orphanage rescue work, the increased attention given to city mission work, all these would appear to give satisfactory evidence of no mean amount of “constructive legislation,” and we sincerely hope that what was done will prove to work out for the best interest of the church in her work of soul-saving and God-service.

The devotional and social features of the gathering were much in evidence. There was a spirit for social visiting. Friends who had not met for years had opportunity to renew their friendship. Very pleasant new acquaintances were formed. Underlying the social feature was the devotional. Being children of the divine Father, belonging to the family of God, whose citizenship is in heaven (Phil. 3:20, 21), it was ever but a short step from the social to the devotional. Song and testimony, and prayer, were ever ready to break forth, and the meetings appointed for this purpose, as also the public preaching services in the evening, were largely attended and much enjoyed.

A very solemn missionary service was held on Friday after dinner, when seven members told of their call to the foreign work, and who are ready shortly to turn their faces to the heathen lands to bring the light of the glorious gospel to those who sit in darkness and shadow of death.

Among the more important acts of Conference we may mention the following:

The re-appointment of the Hymnal Committee, and a mandate that it proceed with the work without further delay, and that the shaped notes shall be used in the music part of the work.

A committee was appointed to evolve a plan for carrying out the decision of Conference of 1906 to establish a Bible School and Missionary Training Home. Some brethren seem not to have known of that decision and were ready to oppose any move favoring such an institution.

Steps were taken looking towards locating the Messiah Home Orphanage on a farm, where homeless boys can be cared for as well as girls.

Evangelistic work, city mission work, home mission work in the several States and Provinces, and foreign mission work, more especially in South Africa, are receiving increased attention year after year, and it is gratifying to note the interest manifest throughout the brotherhood.
in support of the work in these different phases. Another city mission has been added during the year. Brother and Sister A. O. Wenger, of North Franklin district, Pa., were led to open a mission in the city of Chambersburg, Pa. They have provided a suitable building in a good location, have moved into it, and have commenced work. Services are being held, and a Sunday-school has been established. The outlook is encouraging.

Thus may God continue to recognize, own and bless the work in all of its parts to the glory of his own exalted name, to the saving of many who are wanderers from the Father's house, and to the deepening of the spiritual experience and life in all of those who name the name of Christ as Savior and Lord.

Of Special Interest.

Conference laid it on the Home Mission Board to see to it that Pelham, Ont., is supplied with a resident minister; also to provide a plan for the relief of Brother Jonathan Lyons, pastor of the Garland Mission flock, so that he will be able to give more time to his pastoral work. Now this is a new departure for the church and so far as we know, there is no precedent to go by, nor has the H. M. B. any outline as to how it is to accomplish the desired result. It appears, therefore, that someone must be found who will volunteer to permit himself to be used for this purpose, and as Chairman of the H. M. B. the editor invites correspondence by such as are disposed to say, "Here am I, Lord: send me." For the Pelham work it is desired that a minister move into the neighborhood and take charge of the work. The Lord has graciously visited the little flock there and those newly brought in need to be shepherded. As to the relieving of Brother Lyons the opportunity is for a consecrated Christian brother who would consider it a God-service to engage with Brother Lyons as laborer on the farm (not without remuneration) doing faithful work as unto Christ, thus opening the way for Brother Lyons to attend more freely to his pastoral duties. Who will answer? Address all letters to the editor of the VISITOR, Geo. Detwiler, Harrisburg, Pa.

We herewith give account of all moneys received on VISITOR subscriptions during the recent Conference, giving names and amount received. We ask all those who paid us money on subscriptions to examine this report and if there is any mistake we ask it as a favor that you write us about it so we can make corrections. Mrs. Henry Rich, $1; Simon Gramm, $1; H. E. Eyer, $1; H. C. Shank, $5; I. N. Heisey, $2; Peter Bucher, $1.50; J. L. Brubaker, $1; J. E. Wolgemuth, $1; Adam Book, $1; Ella Shatz, $2; A. B. Winger, $1; Jacob H. Hitz, $1; Martha Palmer, $1; Mrs. Albert Strickler, $1; C. A. Malhorn, $1; Lottie Engle, $1; Henry F. Anglemoyer, $2; D. F. Kipe, $2; Mrs. Nancy Hess, $1; Ivy Wingert, $1; M. I. Burkholder, $2; Mrs. Isaac Hykes, $1; J. H. Lindemuth, $1; Abraham Clemen- hag, 75 cents; Joseph Boyer, $1; Mrs. S. Wolgemuth, $1; Samuel Manning, $1; Fred. Schubauer, $1; S. Sollenberger, 75 cents; Mary Zern, $1; Jonathan Wert, $1; H. H. Heisey, benevolent, $1; Samuel Shank, $2; Edith Wiles, $1; Rolandis Strickler, $1; J. B. Lemmon, $1; H. N. Hostetter, $1; Geo. Bucher, $2; M. Bucher, $2; Wm. Bucher, $2; John Bucher, $2; Mary Hoke, $2; Mrs. Isaac Hoffman, $1; Agnes Lesh, $1; J. W. Brubaker, $1; Eli N. Ginder, $1; E. H. Martin, $1; Mrs. M. Wingert, $1; Anna Hykes, $1.

Canada and the United States have arranged a new postal treaty so far as what is known as second class matter is concerned. Commencing May 8, we have to pay increased postage on all papers going to Canada. The new rate is one cent for every four ounces or fraction thereof paid by affixing stamps to every bundle separately. For every single paper wrapped up by itself a one cent stamp must be affixed. By the former arrangement our Canada postage for one edition was about twenty-three cents; under the new arrangement it is nearly one dollar and a half. This arrangement makes quite an increase in the expense account of the Vispron. Apparently there is some friction between the postal officials of the two countries and possibly it will develop in more restrictions being placed on the interchange of mail matter between them.

The book, "The Man Without a Soul," noticed in these columns several issues back, found a goodly number of purchasers during Conference. More than fifty were taken. Elder W. O. Baker gave it a hearty recommendation. We would be glad to fill any orders for it that our readers might feel disposed to send in. The price is twenty-five cents by mail. If you come in contact with "Millennial Dawnism" the book can be of assistance to you.

Of Interest to Pennsylvanian Brethren.

In view of the fact that the holding of Conference at Harrisburg was a State affair and the different districts have contributed to the expenses, the treasurer makes the following report of receipts and expenditures, namely:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Building addition to Messiah Home</td>
<td>$904.20</td>
</tr>
<tr>
<td>Expenses of General Conference</td>
<td>333.29</td>
</tr>
<tr>
<td>Expenses of State Council, 1906</td>
<td>9.51</td>
</tr>
<tr>
<td>Minutes of State Council, 1906</td>
<td>6.80</td>
</tr>
<tr>
<td>Expenses of State Council, 1907</td>
<td>13.12</td>
</tr>
<tr>
<td>Minutes of State Council, 1907</td>
<td>5.61</td>
</tr>
<tr>
<td>Total</td>
<td>$1,272.53</td>
</tr>
</tbody>
</table>

**RECEIPTS.**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Harrisburg district</td>
<td>$345.50</td>
</tr>
<tr>
<td>Hummelstown district</td>
<td>28.00</td>
</tr>
<tr>
<td>Palmyra district</td>
<td>81.00</td>
</tr>
<tr>
<td>Annville district</td>
<td>27.00</td>
</tr>
<tr>
<td>Manor district</td>
<td>70.00</td>
</tr>
<tr>
<td>Donegal district</td>
<td>68.00</td>
</tr>
<tr>
<td>Rapho district</td>
<td>72.75</td>
</tr>
<tr>
<td>Cumberland district</td>
<td>30.00</td>
</tr>
<tr>
<td>North Franklin district</td>
<td>33.75</td>
</tr>
<tr>
<td>Ringgold, Md.</td>
<td>20.00</td>
</tr>
<tr>
<td>Upland, California</td>
<td>10.00</td>
</tr>
<tr>
<td>Lykens Valley</td>
<td>4.15</td>
</tr>
<tr>
<td>Morrison's Cove</td>
<td>10.00</td>
</tr>
<tr>
<td>From individuals</td>
<td>144.81</td>
</tr>
<tr>
<td>Total</td>
<td>$997.96</td>
</tr>
<tr>
<td>Balance due Treasurer</td>
<td>$274.57</td>
</tr>
</tbody>
</table>

A. B. Musser.

Our lips are our own. We have the right to use language, but it should be tempered with discretion. Once a scornful, angry or censorious speech passes the gate of the lips, we cannot control it, and its effects are beyond our estimation. Let us be careful what we say, and on our lips let us have the law of kindness.—Margaret E. Sangster.

Knowledge of Christ is the true source of substantial advance in your Christian experience.
MATOPO MISSION.

The year 1906 which is now in the past has left us with many things to thank God for. When we think of its many blessings and victories they lessen the weight of burdens, trials and disappointments that come for our good. So we must say it has been a good year for the Mission. The Lord met with us in our meetings, and blessed souls with conviction, many we are sorry to say fought off these convictions until they passed away. We fear to-day their condition is far worse than it was a year ago. Others again obeyed the call and to-day are enjoying the blessing.

Six were baptized and added to the church. They all have stood true as far as we are able to judge, for which we praise God. Other members with the exception of a few have stood the tests and are striving to live pure lives. A few we are sorry to say have on several occasions not conducted themselves becomingly as those who belong to Christ's body should, but in every case when spoken to about their condition they confessed their faults. So we have still to praise God that they did not fall beyond redemption.

At the beginning of the year there were nine workers who had their home here at Matopo Mission. During the year the Lord opened the way for us to scatter out into different fields, brother and sister Frey, and master Earnest, to their new station north beyond the Zambezi river to work for us to scatter out into different fields, brother and sister Frey, and master Earnest, to their new station north beyond the Zambezi river to work.

The attendance at school both here and at the school five miles off has been fair; the children are as a rule busy with their father's flock. For this reason we have morning school when they come and learn, returning home about nine o'clock to let out the sheep and goats. The older ones, as a rule, come later in the day. At services the attendance was good but still leaves something to be desired; yet we are glad for the interest that is shown by the young as well as by some of the older ones. Most of the old people do not care to leave their former worship of the ancestral spirits and their belief in witchcraft. They seem quite content with those things because they admit of all sorts of evils such as satisfies their carnal desire.

One encouraging feature of the work of the mission is the marriage of three of the brethren to Christian wives. This is what we have long been wishing and looking forward to with joy; when there would be at least some homes about us where God is honored and worshiped. It is the laying of a foundation for the church at this place. The children of such parents will not doubt be better morally and will be taught from their youth to fear God. Let us all pray that there may be more Christian homes and more coming out from the dark kraals.

While there are many things about the work to encourage us, we also feel keenly our inability to do justice to all branches of the work, that should be done; this is nowhere felt more than in kraal visiting. This part of the work we must admit, is not attended to as we should love to see, the pressure of the other work is so great that there is not much time left for visiting, indeed one could well spend all his time in this way alone, it requires a strong constitution, and persons who are not afraid to face the darkness.

As to health God has blessed us as workers as well as natives with a reasonable degree. We have all been spared to enter the new year with courage and trust it will be the best year we have had yet.

As for the financial part of the mission, God has been very good to us on this line. We feel deeply indebted to the dear ones at home who have so liberally supported the work. Brother and sister Steigerwald wish again to thank you all for making it possible for them to have a change and rest for four months. They enjoyed it very much as well as receiving great benefit from same. We also thank all who have remembered the work by prayer knowing that it is prevailing prayer that moves the hearts of sinners to seek God and sustains those who are working in hard places.

Looking over the past we see improvement in many ways, but we also see room yet for the extension of the cause of Christ. We sincerely beg the Church at home to hold us up at a throne of grace that we may press forward in the work with new courage, the time, we fear, is short and much remains to be done.

THE WORKERS.

MAPANE MISSION.

The year 1906, has gone into the past with all its scenes and varied experiences. How full of labors, joy and sorrow, and yet how short it seemed;—each month, as a week when it was past brought us to the close of the year ere we were aware. Thus time waits not.

Our report will date from June 1st as until that time the Mapane Mission has known little but change. During the favorable seasons brother Ndhlamboni labored here faithfully and permitted himself to induce the children to come to school; taught them to read and reached the word unto them. The Lord blessed his labors and gave him the joy of winning a class of about forty children, who attended school and Sabbath services; though some were irregular and not steadfast.

Upon our arrival in May we were welcomed by a class of twenty-six bright looking boys and girls. Some of whom we were acquainted with before leaving eighteen months before. They were pleased to show us how they could read and write already.

Brother Ndhlamboni remained by the school several weeks longer and then prepared to go interiorward. We could have wished for him to stay had he not been called to that needy field, "Beyond the Zambezi."

The work was left somewhat weak handed, especially when the one on whom the burden of the work was resting was apprised of his continued subject to malaria, and for a time was threatened with inability to remain. But prayer was answered in his behalf and succeeding months brought victory and strength.

In July as making brick for more comfortable buildings was to be begun, Sister Kreider and Bert joined in and conducted the school work, until Sister Werkman arrived; then Sister Bert resumed teaching at the Matopo Mission.

Boys were employed to help make brick and prepare land for gardens; working morning and evening and occupying five hours in school, each school day.

Gospel services were conducted thus,—daily, morning and evening worship, Sabbath services from 11 A. M. till 3:30 P. M. In order, thus—First, Inquirers' class to instruct more
fully such as wished to know the way more clearly. Second, preaching and thirdly, Sabbath-school. Wednesday, 11 A. M., Native prayer-meeting and Saturday evening, 8 P. M., prayer-meeting for workers preparatory to Sabbath work.

A Love-feast was held on October 14th, which was a time long to be remembered on account of God's presence personified in his children, both natives and white, from both the Matopoes and Mtjabezi Mission Stations.

At this time also six young men and eleven girls from this place and one girl from the Matopoes were received into church fellowship and baptized in the name of the Trinity. This left the inquirers' class with twenty-two. Since then it has come to fifty-five with some married attendants, who have become dissatisfied with native marriage customs and desired to be re-married according to God's order.

The work with the Lord's blessing on it, keeps us encouraged. The end of the year came apparently too soon. As we regret that not more itinerating was done. Only a few all-day visits were made being over-crowded with work and the kraals being so far apart that it required so much time to get around.

The building was not begun as was expected, as the means for that purpose had not come and thus far we are being delayed.

As we look back we can see where more could have been done and are glad for the present opportunities. And that God has given us fellowship in this glorious ministry of reconciling the heathen to himself. We only covet more of the glorious promised inheritance; hence, to be more fully equipped and acclimated both to the work and climate, that also from this station there may go forth a true knowledge of the God of heaven to enlighten these enlightened sin-enslaved souls. Therefore we most earnestly ask your prayers for our continued prosperity, and thank you for your past favors of prayer and financial support.

We remain your humble servants.

THE WORKERS.

To-day is as full of opportunities as to-morrow. The place where you may be is as good as any other spot on the round earth. Your neighbors are as likely to be desirable acquaintances as those you will meet at some future date. Magnify the here and now. That is one of the chief secrets of a happy life.

MTSHABEZI MISSION.

To the Foreign Mission Board:

Greeting in Jesus' Name.

During the year 1906, a little mission, by the grace of God, was opened here in the Mtshabezi valley, in the midst of heathen darkness. We feel grateful to God for counting us worthy to labor for him here at this place. No missionary had ever settled here before. Some of the natives had obtained a little knowledge of the Lord by being away to work at different places, yet, practically speaking, we had the privilege to tell the life-giving story to those who had never heard.

The first pole toward building the new mission was felled in June, 1906, when myself with several boys came from Matopo Mission and built one hut. After this I returned to Matopo Mission, which place we left on Aug. 4th for our new home, brother Steigeralder bringing us down. During the remainder of the dry season, our hands were kept busy building other huts for ourselves, as well as some for the boys who stay with us to help in the work. The rains came almost before we were ready for them, yet by the time the rainy season was fully on we found ourselves nicely sheltered and in the dry.

For a schoolhouse and church combined, we built only a temporary grass shed; not having time to build better. But we hope the way may open for us to build of brick the coming year.

We have leased for mission purposes, fifty morgen of land—a little more than one hundred acres—for a period of twenty years, paying only One Pound per year rent. And if for any reason we should be put off before that time we shall be paid for all permanent improvements. We are also given the promise of the first opportunity to buy if the land is ever sold. We therefore have good reason to hope that before the term of the lease is expired the property will belong to the church. We also have the privilege of grazing as many cattle as we desire to outside of the limited area so long as they do not interfere with the farming or ranching operations of the company.

We were fortunate also in being able to plant a few acres this first year to corn, kaffir-corn, potatoes, sweet potatoes, garden vegetables, etc., and although the crop does not promise to be great, yet we now have vegetables to use, and have had for some time, and the produce of our fields will partly supply our boys with food the coming year.

We have tried to tell the story of Jesus as best we could, though we realize our weakness and inability. Many have turned a deaf ear to the truth, but we are glad to say also, that some have turned from their sins to lead a better and nobler life. This greatly encourages us, and inspires us to press the battle on. One boy, Mbitwa, was baptized. He had previously learned at Matopo Mission.

Our enquirers' class is constantly growing, and some of them seem earnest for the Lord. We believe too that among them are some whom God desires to prepare to use to help spread his Gospel.

There would be opportunities for us to teach farther out on any side of us if we had the time to do it. During the coming dry season we hope to do some beginning work at some of these places.

Soon after we arrived here, we opened a day school for those who desired to learn to read. We found some very anxious learners, and some surprisingly bright. We found the school-room a very excellent place to impart spiritual truths. During the rainy season, however, we did not attempt to teach any except the boys staying here, as our school-house was entirely too damp.

Besides the receipts from the General Fund, God has moved upon the hearts of individuals and Sunday-schools to help us in a material way, so that outside of the General Fund, our individual needs were supplied. We were enabled also to get some things that were very necessary, but which we should have done without had it not been for these private donations. Also the need to draw from the General Fund was materially lessened by means of these offerings. May God bless all those who were thus helpful to us whether by sending direct to us, or to the Foreign Mission Board, thus enabling them to send. May they all have a share in the harvest, and may their own individual needs be abundantly supplied.

We are encouraged and inspired to hear of the good revivals at home, and we pray that the home church may be greatly benefited by the sending direct to us, or to the Foreign Mission Board, this enabling them to send. May they all have a share in the harvest, and may their own individual needs be abundantly supplied.

We ask a special interest in your prayers for us at this place, that we may be kept true, and that
many of these benighted souls may find the Gospel light.

Humbly and faithfully yours,

Harvey J. Frey,
Emma M. Frey.

MACHA MISSION,

To the Foreign Mission Board:
As the Lord has permitted a new year to dawn upon us, it seems best that something of a statement should be given of what has been done the past year. The readers of the Visitor have been kept informed of our movements and it is not necessary to repeat what has been given there.

We endeavored to make the best selection of a location for the Mission that we could under the circumstances, considering the people, the healthfulness, the access to water and the fertility of the soil. There were other locations which surpassed this in some ways, but not when all points were considered. This is also near a government road on which wagons and people pass and therefore wild animals are not so bad here as in more remote places.

There may be a query in your mind as to whether we have obtained a piece of land for the Mission. Not yet. One of the first things for us to do toward the accomplishment of that object is to survey off what we desire and send a plot of the land to the proper official. The official of this district said we should do that, then it was a heavy ox and when he got down he could not get over it and finally died. Everyone lost some of their cattle, but not many. One of the helpers we bought has a fine calf.

Since we are here there has been built a house 13x26 feet, a small kitchen, a house for the brethren 13x13 feet, another hut for those who come here to work, a cattle pen, a goat house and one for chickens. This house and that of the brethren are as well built as is possible for this kind of houses to be built, but in this warm climate the timber is soon eaten through and the ants are very bad. Already many of the poles are honeycombed, so that we cannot expect them to last long. We were enabled to get grass to build a school-house and church the past year. And as soon as the rains are over the boys want to make brick and build something more enduring. Of course we do not intend to put up anything elaborate or expensive, merely brick walls and straw roof. They will make a strong effort to get timber for rafters that is not eaten by the borers. The expense will be chiefly in the labor column. We lately received a few private donations and we thought that for the present such should be put into the fund for building. We do not therefore think it necessary to make any public plea for the work. (Later.) We shall probably abandon the idea of building brick this year and build only a good mud one.

Our brethren have been good and efficient helpers in every sense of the word. Ndhlalambah being the most experienced and able, takes the lead in overseeing the work and is also greatly interested in the spiritual part of the work. His success in this line can be seen by the number recently baptized at Mapane, all of whom had made a start while he was there. He differs from natives generally in that he does not follow his feelings merely, but does things from a sense of duty and conviction that it is God's work for him. His was distinctly a call to the work in this part of the vineyard. The other one is just as conscientious, but he came more as a worker. Both are reaching out more and more for the deep things of God and ask an interest in your prayers. We thank God many times for them.

We stated at the opening of this year that we would teach those who desired to come to school, but so far none have made their appearance. The chief reason seems to be that it is too busy a season. Then they have yet to learn what school means, as this is distinctly pioneer work and the children are still quite shy. It will take time and patience and the grace of God to open their hearts.

The services are well attended for a new place and the men and women deserve credit for the respect and interest shown.

Not much kraal visiting has yet been done, but all the near kraals have been visited several times. We are laboring under disadvantages in the spiritual part of the work because of the language. We have as yet no books to assist us much in that but are looking for one to be published in the near future. There are no translations of any part of the Bible in this language and it is necessary to learn from the mouths of the natives. Our brethren have been doing well in this and can now speak fairly well.

We thank the Lord for his wonderful care over us ever since we left Matopo Mission until the present. We cannot doubt but that he has gone before every step of the way and has set his seal upon the work. We are
in a dark place, however, and beg an interest in the prayers of those who desire to see the extension of God's kingdom.

Your sisters in the vineyard of the Lord.

H. FRANCES DAVIDSON.

ADDA G. ENGLE.

**CORRESPONDENCE**

**Mother.**

She has gone to her rest, her beautiful rest, Given by God, in the realms of the blest. Not rest for one brief day, But rest that lasts for ever; Not rest for fiercer strife, But rest very holy life. Rest, rest, eternal rest; God's gift unto the blest.

Rest from her suffering, much needed rest; Child-like rest on her dear Saviour's breast. Rest for her tired body; Pierced off by sorrow's dart; Rest for her weary feet; Treading the golden dust; Rest for her dear, dear hands; Rest, rest, beyond death's straits!

Gone to her rest, her well-earned rest; Rest with her Lord in the realms of the blest. Measureless her heart's love, Still ours in realms above; Mute, now, the music sweet Of her no more tiring feet; Countless the kind deeds done By her, now sainted one.

Gone to her rest, her heavenly rest, The rest of the pure, in the realms of the blest, O how that mother love Receives reward above! O how her gentle ways Showed forth her Master's praise! O how her tender prayers Banished earth's countless cares!

Gone to her rest, her beautiful rest, Making more bright the realms of the blest. Her soul, for heaven most meet, Makes heaven theirs that complete. Heaven's joys for one like her. True, quiet worshipper, Feeding the Spirit's call, Praising by serving all.

Gone to her rest, to that Christ-like rest, Prepared for God's own, in the realms of the blest. Rest, mother, rest for aye; Rest till the golden day. When, all our last act's over, Safe on that peaceful shore, May we all rest with thee Throughout eternity.

—Sel. by N. E. B.

For the Evangelical Visitor.

The Three Pictures of Paradise.

There are three very important pictures hanging on the walls of the art gallery of Time, which show us what God had Prepared for the Human Family, God's Plan Spoiled by Sin and Disobedience, and the Cure for Sin and Restoration Through Jesus Christ.

In the first picture we have Paradise illustrated in all its grandeur. The trees are the most beautiful, and only such as grow in the Paradise of God. They are laden with the best of fruit; the flowers of the garden seem to be the prettiest ever grown; the animals of Paradise all seem content, while anger and strife are unknown. The wolf and the lamb lay side by side and all are at peace with each other. The birds, if they could be heard, sing their sweetest songs, fluttering content among the branches of the beautiful trees of Paradise. Above all the rest, the man and his wife, seem the most content and the happiest of all. They seem to have no sorrow at all, and their only desire is to please, honor and glorify their Creator, with whom they frequently communed. Not a cloud can be seen in all the sky, while peace and love reign supreme.

The second picture arouses our curiosity, when we see the big contrast between these two pictures. In the one all is peace and happiness, while the other represents strife and confusion. The very atmosphere is changed. The trees and flowers have lost their beauty, and seem to have a dull and gloomy appearance. The animals no longer lay together in peace, but instead, there is one another, seeking to slay and devour, while the man and his wife are being driven out of Paradise by an angel with a flaming sword. The ground is cursed for their sakes. Happiness has fled while sorrow and grief have taken its place. All seems dark before them; for they well know that all this change has been brought about through them being disobedient to their Master, whom they have grieved and who now looks upon them as rebels and reproaches. Paradise is lost, and the question arises, what can be done to restore it?

Our hearts being filled with grief, we can constrain ourselves no more and we begin to weep, with John the Evangelist, when no one was found to break the seals and open the book. We thus weep for only a short time until we feel a gentle touch on our shoulder and a low sweet voice bids us look and see the third picture, which causes our tears of sorrow to be turned into tears of joy, which is joy unspeakable.

This third picture shows us all things restored. The trees, the flowers and the entire garden has even more than regained its former beauty. The wolf and the lamb again lay side by side, and all the other ferocious beasts lay together in peace. In this picture is not only seen the man and his wife, but a numberless multitude, whose robes they had washed white in the blood of the Lamb, who was slain in order to bring about this restoration. This One, even Jesus Christ, is sitting in the midst of Paradise, clothed in his majesty and power. This is the One whom the multitude is continually praising; for to him belongs all the honor, praise and glory in this life, as well as
through all the ages of eternity, and who can look at these pictures without prostrating themselves before this great Redeemer, who gave his own precious blood to restore that which was lost in Adam and made it possible for every one, both Jew and Gentile, to become his brother, sister or mother and be with him forever, in the restored Paradise of the great Jehovah.

Florin, Pa.

LEV._F. SHEETZ.

For the EVANGELICAL VISITOR.

A Criticism.

First, I would ask Bro. Editor to bear with me a little, and if I haven't got everything just up-to-date, just leave it to my ignorance, perhaps some one will get some good meaning out of it anyway. Now all those who read the Editor's note on Brother Mummaw's conversion (which says "Lastly, we are made painfully conscious by trusting in Christ's finished work, but by doing things") would feel as if the Editor had ridiculously criticised and set at naught his conversion, and how do you think Brother Mummaw would feel if that were the first blow he has received? He being only a little over three years in Christ's service, would no doubt feel a little discouraged unless he is used to criticism. The old saying is, "Oh, its nothing when you are used to it."

Now I will try to defend the Brother's conversion, believing it to be a genuine conversion upon the facts upon which he said. He said he felt his doom, and was in the state of repentance and he called upon God for mercy; furthermore he said he was led of the Spirit to make things right. He had received the Spirit, which is the birthright of every believer, had become a son of God: "For as many as are led by the Spirit of God they are the sons of God." (Rom. 8:14.) And where the Spirit of the Lord is there is peace and liberty. Now if that is not genuine conversion, a trust in Christ's finished work, I don't know what else it is. The editor says, "peace was obtained by doing things." Well, if you call repentance and calling for mercy doing things, why, all right, Brother Mummaw says, "As I obeyed, O, what a peace and a blessing I received." Again, "Praise his name that I could become willing to obey, but to obey I had to if I wanted to keep peace and fellowship." Now, if the editor has any other way of keeping peace and fellowship, or a living faith without obeying or doing things, I would like to know, for I know disobedience brings condemnation, and obedience peace.

And now, for the rest of the note, I don't think the brother had any reference to the special gars or uniform constituting the whole armor, but simply showed the way the Spirit led him which agrees with the word of God, and with my own experience. Separation from the world not only in dress, but also in action and talking foolishly and jesting.

And perhaps the Brother sees as I see concerning the Hymn Book. In this our day people want fast tunes, notes, and a pleasing sound something to slum the sinner and even the Christian to sleep, a whole lot of unnecessary words stuck in here and there to make it sound sweet.

And the Bible school, perhaps we have enough said about it at least the Holy Spirit should be each one's teacher.

Dunroon, Ont.

CARL BAKER.

My Conversion.

Dear friends: I have never written for the Visitor, but it so often comes to my mind that I should write some of my early experience—what the Lord did for me, to the glory of God. I was often convicted of giving my heart to God in my young years: I often wished I were a Christian, but I did not know how to get there. I was sometimes so wonderfully convicted under the sermon that I thought I would have to fall down before the preacher and ask him to help me on the way. But when I got older I looked out in the world and loved the pleasures of the world, but the good Spirit was still striving with me. Sometimes I would be out enjoying the pleasures of the world but when I came home where all was quiet the good Spirit would so wonderfully strive with me that I would weep till I wet my pillow with tears and promised God I would do better, but when morning came it was soon all forgotten. After awhile I got such a love to the pleasures of the world that I asked the Lord to let me have my way until I was sixteen years then I would serve him, but God knows what is best for us. When I was sixteen, old brother Abraham Brubaker was to visit us from Lancaster county. When he gave us good by to go home, he held my hand and said, "Do not go so far from home: when we go so far from home we have so far back." I knew what he meant and I could not go any further out in the world. Then I was seeking to get right with God, and I came so far that God was very near and the good Spirit was leading me in many ways. I lived in that way three months, not saying anything about it to any person; but I was not satisfied I was longing for something but did not know what and did not know how to find it. It seemed as if a mountain was before me. If I could get on the other side of that mountain I could find what I was longing for.

While I was in this condition I became sick but thought I would get well soon and I would seek on till I would find what I was longing for. But one night while I was sick I thought I was dying; then I called mother. When she came to my room I wanted to confess Jesus before I die so he will confess me before his heavenly Father and the angels. I was trying to tell her what I was seeking for but could only say a few words then I could not speak any more. I sank away in a spiritual condition and I saw nothing of this world. There I saw my lost condition and the awfulness of being lost. The enemy was there telling me that I must go with him to that awful place; but an angel was standing to my right side and told me to surrender all, that there is mercy yet. Oh, how glad I was to give up all to be saved. Then my sins were all taken away and I was as free as Adam before the Fall. Then I was to choose for myself to go back in the world or take up my cross and follow Jesus. I did not want to go back in the world. When I made my choice to follow Jesus the love of God was shed abroad in my heart by the Holy Ghost given: then my longings was satisfied and the mountain that was before me all vanished away and the Comforter was guiding me in the narrow way of self-denial, not to be conformed to the world (Romans 12:2); not to mind high things but condescend to men of low estate; and by God's grace I obeyed the Spirit and had it good even in persecutions. I could rejoice that I was counted worthy to suffer a little for Jesus' sake. I would have much to tell yet how God's Spirit led me these fifty-three years on this narrow way but it will take too much space. I ask an interest in your prayers.

FANNY ROTZ.

Morrill, Kansas.
I feel impressed to write for the Visitor again. I was to-day reading chapters 9 and 10 of Matthew where Christ commissioned his disciples to preach and teach and heal all manner of diseases, especially the four last verses of chapter 9. I was deeply impressed with the thought how when God spoke peace to my soul, I felt to tell everybody. And it is our privilege to remain in that state if we keep near to God. I am so glad for the precious seasons of prayer we can have. The Missionary Prayer Circle has been a blessing to me. I want, by God’s grace, to be submissive to him and his will.

God has done much for us and for our home for which I feel to praise him. By God’s grace I want to keep near him under all circumstances knowing that he knows best what is for our good. I believe we all have a work to do; not one needs to sit idle. There is a great harvest before us and the workers are few. My prayer is that the Lord of the harvest will send forth laborers. He will be around and about all who are true to him wherever they may be. Let the world say what it will; it must have Christ some day.

Some will tell us the Bible is only a story, but when we get talking with them of God and his holy Spirit their feelings can be touched. God’s children are watched. It is so important how we walk before the world so as not to be a hindrance to anyone. My prayer is that when we are tried we may not faint by the way and be scattered abroad like sheep having no shepherd.

**LYDIA A. WILLIAMS.**

**Elsin Mills, Ont. May 5, 1907.**

"One Thing Thou Lackest."

“You must change your entire method of singing,” said a celebrated teacher of music to a young ambitious girl who had already spent three years in voice culture. The girl hesitated and resented the advice, and returned to her room to think it all out. She had already achieved some success, and had spent time and money on the training of her voice, and yet she knew that her adviser was the most famous master of vocal technique in Europe, and had trained many of the most brilliant artists by his method. The sacrifice she was called upon to make seemed too great, and for a while she hesitated, but only for a time. In the morning she went again to the master musician and said: “I am determined to be content with nothing but the best that is possible for me, no matter what the sacrifice may be.” That young woman was Jenny Lind, the world-renowned singer. Had she been satisfied with a second-best, her work would have been marred and her success doubtful. This young man was satisfied with a second-best, and such a choice is sinful. We are ever standing at the forks of the road, and our future depends on the choice we make between the good and the best.—Sel.

**Peculiar Dream of a Minister.**

I sat down in my arm-chair wearied with my work. My toil had been severe and protracted. Many were seeking the salvation of their souls, and many had found what they sought. The church wore an aspect of thrift, and prosperity, and hope and courage, were the prevailing sentiments on every hand. As for myself, I was joyous in my work; my brethren were united, my sermons and exhortations were evidently telling on my hearers, my church was crowded with listeners. The whole community was more or less moved with the prevailing excitement and as the work of the stranger would smile when he should know its proportions.

Tired with my work, I soon lost myself in a half forgetful state, though I seemed fully aware of my place and surroundings. Suddenly a stranger entered the room without preliminary “tap” or “come in.” I saw in his face benignity and weight of character. But though he was passably well attired, he carried about his person measures, chemical agents, and instruments which gave him a very strange appearance.

The stranger came forward to me, and extending his hand, said, “How is your zeal?” I supposed when he began the question, the query was to be for my health, but was pleased to hear the final word; for I was quite measurable more fervent and dispassionate. He took it, and placing it in his scales, weighed it carefully. I heard him say, “One hundred pounds.” I could scarcely suppress an audible note of satisfaction. But I caught his earnest look as he noted down the weight, and saw at once that he had drawn no final conclusion; but was intent on pushing his investigations.

He broke the mass to atoms, put it in a crucible, and put the crucible in the fire. When the mass was thoroughly fused, he took it out and set it down to cool. It congealed in cooling, and when turned out on the hearth exhibited a series of layers, or strata, which all, at the touch of the hammer, fell apart, and were severally tested and weighed; the stranger making minute notes as the process went on. When he had finished, he presented the note to me, and gave me a look mingled with sorrow and compassion and without a word, except “May God save you,” he left the room.

I opened the note and read as follows:

**Analysis of the zeal of Junius, a candidate for a crown of glory.**

**WEIGHT IN MASS, 100 POUNDS.** Of this analysis there proves to be:

<table>
<thead>
<tr>
<th>Analysis</th>
<th>Weight</th>
</tr>
</thead>
<tbody>
<tr>
<td>Love of God, pure</td>
<td>10</td>
</tr>
<tr>
<td>Love of God, pure</td>
<td>23</td>
</tr>
<tr>
<td>Love of praise</td>
<td>23</td>
</tr>
<tr>
<td>Pride of talent</td>
<td>19</td>
</tr>
<tr>
<td>Pride of denomination</td>
<td>15</td>
</tr>
<tr>
<td>Pride of talent</td>
<td>12</td>
</tr>
<tr>
<td>Pride of talent</td>
<td>4</td>
</tr>
<tr>
<td>Pride of talent</td>
<td>3</td>
</tr>
<tr>
<td>Pride of talent</td>
<td>100</td>
</tr>
</tbody>
</table>

I had become troubled at the peculiar manner of the stranger, and especially at his parting look and words; but when I looked at the figures, my heart sank as lead within me. I made a mental effort to dispute the correctness of the record, but I was suddenly startled into a more honest mood by an audible sigh, almost a groan, from the stranger (who had paused in the hall), and by a sudden darkness falling upon me, by which the record became at once obscure and almost illegible. I suddenly cried out, “Lord save me,” and knelt down at my chair, with the paper in my hands, and my eyes fixed upon it. At once it became a mirror and I saw my heart reflected in it. The record was true; I saw it, felt it, deplored it, besought God to save me from myself with many tears; I swoke. I had prayed in years gone by to be saved from hell, but my cry now to be saved from myself was immeasurably more fervent and distressful.

Nor did I rest or pause until the refining fire came down and went through my heart, searching, probing, melting, burning, filling all the cham.
bers with light, and hallowing up my whole heart to God. That light and love are in my heart to-day; and when the trials and tears of my pilgrimage are at an end, I expect to kneel in heaven at the feet of the divine Alchemist and bless him for the revelation of that day, that showed me where I stood, and turned my feet into a better path.

That day was the crisis of my history; and if there shall prove to have been in later years some depth and earnestness in my convictions; and searching, and saving pungency in my words, I doubt not eternity will show me where I stood, and turned my feet into a better path. They are going around suffering with all sorts of trouble, starving for comfort, dead in their sins, and they do not know that Jesus has power to help them, comfort them, raise them up out of their wickedness, and give them new life. They have heard the story of salvation, of course, but they look upon it as some sort of a charm, and it does not do them a bit of good because they do not use it.—Sel.

**The Human "Wireless."**

Recent experiments with wireless telegraphy have proved that a human transmitter can send and receive the messages. A man standing in a certain way above the instrument, with his arm up, and five fingers stretched up into the air, like the antenna of the wireless receiver, can actually take in and transmit the viewless vibrations.

All he has to do is to be in the proper place and attitude, and the electricity finds its way as harmlessly and powerfully through him as through any channel of wire or metal.

The human transmitter—a parable, given us by science, of what happens every day in human life. From every outstretched, willing hand, what influence continually streams! All around us is the mighty, unseen power of God's will, waiting to transmit itself. We can be its transmitters, its messengers, every day. We can pass on to others. The great reformers, the great leaders, the great teachers of the world have never found the power in themselves to do mighty things. They have lifted willing hands to God, and he has sent the unsistable message through them to others. In our measure, we can do likewise. Our receiving station may be in the wilderness, in some obscure village, on some lonely ship in mid-ocean; but we can receive and transmit the same message that the great and the good, the world over, are tuned to receive. We can be part of the company of blessed and faithful souls who help the race along. The condition of obedience, the attitude of willing hands that is all we need anywhere. Where are we? If so, the heavenly messages will come.—For ward.

**A Ship Saved Through Prayer.**

A preacher of the Gospel related the following incident: "A captain's wife, when her husband was away on his voyage, he told her to pray that his vessel was not to go down, but that if it should, she was to pray for the safety of her husband. As the vessel went downward, the captain was out of her sight, and she prayed more and more earnestly, not only for the safety of her husband, but for the revelation of that day, that showed her where she stood, and turned her feet into a better path.

When her husband returned safely, she told him that she had been praying there was a great storm at sea, and the ship had gone down; but he said, 'Lads, there are some good saints that can move the arm which moves the heart. He remarked to the sailors, 'When her husband returned sub sequently from his voyage, he told her that she had dreamt that her husband had been praying there was a great storm at sea, and the ship had gone down; but she answered, 'T thought that his vessel was sinking; but when her husband returned, he said that it was some bag of deerskin, and when he was swallowed, he looked upon it as some sort of a charm, and it does not do them a bit of good because they do not use it.'—Sel.

**The Human "Wireless."**

Recent experiments with wireless telegraphy have proved that a human transmitter can send and receive the messages. A man standing in a certain way above the instrument, with his arm up, and five fingers stretched up into the air, like the antenna of the wireless receiver, can actually take in and transmit the viewless vibrations. All he has to do is to be in the proper place and attitude, and the electricity finds its way as harmlessly and powerfully through him as through any channel of wire or metal.

The human transmitter—a parable, given us by science, of what happens every day in human life. From every outstretched, willing hand, what influence continually streams! All around us is the mighty, unseen power of God's will, waiting to transmit itself. We can be its transmitters, its messengers, every day. We can pass on to others. The great reformers, the great leaders, the great teachers of the world have never found the power in themselves to do mighty things. They have lifted willing hands to God, and he has sent the unsistable message through them to others. In our measure, we can do likewise. Our receiving station may be in the wilderness, in some obscure village, on some lonely ship in mid-ocean; but we can receive and transmit the same message that the great and the good, the world over, are tuned to receive. We can be part of the company of blessed and faithful souls who help the race along. The condition of obedience, the attitude of willing hands that is all we need anywhere. Where are we? If so, the heavenly messages will come.—Forward.

**A Ship Saved Through Prayer.**

A preacher of the Gospel related the following incident: "A captain's wife, when her husband was away on his voyage, he told her to pray that his vessel was not to go down, but that if it should, she was to pray for the safety of her husband. As the vessel went downward, the captain was out of her sight, and she prayed more and more earnestly, not only for the safety of her husband, but for the revelation of that day, that showed her where she stood, and turned her feet into a better path.

When her husband returned safely, she told him that she had been praying there was a great storm at sea, and the ship had gone down; but he said, 'Lads, there are some good saints that can move the arm which moves the heart. He remarked to the sailors, 'When her husband returned subsequently from his voyage, he told her that she had dreamt that her husband had been praying there was a great storm at sea, and the ship had gone down; but she answered, 'T thought that his vessel was sinking; but when her husband returned, he said that it was some bag of deerskin, and when he was swallowed, he looked upon it as some sort of a charm, and it does not do them a bit of good because they do not use it.'—Sel.

**The Human "Wireless."**

Recent experiments with wireless telegraphy have proved that a human transmitter can send and receive the messages. A man standing in a certain way above the instrument, with his arm up, and five fingers stretched up into the air, like the antenna of the wireless receiver, can actually take in and transmit the viewless vibrations. All he has to do is to be in the proper place and attitude, and the electricity finds its way as harmlessly and powerfully through him as through any channel of wire or metal.

The human transmitter—a parable, given us by science, of what happens every day in human life. From every outstretched, willing hand, what influence continually streams! All around us is the mighty, unseen power of God's will, waiting to transmit itself. We can be its transmitters, its messengers, every day. We can pass on to others. The great reformers, the great leaders, the great teachers of the world have never found the power in themselves to do mighty things. They have lifted willing hands to God, and he has sent the unsistable message through them to others. In our measure, we can do likewise. Our receiving station may be in the wilderness, in some obscure village, on some lonely ship in mid-ocean; but we can receive and transmit the same message that the great and the good, the world over, are tuned to receive. We can be part of the company of blessed and faithful souls who help the race along. The condition of obedience, the attitude of willing hands that is all we need anywhere. Where are we? If so, the heavenly messages will come.—Forward.

**A Ship Saved Through Prayer.**

A preacher of the Gospel related the following incident: "A captain's wife, when her husband was away on his voyage, he told her to pray that his vessel was not to go down, but that if it should, she was to pray for the safety of her husband. As the vessel went downward, the captain was out of her sight, and she prayed more and more earnestly, not only for the safety of her husband, but for the revelation of that day, that showed her where she stood, and turned her feet into a better path.

When her husband returned safely, she told him that she had been praying there was a great storm at sea, and the ship had gone down; but he said, 'Lads, there are some good saints that can move the arm which moves the heart. He remarked to the sailors, 'When her husband returned subsequently from his voyage, he told her that she had dreamt that her husband had been praying there was a great storm at sea, and the ship had gone down; but she answered, 'T thought that his vessel was sinking; but when her husband returned, he said that it was some bag of deerskin, and when he was swallowed, he looked upon it as some sort of a charm, and it does not do them a bit of good because they do not use it.'—Sel.
For Pharaoh and his officers and his soldiers betrayed the life of their firstborn, are now in hot pursuit. With mountains on either side, the organized charioteers, after note and too late, on the trail of their escaping slaves, and the pathless sea before them, there is little wonder the Israelites repudiated Moses. But with sublime faith and self-possession the Hebrew leader quieted the exasperated crowd.

Comment. 13. Impossible to realize without first understanding the scriptural truth that "it was not Moses who brought them out. He had once aspired to that honor, butshawed the right way with his exalted efforts. It was the Lord who brought them out."—Maurice.

14. The Lord shall fight. What reassuring comfort! When one believes this it is easy to stand still. Beware of the reactionary wave. It is easy to hold. Peace. It is easy to be sure of advertising their disgrace. Christians should abstain from the use of meat and fire. The waters were a wall, operating at the same time, and in conjunction with Moses' formal act constitute the miracle.

21. The strong east wind, slightly south-east, drove the shallow sea out to the north, upon the open face of the wind, while the ebb of the tide may easily have sent the remaining waters in a backward direction. These two natural agencies, operating at the same time, and in conjunction with Moses' formal act, constitute the miracle.

The Passover. The songs of thanksgiving led by David. It is strangely significant that the Egyptians hieroglyphics pass over this disastrous event. It is strange to find that the Egyptians hieroglyphics pass over this disastrous event in silence. Oriental monarchs were not slow to appreciate the value of historical events. A great event in history is a great event in the life of a nation, whether good or bad. The Passover was the birthright of the Hebrew people. The Passover was the birthright of the Hebrew people. The Passover was the birthright of the Hebrew people.

The songs of thanksgiving led by David. It is strange to find that the Egyptians hieroglyphics pass over this disastrous event in silence. Oriental monarchs were not slow to appreciate the value of historical events. A great event in history is a great event in the life of a nation, whether good or bad. The Passover was the birthright of the Hebrew people. The Passover was the birthright of the Hebrew people. The Passover was the birthright of the Hebrew people.

The songs of thanksgiving led by David. It is strange to find that the Egyptians hieroglyphics pass over this disastrous event in silence. Oriental monarchs were not slow to appreciate the value of historical events. A great event in history is a great event in the life of a nation, whether good or bad. The Passover was the birthright of the Hebrew people. The Passover was the birthright of the Hebrew people. The Passover was the birthright of the Hebrew people.

The songs of thanksgiving led by David. It is strange to find that the Egyptians hieroglyphics pass over this disastrous event in silence. Oriental monarchs were not slow to appreciate the value of historical events. A great event in history is a great event in the life of a nation, whether good or bad. The Passover was the birthright of the Hebrew people. The Passover was the birthright of the Hebrew people. The Passover was the birthright of the Hebrew people.

The songs of thanksgiving led by David. It is strange to find that the Egyptians hieroglyphics pass over this disastrous event in silence. Oriental monarchs were not slow to appreciate the value of historical events. A great event in history is a great event in the life of a nation, whether good or bad. The Passover was the birthright of the Hebrew people. The Passover was the birthright of the Hebrew people. The Passover was the birthright of the Hebrew people.

The songs of thanksgiving led by David. It is strange to find that the Egyptians hieroglyphics pass over this disastrous event in silence. Oriental monarchs were not slow to appreciate the value of historical events. A great event in history is a great event in the life of a nation, whether good or bad. The Passover was the birthright of the Hebrew people. The Passover was the birthright of the Hebrew people. The Passover was the birthright of the Hebrew people.
PUBLISHERS' NOTICE.

To Subscribers:—1. Our terms are cash in advance.

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

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

4. If you do not receive the Visitor within ten days from date of 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 own request. Individual requests must be renewed every six months as a matter of strict fair deal.

To Correspondents:—1. Articles for publication should be written on one side of the paper only. Write all business letters on separate sheets.

2. Communications without the author's name will receive no recognition.

3. Communications for the Visitors should be sent in at least ten days before date of issue.

Send money by Post-office Money Order, Registered Letter, or Bank Draft.

G. H. P.

Harrisburg, Pa., June 1, 1907.

Our City Missions.

We are able to offer our subscribers a good COMBINATION BIBLE with the Evangelical Visitor at a small cost. For $2.25 (Inside Forty Cents Extra) we will send the Bible prepaid to any address in the United States or Canada, and the Evangelical Visitor for one year. This offer holds good for renewals as well as new subscribers.

The special feature of this Bible is that it gives the Authorized and Revised Versions of the Bible in one volume, without increasing Size or Weight, or Diminishing Size of type. It is a Self-pronouncing Teacher's Bible which, without omitting a feature disturbing the Text, points out all the words and passages wherein the two versions differ, giving the Revised Version of each at foot of page, together with:

A Full Concordance, containing over 40,000 References; History and Summary of the Books of the Bible; Historical, Chronological Tables; New Subject Index to the Bible; a Dictionary of Scripture Proper Names, with their Pronunciation and Meaning; Tables of Miracles, Parables, etc.

The binding is Extra French Seal, Divinity Circuit, Round Corners, Red under Gold Edges, Flexible Back, LEATHER LINED.

Address Evangelical Visitor, 36 N. Cameron St., Harrisburg, Pa.

REPORTS OF LOVE FEASTS.

Through the mercy of divine Providence we were again permitted to have a love feast at the Union Grove church, Nappanee, Ind., May 18 and 19. God so graciously undertook for us and enabled Brother and Sister J. B. Lehman to be present with us. Three were baptized Saturday, May 18, and three May 19, and united with the brethren. Quite a number had never comprehended the force, making the service a real blessing to all. An aged mother sixty-one years old was among the number. Brother and Sister Lehman gave several talks on Saturday. And on Sunday morning the Holy Spirit wonderfully manifested himself in that place; a wave of conviction seemed to sweep over the entire congregation, and two rose for prayer. In the afternoon at 3:30 o'clock, Brother Lehman spoke in the U. B. church at Lockport, where Brother and Sister Zook held revival services about two months ago. On Sunday evening there was preaching at the church home again, a large audience being present. The entire love feast was a blessing and encouragement to all. May God bless the seed sown.

Brother and Sister Lehman left Monday morning for Garrett, Ind. They will hold one meeting at Garfield for one day in Chicago. From there to Abilene, Kansas. They expect to arrive home about June 5.

May God bless them in their labors in our churches.

V. L. STUMP.

Black Creek, Ont.

Our love feast at this place is a thing of the past, being held on the 25th of May. It was largely attended by members of this place and adjoining localities, our audience room being nearly filled with members. We had no help in the ministerial staff outside of our district. The help of our home ministers were John Sider and Lafayette Sholts from the Wainfleet Station. We had a refreshing shower from the presence of the Lord, and everybody seemed to be revived.

On Thursday before the feast, we had the pleasure of baptizing in Lake Erie. We have six brethren—age ranging from seventy years down to ten, obeyed in the ordinance.

A. BEARSS.

Philadelphia Mission.

"Let brotherly love continue."

"Be kindly affectionate one to another with brotherly love, in honor preferring one another."

"But as touching brotherly love we need not to write, for we are taught of God to love one another."

We praise God this morning for his wonderful love. We have long looked forward to the time when Brother J. R. Zook and wife would come and hold a series of meetings. The time came at last and is now in the past. I can truly say, they came with a heart full of love which we never shall forget. They also made us to feel the precious truths which as it is in Jesus Christ, our Lord. Praise his holy name forever. Brother Leaman and wife were also here a few nights. We truly shall never forget the precious truths which we have discovered by sweet fellowship which we had one with another; praise his name.

Brother J. R. Zook was with us two weeks. Fifteen souls were converted and a number have stepped out into higher life, for which we give God the glory. Our prayer is that God's blessing may go with them and that they may have many stars in their crown, and also, that the Lord may supply all their needs. God wants to be prayed for all these things. He says, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done." O, it is glorious!

PETER STOVER and WIFE.

3423 N. Second St., Philo, Pa.

An epitaph was inscribed on the frail memorial of a peasant in the country. On a sunny day, he laid at the foot of the grave, incised in a pathetic or cynical temper, that word which is destined to make his name known forever: "The poor man's epitaph." Indeed, it was a beautiful epitaph in its way. All the simple, true thoughts, the Plain and wonderful things are latent in ed. All possibilities of form, color, music, light, fragrance and truth, are latent in them. The entire love feast was a ravishing blaze, ears of gold, purple clusters, bread to strengthen man's heart and oil to make his face shine, dropping honey, budding with the dust.—Rev. W. L. Watkinson.
MISSIONARY.

Africa Correspondence.

MATOPO MISSION, BULAWAYO,
April 17, 1907.

To the readers of the Visitor, greeting: Perhaps it will be of interest to you to know how we are at Matopo. We are all up about our duties at present. This is the time of year for fever and many are down with it among the natives as well as whites. I have had my first experience with it this season, and have just got over a spell of it. I was in bed one week; it was altogether a new experience for me. I cannot remember of a time in my life that I was in bed so long, so that I have much to be thankful for. I have escaped the fever for over five years and had I taken the grave disease I would not have doubt I would have escaped this spell. I contracted it by sleeping with one whose system was full of the germs in a place where the mosquitoes are very bad. In this way I was thoroughly inoculated with it. It is a well-proven fact that mosquitoes carry the germs from one person to the other; it is not all mosquitoes that do this but a special one which is only found in low places along streams and swamps.

I feel sorry to have to report that the mule that the dear ones at home helped to buy, and that was so much appreciated, has lost the sight of one eye and is quite blind. We can only say the Lord says all things well. We cannot understand why it was allowed, but know it is well.

It has been one of the worst seasons for horse sickness known of for a long time; some guaranteed horses died with it. It has been one of the worst seasons for fever this season he got loose and got the grass with it, and his death has brought with it much to be thankful for. I have escaped the fever for over five years and had I taken the grave disease I would not have doubt I would have escaped this spell. I contracted it by sleeping with one whose system was full of the germs in a place where the mosquitoes are very bad. In this way I was thoroughly inoculated with it. It is a well-proven fact that mosquitoes carry the germs from one person to the other; it is not all mosquitoes that do this but a special one which is only found in low places along streams and swamps.

I feel sorry to have to report that the mule that the dear ones at home helped to buy, and that was so much appreciated, has lost the sight of one eye and is quite blind. We can only say the Lord says all things well. We cannot understand why it was allowed, but know it is well.

The work is going on as usual, nothing new to report. There is one thing however that will be of interest to the visitors. To-morrow, April 18, Brother H. P. Steigerwald will be married here at Matopo Mission. To-day all the rest of the workers from the out-stations are here; they came to be here for the wedding to-morrow. We are glad to have the family all together once more.

Trusting you will all remember us in your prayers, so that we may be kept, and the work prosper. We can only say the Lord says all things well. We cannot understand why it was allowed, but know it is well.

The work is going on as usual, nothing new to report. There is one thing however that will be of interest to the visitors. To-morrow, April 18, Brother H. P. Steigerwald will be married here at Matopo Mission. To-day all the rest of the workers from the out-stations are here; they came to be here for the wedding to-morrow. We are glad to have the family all together once more.

Trusting you will all remember us in your prayers, so that we may be kept, and the work prosper. We can only say the Lord says all things well. We cannot understand why it was allowed, but know it is well.
Especially for those who are converted and desire to become evangelists, teachers, and ministers of 'Good news' to their own people, and to others.

It might be interesting for you to know what we teach. We open school at 8.30 A. M. with a song, after which I read a short lesson in the New Testament, followed by prayer. Then for about fifteen minutes we endeavor to teach the notes of some Zulu song. After this our Bible lesson begins which lasts from forty-five minutes to one hour. The beginning of January we began to read the book of Genesis, each chapter, unless too long; if so, we divide it in two parts reading only half at a time. These lessons have been most interesting, and inspiring as well; just as much so to the students as to myself. They, as a rule, have very little knowledge of the Old Testament, consequently these lessons of God's dealings with His people right from the beginning down to the present make deep impressions upon them. We have just finished reading about Israel's deliverance from Egyptian bondage, and this has been most interesting to each one, and many questions have been asked. After this lesson closes we teach them penmanship for forty-five minutes, and English (reading from charts) for about the same length of time, but every day a number of the students put in their time studying Portuguese, so as to be able to read and preach the Gospel when at home in Portuguese, East Africa. After this they learn arithmetic until we close school at night at 12.30. In the evening we again open by song and prayer, after which each one repeats the verse of Scripture which he learned the previous evening, repeating the verse each time helps them to remember it as otherwise they could not do; committing anything to memory as a rule is pretty hard for these natives to do. Yet one of these Christian boys who has not yet been here six months has committed to memory the first, twenty-third, fortieth, fifty-first, eighty-fourth and ninety-first Psalms. They are following but not so fast.

By this you will see that we are trying to instill into their hearts and minds a practical knowledge of God's word.

I only tell you this so you may understand more of our nature of work, and then we trust that you will put us on your prayer-list, and hold us up to God each day in believing, earnest prayer that each one of these students may become established in the truth, which makes free from all sin and carnality. Jesus came from Heaven to earth to destroy the works of the devil (1 John 3:8), and while these works are not charged in school as all converted, yet they feel their 'need' of cleansing, a dying to self, so that a new life, and filling of the Holy Spirit may be received. For this several of them are earnestly praying now. They realize with the poet—

"If Christ would live and reign in me,
I must die! I must die!
Like Him I crucified must be;
I must die! I must die!"

Lord, drive the nails, nor heed the groans,
My flesh may writhe and make its moans,
But this the way, and this alone;
I must die! I must die!

Now, beloved will you join us in prayer that such an outpouring of God's Spirit may come to Africa that will satisfy every longing heart. And that our fellow-laborers in Matopa Mission and at Kalomo may also receive a refreshing from the presence of the Lord.

Our work on Sundays is very much the same as at Fordsburg; on Sunday morning we go to our nearest compounds some four, or perhaps nearly five miles away where we meet thousands of natives. Here there is a splendid opportunity to lift up Christ in two compounds; we have also liberty in the hospital to hold service whenever opportunity affords itself. We generally have great attendance and interest; and occasionally one or two seek the Lord by earnestly praying right in the outdoor service. To God be all the glory!

Now, we do not mean to say that there are no discouragements or tests in the work. We have plenty of these to contend with all the time, as every true missionary of the cross has. Sometimes we are made to feel very keenly that all the powers of darkness seem to combine their forces against us. Yet our hearts are encouraged, because we know that, "If God be for us, who can be against us." Therefore as we abide in East Africa, we are enabled to shout the victory even in the face of the foe.

And many times we feel that our victories come in answer to some one's earnest intercession on our behalf. Recently our hearts were encouraged to receive a post card from a brother in the home land stating that he was making the missionaries a special subject of prayer, daily asking God to bless them and their labors in the salvation of many souls, and to supply all their temporal needs. All who have obtained this ministry from the Lord, be encouraged, beloved, pray on, because ere long—

"The tears of the sower, and the songs of the reaper,
Shall mingle together with joy by, and by."—Amen.

Your brother and sister in the harvest field,
J. R. and Malinda Eyster.

India Letters.

DALTONGANJ, BENGAL, INDIA.
April 28, 1907.

Dear Readers of the Visitor: We are still enjoying reasonably good health, for which we praise God. We hear of sickness and death in different places, and having had considerable sickness since in India, we do really appreciate good health when we have it. We feel that many of the blessings which we are enjoying are due to the prayers of the faithful ones in the home-land. There are many ways by which to help mission work, and one very important way is by prayer.

A few weeks since we had our first baptismal service here in Daltonganj, which took place just four months after our arrival here. One young woman has decided to give up all her sins and be a true follower of Christ. She has proved herself to be in real earnest, and we believe, is walking in all the light she has.

She had formerly been a Hindu but had been proselyted to Mahomedanism. Of course her becoming a Christian brought some little persecution; but this is only a part of our inheritance. (Mark 10:29, 30.)

There are others who are interested and inquiring. Sometimes a young man came here and wanted to copy the Ten Commandments, and another young man who comes quite often, seems to be much interested; he bought a Bible, New Testament, and booklets, which explain the Plan of Salvation. Another young man, whose work is about forty miles from here, in the interior, and who is spending a few days here, came to our house last evening, very timidly, first. He said that he wanted to come here before but did not know whether he would be received or not. He wished to buy a Bible, which was readily granted, and when I gave it to him, he pressed it in his hands, and expressed his great joy in having obtained what he so long had desired. He said that when he has read the Bible he will also purchase other books. We wish to ask you dear readers, especially to pray for these three young men, of whom I have here spoken.

There are many who wish to become Christians and get rid of sin, but in becoming Christians they break caste, which they excludes them from all their former social relations. This caste system, as it is here in India, is one of the greatest obstacles to the progress of the Gospel. Chiefs broke out here a few weeks ago, but was soon checked again; there were only a few fatal cases. At the out-break of such an epidemic many people get scared and leave the town, but if we can help them to remember it as the danger. The unsanitary condition in most of the Indian towns is the cause of death to many. Occasionally we see dead bodies carried past our house, on a native bier, covered only with a thin cloth spread over them.

The thing that impresses me most is that every soul who passes from this life has his destiny sealed for all eternity, and must appear before God and render up its account; and our opportunity for helping such is forever past.

We feel like redoubling our diligence and work with all the strength that God gives, while it is day, for the night cometh when no man can work. I cannot refrain from reminding our dear co-laborers in the home-land of the great and rich fields in this part of India. There are literally millions of precious souls within the radius of a few hundred miles, who have never heard of the way of salvation from sin, and no one to bear the sheaves away. Send us the Mission Sations are very few and far between, while the population is dense. We know of no Mission Station nearer than a hundred miles. Truly the harvest is plenteous, but the laborers are few. Let us not forget that—the subject of prayer which Christ gave us. Please read Matt. 9:37, 38; John 4:35.

"Ask the voice of Jesus crying—
"Who will work for me to-day?
"Who will work for me to-day?"

Fields are white and harvest waiting;
Who will bear the sheaves away?
Load an strong the Master calleth,
Rich reward he offers thee:
Who will answer gladly saying,
"Here am I, send me, send me."—Amens Yours in His service,
N. H. RICHARD.

Every promise is built upon four pillars: God's justice, which will not suffer him to deceive; his grace, which will not suffer him to forget; his truth, which will not suffer him to change, and his power, which makes him able to accomplish.—Salter.
It would be pleasant to have personal correspondence with the many friends in the home land, but the friends will understand that we cannot write to all. Writing is heavy work and requires much time. But remember I am always glad to hear from any of you.

My days are very often so full I scarcely find the time to write to my own people. Three months have passed since I arrived in India, and my heart rejoices in the fact that I have again resumed my place in this great work, not that I find it a life of ease, but one of toil and of great opportunities in working for the Master.

I realize as I came back to the work this time, how that we need to know how to go in and out among this people. In this bee hive of about sixteen hundred (1,600), God has been doing great things. Many of them are no more babies that they need of milk, but strong meat, which belongeth to them that are of full age. The revival is still going on. Certainly God has done great things, whereof we are glad.

The lives of many of our women and girls have been transformed and filled with the Spirit. Their daily walk is a real proof of Jesus within, and a life of victory over the world, the flesh and the devil.

Last Sabbath at our usual preaching hour, we decided to give the time for testimony and praise. We found the morning far too short—sometimes twelve and fifteen on their feet at the same time, telling of what God had done for them, and the real definite work, and the assurance that they are children of the King.

My heart was indeed stirred when I thought back to this enlightened age and those who have always been under the gospel, year after year. Many of our Christian people go on and those who have always been professors of holiness to consider this matter. In these days, when the very terms—holiness, consecration, cleansing, filled with the Spirit, Christ in me—have become household words, does it not behoove the professors of holiness to consider their ways, and cry mightily to God to be kept from every form of self-deception.

Hoping we have your prayers, ELMINA HOFFMAN.

Testimony.

Dear friends: I have felt for some time that I should give my testimony in the Visitor.

I praise God this evening for sweet peace in my soul and for saving me from a life of sin. It is a little over three years that God saved me and filled me with his Holy Spirit. But I was not faithful at all times and sometimes did things that I should not have done. Then, when the Holy Spirit convicted me of my wrong I was not willing to take my place and confess and so went on in that way and after a time I would forget what I had done and would try and make myself believe that I was all right and nobody seemed to know my condition. I was then chosen a teacher of a class of children of from five to eight years old in our Sunday-school. I taught a while but did not feel much power. It was hard for me to teach, and God showed me the responsibility that was resting on me. I at once began to pray for more power, but I could not get it until I went and confessed my wrongs, then God gave me that sweet peace again. It is easier to lose our blessing than it is to get it again.

I will say to those who are teachers of Sunday-school classes, especially those that have the primary and junior classes for what is taught the children is what they will hold to, that we should know that we are saved and filled with the Holy Spirit and that we are teaching the truth.

I ask an interest in the prayers of all, who may read this that I may be kept true to God and filled with the Spirit.

WALTER E. BOHNF.

Hopes, Kans., May 20, 1907.

A Mother's Care.

The following beautiful bit of poetry has comforted the heart of one mother these many years. She sends it to Tidings Editor, with a request for its publication, in the hope that it may be a source of help and comfort to some other mother:

I do not think that I could bear My daily weight of woman's care, If it were not for this:

That Jesus seetheth always near, Unseen, but whispering to my ear.

Some tender word of love or cheer, To fill my soul with bliss.

There are so many trivial cares That no one knows and no one shares, Too small for me to tell;

Things eats my husband cannot see, Nor his dear love uplift from me—

Each hour's unnamed perplexity That mothers know so well;

The failure of some household scheme, The ending of some pleasant dream, Deep hidden in my breast;

The weariness of children's noise, The yearning for that subtle poise, That turneth duties into joys,

And giveth inner rest.

These secret things, however small, Are known to Jesus, each and all,

And this I find this thought brings me peace, I do not need to say one word. He knows what thought my heart hath stirred;

And by divine care my Lord Makes all my throbbing ease.

And then, upon his loving breast, My weary head is laid at rest, In speechless ecstasy!

Until it seemeth all in vain That care, fatigue or mortal pain Should hope to drive me forth again From such felicity?—

Christian Guardian.—Sel. by F. Elliott.

Tell me why the caged bird flutters against its prison bars, and I will tell you why the soul sickens of earthliness.—Bishop Foster.

Remarkable Answer to Prayer at the Jakob Faith Orphanage.

Our stove being too small and worn out, we were compelled to contract for a new one, promising to pay half down, the rest in three monthly payments. So we went to praying and when the stove came we had ten dollars over the contract and the offerings came so we met all our obligations and a little in advance. How won-
derful; when we pray for anything, the next mail the children look for blue papers in the mail-box; when the mail comes, they say, "Oh, goodie!" And, sure enough, papa and mamma also look. Those who obeyed their convictions and sent offerings were: Orren Night, M. E. minister, one offering; Dr. W. O. Baker, $3; Andy Snavely, $2; Rosebank Sunday-school, per Jno. Keefer, $10.33; A. J. Heise, $5; Zetta Holland, $1; C. W. Wright, U. B. minister, two offerings, $6 and $3; Ed. Caskey, $5; Eld. J. N. Engle, $8; Eld. M. G. Engle, $205; Valley Chapel Sunday-school, by Sister E. D. Bechtel, $10.50.

We also have the money that we can plaster the new orphanage building, which will be done by the time this goes to press, but we will not have enough to finish and furnish, but the Lord has, Praise his name.

Now, we want to make another request and that is that all you who read this will help us pray that God will send us a brother and sister, (man and wife preferred) to respond with anyone who may feel led that we will gladly cor­

Now, we want God for answering prayer and thank the dear saints for their offering; but please do not send loose money in letters, but postal orders, and oblige.

Yours for the orphans and homeless,
A. L. EISENHOWER, President.

From the Invalid Brother.

Dear Friends: Many weeks have passed since I wrote last to this dear old paper. I am still waiting for the call to come home. The ways of God are past finding out. I have long ago learned that he cannot be hurried. Wouldn't we blind chil­

OBITUARIES.

KENNEDY.—On May 5, 1907, Sister Margaret Kennedy, of Guilford district, Franklin County, Pa., died at the home of her daughter near Altenwald, aged 66 years, 10 months and 21 days. She was converted and united with the church forty-six years ago and died in the triumphs of faith. Funeral services were held May 8, 1907, by Elders S. S. Wingert and John D. Wingert.

KENNEDY.—On May 18, 1907, Bro. Henry Kennedy, of Guilford district, Pa., died at the home of his daughter near Altenwald, aged 66 years and 3 months. Bro. Kennedy was converted and united with the church forty-five years ago and has an exemplar example in all to his daily life. The surviving children are Wm. F., of Newton, Kan., Mrs. Josie E. Reed, of Kansas City, Mo., and Mrs. Katie Bengeman, of Terre Haute, Ind. The funeral service which was largely attended, was held May 9, 1907 at Bethel M. H., conducted by Breth. D. H. Brech­ bell and M. G. Engle. Interment in adjoining cemetery.

BEAM.—Died, May 9, 1907, at Bridge­burg, Ont., Archie Clinton Beam, son of Mr. and Mrs. William H.; aged 20 years and 4 days. Funeral was held in the 11th, at the house, Bro. A. B. Peck officiating. Those who obeyed their convictions and sent offerings were: Oren Night, M. E. minister, one offering; but please do not send loose money in letters, but postal orders, and oblige.

Yours for the orphans and homeless,
A. L. EISENHOWER, President.

Dear Friends: Many weeks have passed since I wrote last to this dear old paper. I am still waiting for the call to come home. The ways of God are past finding out. I have long ago learned that he cannot be hurried. Wouldn't we blind chil­

OBITUARIES.

KENNEDY.—On May 5, 1907, Sister Margaret Kennedy, of Guilford district, Franklin County, Pa., died at the home of her daughter near Altenwald, aged 66 years, 10 months and 21 days. She was converted and united with the church forty-six years ago and died in the triumphs of faith. Funeral services were held May 8, 1907, by Elders S. S. Wingert and John D. Wingert.

KENNEDY.—On May 18, 1907, Bro. Henry Kennedy, of Guilford district, Pa., died at the home of his daughter near Altenwald, aged 66 years and 3 months. Bro. Kennedy was converted and united with the church forty-five years ago and has an exemplar example in all to his daily life. The surviving children are Wm. F., of Newton, Kan., Mrs. Josie E. Reed, of Kansas City, Mo., and Mrs. Katie Bengeman, of Terre Haute, Ind. The funeral service which was largely attended, was held May 9, 1907 at Bethel M. H., conducted by Breth. D. H. Brech­bell and M. G. Engle. Interment in adjoining cemetery.

BEAM.—Died, May 9, 1907, at Bridge­burg, Ont., Archie Clinton Beam, son of Mr. and Mrs. William H.; aged 20 years and 4 days. Funeral was held in the 11th, at the house, Bro. A. B. Peck officiating. Those who obeyed their convictions and sent offerings were: Oren Night, M. E. minister, one offering; but please do not send loose money in letters, but postal orders, and oblige.

Yours for the orphans and homeless,
A. L. EISENHOWER, President.

Dear Friends: Many weeks have passed since I wrote last to this dear old paper. I am still waiting for the call to come home. The ways of God are past finding out. I have long ago learned that he cannot be hurried. Wouldn't we blind chil­

OBITUARIES.

KENNEDY.—On May 5, 1907, Sister Margaret Kennedy, of Guilford district, Franklin County, Pa., died at the home of her daughter near Altenwald, aged 66 years, 10 months and 21 days. She was converted and united with the church forty-six years ago and died in the triumphs of faith. Funeral services were held May 8, 1907, by Elders S. S. Wingert and John D. Wingert.

KENNEDY.—On May 18, 1907, Bro. Henry Kennedy, of Guilford district, Pa., died at the home of his daughter near Altenwald, aged 66 years and 3 months. Bro. Kennedy was converted and united with the church forty-five years ago and has an exemplar example in all to his daily life. The surviving children are Wm. F., of Newton, Kan., Mrs. Josie E. Reed, of Kansas City, Mo., and Mrs. Katie Bengeman, of Terre Haute, Ind. The funeral service which was largely attended, was held May 9, 1907 at Bethel M. H., conducted by Breth. D. H. Brech­bell and M. G. Engle. Interment in adjoining cemetery.

BEAM.—Died, May 9, 1907, at Bridge­burg, Ont., Archie Clinton Beam, son of Mr. and Mrs. William H.; aged 20 years and 4 days. Funeral was held in the 11th, at the house, Bro. A. B. Peck officiating. Those who obeyed their convictions and sent offerings were: Oren Night, M. E. minister, one offering; but please do not send loose money in letters, but postal orders, and oblige.

Yours for the orphans and homeless,
A. L. EISENHOWER, President.

Dear Friends: Many weeks have passed since I wrote last to this dear old paper. I am still waiting for the call to come home. The ways of God are past finding out. I have long ago learned that he cannot be hurried. Wouldn't we blind chil­

OBITUARIES.

KENNEDY.—On May 5, 1907, Sister Margaret Kennedy, of Guilford district, Franklin County, Pa., died at the home of her daughter near Altenwald, aged 66 years, 10 months and 21 days. She was converted and united with the church forty-six years ago and died in the triumphs of faith. Funeral services were held May 8, 1907, by Elders S. S. Wingert and John D. Wingert.

KENNEDY.—On May 18, 1907, Bro. Henry Kennedy, of Guilford district, Pa., died at the home of his daughter near Altenwald, aged 66 years and 3 months. Bro. Kennedy was converted and united with the church forty-five years ago and has an exemplar example in all to his daily life. The surviving children are Wm. F., of Newton, Kan., Mrs. Josie E. Reed, of Kansas City, Mo., and Mrs. Katie Bengeman, of Terre Haute, Ind. The funeral service which was largely attended, was held May 9, 1907 at Bethel M. H., conducted by Breth. D. H. Brech­bell and M. G. Engle. Interment in adjoining cemetery.

BEAM.—Died, May 9, 1907, at Bridge­burg, Ont., Archie Clinton Beam, son of Mr. and Mrs. William H.; aged 20 years and 4 days. Funeral was held in the 11th, at the house, Bro. A. B. Peck officiating. Those who obeyed their convictions and sent offerings were: Oren Night, M. E. minister, one offering; but please do not send loose money in letters, but postal orders, and oblige.

Yours for the orphans and homeless,
A. L. EISENHOWER, President.