
George Detwiler
Evangelical Visitor.

The Earth Shall Be Full of the Knowledge of the Lord as the Waters Cover the Sea.—Isa. xi. 9.

"Some trust in chariots and some in horses; but we will remember the name of the Lord our God."—Psa. xx. 7.

VOL. XIX.

HARRISBURG, PA., FEBRUARY 15, 1905.

NO. 4.

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A Dying Girl's Request.

An evangelist said: "A little girl of eight years was sent on an errand by her parents. While on her way she was attracted by the singing at a gospel meeting in the open air and drew near. The conductor of the meeting was so struck with the child's earnestness that he spoke to her and told her about Jesus. She, being the child of Roman Catholics, did not know much about him, but the gentleman told her of his love to her. On returning home, her father asked her what she had said. "Tell him, and he cruelly beat her, forbidding her to go to any such meeting again. About a fortnight afterward she was sent on another errand, but she was so taken up with what she had previously heard about Jesus that she forgot all about her message. She saw the same gentleman, who again told her more about the Savior. On her return home she again told her father, as before, where she had been, and that she had not brought what she had been sent for, but that she had brought Jesus. Her father was enraged, and kicked the poor little creature until the blood came. She never recovered from this brutal treatment. Just before she breathed her last she called to her mother and said, 'Mother, I have been praying to Jesus to save you and father.' Then pointing to her little dress, she said, 'Mother, cut me a bit out of the blood-stained piece of my dress!' The mother, wonderingly, did so. 'Now, said the dying child, Christ shed his blood for my sake, and I am going to take this to Jesus to show him that I shed my blood for his sake.' Thus she died, holding firmly the piece of her dress stained with her own blood. The testimony of that dear child was the means of leading both father and mother to Christ."—Selected by Het-
tie E. Pritz.

A Hindu Idea of Charity.

The other day, while visiting in the town, we stopped to read the inscription on the cattle hospital which we were passing. "The Jalgaun Pin-

The testimony of that dear child was the means of leading both father and mother to Christ."—Selected by Het-
tie E. Pritz.

Jalgaun boasts two cattle hospitals, just as the decrepit animals were being driven in, after having been out to the jungles for food. They were all of them lame, some of them terribly crippled, and went staggering along lean-
ing on each other for support, or almost falling at every step. It was a cruel sight, for every step must have been taken in pain. These incurable animals are kept there for the charity of wealthy Hindus, who think it more merciful to preserve the helpless suffering creatures alive than to put them out of their misery.

Jalgaon boasts two cattle hospitals, but none for the sick and suffering people in its borders, and no home for incurable human cripples. There is only a dispensary and one resident doctor. I believe also that one cattle hospital, recently built, is a place where animals are treated with a view to making them well. During the last famine the store-houses of the old cattle hospital were full of provision, that rotted for want of being used, while hundreds of people around were starving. The charity of Hinduism. We will not say "of the Hindu," as we hope his heart is better than his creed, although there is little to evidence it.

There is one day in the year on which the Hindus worship all his cows and oxen. He paints their horns with gay colors, adorns their necks or heads with garlands and bright beads, and offers them the reverence and adoration of his heart. The next day he will lash the same oxen, or prick them with cruel goads, or (the favorite method of driving them), twist their tails until they are broken the entire length. The crooked, deformed tail of the oxen here is a loud commentary on the tender mercies of the heathen.

If a Hindu does any charitable deed, it is done that he may lay up merit for himself, or that "his name may be taken" among the people. Recently some Indian gentleman held out this reward as an inducement to a certain missionary to make a gift of some books to the public library. "People will always take your name if you give them," they said. Charity in India is seldom divorced from self-advantage, either in the present, or in the life to come. However, India is not the only country in which ostenta-
tious charity is found.

We do not write these things for the sake of saying bitter things about the Hindu people, though the facts are often bitter enough, but only to show how false are their conceptions of good, and how real is their darkness. For there is a quite too common idea that Hinduism is not so bad after all; that it is quite sufficient for the people's needs. We desire to show that practical Hinduism is often quite different to theoretical Hinduism, and even that provides no Savior from sin.—Selected by Josiah H. Martin.
Japan’s student-statesmen had learned most nations, including the United States, far in advance of any of the fore­most nations in the world. The following extracts will be of attention to the fact that the Japanese had agricultural and medical knowledge far in advance over other nations.

In the January 15th issue of the Medical Work in the Japanese Army, a number of articles appeared which brought to light the importance of sanitation and hygiene in the field. One of the important medical men of the Japanese Army was Dr. Shinko Takakai, who was responsible for the sanitation work. He had the reputation of being the best medical officer in the Japanese Army, and his work was highly regarded by the military authorities.

Dr. Takakai, as Medical Director of the Imperial Navy, accomplished one of the greatest tasks that ever confronted the medical authorities of any army. To him the navy is indebted for the eradication of that most terribly fatal disease, beri-beri, the former terror of Oriental armies. In the war with Korea the Japanese troops had this disease, and the mortality was appalling. Now it is practically unknown in the navy. This eradication was brought about almost entirely through the careful selection of the navy ration and its reformation. As a result of the change in food, the proportion of meat and vegetables being regulated, not only was a better, more robust, red-blooded set of sailors not does not exist than those of Japan’s naval service to-day, and years have passed since a case of beri-beri has been seen on shipboard.

Having largely mastered the ration problem, the surgeons of the army, hundreds of whom had been trained in the institutes pertaining to the study of bacteriology, had made war upon bacteria. They are indebted for the discovery of the bacterium responsible for beri-beri to Dr. Shinko Takakai, whose work has been highly praised by the military authorities.

The little that we said in our last issue under the caption “The Deadly Fever,” served to stir up somewhat the mission spirit in him and given the mind of Bro. Gish, of Abilene, Texas, to set about to master that problem, and he has been so successful in his work that, if their army was to be kept well and preventable disease must be controlled. They industriously studied the germ theory, and first of all made war to eliminate unnecces­sary illness among the soldiers at the front. The solution of the greater problem, the surgeons of the army, rendered efficient assistance before the arrival of the surgeon.

The capacity of Japan’s medical men is not only due to the great respect they have for the medical men of other countries, but also due to the fact that they have studied the medical science of other countries. They are taught the application of first-aid methods in the most thorough and practical manner. In great emergen­cies they are sometimes capable of rendering efficient assistance before the arrival of the surgeon.

And so in every department preparatory to the actual making of war, Japan not only took the best ideas of the Western world, but improved on them. She has been prepared with greater care, more perfectly organized, more robust, red-blooded set of sailors. She decided that this enormous waste in war to one from injury by missiles, is needless, and she set herself to correct it. She established the largest, richest, and best-equipped Red Cross hospital system in the world, a system now embracing more than twelve hundred thousand members and with sta­tions in every part of the Empire. She equipped this system with hospital ships perfect in every detail, and rented them out as liners until they should be needed in war, then renting paying for their maintenance and also a handsome profit on the investment.

As to the preparation on sanitary conditions, and consists largely of rice, compressed fish, army biscuits, a few salted plums, tea—which necessi­tates the drinking of large quantities of boiled (sterilized) water—a few ounces of meat when obtainable, and a little water, is the most important food of the Japanese soldier. The capacity of Japan’s medical men for detail is something phenomenal; nothing seems too small to escape their patience; and everywhere—in the field, the hospital, the ship—there is the medical man, present, efficient, and devoted to the spread of Evangelical truths and the Unity of the church.

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had been received at the Reserve Hospital at Hirohata, where over 7,000 died to and from disease found lurking in the camp—dangerous, and preventable diseases that have brought so many victims as all the mines and shells of the invader. It is easy to appreciate the sentiment of. Milton in "Samson Agonistes," when he says:

"What boots it at one gate to make defense, And at another to let in the foe?"

The medical officer is omnipresent. You will find him in countless places where in an American or British army he would not be. He is present at the front, as in the rear. He is with the first screen of scouts with his microscope and chemicals, testing and labeling wells so that the army to follow shall have water to drink and to bathe. When the scouts reach a town, he immediately institutes a thorough examination of its sanitary condition, and if contagion or infection is found, he quarantines it and places a guard around the dangerous district. Notices are posted so that the approaching column is warned, and no soldiers are billeted where danger exists.

Microscopic blood tests are made in all fever cases, and bacteriological experts, fully equipped, form part of the staff of every divisional headquarters. The medical officer also accompanies the military and, with the commissioned officers, samples the food, fruit, and vegetables sold by the natives along the line of march, long before the arrival of the army. If the food is tainted or the fruit overripe, or the water requires boiling, notice is posted to that effect; and such is the respect and discipline of every soldier, from the lowest ranking officer to the file in the ranks, that obedience to the order is absolute.

The medical officer is also found in camp, lecturing the men on sanitation and personal hygiene—how to cook and to eat, when not to drink or to bathe—even to the paring and cleaning of the finger-nails to prevent danger from bacteria. Long before the outbreak of hostilities he was with the advance agents of the army, testing provisions that were being collected for troops that were to follow; and, as a consequence, he knew all these trials and efforts not now found treating thousands of cases of intestinal diseases, and other contagion and fevers that follow improper subsistence and neglected sanitation—diseases that have brought more campaigns to disaster than the strategies of opposing armies. But this terrible conflict will be but a fraction of the conflict that were to follow; and, as a consequence, he knew all these trials and efforts not now found treating thousands of cases of intestinal diseases, and other contagion and fevers that follow improper subsistence and neglected sanitation—diseases that have brought more campaigns to disaster than the strategies of opposing armies.

Regardless of the outcome of the present terrible war, history will never again cherish the more convincing demonstration of the benefit of a medical, sanitary, and commissary department thoroughly organized, equipped, and empowered to overcome the silent enemy in war is not the army of the invading foe, but the disease which has marked their most signal victories and will reiterate again and again, how, in every great war of history, numbered from four to twenty times as many victims as all the mines and bullets and shells of the invader. It is against this enemy that Japan has made her hardest fight and attained her most signal victories. That she have kept her men in superb condition to respond to the call of their leaders and achieve the dashing, brilliant successes that have marked their triumphal progress from the Yalu to the walls of Mukden.

Bro. Gish further calls attention to the need of having supplies of suitable literature in the form of tracts for free distribution. In his experience in city mission work during last Summer, he found that these things were forced upon his notice. So often was he asked as to denominational connection, faith, etc., that he is convinced that a brief statement on these lines is much needed.

Two new periodicals come to our notice:

The Missionary Witness, monthly, edited by R. V. Bingham, 262 Delaware ave., Toronto, Ont., takes the place of "The Faithful Witness" which was discontinued nearly a year ago. As its name implies, the Missionary Witness is entirely devoted to the missionary cause, giving much interesting information of work in the different lands. It is a neatly printed paper and well worth the subscription, 50 cents per year. The name of the other new periodical is The Canadian Brethren, edited by our Bro.1. John Ransom, 11 Wood St., Toronto, Ont., at the low subscription price of 25 cents per year. It is a four page monthly. Bro. Ransom is fully able and competent to fill up its pages with interesting and important matter pertaining to the study of God's word, Bible exposition, the Christian life, etc., from his own versatile pen, and those who subscribe will not fail to find this little monthly very much alive in its own chosen field.

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Special meetings are still being carried on at different places in this and other States, and in Canada. Bro. and Sister J. W. Hoover, of Toronto, Ont., are engaged at Pelham, Ont., and expect later to labor at the Buffalo Mission, and Sherkston, Ont. Elder M. H. Oberholser spent the week following February 5, at Cross Roads, Lancaster county, Pa. And the brethren of Hummelstown, Pa., expect to hold a series of meetings, commencing the 12th inst. In Ohio meetings were held at Fairview M. H. conducted by Bro. D. H. Rohrer, of Canton, Ohio. These meetings commenced January 22. The interest among God's children was good, and believers were receiving the anointing of the Holy Spirit, and were looking for the salvation of precious souls. This meeting should have been noticed in our last issue, but was
overlooked. We have not learned the results of the meeting. The meeting at the Chestnut Grove M. H., Ashland, Ohio, conducted by Bro. J. R. Zook, was on the 4th inst., going on with increasing interest. About 40 had turned to the Lord besides a group of 20 children. Many believers received the anointing of the Holy Spirit. Bro. T. A. Long and wife are yet laboring in Kansas, and at this writing are holding meetings in Abilene, after having labored at several other points in Dickinson county. We have not learned anything of the results of the meetings. We also learn of meetings being held at the Brethren’s new M. H. at Springvale, Walpole, Ont., where Brother Girven Bearrs and others labored to bring souls to Christ. We were glad to hear that some success attended the efforts, but to what extent we do not know. Our prayer is that in all these efforts God may be glorified and his name honored in the salvation of precious souls.

Sister H. Francis Davidson is now engaged in her Pennsylvania itineracy. She spent the week following January 29, in Blair, Bedford, Center and Clinton counties, arriving in Harrisburg on the 4th inst., and enjoyed a much-needed rest for a day, then commenced her visit in Cumberland and Franklin counties, which will last until about the 20th inst. The brethren must not expect too much of her if her health and strength is to be preserved. She should not speak more than five times per week. The meeting at Mechanicsburg was well attended, and the sister was listened to with interest. We hope her stay and labor in Pennsylvania may result in much good. She needs the sympathy and prayers of all the saints.

In this issue we publish an article entitled “Bible Chronology” from the pen of our predecessor in office, H. N. Engle. It is evident that he has given the matter considerable attention and study, and stands squarely on Chronology as given in our Bibles, instead of the newer theory that a much longer time elapsed from the Creation to Christ than four thousand years. We, and possibly a large part of our readers, have never studied this matter as much as it would merit, and have sometimes been somewhat perplexed when we read accounts of the discoveries made in Bible lands in recent years. The article is of sufficient interest to engage the attention of all our readers.

We are not able to duplicate any more papers of the issue of January 16, 1905. So many subscribers, it seems, failed to get it, and some extra ones were called for, so that our supply is exhausted. We are unable to account for Uncle Sam’s remissness in delivering the papers to our subscribers. The papers are sent out regularly so far as we are able to do so, and the fault must lay with the transportation or with the office where the mail is delivered to the patrons. We will send duplicates of any missing papers, if notified at once, so long as we have any on hand.

The special meetings here at the Messiah Home chapel were continued two weeks, closing Saturday evening, the 4th inst. The first week the attendance was hindered by unfavorable weather conditions. During the second week the attendance was fair, but at no time was the crowd large. The Brethren J. N. Martin and Elder Jonathan Wert did nearly all of the preaching. Bro. J. C. Dick only preaching the last evening. The meetings were enjoyed by the members of this class, but none of the unsaved seemed to yield to the convicting grace of God.

If any of our readers have ordered one or more of the Gospel Text Calendars, and have not received the same, would write to us about it, we would be in a position to know and correct the mistake. We have recently found out that a few failed to reach their destination. We have ordered duplicates for all that we have found out, and if there are others we would like to know it.

We are thankful for the practical sympathy extended to us in our loss of two subscriptions from the Visitor list because of the word “Essays” in the Table of Contents. One brother living in Lancaster county was moved to subscribe for four poor people through it, and two Ohio brethren each sent in one new subscriber; so we have six new names in place of the two lost. We thank God and the brethren for this favor.

All our friends who receive Bibles through us ought to examine what they get, and if there is anything not right, or incomplete, please write to us at once so that we can correct the matter. We want every one to have what he orders, and in good condition.

It is right to be contented with what we have, but never with what we are.
then we still find people who will not trust in all these promises, but we have found many who have gone forth, as we read in Isa. lv. 12, "For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands."

Dear readers, I wish I could tell you how glad the men and women are who preach and teach the blessed plan of salvation to those who have never heard the gospel; and how glad they are to see the light break in on their dark hearts when the heathen begin to see their sins and see the better way. O how it stirs them out of their heathen lives: they throw away their idols and renent and turn to God. We have heard many stirring testimonies from our saved native brethren and sisters. It stirs the devil sometimes very much, so that some are very much persecuted, so they must leave their homes, and many have been the persecutions that the native Christians have to bear from their unbelieving friends. But we praise God, in the face of every opposition, the blessed work of the Master goes on and many have been stirred out of heathendom, and went to preach the gospel to their friends, and they have accepted the light, and many have heard the word preached to them by their own people. But let me say here to you, sons and daughters, who have praying parents, you have often been plead with and prayed for to give your heart to God and you reject and say I will not. I pray God may help to bring this message home to your hearts. If we tell you that we have seen many dear native girls who have run away from their homes and come to the Mission schools to learn and become Christians, who have run away and hid in the bushes when their fathers came in search for them. They are tired of their wicked life and want to be Christians.

We have been at the Tnanda Mission Seminary, a girls' school, where hundreds of native girls have been taught to read their Bibles and received good education and have been well trained to do good housework of every description. Many of these girls could not be in their homes and be Christians. Others are there and pay their boardings: some of them are teachers and helpers.

December 23. De are at present at the Mission station. Its location is beautiful. There are seven houses, each on a separate hill, and a native evangelist and school building, with a large church chapel building that the natives built, all on separate hills. Many have heard and learned to love God here. They have also a girls' school. Miss Allen, from America, was stirred about seventeen years ago. She came to this country and many will rise and call her blessed.

Dear readers, what are you doing for God? Has he not called you to publish the glad tidings? There are many thousands, yea, millions, who have never heard the gospel. Who will stir this great missionary movement, who will say, "here am I, send me, send me?" God bless you who have the everlasting yes in your hearts, and God bless those who are willing to give their tenth and an offering besides, for it is more blessed to give than to receive. So those who give themselves will have the greatest blessings, praise God evermore.

You who know the worth and value of prayer, pray for us that may we be kept in divine order and teach the people the clean way, the high way of holiness: and may we live very low at Jesus' feet, so he can use us for his honor and glory, and when he stirs you out of your lukewarm condition, thank God, he will use you for his glory. Jesus only will I know.

C. A. MYERS.

For the Evangelical Visitor

Victory.

I praise God for victory in my soul! We can have it through Jesus Christ our Lord. The way may oft-times seem gloomy and dark, yet it is ours through faith in Christ. I. John v., latter part of verse 4, "And this is the victory that overcoming the world, even our faith." How often the testimony we hear is, we have lost the peace, the joy, the power; and oft-times, we have lost the victory. O how sad! We have so many things to contend with that it is so necessary to have victory in Christ.

While I was reading my Bible this blessed Sabbath morning I came to the lesson of Miriam and Aaron. Numbers xii. They spoke against Moses because of the Ethiopian woman whom he had married. To me it seems wrong that they judged Moses in that way and Miriam suffered seven days for it. So, if we lose the victory there is probably something wrong somewhere. A little suffering like Miriam may bring us the victory again. Praise God for the blessed promises where-with we can be cheered on our way.

Your sister in faith,

MARY K. STOVER.

Messiah Orphanage, Harrisburg, Pa.
standing in social life, or have the honors of this world bestowed on them, which many are not privileged to have—but, thanks be to God, we can do infinitely better, receive the One who is above all principalities and powers, Jesus Christ, the universal Lord. He can help us when we are in deep sorrow and distress. Even through the valley and shadow of death.

Geo. S. Grim.

Louisville, Ohio.

For the Evangelical Visitor.

Bible Chronology.

Dr. Lyman Abbott, in several recent addresses, has stirred the Christian ministry, as well also the thinking laity, by his asserted attitude regarding certain matters generally considered vital to sound theology. That he has swung the pendulum of thought even beyond the generally admitted extreme is not questioned in the least; but sometimes such monstrosities seem to be found necessary—bringing Christians to their senses and laying in them a foundation for faith; because there are many nominal Christians to-day who virtually believe nothing whatever only as their particular creed and spiritual leaders outline and dictate to them.

There has probably never been a time in the history of the ages when the “faith of (concerning) God” has been, apparently, so imperiled. The very characters who stand as the spiritual illuminators of the people are not able to define what they believe, and excuse themselves by saying, “I don’t know”—“I don’t understand.” Nevertheless the foundation of God standeth sure and hath a seal (II. Tim. ii. 19); and, the more sure word of prophecy is (by its time-table) indeed a light shining in a dark place until the day dawn (II. Peter i. 19).

Dr. Abbott is quoted as saying: “Science, literature and history tell us that the Bible no longer can be accepted as ultimate. The Bible will remain, as it has always been, the record of man’s greatest achievement and aspiration in the religious life. It is above all other books simply because it surpasses all other records of religious achievement. The Bible is the greatest revelation we have; but it is no truer a revelation than spiritual souls have to-day.”

And again, in rehearsing the evolution of nominal Christian belief, he says: “Then came anthropology, with its message that man was not created six thousand years ago; that he has been on the earth at least ten or fifteen or twenty thousand years. The Church replied: ‘The Bible is not authority on matters of chronology.’ The purpose of this article is not to vindicate the fetish tenacity with which many cling to the Book; neither are we solicitous of publicity as a critic: but we would magnify the question. Have we any foundation whereon to rest our faith?” Is there Bible authority for its statements concerning God’s plan for man’s salvation from sin, and redemption from its death penalty?

After having reached the climax in the pinnacle of Christian works; or having ventilated the recesses of holiness teaching; or succeeded in the divulgence of the mysteries connected with predestination and free grace—there still remains as the basic element in true theology the question of life, man’s nature and destiny: a question, or principle, the mysteries of which science has, as yet, failed to divulge.

Primarily to the above proposition we will be pardoned for here even suggesting, Is there a God? Has he a purpose in man’s creation? Has he outlined a plan from the beginning which is being carried forward on a time schedule—in due time?

That the time key is the key which unveils much of prophecy which must otherwise always remain veiled is in itself a subject immensely elaborate. Suffice here to say that we know whereof we speak when we assert that it is the avenue to much that is contained in the store house of God’s treasures. Men who assert that there is nothing in Bible chronology—time measurement—will stand self-confessedly ignorant on matters inseparably linked therewith. “I don’t know.” “I don’t understand.” is the too frequent response. Is apostolic verity taking the place once occupied by faith?

But let us proceed with these questions: Does the Bible claim to be authority on chronology? Does the Bible claim to be authority on genealogy? Whether it holds this internal claim or no, we answer: The Bible is authority on chronology up to a point where secular history is unquestionably accepted—to the edict of Cyrus, 536 B. C. The Bible is authority on genealogy to a time designated as the First Advent, A. D.

Have we ever stopped to think how inseparable are Bible chronology and Bible genealogy? and how both these are inseparably connected with the whole plan for human redemption and restitution?

If the Bible is not authority on its own recorded genealogy and chronology, for what does it stand authoritatively? If the statement that “all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ, are fourteen generations” (Matt. i. 17) is not true, what statements within the lids of the Book are reliable? If we do not know that “Joseph was the son of Heli, which was the son of Matthat, * * which was the son of Nathan, which was the son of David, * * which was the son of Isaac, which was the son of Abraham, * * Which was the son of Noah, * * * which was the son of Adam, which was the Son of God (Luke iii. 23-38), what do we know?

If we reserve the right to question the genealogy of the Bible, or the chronology for which it stands, why not question the pre-human existence of Christ? (John i. xvii. 5; Rev. iii. 14), or, the post-human and resurrection life which he now lives? (Acts i. 3; I Cor. xv. 3-8; Rev. i. 18). These propositions all stand or fall on the same authority—the Bible. Take these revealed facts from us where and we are? All the concentrated efforts and energies of science have to this day been unable to prove pre-human or post-mortem conscious existence as a fact.

We are frank to state our belief that Adam was a creature of direct creation; and yet we raise no controversy with those who hold to the theory that man came to his station in the animal kingdom by evolutionary stages. Those differences cut no figure in the proposition set forth in the Bible that one hundred and thirty years after the birth of Seth (Gen. v. 3.) Adam stood as a perfect specie, a creature responsible to God (Gen. i. 27; v. i; ix. 6) at the head of the human race—See Acts xvii. 26. If the above propositions are questionable, how do we know that in due time Christ died for the ungodly (Rom. v. 6), purchasing our redemption (I Peter i. 18. 19.) and giving assurance by the resurrection from the dead (Acts xvii. 31)?

When we speak of Bible chronology we do not reach into the infinite past when geological epochs were not measured by solar circuits, nor “the evenings and the mornings” designated by sun risings and settings. Geological and scientific facts do not break in on the time-reckonings which were intended for and bear directly only upon the plan which embraces the fall of the race in Adam and its subsequent re-
deemption and restitution through Christ.

What though recent archeological research has convinced (?) the world that six, eight, or ten thousands of years ago mighty cities and powerful nations populated and swayed the sceptor of power in Syria, Assyria and Babylonia! Shall scientific guess-work change the truth of God into a lie? Are we ready to relegate God's one revelation, which is a permanent basis for faith, in exchange for the sophistries of science which land us nowhere—leaving us hopeless and without God in the world? Who answers emphatically, No?

H. N. ENGLE.

Abilene, Kans.

For the EVANGELICAL VISITOR.

Baptism.

I have heard so much said about baptism, pro and con, and it has been whispered about, even that we, the Brethren, should have a pool (?) in our meeting houses for that purpose. Of this I am not in favor for the following reasons. Those who advocate it, the pool (?) says: The Scripture reads that he that believeth and is baptized shall be saved. There are many that believe (?) and repent (?), but are not baptized because they are afraid (?) to go into the cold water (?), they might catch cold and die (?). Now, I wonder, do they believe? If you believe that Jesus will save you, do you go anywhere that you are going to die? Yes, it reads you must die to self—that is right—and you get alive unto God, but if there is danger you might catch cold when you get baptized the Lord would have said so. Just remember the Lord God says, "I am, I kill and I make alive." Therefore, don't be a fraid if a man or woman gets converted, you make it plain to them, and if the candidates have the faith of Christ they will gladly go into the water, although the ice be thick. It has been proven by past experience in many instances that people who were sick got well after being baptized when a hole was made in the ice. No one ever got sick. Now please read carefully the following selection:

But it is objected that one preacher says immersion is baptism; another, sprinkling; and another, pouring; and they resort to lexicons, translations, histories, Greek, Latin, and Hebrew; and in the midst of all this, says a man, I cannot determine what is baptism. At first sight, this has the appearance of a considerable perplexity; but there is an easy way of righting all this, to which we will now resort. Dismiss from your mind all new translations; trouble yourself no more about lexicons; turn your ear, for the present, away from all histories, except the Bible; nor shall you be troubled with one word from Greek, Latin or Hebrew; you may throw aside the word "immersion." Now, will you hear the common version of King James? "I will," says a reader. All right. To the common version, then, we go. Where, then, in the common version do we read of sprinkling for baptism? Do we not read that the Holy Spirit was "poured forth" (verse 38)? We do; but "abed forth" is not sprinkled. And if it were, it would be the Holy Spirit that was sprinkled, not water; nor is there anything about baptism in it. There is no sprinkling for baptism in the common version, nor any other.

Where, then, do you find pouring for baptism in the common version? We read that the Holy Spirit was poured. True, but "poured" there does not mean baptized, or the Holy Spirit was baptized, for the Holy Spirit was "poured out." This pouring was not baptism. You can find both sprinkling and pouring in the common version, but that is not baptism, nor is either word used in the sense of that institution, nor for baptism.

Now, be careful and note down what you do find in the common version. What was the element used in baptism? When the Lord was baptized "he went up straightway out of the water" (verse 38). This points to water as the element. Philip "came to a certain water," and "he went up straightway out of the water." This points to water as the element. Philip "came to a certain water" (Acts viii. 36). The officer said, "See, here is water," and "they both went down into the water" (verse 38) and "came up out of the water" (verse 39). Peter said, "Can any man forbid water, that these should not be baptized?" (Acts x. 47). These all point to the same element—water. This much is then settled.

What is the next thing to inquire about? The quantity of the element used. Is there anything about this? Why was John baptizing in Enon, near Salem? "Because there was much water there" (John iii. 23). This also points to water as the element. Philip "came to a certain water" (Acts viii. 36). The officer said, "See, here is water," and "they both went down into the water" (verse 38) and "came up out of the water" (verse 39). Peter said, "Can any man forbid water, that these should not be baptized?" (Acts x. 47). These all point to the same element—water. This much is then settled.

Is there anything in the common version about where the found the water? Is there anything about bringing water to baptize? Nothing. Is there any thing said about having the water in a bowl or any similar vessel? Not a word. Do we find any thing about baptizing in the room, or in a house? Not a word. They were baptized of John in Jordan, as we learn (John iii. 6); in the river of Jordan (Mark i. 6); in Enon (John iii. 25). As Philip and the officer went on their way, "they came unto a certain water." This shows where they found the water. They found it in its native place. It was not brought to them; they went to it.

As all the surroundings throw some light on the subject, it will be proper to inquire what they did just previous to baptizing. Philip and the officer "came unto a certain water" (see Acts viii. 36). Where did that place them? Certainly at it. What next? They both went down into the water (verse 38). But our preacher explains "into" there to mean at or near by. You have forgotten that we are to stand by the common version. It says, "they came unto a certain water;" that is, to it, or at it. They then "went down into the water," both Philip and the eunuch. Down into the water means more than at it. Down into it gets the person in the right element and place, ready to baptize; and he baptized him. How was that done? What did the evangelist do to the candidate?

Paul says, Colossians ii. 12, "You are buried with him in baptism." That is a plain transaction. Any man, learned or unlearned, can tell when that is done, Romans vi. 4, he says, "We are buried with him in baptism." Any person can tell whether that is done or not, if he is an eye-witness. What followed after baptizing? Philip and the eunuch "came up out of the water." That was a plain affair. Any person will readily see how that was done.

What resulted from the baptizing? The body was washed. (See Heb. x. 22.)

In sprinkling or pouring water on a candidate for baptism, the following items are out of place:

1. They do not generally find the water in its native place.
2. They do not go where there is much water.
3. They do not generally "come unto a certain water," but have a little water brought unto them.
4. They do not generally "come down into the water.
5. They do not bury in baptism.
6. They do not come out of the water.
7. The body is not washed with water.

Those who immerse go unto the water; where there is much water, down into the water, bury in baptism.
The wonderful love of God, how great, how marvellous; the result of abiding in this love, of resting in this free grace is “Peace;” peace flowing like a river; peace which not the world, nor the law, nor our own conscience could give. Jesus, truly, is the Lord of peace; he is our peace; he gives us peace. “Now the Lord of peace himself give you peace at all times in all ways. The Lord be with you all” (II. Thess. iii. 16, R. V.).

Is there any reader of the Visitor who is still without this gift of “peace” —delay no longer, but come to Jesus; he will not cast you out, but will gladly receive you and impart to you this peace which passes human understanding. A. McG.

For the Evangelical Visitor.

God Gives Power.

I am the vine, ye are the branches; he that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing.—(John xv. 5).

Beloved, I find I cannot write a message if I am not in the vine. Praise God I am in the vine and I draw all my strength, wisdom, knowledge, health, wealth, and long living out of the vine. God is unchangeable. “For I am the Lord, I change not” (Mal. iii. 6). God is the great dynamo in heaven that gives all power in heaven and earth. “And Jesus came and spake unto them saying, all power is given unto me in heaven and in earth” (Matt. xxviii. 18). So we see all our life, and everything that liveth, every flower, everything that has life draws its power from the great dynamo.

When we live in sin we draw our power from the evil one and he inspires us in all things that are bad and sinful. Now if we are connected with God, then his life flows through us and if his life flows through us then we have the source of all good. (Jer. xxxii. 17). “With God all things are possible” (Matt. xix. 26). “Jesus said unto him if thou canst believe all things are possible to him that believeth” (Mark ix. 23). Paul was joined to the great dynamo, and so are we and everything that lives draws its being from him. The engine in our store, where we have 700 lights, needs only to pull one lever and the lights all go out in the twinkling of an eye. And so it will be at that time, God will pull the lever in heaven then the light and everything that lives will die, and everything will be dissolved.

O beloved, are you ready to meet that great day? It is coming. God says so in his holy word, and he cannot lie. I just say what he says. O get ready to meet your God. If you are not in the vine you will be cut off and cast away and wither and be cast into eternal fire. You will be lost forever. O do come now and be saved! O my heart bleeds for you who are not saved. You may be saved just now if you only look up at the cross, and believe without a doubt that he bore all your sins. He has paid the price for you; only believe it, and be whole this self same hour.

I want to give my testimony; I have been tried like Job, God has permitted the devil to test me me, he took away my business, then my house and home. Then my wife and two lovely boys turned against me, and the devil robed me of everything, and I was sent out to roam from place to place. I was sent out as a stranger and no one to depend on but God. I took it very hard. I grieved, mourned, worried,
wept and groaned for ten months, and was heart-broken, and went through the severest test that I ever experienced. It was hell to me. I cannot explain: Father knows all about it and I know. But I and the saints of God kept praying and I prayed day and night. The hardest to give up was my dear wife and children. God in his great mercy heard our prayers. On December 4, 1904, Jesus perfectly delivered me and took all worry, grieving, weeping, sorrow away, and I am perfectly happy with Jesus. He is all to me, my healer, sanctifier and keeper. I give him all the praise, O, I am so happy and contented and satisfied! This is the expression of my heart.

"I cannot tell thee whence it came, This peace within my breast; But this I know, there fills my soul A strange and tranquil rest."

Beneath the toil and care of life, This hidden stream flows on; My weary soul no longer thirsts, Nor am I sad and lone.

"I cannot tell thee why he chose, To suffer and to die; But if I suffer here with him, I'll reign with him for aye."
and execution of believers was sadly in need of reform. But no reform. It was, "Go: preach repentance and remission of sins, beginning at Jerusalem."

Why censure the Roman Church for advocating the union of Church and State. Do we not attempt a union of the two in the life of every individual Christian? How can you happily unite the individual member of the body of Christ to the State when the whole body cannot be united? And if the combination is advisable in the case of the single individual, why should it be objectionable in the case of a society of individuals? The position of many on this subject is more than a paradox to me. I hold that the two are separate and distinct.

If you cannot mix oceans of oil and water you cannot mix them in drops. And if you cannot mix the church and State you cannot unite disciplership with citizenship in the single individual.

The writer challenges the reader to find one clear and explicit command in the New Testament in which the responsibilities of governments are thrown upon believers. The believer is always spoken of in his relation to, and not a part of, governments. Here are a few examples: "Subject unto," "submission to," "honor to," "tribute to," "custom to," "fear to," and "pray for." Farther than this the word is silent. So the believer's duties to the State are not absolute, but relative; nothing more. If the duties of citizenship comprise the mission of the believer, then his high calling in Christ Jesus is not such a high calling after all. Every American citizen has the same calling, and his citizenship (politics), which is said to be in heaven, is not in heaven, but in the world. Is this his high calling? Is this his exalted position in Christ? Is this his great separation? Is this his holy esposal?

In Romans xii, and xiii, we have the church and governments clearly defined. Let me place a few quotations in parallel columns:

**ROM. 12—The Church.**

1. "So we, being many, are one body in Christ." (v. 5.)

2. "There is no power but God: the powers that be are ordained of God." (v. 1.)


4. "Abhor that which is evil." (v. 9.)

**ROM. 13—Government.**

1. "Obey them that have the rule over you, and subdue the body and soul unto the discipline of the Lord." (v. 6.)

2. "Submit yourselves. * * * Vengeance is mine; I will repay, saith the Lord." (v. 19.)

3. "Obey every man in the higher places; for there is no power but of God: the powers that be are ordained of God." (v. 1.)

4. "Execute wrath upon them that doeth evil." (v. 4.)

Now, then, you have the two, Christ the head of the church and God, the head of governments, and each instituted for a different purpose and dominated by a different code of laws. Apply the teachings of Romans xii. to governments, and you will wreck the State; or apply Romans xiii. to the church, and you will wreck the church. For instance, let the State for a penalty feed its enemies, let it give a "claw also" for every stolen coat, let it go twain for every mile it is asked to yield in matters of principles and justice, let it bless the cursers and ardently pray for lynchers and riotous anarchists, and what is the result? Yet all this is a Christian is expected to do. Do you see how utterly unfitted a believer is for running a government? On the other hand, let the church jail the erring brother and take to the scaffold the heretic, and the result is just as disastrous. Do you not see how foreign the spirit that governs the State is to that which governs the church? See how much more elevated are the principles of the one than the other. You might as well at the same time try to run an engine at the rate of twenty and forty miles an hour, or a bird in the same flight might as well attempt to soar at the distance of fifty and one hundred feet from the earth, as for an individual to attempt to live out in his life the letter and spirit of both church and State. Perhaps the believer is like the tree frog, which has the faculty of changing its color according to the color of the object on which it may light.

The fabric of our civil life is not such as to admit the application of Christian principles to it. As well apply the Constitution of the United States to the church. When you can run a hydraulic ram with air, or fly a balloon with water, you will be able to successfully set the State in motion with Christianity. Why, then, speak of a Christian nation, when the application of Christian principles to it will wreck it? You will have a Christian government after Jesus comes and sets up his kingdom, but not until then.

The phraseology of the two chapters of Romans referred to in the comparison is strikingly significant. Chapter xii. is well saturated with clauses like these: "As we," "so we," "to us," "let us"—all in the first person. Paul places himself with the class mentioned in this chapter, every time. It is the church chapter, that is the reason. In chapter xiii. we have "for he" (used three times), "for they," "etc., all in the third person. Paul never places himself with the class mentioned in this chapter. It is the government chapter, that is the reason. Now, if this is not significant, then language has no meaning.

Romans xii. 12, exhorts the believer to constancy in his devotions. "Continuing instant in prayer." He is not to give part of his life to religion and part to politics; not to carry the sword of the spirit in church and the carnal weapon in the world. No, no; there must be a continuity of effort. The same is true of the State. Referring to its destruction of evil, it is added: "Attending continually upon this very thing" (Rom. xiii. 6). A mission for each and each after its own mission is the divine order of things.

"Oh, make thy church, dear Savior, A lamp of burnished gold; To hear before the nations Thy true light as old."—Selected by Daniel S. Heizer.

This article can be had for 25 cts. per 100 by addressing Chas. F. Reitzel, Mt. Joy, Pa. +

A loving heart and an obedient life are inseparable. The one cannot exist without the other. As soon as a man loves God, he has the spirit of consecration, the spirit of obedience, the spirit of service; and while love continues to dominate the heart, that spirit of service manifests itself in the life. It is true that "love is the fulfilling of the law." Heart religion is the only kind of religion worth having. It is the pure in heart who shall see God.—Methodist Recorder.

"One thing have I desired, that will I seek after: that one thing"—in my study: I in my shop; I in my parlor, kitchen or nursery: I, in my studio: I in my lecture hall.—"May dwell in the house of the Lord all the days of my life." In our "Father's house are many mansions." The room that we spend most of our lives in, each of us at our tasks or our worktables, may be in our Father's house, too, and it is only we that can secure that it shall be.—Alexander Maclaren.
THE EVANGELICAL VISITOR.

OUR YOUTH.

"Who Bids for the Children."

"Who bids for the children? Body, and soul, and brain? Who bids for the little children—Young, and without a stain? "Will no one bid?" said the children, Before a large audience, yesterday, at the Record Press, "Do not leave us to the mercies of Sin!" "Who bids for the children?"

"We bid," said Pest and Famine, "We bid for life and limb; Fevers, Scrofula, Consumption or Delirium Tremens. In short, I will do my best to bring up my regular customers, debt, disgrace, disease, despair and death in this world, and in the next the pangs of the second death. Having paid for my license, I have a right to bring all the evils upon my friends and neighbors for the sake of gain. Some have suggested that I display outside the door assorted specimens of my art, but that would block the street. Excellent samples of my manufactured wrecks may be seen inside almost any time, or at the station house every morning; in the poor houses, asylums and prisons every day, and very, very frequently on the gallows."—Mr. Saloon Keeper. Selected from the Pentecostal Herald.

Talents.

"I remember," said Grannie, "when I was a little girl of seven years old, my father kept a butler—a very solemn old, but very kind old man. My uncle kept a butler—a very solemn old man—very solemn. I wish I could possess a butler of the same kind."

"When he meant was this: My Uncle William, who had come home from India when I was about six years old, had been very kind to me while I was staying with my father, because he saw that I was a very lonely child in those days.

One day, when we were sitting together in an old Summer house in the very small back garden which town houses generally have, he told me the parables of the 'Talents.'

" 'Nannie,' he said, 'I am going away very soon, and I want you to promise me that every night before you get into bed you will take account of your servants.'"

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Harrisburg, Pa., Feb. 1, 1905.

OUR BIBLE OFFER

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

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A Very 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, and made to discourage and to oppose God's work on every side. I must say, like Paul, I have fightings without and fears within, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves break through and steal.
have not helped them and I have told you that the poor you always have with you, and if you would you could do them good, but here you have put all your money in banks, railroads, stocks and bonds and in other places, where moth or rust doth corrupt. Oh! how foolish that you did not help the poor and needy and laid up treasures in heaven where peace and joy and gladness is.

My dear brother and sister, whoever you may be, let us remember and always do the commandments of our Lord. We are commanded to wash feet and many other outward forms, which I will not despise, but we are also commanded to lay up treasures in heaven and not upon earth. Let us not strain at grats and swallow camels. Dear ones, if you would see some of the families I visit, at the present time, you would not wonder that this cry would come from Philadelphia continually. What we do to the least of his children we do unto him. Did you visit the sick? Did you go to the prisons? Did you go to the widows? If we have not done this let us make haste, for I truly believe that Jesus will soon come. Let us be about our Father's business.

From your brother and sister,

PETER STOVER AND WIFE.

Meetings at West Milton, Ohio.

Special meetings at the Highland church closed January 22. They were continued for nearly three weeks. Elder John H. Smith, of Wayne county, O., was called to attend these services, and was assisted by the home brethren. The wife of Brother Smith was here part of the time, being used of the Lord and made a blessing to the meetings.

Our dear brother did not shun to reprove and rebuke sin and unrighteousness in and out of the church and to admonish to forsake sin and get "right with God." During these meetings some of the dear ones expressed themselves as not being satisfied with their spiritual condition and have resolved to lay all on the altar. Others have professed Christ and are not in the church, were encouraged and asked the prayers of God's people. The awfulness of sin and its consequences was brought before the minds of the unsaved. "But who can stand before his anger and live?" This truth is not forgotten. We hope and pray that the labors of these meetings will result in the conversion of sinners and the sanctifying of believers.

EVANGELICAL VISITOR.

February 15, 1905.

BENJ. CASSIN.

From Sister Boulter.

Dear readers: I greet you, one and all, in the name of him who, when the tempest was raging, said, "Peace be still." Although in body I am not feeling so good, as I have, since I last wrote, been sick in bed for a week; but to-day I give the Lord the praise, for setting me once more upon my feet, that I might still go upon his errands, for I want so to do something that his name might be honored and glorified.

We can all be doing something. It is true, we can not be all one thing, but, however, one can do this and the other that; there is no excuse for us, dear readers, I want to again thank you who have been so kind to me; it is all that I can do to be thankful; Jesus will do the rest. He will reward you.

And now I would ask the fervent prayers of the brethren, for my body, that I might overcome this weakness that, if it is the Lord's will, my usual health and strength might be restored, so that I may be more fit to go upon his errands and do his work. Pray much for me. And may the Lord ever watch between you and me, is the prayer of

Your sister in the work,

BERTHA BOULTER.

Freight address, Melfa, Va.

P. O., Wachapreague, Va.

An Open Letter.

Dear readers of the VISITOR: During the past year it has been my privilege to visit about every part of the Brotherhood with the exception of Pennsylvania, as I am quite far as I know the interest everywhere is very encouraging. The past ten days have been spent among the scattered members in various parts of Michigan, and it has been an inspiration to me to see the self-sacrificing spirit manifested there. In some places only two or three are holding forth amid the prevailing unbeliefs, and are real beacon lights. Truly their zeal is wonderful, and the riches of their liberality towards his work, are praiseworthy.

Since the time is arriving near when I hope to return to Africa, I wish to answer some of the questions which have been asked me many times during my stay in this country, namely, What do you desire to take back with you in the line of supplies for the Mission? What can you use to advantage? or would money be preferable? I promised those interested to give a general statement through the VISITOR. What is given, therefore, is not intended in any way as a solicitation for mission supplies, but to satisfy those who are especially anxious to know. We have studied the matter carefully and are somewhat perplexed as to what answer should be given, lest we might be misunderstood.

There is no doubt but that anything that might be sent would be used to advantage in the work in Africa, but when we consider that our line of railway from Cape Town to Bulawayo, 1,730 miles, and the excessive freight charges, it is easy to understand that it is not profitable to send some articles; and it is this thought which dictates what I am about to write. Presents which any one desires to donate to any one at Matoppo Mission will be received and taken with pleasure; but allow me to suggest that good, durable quality be selected, as their transportation will cost more than those of a cheaper grade and they will be more serviceable. It does not seem advisable to take canned fruits, as the transportation is too costly. Apples, potatoes, and the like in the market, are less to be desired. It does not seem best to take a large quantity. It is not best to take groceries as they are too heavy and no especial advantage gained in taking them. The Mission has on hand a supply of quilts, but we could use some good, large, strong blankets adapted for use in travel-
ing and sleeping out at night. Some kinds of clothing can be bought as cheaply in Bulawayo as in this country; but money has been limited for the purchase of some articles in which we can do better here, and it will be used for that purpose. We desire to prepare the boxes the first week in May, as Conference is over, to send everything that is contributed on hand by May 1. Address it to 1185 Bailey street, Harrisburg, Pa., and mark it, "Matoppo Mission Goods." We hope to be ready to sail as soon as Conference is over. Should any one desire to make inquiry about anything not mentioned in this letter, please address me as above and I shall answer all questions. Your sister in his service,

H. Frances Davison.

Jan. 27, 1905.

Address me 1185 Bailey St., Harrisburg, Pa.

MISSIONARY.

Addresses of Missionaries.

Africa.
Brother and Sister Isaac O. Lehman. Roodepoort, Transvaal, South Africa.
Brother and Sister Jesse R. Eyster, Fortsburg, Box 115, Transvaal, South Africa.

India.
J. H. Sparrow, Anna Herr Sparrow, Raghu Nathpur P. O. Manbhoom Dist., India.
Sister Elmina Hoffman, Kedgeon, Poona Dist., Ratmalana, India.
N. H. Rechler and wife, Sanjan, Thana Dist., India.
Pannie Hoffman, Khampong, India.

Central America.
Brother and Sister J. G. Cassel, Box 74, Guatemala, Central America.

Brazil.
Brother and Sister S. H. Zook, Hidalgo, Texas.

Matoppo Mission Letter.

BULAWAYO, S. A.,

Jan. 2, 1905.

We again desire to drop a few lines to the readers of the VISITOR. Now that we have passed from the old year into the new, it brings us to consider what has occurred during the old and see what improvements we can make in the new. You who read the VISITOR are mostly familiar with what has happened in the Matoppo Mission, or at least the things of most importance, excepting our Christmas doings. We had a most enjoyable one. As Christmas came on Sunday this year, we had Christmas for the natives on Saturday, not wishing to give the usual presents on Sunday. There were six hundred or more present. We had services with them, using the usual order for the day. We were compelled to hold our meeting out in the open, and must say for an open air meeting the attention was good. After giving them the word they were treated to their usual tin cup of salt, and small morsels sent over to the old men, after which we invited the Brethren to stay for refreshments, which some did and thanked us for the same. We felt sure all went away well pleased with the way Worship was conducted. We hope that the same eagerness with which they now receive the bit of salt will also manifest itself in taking the best gift that man can obtain, and that whose memory this day is observed. The following day, which was really Christmas, we also had a good audience, as glad to say that on that day of all days three came forward for prayer, two young girls and one young married woman. We do praise God for answering yours and our prayers in behalf of the brethren. Dear ones, continue to pray. If you have never done so, do begin now, that God may manifest himself to his people.

Thus another Christmas has passed into history and again has brought to the world the thought most sublime, of a Savior born, to be the Saviour of all men who will come unto him. If any should think there will be no black faces in heaven you will be sadly disappointed, as we have heard of some who said if negroes get to heaven they do not wish to go there. We do not say, many will be surprised in that day.

We are glad for the way the dear ones in the home-land are coming to our help with means to lay the brick in the church building. We are receiving regular money order from our home districts, Ashland and Richland counties, Ohio, to the amount of $35.71, for which we thank the givers very much. We have not yet let the contract, but think we have nearly money enough on hand for this purpose. However we will be in need of more for material and other labor, and those who are eager to help need help to do so. We are feeling more and more the need of a larger place of worship. We hope to begin on the brick work as soon as the rainy season is ended, which will be in May or June.

We thank God for his presence during our sole trial which enables us to say, "Thy will be done." Trusting you will remember us at God's altar of grace, I remain, as ever,

Your brother in Jesus,

H. P. Steigerwald.

The India Missionaries.

We started away from Naples on December 20, and arrived at Messina, Sicily, this evening at six o'clock. Here we stopped till Wednesday noon, the 21st. This afternoon we got into a pretty severe storm. None of our company seemed to suffer. We were all more or less sick. The ship would rock, up and down, from one side to the other, the waves dashed over the ship, possibly thirty feet high. We thought of the company of others who were shipwrecked where these two seas meet. We all felt quite calm in our souls. The storm raged till after midnight. There are twenty missionaries on this boat, second-class passengers, bound for India. Two Mennonites, seven in the Alliance party, five Salvationists, and we. One of the Alliance left us at Port Said, Egypt, Miss Yoder by name. She will come to India four weeks later, the Lord willing. She wants to visit Jerusalem. We arrived at Port Said Saturday, the 24th, between three and four o'clock. There we met a Christmas message from the G. M. Co., and Mrs. Locke and Miss Rogers were sent here as missionaries. We went on shore and were at their Mission. Here we had prayer together, and sang praises to God for bringing us safely so far. Here we laid till the next morning quite early; so on Christmas day we were in the Suez Canal.

To-day is Thursday, the 29th. We have lovely weather. It is warm in the sun, but a cool breeze in the shade. Just now we have nine o'clock a.m. and you in America have 12:38 a.m., seven hours and thirty-five minutes difference.

There is a Parsee priest on this vessel. He is from Bombay. We had quite a talk with him about Christ. He claims he can't see the love of God in having Christ crucified. Here we see this man stumbling at the world. He is going about doing good, and expecting to be saved through his own good works. The apostle Paul says many have a zeal of God but not according to knowledge. They are ignorant of God's righteousness, and have not submitted themselves unto the righteousness of God. We truly have great reason to be thankful for the wonderful gift of the Spirit, the greatest gift that even the exalted Christ has in his power to bestow upon his people. How did we see the early church? Were they any better than those who are about today? How much money they must have to be called rich. Special mention is made of different ones in the Bible, how they were filled with the Spirit and what they did. So we feel to make special mention for the liberality the Philadelphia Brethren have manifested toward us while we were yet in the home-land for individuals and to be sure the givers very much. We have not yet let the contract, but think we have nearly money enough on hand for this purpose. However we will be in need of more for material and other labor, and those who are eager to help need help to do so. We are feeling more and more the need of a larger place of worship. We hope to begin on the brick work as soon as the rainy season is ended, which will be in May or June.

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Your brother in Jesus,

H. P. Steigerwald.

From Africa.

ROODEPORT, TRANSVAAL, S. A.,

Dec. 19, 1904.

Dear readers of the VISITOR: "Behold, thou shalt call a nation that thou knowest not, and nations that know not thee shall run unto thee because of the Lord thy God; and for the Holy One of Israel: for he hath glorified thee." (Isa. lv. 5.)

We had a very pleasant trip. I have no way to tell you what delight we have had in our trip. We have come to India, and know that the Holy One has glorified us. So we have been privileged to see some of the sublime things in God's sublime book there is surely nothing so sublime as this, that a cleansed and consecrated believer may here and now claim and receive the fulness of the Spirit, the greatest gift that even the exalted Christ has in his power to bestow upon his people. How did we see the early church? Were they any better than those who are about today? How much money they must have to be called rich. Special mention is made of different ones in the Bible, how they were filled with the Spirit and what they did. So we feel to make special mention for the liberality the Philadelphia Brethren have manifested toward us while we were yet in the home-land for individuals and to be sure the givers very much. We have not yet let the contract, but think we have nearly money enough on hand for this purpose. However we will be in need of more for material and other labor, and those who are eager to help need help to do so. We are feeling more and more the need of a larger place of worship. We hope to begin on the brick work as soon as the rainy season is ended, which will be in May or June.

We thank God for his presence during our sole trial which enables us to say, "Thy will be done." Trusting you will remember us at God's altar of grace, I remain, as ever,

Your brother in Jesus,

H. P. Steigerwald.

From Africa.

EVANGELICAL VISITOR.

[February 15, 1905.]

HENRY ANGENEY.
to the Lord. Brethren, perhaps I am getting too lengthy. Bear with me. Will just ask your prayers again for poor unworthy me and mine at St. Catharines.

A Witness for Jesus.

To the Brethren: Greeting in the name of Jesus, who hath loved us and saved us from our sins. Blessed be his name. As I have been impressed for some time to think, I am offering the above for the Visor, I will try, by the help of the Lord, to tell a few of the many blessings I have enjoyed since he saved me, and of the wonderful grace he has bestowed upon me, in saving me and keeping me until to-day. I will say with David, I thank God for his grace with me after my sins nor rewarded me according to my iniquities. No, praise his name forever, for the heaven is high and above the earth, so great is his mercy toward them that fear him.

By-day love the Lord and his children, and I love to go to up to the house of the Lord and meet his children there, and hear the testimonies of the saints of God's goodness and great love to his own. Praise God for salvation that I have. We have not been redeemed by corruptible things such as silver and gold, but by the precious blood of Jesus. Oh, we need the blood applied to our hearts, to be saved, and to be filled with his Holy Spirit, and then I believe we are kept by the power of God unto salvation. I know there is power in his blood to save, because he saved me even me.

I praise God for his saving and sanctifying influence. I am dwelling in Canaan now, and partaking of the fruits that are found there. Praise the Lord. He helps me in the battles with the Canaanites and the Philistines and many other foes, which he drives out before me. I want to go on and explore the land. I believe it is better farther on, Brethren, pray for unworthy me at St. Catharines.

I love God's service; it is such a reason-able service. I can recommend his ways above all others. Oh that men would praise the Lord, his goodness and mercy, and his wonderful works to the children above all others. Oh that men would praise his holy name. I mean to go on and follow him as near as I can, wishing you all the blessing of God. I can, looking for his coming, remembering me in your prayers.

Our Lord has done so much for me. He has taught me to do right and pray to him. I like to go to meetings and learn as much as I can about the Lord's wants. I want to go on and explore the land. I believe it is better farther on. I mean to go on and follow him as near as I can, looking for his coming, remembering me in your prayers.

A Little Girl's Testimony.

I am now nine years old and I would like to be a Christian and want to do what the Lord wants me to do, so I can be use-ful to him. I have promised to my Mother that if I turn to the Lord, I will try to learn about Jesus, and I want to be a member of the church. I know that Jesus is my Friend. Oh how I love his love. He has done so much for me. He has taught me to do right and pray to him.

Yours truly,

Elsie V. Whittaker.

St. Catharines, Ont., Jan. 27, 1905.
In Safety.
He shall give his angels charge
Over thee in all thy ways.
Though the thunders roam at large,
Though the lightning round me plays,
I have a longing that others may find him too.
We, as a people, should be but uniformly engaged in bringing others into the fold; we should encourage each other on this good way. There is nothing that grieves me more than when I see prayer-meetings or any kind of worship, and meet in such a cold way. We must be filled with his Spirit and not deny it. I believe it grieves the Lord. He wants his children to be happy and rejoice in his services; for he made the way so plain and so easy that we can't help but praise him for his wonderful goodness to the children of men. Some may say, I don't feel so happy as others do. Well, I know that a few years ago I did not feel so blessed, but I know the reason; I did not have all on the altar. Since I have given everything in his care and keeping, and have that overcoming power, why I can rejoice when dark clouds hover over me. The sun still shines brightly again. But to come thus far it takes prayer, long- ing; we must be in real earnest and commune with the Lord as we did when we were burdened with sin. He was so willing to forgive and set us free. Glory to God, I am on the King's highway of holiness.

Though the terror come so close,
Ah! my God, how good thy will!
All thy waves and billows go
In sweet sleep upon my bed.

Turn the darkness into light,
Touch of angels' hands is sweet,—
Not a stone shall hurt my feet.

Though the thunders roam at large,
He shall give his angels charge
To calm the storm every time. I pray to obey God. Somehow I like to tell my story. I wonder how it should wake up us younger ones. I will nestle and be still.

I am glad to know that I am not alone. I have given everything in his care and keeping, and have that overcoming power, why I can rejoice when dark clouds hover over me. The sun still shines brightly again. But to come thus far it takes prayer, longing; we must be in real earnest and commune with the Lord as we did when we were burdened with sin. He was so willing to forgive and set us free. Glory to God, I am on the King's highway of holiness. Holiness becomes a shining house, oh Lord, forever." (Psa. lxxxv.) Oh, it is so good to live a Christian life; we can't talk half of my love. I am glad for the hiding place, and the abiding grace. Oh, let us spread the tidings round, for every man is found, let us obey the Lord in all things. I wish that many might write their experience, the young and the old, brethren and sisters, like our sister in Souderton. I had to praise the Lord for mothers in Israel.

From your sister in the Lord.

MARTHA ANGLEMOYER.

Silverdale, Pa., Jan. 16, 1905.

Not long ago a proclamation was posted in a town in Shansi, China, officially ordering Christians to pay regular dues for supporting Confucian temples. Real religious liberty will come slowly in such a country, and with it many a shock and jar; for the average Chinese official can realize that he excludes Christians by an order maintaining an ancient custom.

Not Self, But Thee.

Verses composed by the late Emma Long Doner previous to her departure for the African Mission field.

If I were to live for self,
I never would cross the sea.
And where you find the trials
There I would not wish to be.

If I were to live for self,
With my dear friends I would stay,
Go work in my vineyard to-day.
To heathen to their Savior call.

If I were to live for self,
Thinking not of self, but thee.
With my dear friends I would stay,
He is all and in all to me;

Do not die.

Then I mean to follow Jesus
To the land beyond the sea;
What he bequeaths we will do,
Time is swiftly fleeting by.

When I shall leave you all,
And forth to dark Africa go,
The heathen to their Savior call.

May I have a long experience of heavenly love to know him better.

Amanda Snyder.

Testimony.

I have been impressed this while past to write for the Visitor. I always enjoy to read the experiences of others... I can say with the 103rd Psalm, "Bless the Lord, oh my soul, and all that is within me bless his holy name." I can truly say that my delight is in the Lord of the storm; in him I dwell to do me to meditate day and night. I am so glad that the longer I am on the way the more blessed it is, and my earnest desire is to get still nearer. I know so well, before I was converted the days seemed so long, and the weeks, but I did not have that everlasting portion to lean on, namely, Jesus the Rock, praise his dear name. I have found him precious to my soul, and now

Special Notice.

Brother Peter Stover, 3315 N. Second street, Philadelphia, Pa., is now living in a house that has two boys, 11 and 12 years old, whom he would like to place in good homes among the Brethren. Address him as above.

Editor.

The Moravian Mission and the Berlin Mission to the north of Lake Nyasa have each undertaken to establish two leper asylums. The existence of leprosy attracted the attention of German officials; investigation with medical supervision, and the missionaries are the only people there able and willing to render such service.

OBITUARIES.

BOWMAN.—Zaccheaus Bowman was born at Camp Hill, Cumberland county, Pa., March 18, 1834, son of Brother Jno. Lininger, Nov. 15, 1904, aged 59 years, 10 months and 28 days. He was never married. He was of tender youth. Catherine Booz was born, survives him, with four children from the first marriage. He was a member of the Church of God for upwards of forty years. Funeral was held Nov. 28, 1904, in his daughter's home. Services conducted by Rev. Bichel, of the Church of God, assisted by Elder Jonathan Wert. Burial at the Camp Hill, Pa., cemetery.

"No sickness or sorrow or pain, Shall ever disturb his rest.
For death to his spirit was gain,
Since Christ was his life here below.
High heaven and the mansions above
To mansions of glory above," To mingle with angels of light,
And dwell in the kingdom of love."

BOOZER.—Elizabeth Longenecker Booz was born Sept. 21, 1822, in Cumberland county, Pa., died at the home of her daughter, Mrs. B. J. Miller, Summerhill, Pa., July 15, 1904, aged 81 years, 9 months and 23 days. She was the widow of Henry O. Booz, who preceded her to the spirit world seven years. She was the mother of six children, all of whom survive. She was a member of the Brethren in Christ church for upwards of 40 years. Interment at the Zion Lutheran church, north of West Fairview. Services conducted by Rev. Jonathan Wert and Brother J. N. Martin, assisted by Rev. Parsons, of the Lutheran church. Interment in adjoining cemetery.

"The victory now is obtained—
That she has now gone from our sight;
Her wishes she fully has gained—
She's gone where she long wished to be.
That she has now gone from our sight;
We soon shall behold her again.
With new and reominated delight."

DONER.—Emma Long was the daughter of Brother T. A. and Sister Mary J. Long, formerly of Center county, Pa., where she was born. She was converted when 13 years old. She spent the Winter of 1895-1896 at Tabor, Iowa, where she has been the subject of divine healing, and where she experienced a deepening of the religious. Feeling in the world, and later received a definite call to Africa as a missionary. On Dec. 28, 1901, she became the wife of Brother Levi Dox, and was married at the Matopo Mission by Elder Steigerwald. She died Dec. 4, 1904, in the new Mission station, at the age of 33 years, 9 months and 11 days. Her husband and one child, 1 year old, survive. Her parents, brothers and sisters, survive to mourn their loss, which, no doubt, is her eternal gain. She was the first missionary of the Matopo Mission, at the side of the two missionaries already buried there, on Dec. 6, 1901, when Brother Steigerwald and two missionaries already buried there, on Dec. 6, 1901, when Brother Steigerwald and two