12-15-1905


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/401

Recommended Citation
https://mosaic.messiah.edu/evanvisitor/401

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
Why Is It?

Why is what? I am puzzled to know why any person wants to be enrolled as a member of the church, and at the same time oppose the rules of the church. If the doctrine and rules of the church are not right, then why be in it? And if they are in harmony with the Bible, then why be set against them? The church can do you no good as long as you are in opposition to it. And if you are resisting the work of the church, then your influence is against the Lord. And Jesus says, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." (Matt. xii. 30.) And again Jesus says, "No man can serve two masters." (Matt. vii. 24.) If I were not in sympathy with the church, I would not be in it.

Before Jesus came into the world to do the Father's will, the Father sent the Holy Spirit. So now in the church is the Holy Spirit. The Holy Child, etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc,
EVANGELICAL VISITOR

For the exposition of true, practical piety 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, $1.00 per year; six months, 50c. Sample Copies Free.

To Foreign Countries, $1.25 a Year.

GEORGE DETWILER, Harrisburg, Pa., Editor.

ELMER W. O. BAKER, Louis­ville, Ohio, Editor.

OBERHOLSER, Culberson, Pa.

Geo. Detwiler, Office Manager.

All communications and letters of busi­ness should be addressed to Geo. Detwiler, 36 N. Cameron street, Harrisburg, Pa.

Entered at the Postoffice at Harrisburg, Pa., as sec­ond class mail matter.

December 15, 1905.

The date printed after your name on the label denotes the time to which you have paid. Keep it in the future.

EDITORIAL.

Christmas.

"Thou didst leave Thy throne and Thy
Kingly Crown,
When Thou camest to earth for me,
But in Bethlehem's home there was
found no room,
For Thy holy nativity."

Thus sings the poet and thus we read, "And she brought forth her first-born son and wrapped him in swaddling clothes, and laid him in a manger: Because there was no room for him in the inn." (Luke ii. 7.)

Thus commenced a life the influence of which has been, and is now, more largely felt than any other life of the past or present. The remarkable occurrences that attended the advent of the Christ-child are still most interesting themes for poets and sages. Wise men still find satisfaction in following the Star that guides them to the Cradle of Bethlehem and to express this love in our lives.

The birth of Christ was the meeting of three continents—Europe, Asia, Africa. Europe appeared in Herod; he represented the power of Rome. Asia appeared in the "wise men from the East;" they represented the wisdom of Persia. Africa appeared in the escape of the infant Jesus into the land of Egypt. Each brought a different atmosphere to the Cradle of Bethlehem. Rome brought the active, practical, working life; Persia the deep meditative, intellectual life, and Egypt the shadows of a life beyond the earth. And the Christmas child has met these three human cravings—the cry for work, the cry for knowledge, and the cry for a life beyond.

All these wants are mine, O Christ. I bring the Roman's craving for the body. I bring the Persian's craving for the treasures of the mind. I bring the Egyptian's craving for "a house not made with hands, eternal in the heavens." Give me the strength Rome sought—the strength of thy Gethsemane! Give me the light Persia sought—the strength of thy Gethsemane! Give me the strength Rome sought—the power to see a thing which will not pass away! Then will this be to me a happy Christmas. Then will three worlds be mine—the material, the mental, the eternal. Be these thy Christmas gifts to me, O Lord; so shall I learn the brightness of thy rising!—Geo. Matheson.

On the first Christmas Day God gave that which cost him all he had. He gave himself. Shall we who have accepted that gift let Christmas pass without offering all that we have? We ought not to be willing to give at Christmas less than the most we can give; and that is self. It must cost; let us be glad of that. But when we have made the gift of self to others, at the cost of laying down of life, we have learned what Christmas is. Only in his strength can we make this costly Christmas gift, and keep the pledge of its making.—The Sunday-School Times.

This is the time for us to enlarge and to express this love in our lives. The Christmas season tells of the unlimited love of God, and of the boundless grace of our Lord Jesus Christ. We should ponder the story in our hearts. We should talk of it in our homes. We should speak about it in the world. We should forgive any injury to-day and ask forgiveness for all that we have done to pain or injure others. We should make all about us feel the warmth of the love of God in our hearts towards them.

And human brotherhood is not a limited thing. It includes not white races alone, but black and red and yellow and brown races, too. Over the world to-day there are a thousand million men and women and children who are the children of God and members of his family, and related therefore to us by the closest ties. The love of God in our hearts must go out to them, and we must do all that is in our power to do to help them to understand their Father and to come into the right place in his family.

Let us apply the great truths of human brotherhood in our homes and communities to-day. There are many who will have little this Christmas time. We shall have plenty. Let us share with them. There is much care and burden-bearing and loneliness and want, such as ought not to be felt by any whose brothers have plenty and to spare. Freely we have received. Let us freely give.—Robert E. Speer.

"He goeth before us!" Is it in­fancy? He went before us here, in being himself the Babe of Bethlehem! Is It youth? He "goeth before us" by the nurturing home of Nazareth, sanctifying early toil and filial obedience! Is it hours of weariness, and faintness and poverty? He "goeth before us" an exhausted traveler to the well of Jacob with his journey! Is it temptation we have to struggle with? He "goeth before us" to the wilderness of Judea, and to the awful depth of the olive groves of Gethsemane, to grapple with the hour and the power of darkness! Is it loss of friends? He "goeth before us" to the grave of Bethany to weep there! Is it death,
the last enemy, we dread? He "goeth before us" wrapped in the cerements of the tomb—descending into the region of Hades—uncrowning the king of terrors—trampling his diadem in the dust! Is it entrance into heaven? He "goeth before us" there. Having overcome the sharpness of death, he has opened the kingdom of heaven to all believers. He shows us the path of life leading into his own blessed presence, where there is fulness of joy, and to his right hand where there are pleasures forever more.—John R. Macduff.

A recent letter received from Bro. A. L. Musser brings the word that the India Mission Band has removed from Arrah, Shahabad, Bengal, India, to Ghaseeari Mundi, Lucknow, India, which is now their address. It also brings the somewhat startling intelligence that brother and sister Angency have separated themselves from the rest of the band, and are intending to work with the "Burning Bush" people whom they met in their trip to the mountains, and are going to locate in Calcutta. That such a defection should occur so quickly upon the commencement of missionary work by the church in India is surprising, to say the least, and will no doubt tend to work harm to the enterprise. It seems that as a reason for taking the course they do they take exception to the plan outlined in Brother Musser's letter in last issue of the Visor. Of course in taking this step they exclude themselves from the support of the Brotherhood. The reason for moving to the new location as given by brother Musser is, that it is more healthy and living is cheaper. We hope the Lord may still guide them in the future and work out his own wise purpose through them. They still feel the need of the prayers of the church.

If any who have ordered Calendars fail to receive them within a reasonable time after ordering we would like if they would write to us without delay and we will look it up. Indeed, it would be very acceptable to us if the recipients would inform us by postal card that they have received the Calendar, so that we would know that the matter is all satisfactory. The publishers are filling orders as rapidly as possible, and we hope none will be disappointed. We hope to receive many more orders.

Bro. S. R. Smith, Conference Secretary, finds that his supply of minutes of Conference of 1905 is entirely exhausted. He needs a number of copies very much and would gladly pay for half a dozen at the rate of five cents each. If any district has a few copies to spare, Brother Smith would like to hear of it, and make arrangements to secure what he needs. Address him at Harrisburg, Pa., 36 N. Cameron street.

Bro. J. B. Leaman, of Upland, Cal., preached at the Messiah Home chapel on Monday evening, December 3. The congregation was quite large, some friends having come in from outside points. The congregation appreciated brother Leaman's ministry of the word, and it is hoped many were permanently benefited. Brother Leaman left for Ohio points the following evening.

We learn that the late Elder Samuel Zook's official mantle has fallen on brother Millard G. Engle. The election took place December 2. The young brother is entitled to the sympathy and support of all. Especially is it incumbent upon all the members of the North Dickinson, Kans., district to give him loyal support and, above all, uphold him by way of the throne in earnest prayer.

We are again at the close of another year. The wheels of time are revolving with undiminished speed, and time once past never returns. How important that we redeem the time. We wish to all our readers a Happy New Year in the Lord, and that Titus ii. 11-14 may be verified in every one of God's children. Pray for us.

Special meetings are being held at Conoy M. H. Lancaster county, where brother Fred. Bowers, of Souderton, Pa., is laboring in connection with the home ministry. We hope it may result in an encouraging revival of the community and that many may be converted.

Elder J. N. Engle, of Kansas, is on his way for points in Ohio. On the way east he will halt at a few points in Missouri, reaching West Milton, O., on the 16th instant. May his labors do much good.

Special meetings were held in Mechanicsburg by the Cumberland brethren. The attendance was quite fair. The editor enjoyed to be present at one meeting. We have not heard of any conversions, but the membership was revived.

The friends count that can be counted on.

In this year of record crops and abundance of all products for the sustenance of the people, it is suggestive to observe that the State of Kentucky comes proudly forward to claim the largest production of tobacco and whiskey in its history. The tobacco crop alone is valued at twenty million dollars. What value is placed upon the whiskey is not stated; but it may safely be assumed, that were it all totally destroyed, the country would be richer by the loss to an extent far more than the mere trade value of the liquor. From a tobacco and whiskey trade point of view, Kentucky may be regarded as a wealth-producing State, but on both moral and economic grounds it is really a destroyer of the health, wealth and happiness of the States that give their bread and beef in exchange for its tobacco and whiskey. Nothing good, evil only comes from their consumption. The loss they entail is not of money alone, but of manhood. If Kentucky was a desert, and produced nothing worth the harvesting, it would be of more value to the nation than as now, with its magnificent resources perverted to the production of the whiskey curse and the tobacco nuisance.—Montreal Witness.

True pietie is the harmony of the soul with God. His will becomes the will of his loving and obedient child; and such a Christian finds his happiness in the chime of his own desires with what God bids him to do. This is the fountain of genuine music of the heart. God's hand is on every string and chord of this wonderful instrument which a loyal believer carries in his or her breast; it is a harp of a thousand strings, and yet they all respond to the same divine touch. The great apostle, in writing to the early Christians, tells them that they must not merely sing, but that they must "make melody in their hearts to the Lord." This signifies the music of the soul; if it be religious music, it must come from a religious heart; it must be the breathing of sincere love and grateful adoration. The most marvelous of all instruments is the harp of the human heart.—Rev. Theodore L. Cayler.

"True happiness is realized only when we are conscious of having discharged our duty toward God and man."

Christianity is the religion of truth, because Christ is, as he declared himself to be, the Truth.
Inasmuch as ye did it unto the least of these, ye did it unto me.

I cried aloud, "There is no Christ in all this world unparadised! No Christ to go to in my need, No Christ to comfort me and feed! He passed in glory out of sight. The angels drew him into light: Now in the presence of earth and air I cannot find him anywhere. Would God that heaven was not so far. And I were where the white ones are!"

Then from the grey stones of a street Where goes an ocean drift of feet, I heard a child's cry tremble up, And turned to share my scanty cup. When lo, the Christ I thought was dead Was in the little one I fed!

At this I drew my aching eyes From the far-watching of the skies: And now whichever way I turn I see my Lord's white halo burn.

Wherever now a sorrow stands, 'Tis mine to heal his nail-torn hands: In every lonely lane and street 'Tis mine to wash his wounded feet.—'Tis mine to roll away the stone And warm his heart against my own, Here, here, on earth I find it all.— The young archangel white and tall, The Golden City and the doors. And all the shining of the floors!—Edward Markham, in Woman's Home Companion.

For the EVANGELICAL VISITOR.

DOING THE COMMANDMENTS.

(Concluded.)

"Blessed are they that do his commandments that they may have right to the tree of life and may enter in through the gates into the city."

Feet-washing is another gate through which we must enter. If we pass this by, as many do, we are not as holy as we ought to be. It is so plain that it needs very little explaining, but Jesus says "If ye know these things happy are ye if ye do them." Jesus said, "The servant is not greater than his lord, nor he that was sent greater than he that sent him." We see that Jesus took on him the form of a servant though he was Lord and Master; yet he humbled himself so low that he washed his disciple's feet—wonderful humility! The Lord of heaven and earth, the one that made all things and made man, to humble himself so low as to wash their feet! No wonder that poor Peter drew back. Dear brother and sister, what would we do if Jesus would humble himself to wash our feet? I fear we would do as Peter did. "Lord thou shalt never wash my feet." But Peter did not understand what Jesus meant by it, but found out afterward. Now if we do not obey this command I fear we have no part with him, or, at least, there is no happiness promised. I think perhaps what gave rise to feet-washing was the fact that the disciples were disputing among themselves as to who should have the highest office, they being yet carnal, and did not understand that Jesus' kingdom was not of this world, but thought that Jesus would set up his kingdom in Jerusalem and they wanted the highest offices. No doubt there was ill-feeling among them, but Jesus who knows all things, just knew what to do to restore peace and love. How often do we, as brethren and sisters, dispute with one another until there is hard feeling among us, and there must be something to take this away and restore love and humility as we take water and humble ourselves and wash our brother's feet. Water is an element that will cleanse away the hard feelings if properly applied, then the towel will wipe it all away, dries it all up, and peace and love is again restored. Wonderful plan of salvation Jesus gave unto us!

"Blessed are they that do his commandments that they may have right to the tree of life and may enter in through the gates into the city." (Concluded.)

These articles. If I have written anything not right or unscriptural will some of the brethren kindly correct me. I am open-hearted and will not be offended.

From your humble brother in Christ,

JOHN KEEPER.

Freestone, Franklin County, Pa.

His council is valuable. We pity the man who does not feel the need of good counsel. He is a friend who behooves substantial benefits. The best friend is one who does something for us. "He has borne our sorrows, and carried our griefs." He shed his blood for us. "For a good man some would even dare to die. But God commendeth his love toward us, in that while we were yet sinners, Christ died for us."—"The Christian Advocate.

Where do you make your longest prayers? At the prayer meeting or in your closet?

It is possible to fail a thousand times in the eyes of men, and yet succeed in the sight of God.
For the Evangelical Visitor.
The Editor’s Query: A Partial Answer.

Observing in the Visitor of December 1 (please don’t be misled by the printer’s mistake of the date on first page, “December 15”), a query by the Editor: “Is the church at fault in some way in that it fails to gather in her own children? Who will answer?” The obscure writer will attempt a partial answer, not assuming to cover the whole question. He would kindly ask the reader to turn over to the next page (4), to scrutinize and analyze carefully the two contributed articles: “Doing the Commandments,” and “Victory.” Perhaps these two writers, both representatives of two strong elements in the church, honest and sincere in their convictions, emphasizing their own peculiar phase of Christian doctrine, reinforced by Scripture in such a manner without regard to the fact that there is danger in their emphasis of not “rightly dividing the word of truth,” thus dishonoring the Author, the Holy Spirit, by handling unskillfully his sword, thereby giving vantage ground to the enemy—these two, I say, may unwittingly answer to some degree the Editor’s timely question. Truth only half told, or pressed to a degree the Editor’s views, with Paul’s views and Paul’s views and others are) are in conflict with the Editor’s timeliness. The Holy Spirit is careful to get Scripture for such teaching as this? If you make the Bible an incoherent, inharmonious mass, to be treated like the heathen oracles, capable of double meaning directly opposite to each other, suiting the fancies of each inclusive and versus 3 to 12 inclusive, he shows that a Christian is not “to continue in sin that grace may abound.” Verse 19, “Hereby shall we know that we are of the truth, and shall assure our heart before him: because if our heart condemn us, God is greater than our heart,” etc. (Am. R. V.); or, as the margin makes it read: we “shall persuade our heart before him, whereversoever our heart condemn us: because,” etc.

But what bearing has all this on the answer to the Editor’s query? Simply this: The church ought to know the fundamental facts of the gospel, what to preach and teach, what are essential to salvation and what to abiding fellowship and peaceful, victorious walk in Christ. What are and what are not essential to fellowship in the church. Must the church recognize as Paul and others seem to have done the difference between carnal, baby Christians and the strong men, teachers, who are fitted for “strong meat?” Must individual experience and caprice be the rule and guide for faith and practice, or the whole of God’s word? If the latter, then she must not continue to discourage the prayerful, systematic study of her text-book under the guidance of the Holy Spirit. She must not substitute therefor the traditions of generations past, or the new-fangled notions of inexperience, chimerical teachers of the present. She must teach her inexperienced children the word by those specially qualified through previous study and consecrated spiritual lives, walking in the Holy Spirit. And those taught should be prepared “to teach others also.” Is she qualified for this task? If not she had better learn from the word and the Spirit before she does much more teaching. But difference of doctrine on fundamentals will lead to confusion and disintegration (slow it may be, but surely), for “a house divided against itself cannot stand.”

In conclusion let me ask, of what benefit is the church’s Magna Charta in Acts xv, if by substituting water-baptism and sinless perfection for circumcision and keeping the law, we must be saved?
If salvation comes by our perfect doing, either by outward rite or sinless walk, “who then can be saved,” and what did Jesus die for? And may we not ask with Peter (Acts xv. 7) “Why tempt ye God, to put a yoke on the neck of the disciples, which neither our fathers nor we were able to bear.”

In the last analysis, “the all-atoning Sacrifice” sinks into insignificance when compared with these two forms of legalism, if we fail to distinguish between things that differ. May God save us from all unscriptural teaching, and let us rather heed Paul’s injunction (Gal. v. 16): “Walk by the Spirit, and ye shall not fulfil the lust of the flesh.” A Scripture Inquirer.

For the Evangelical Visitor.
Witness of the Spirit.

1. To-day you ask people, “Are you saved?” The answer may be “I think so,” “I hope so,” very few, “I know so.” Some may also say “I believe so,” but except we have the “know so” kind we have not the Bible kind. “He that believeth on the Son of God hath the ‘Witnes’ in himself.” (I. John v. 10.) Many souls come to the altar honestly seeking but never dig through to the rock, and go off without any witness, only a profession; of course feeling better because they no more rebel against God, but no witness or real work done in their souls; consequently soon gone as possible and not to get the Witness. The devil may take you in to a tunnel or darkness, but the Sun is CLEAR to the mansion in the sky, that all the past is under the blood— every sin blotted out and washed whiter than snow. ‘

2. Then after having the Witness we can backslide. So God must have some way of letting us know whether we be in the faith. John says “He that believeth on the Son, hath the Witness in himself.” (I. John v. 10.) Not only “had” but hath, meaning just now. Paul says, “The Spirit beareth witness with our spirit that we are the children of God.” (Rom. vii. 16.) “Beareth” meaning present time. Job said, “I know that my Redeemer liveth.” (Job xix. 25.) “Know” means the present time. So then we know day by day that we are the children of God. Without a present abiding witness we should not be satisfied, but should look if something is not wrong. His word provides for and promises a present abiding witness. (I. John v. 10.) If God cannot fulfil his promise it is not because of any fault of his but because of a flaw in you. While perhaps for a very short time the devil may take you into a tunnel or darkness, but the Sun will soon shine; if not, look out. Never rest without a present abiding witness that all is well in God’s sight. It may come in any way that may come, just so it is had. The devil may come, just so it is had. The Spirit’s Witness is mostly or more commonly boisterous in the Witness of conversion. Not saying it is necessarily so but more commonly then, and rather a calm, sweet assurance as the abiding witness in the after-life.

3. What is the witness of the Spirit? It is not necessarily shouting or jumping, or a great overflow or an ecstasy of joy. It may come in that way, often does. It is not necessarily a great vision or a light or some such thing, while it may come that way. But what ever way it may come it always has the same effect on the soul, which is a blessed assurance in the soul that all is well in God’s sight. It may also come in a deep, calm, quiet, blessed assurance, and does often come that way. But whatever way it may come we know when we have it. Thank God.

So, beloved, do not bother as to how it may come, just so it is had. The Spirit’s Witness is mostly or more commonly boisterous in the Witness of conversion. Not saying it is necessarily so but more commonly then, and rather a calm, sweet assurance as the abiding witness in the after-life.

Of this one thing be sure that God witnesses really that you are right. Not that you think so, but that God says so. Then we may know when ever he calls us we can meet him in peace and have an abundant entrance into the kingdom above. The grace of our Lord Jesus be with you all. Amen.

Yours in Jesus in the war,
Arthur M. Bosler.
R. R. No. 2, Louisville, Ohio.

For the Evangelical Visitor.
The Crucifixion of “Our Old Man.”

Much is said and written upon this subject from time to time. We, however, do not intend to rehearse or discuss in this article any of the theories advanced by others, but will confine ourselves strictly to the word of God. The word of God is the only source from which we can draw sound and reliable conclusions.

In order to comprehend this subject better we will first consider what constitutes “our old man.” Secondly, When he is to be crucified. Thirdly, How long the crucifixion of “our old man” is to be continued. Lastly, What effect the crucifixion of “our old man” will have upon our lives?

L. What constitutes “our old man”?

No doubt we are aware that it is generally conceded that man is a double person. That is, he is composed of an inner and an outer man. Paul says, “There is a natural body, and there is a spiritual body.” (I. Cor. xv. 44.) That which we see of ourselves, is not our real selves, it is only the body, or the outer man, or the house in which we live. (II. Cor. v. 1.)

The outer man is perishable, but the inner man is everlasting. Now, it is evident that our outer man cannot act of itself unless permitted to act by the inner man. Hence, when we were unconverted and were tempted by the evil one and yielded to the desire of the flesh, we permitted this body of ours to do all manner of evil which brought us into guilt before God. But after being enlightened by God’s Spirit of our errors, and by repentance towards God and faith in Christ, we, not our body, but our inner man, died to sin, or in other words, we were born again. Therefore, having thus become “dead to sin,” and become new creatures in Christ,” we are buried with him by baptism into death (that is, our body is buried by baptism to show that we, our real selves, are ‘dead to sin’); that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.” (Rom. vi. 4.) "Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things
Mensch sammt ihm gekreuziget ist,” etc. Now, how shall we reconcile the difference between the two versions. The only apparent conclusion that we can arrive at is, since both versions agree in Rom. vi. 6, but differ in Gal. v. 24, where the German speaks in the present tense, that “our old man” is indeed crucified at our conversion, but that he is to be kept on the cross all the days of our life, or in other words, that we are to crucify him afresh every day of our life. This thought is evidently borne out in I. Cor. ix. 27, which we will now consider. There Paul says, “But I keep under my body, and bring it into subjection,” etc. Be careful to notice that Paul here speaks in the present tense. Let us also remember that Paul was converted in or about the year 36, and wrote the epistle of the I. Corinthians at or about Easter A. D. 57. This would give Paul twenty-one years of active service in the cause of his Master from the time of his conversion to the writing of the above text. And, when we consider that Paul had received the gift of the Holy Spirit at his conversion, and that God had so signally blest his labors for so many years, and see that he still had to contend with the inherited propensities of his fallen nature, so much so that he found it necessary at that period of his life to “keep under his body, and bring it into subjection,” we conclude that we, who are so much inferior to what Paul was, will in like manner have more or less to do with the propensities of our fallen nature, in bringing our body, or “our old man” into subjection every day of our life.

(4.) What effect the crucifixion of “our old man” will have upon our lives.

All who have heard or read of the various ways whereby human beings were crucified in days gone by, will admit that a person thus crucified cannot have his way, but must submit himself to the cross. We believe this is just the thought Paul wants to convey to us in speaking of “our old man” as being crucified, or as in the German of crucifying him, that he is not to have his way, but is to be kept under and brought into subjection unto the inner man. Our inner man is to have complete control over our outer man and make him subservient for a nobler purpose than heretofore. We have yielded our members servants to uncleanness and to iniquity unto iniquity; even so now we yield our members servants to righteousness unto holiness. The words of Paul in I. Cor. x. 31, are now our motto: “Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.” No unnecessary preparation of dainty meats, and indulging of the same. No unnecessary fixings or displays in our apparel, “but which becamest godliness.” No vain or vulgar language, or sharp cutting words, but such as “may minister grace unto the hearers.” Our worship is honest and sincere. We sing with the Spirit and with the understanding also, and pray with the Spirit and with the understanding also. Neither are we “righteous over much.” We now also “cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” (II. Cor. vii. 1.)
accompanied by a beautiful mountain stream.

From Denver we went to Colorado Springs. This is a beautiful city of 21,085 inhabitants. It is seventy-four miles from Denver, nearly south, and has an altitude of 5,985 feet, hence 700 feet higher than Denver, we passed Palmer Lake, which has an altitude of 7,237 feet, hence 2,054 feet higher than Denver and is fifty-one miles from the latter place and twenty-three miles from the Springs. We lodged here two nights. During the day we visited two noted places, one each day. The first day we visited Stratton Park, South Cheyenne Canon and the Seven Falls. The latter is a small stream that makes seven drops from the mountain height to the gorge below. Here the granite pillars rise up nearly perpendicular, hundreds of feet. The scenery here is grand. Some places the gorge is narrow and at one place the pass goes between two gigantic pillars of granite, rising to great height. These are called “The Pillars of Hercules.” These mountains are a wonder. A few of the strata or layers are horizontal, some perpendicular, between these they stand at all angles. There must have been a mighty upheaval when these masses of rock were thrown up into the forms they now present. Many are covered, somewhat sparsely, with small shrubbery. Some of these are evergreens. Some peaks extend above the timber line, which in the Rockies is from 9,000 to 12,000 feet of altitude; some are snow-capped. Pike’s Peak, well-known, is an example. According to a tourist’s guide published by the Santa Fe R. R. Co., there are twenty-two peaks higher than Pike’s Peak. Sierra Blanco is the highest enumerated, having an altitude of 14,483 feet, while Pike’s Peak is 14,147 feet high. These mountains did not exist from the beginning. Moses with the beginning of the 90th psalm uses the following language: “Lord thou hast been our dwelling place in all generations. Before the mountains were brought forth or even thou hadst formed the earth and the world.” The latter phrase refers to a remote period than the one alluding to the bringing forth of the mountains. If we turn to Genesis, first chapter, we learn that in the beginning God created the heavens and the earth. We may logically conclude that the heaven was created first. How long the interval was, if there was one, is not revealed. The latest translation says that the earth was “waste and void.” May this not mean uninhabitable and empty? The earth was covered with water and in darkness. The Spirit of God moved upon it. No doubt for some wise purpose. This may have been a long period. The Psalmist says “A thousand years in the thy sight are but as yesterday when it is past and as a watch in the night.” (Psa. xc. 4.) At the proper time God said let there be light and there was light. God called the light day and the darkness he called night. This seems to have been the beginning of the day and night periods. So far there is no record of any catastrophe that would account for the upheaval that brought forth the mountains. It might have occurred on the third day period, when the waters were gathered into one place and the dry land appeared. Perhaps it is the wisest at once to admit that we know but little about it. The writer conversed with an aged clergyman who favored the idea that the change was wrought gradually. The theory takes it for granted that the earth was once a red hot molten mass and that the earth in cooling would contract. The surface would of course cool faster than the interior mass and hence shrink and cause such a compression upon the interior unyielding mass, so as to rupture the outer crust and throw up the mountain ranges. This is supposed to go on gradually while the earth cools and contracts. We had gorges, crags and mountains in view. I called attention to the phenomena before us. There were the broken rocks in any angle from the horizontal to the perpendicular, the deep gorges and the high and rugged cliffs. These are witness against the gentleness of gradual action, but have all the appearance of great violence accompanying the upheaval that brought forth the mountains. Even should the above theory be true as to causation it does not necessarily follow that the action was gradual. But Moses flatly contradicts it. The first two verses in the first chapter of Genesis say that, In the beginning God created the heavens and the earth, and it is described by King James’ translators as without form and void. The later translators say waste and void; with this agrees Luther’s German twist und leer. The description goes right on and says that darkness was upon the deep. Water had covered the earth. All this is incompatible with the idea of a red hot mass. Unless it can be proven that there was a long interval of time between the first and second sentences in the second verse of the first chapter of Genesis, that Moses took no cognizance of, the theory must fall.

On the second day of our stay at Colorado Springs we went to Cripple Creek, the great gold field. It is well cultivated. The ground around the town is as full of holes as parts of the prairie are full of prairie dog burrows, only holes are larger. The quest for gold is strong as the many prospectors prove. Some mines are very productive while others are failures. H ench some get rich and others poor. The mining of gold is carried on very extensively. The desire for the yellow metal is cogent. It is an idol that has many worshipers at its shrine. O that mankind were as eager to worship God as “the almighty dollar.” What a change it would make in their morals, future prospects and aspirations. The visitor or tourist who is seeking specimens of the precious metals picks up lumps, generally the brightest and most glittering; also a few more common-looking. If an expert is interrogated as to their value he will say that shiny stuff is worthless. The unpretentious lump contains gold or silver or both. We have a grand object lesson here. We learn “that all that glitter is not gold.” Neither does gold in the ore always glitter. Cripple Creek is approached from a high altitude, from steam or electric line. From either you can look down upon it. It looks like a picture as its rows of buildings and streets come in view. It seems to lie in a hollow, although it has an elevation of 9,396 feet. It has a population of more than 10,000. It is 131 miles from Denver. While here a thunder shower arose in the mountains. It hailed, snowed and rained in quick succession. The air turned cool, almost cold, in a twinkle. We came here on the Santa Fe short line. This line winds around cliffs of the mountains and over bridged chasms of great depths. We exchanged tickets with parties that came over the Midland route and returned on that line. Both lines have romantic and grand scenery, peculiar to the locality they pass through. The latter goes through to Manitou. Having returned from Cripple Creek to Colorado Springs last evening, we started this morning for Pueblo, a flourishing western city. According to the guide-book, it had in 1901, 28,157 inhabitants, but some of its citizens claim at present 60,000. It is 117 miles a little west of south of Denver and 43 miles from Colorado Springs. Its altitude is 4,665.
feet above sea level. Here we quite unexpectedly met old acquaintances, who royally entertained us. The Arkansas river runs through the city; another of the city's attractions is the Temple of Minerals, where all kinds of minerals and ores found in the State are found on exhibition. This would be a grand place to study mineralogy. The many treasures that the Creator stored in the earth are wonderful. Colorado is essentially a mining State; but where irrigation is practicable the soil is productive. We remained in Pueblo a little over one day and one night. In the afternoon of September 10th we went to Denver again. We took the night train on the Union Pacific to Abilene, Kansas; arrived there in the early afternoon, next day. We spent three days visiting acquaintances in and around the city. I preached two evenings in Abilene. It was very pleasant to renew old acquaintances and to worship with those we formerly worshiped with. We also formed some pleasant new acquaintances. From Abilene we went to Rosebank, where we attended a local council meeting in the afternoon under the supervision of Elder Jacob N. Engle. We had preaching in the evening. After meeting we went home with brother John Keefe and sister Keefer, where we found a good resting place after the toils of the day. Next morning brother Bowen took us to Hope. We stopped first with brother Henry Bower's, where we took dinner. In the afternoon we took a view of the town. We lodged with brother Joseph and sister Mary Bower who live with their daughter and son-in-law, Andrew Snively. These are old acquaintances from Ohio, and we were glad to see each other again, in our declining years. It was in all human probability our last interview on earth. Next morning, it being Saturday, brother Henry Bower took us to Elder Jacob N. Engle's at Belle Springs. In the afternoon the elder took us around to some of the Brethren in the neighborhood. For the night we stayed at brother Eli Hoffman's. On Sunday morning preached at Belle Springs. From meeting we, with others, went to the home of J. N. Engle. In the afternoon brother Noah Engle conveyed us to his home and later to New Bern church for evening services. Brother Benjamin Gish was with us during our Sunday services and until we reached Abilene again. After meeting, brother Lenhart took us to his home and on Monday morning to Abilene, where we took the train at noon for Kansas City. On account of the flood, some of the railroad bridges being swept away, our train ran over three different roads before we arrived at Kansas City. The train was about three hours late when we arrived. About 1 a.m. we left here for Parsons, where we arrived in the morning. We passed for miles over flooded country. We immediately took train for Laneville, nine miles east of Parsons. Three-quarters of a mile south of this station there is a spot of ground for which I hold a deed. The tenant and his family received us kindly and entertained us a day and a night and then took us to Parsons, where we called on the family of Richard Arnold, he not being at home. We spent the evening there and took train at 1 a.m. for Kansas City. The flood was still on when we went back. We arrived in Kansas City too late for the morning train on the Union Pacific to Chicago. We had to spend the day in the city. We took a tourist car and viewed the city. We took the evening train for Chicago where we arrived in the forenoon and reached the Mission by noon, where we spent the afternoon, preached in the evening and spent next forenoon at Jackson Park and the afternoon at Lincoln Park. At midnight we left Chicago for home, our tickets having reached their limit. This Mission is doing good work and merits the support of the church.

In the afternoon of next day, after an absence of twenty-two days, we reached home. Found everything well at home. God graciously kept and preserved us all, at home and abroad, during this absence. To him be praise and adoration.

W. O. BAKER.

For the Evangelical Visitor.

The Cross.

"And he that taketh not his cross and followeth after me is not worthy of me." (Matt. x. 38.) Beloved friends and readers of the Visitor, these words of Jesus have been so very much on my mind of late, especially the cross. The poet so beautifully says,

"The cross of Christ I'll cherish, its crucifixion bear,
All hail reproach and sorrow, if Jesus leads me there!"

Another poet says,

"Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for every one,
And there's a cross for me!"

Dear ones, did you ever think how impressive the word cross is to God's people? And also what makes it so binding? Because 'it was spoken by our Lord and Savior, Jesus Christ. One that died for all mankind, and one that died for me. Oh how wonderful it is that Jesus cares for sinners and that he can save us from our sins, and "he can make the foulest clean, His blood availed for me." When I think of Jesus dying and also bearing the reproach of the world, I must say, with the poet.

"But drops of grief can never repay
The debt of love I owe;
Here, Lord, I give myself away,
'Tis all that I can do."

Dear ones, this is something we cannot do of our own will, for Jesus says, "without me ye can do nothing." We are also told in Romans that "The carnal mind is enmity against God, it is not subject to the law of God, neither indeed can be." According to God's word it takes a real changing about, as it was said to Nicodemus, "Ye must be born again." So, beloved ones, you see it takes a real changing about of the whole person, "our mind and will renewed, our passions suppressed and patience tried and vain desires subdued."

Praise God for the mind that will say, "Yes" to God's eternal truths. There is, we believe, where the cross begins and it has been so plainly said, "he that taketh not his cross and followeth after me is not worthy of me." We believe God's word is true: "heaven and earth shall pass away, but my words shall never pass away."

We think of the cross that Jesus bore and how he prayed the Father that if possible the cup might pass from him, but in sweet submission he said, "nevertheless, not my will but thine be done." And he went forth bearing his cross, and even broke down under it, and one coming along was compelled to bear it after him that the Scripture might be fulfilled, and the plan of redemption laid, that we all might be saved, not in our sins but from our sins, and enjoy peace and happiness even while in this life.

"And blessed is he who shall not be offended in me." (Matt. x. 38.) Dear ones, this is something we believe of the cross that Jesus bore and how he prayed the Father that if possible the cup might pass from him, but in sweet submission he said, "nevertheless, not my will but thine be done." And he went forth bearing his cross, and even broke down under it, and one coming along was compelled to bear it after him that the Scripture might be fulfilled, and the plan of redemption laid, that we all might be saved, not in our sins but from our sins, and enjoy peace and happiness even while in this life.

"And blessed is he who shall not be offended in me." (Matt. x. 38.) We believe when these words were spoken they were intended to accomplish the Father's will, and I believe they are intended for the children of men, or God's people to-day yet, and never shall lose their power. We think of the many blessings which have the promise of God's approval and those things which have not. Which will we choose? Certainly we all want the blessings. These things, we be-
lieve, are in our own hands to choose, for the apostle says, "If ye be followers of that which is good, who is he that can harm you?" I believe we find no greater number of blessings than in Jesus' own sermon and then we find them numbered one by one. "And he opened his mouth and taught them saying, Blessed are the poor in spirit; for theirs is the kingdom of heaven. Blessed are they that mourn; for they shall be comforted. Blessed are the pure in heart; for they shall see God. Blessed are ye when men shall revile you and persecute you and say all manner of evil against you falsely for my sake; Rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you." I believe if we want to seek after any special blessing before mentioned it should be the pure in heart. The poet so beautifully exclaims, "A heart resigned, submissive, meek, My great Redeemer's throne; Where only Christ is heard to speak, And Jesus reigns alone."

"The foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay his head." We believe Jesus is our example and pattern, our forerunner, our burden-bearer and our all, and he patiently endured it for the Father's will and for our sakes, the just for the unjust, and so we find it all by the way of the cross. Praise God for the words of the poet "The consecrated cross I'll bear, Till from the cross I'm free; And then go' home a crown to wear, For there's a crown for me."

Yours in Christian love, 
CHRISTIAN SIDER.
Perry Station, Ind.

For the EVANGELICAL VISITOR.
A Few Thoughts on Christmas.

Walking along the street on a cold Christmas day I met a small boy with a bundle of newspapers under his arm. "My boy, can you tell me why we celebrate Christmas?" asked I. "Cause Santa Claus comes around," he quickly answered.

A merry-making time, giving and receiving presents seems to be uppermost in the minds of most people when Christmas is mentioned. The unreal has been substituted for the real, so that little of the gladness manifested springs from hearts made thankful by the Savior's birth. Yet Christmas is a time of rejoicing. The angel foretold that many should rejoice at the birth of John the Baptist; how much more, then, should we do so in remembrance of Christ's birth.

Once, in a testimony meeting in Chicago, I heard a man say, that he could not afford to buy his children Christmas presents because he had been sick and out of work, "but," said he, "we never have had more joy in our hearts than this Christmas." The happiness of that family came from the true source. They did not murmur against God because of their poverty; they did not envy those who lived in better houses and had more of this world's goods; they did not feel slighted because their friends neglected them. I can see that man yet as, with tears in his eyes, he said, "I was never so poor as now, but, thank God, I never had more joy in my soul." The affections of those people were centered in Jesus, and, regardless of their circumstances, they praised God for the gift of his Son. He who was rich had, for their sakes, become poor, that they through his poverty might have the true riches. Some years ago I stood in front of the large show windows of a department store and looked at the glittering things displayed within. Now and then a passerby stopped, and, like myself, admired the splendor. Poorly clad people looked wistfully at the costly presents, and not being able to buy them, they walked away with a sad heart. Then I saw how richly-dressed ladies stepped from their carriages, walked into the store and bought the coveted articles. As I walked away I thought of the love and wisdom of God in offering the greatest of all gifts, without money and without price, to rich and poor alike. The Lord Jesus Christ is God's Christmas gift to all men. Jesus left his throne in glory to save a lost world, and happy the soul who can say, "He saves me! He has been born in my heart!" Our eyes have not seen the glory of the Lord that shone round about the shepherds on Bethlehem's plain, yet believing that in the city of David a Savior was born, we rejoice with joy unspeakable and full of glory. As we stand in spirit by the manger, and behold with wonder the gift of God, may we say with Catherin Bonar, "Fade, fade, each earthly joy, Jesus is mine; Break every tender tie, Jesus is mine; Dark is the wilderness, earth has no resting place, Jesus alone can bless, Jesus is mine!"

Des Moines, la. MAX MAHLER.

We have finished the study of the book of Judges. How our hearts were made to ache as we read about the terrible condition of the children of Israel caused by their own backslidings. As if to divert our minds from these sad things, God inserts right here the lovely story of Ruth, the Moabitess, who was true to Israel's God, who also became her God. See the love, faithfulness, humility, filial affection, and determination for God, found in Ruth, who was a Gentile, and had only recently heard of our God, and that through one who was perhaps herself a backslider in heart, and compare this with degenerate Israel, who had known God's ways all their lives. Indeed, God sometimes uses a stranger to put his people to shame. Are we like Israel, or are we like faithful Ruth?

In Samuel we have a continuation of the history of Israel. Here we have the godly lives of some good men; also the story of some very wicked sons. Neither must we forget the beautiful, trustful, godly life of Hannah. God give us more such mothers to-day. (Ch. 1, 28.) Then would we also have more sons like Samuel.

We see Israel adding yet another sin to their list, by desiring a king, so that they could be like other people. Yet God is still patient with them, and makes the very best of circumstances. Whenever Israel were obedient, they were victorious; when disobedient, they lost the battle. What a striking picture of the church to-day. I have been wondering how many are getting tired of Bible study, many begin to do a good thing, but after a while become tired of it, and drop it, thereby losing the blessing. If any are becoming tired of Bible study, I need not ask who you are; you are those who spend but little time in earnest study. The diligent laborers never become tired of work. So it is in Bible study. The diligent student of the word is always anxious to know more, and he enjoys searching for it, too.

Dear friend, whoever reads these lines, are you satisfied with your Bible study? Men will dig thousands of feet for gold of this world which passes away; but when it comes to seeking for God's truth, how few there are who enjoy it. You say it takes time. Cerainly; but other things
take time too. People are too much inclined to think that the things of the world must be done, and the things of God can be put off. We ought to turn this statement around. (Matt. vi. 33.) I am glad, however, that a goodly number are interested. My prayer for you is that you may abound more and more.

QUESTIONS.

Where was there a famine? Who went to Moab? Who married Ruth? Where did Naomi go after her husband and sons had died? Who went with her? What difference between Ruth and Orpha?

Where did Ruth glean? Who married Ruth? What was the law of marriages in such cases? Deut. xxv. 5-10. Was Ruth a Jewess? Did she come in the lineage of Christ? What aliens have we had before who came in the lineage of Christ? How long time from the beginning to the end of Ruth? Who was Judge during this time? Do you think Naomi did right in coaxing her daughters-in-law to remain in Moab? What kind of purpose had Ruth? Was she puffed up? How many verses in this book did Ruth speak? How many "I wills" by Ruth in this book? How many girls and women of the Bible can you name who were notable for good? Is am I gleaning in God's harvest field? What were the circumstances of the birth of Samuel? To whom did Samuel's mother lend him? Name the things that Hannah said in her song of thankfulness? Who was Eli? How long was he high-priest and judge? What two offices did he hold part of the time? Ch. i. 10, and iv. 18. What was the sin of Eli's sons? How were they punished? Did Eli do his duty towards them? How was Eli punished? With whom was Samuel in favor? How many times did God call him? What proverbs in Ch. ii. 5 or 6? Is it true to-day? By whom was the ark of God taken? What did the Philistines do with the ark? Where did they take it first? second? third? What was the result at every place? How long did they keep it? How did they send it away? What proved to them that it was the ark that had done them the evil? What effect did the bringing of the ark have upon Israel? What did Samuel say to them? Why were Israel victorious at Mizpah? Why were they not successful in the battle before? How long did Samuel judge Israel? What was the sin of Samuel's sons? Why did the people desire a king? What did God tell Samuel would be the manner of their king? Whom did God raise up to be king? How did Saul find Samuel? Who anointed Saul? What did Saul do when he met a company of prophets? How was Saul afterwards chosen king? Where did they find him then? What kind of a man was Saul when he was chosen king? What kind of a man was he spiritually? Haskey Pavy.

OUR YOUTH.

Christmas Bells.

I heard the bells on Christmas Day
Their old familiar carols play,
And wild and sweet
The words repeat:
Of peace on earth, good will to men!

And thought how as the day had come
The belfries of all Christendom
Had rolled along
The unbroken song
Of peace on earth, good will to men!

Till ringing, singing on its way,
The world revolving from night to day,
A voice, a chime,
A chant, sublime,
Of peace on earth, good will to men!

But in despair I bowed my head—
"There is no peace on earth," I said;
"For hate is strong,
And mocks the song
With peace on earth, good will to men!"

—Henry Longfellow.

A Pair of Shoes.

One summer day a dozen years ago a twelve-year-old boy was seated behind a small desk in the ante-room of a New York morning newspaper office. He was one of the regular force of office boys. One of these had in some mysterious way been noiseless abroad, and during the day a score of other boys had been in to apply for the place. None of them had been engaged.

Shortly before six o'clock another boy appeared, about the age of the one who sat in the room.

The boy in the chair looked the other over carefully without replying. The applicant was a clean, manly-looking little fellow, with frank blue eyes. The office boy went into the inner room, and the assistant editor appeared. 'What's your name?' he asked, briskly.

"Walter Simmons, sir," answered the boy.

The man rapidly questioned him further, and looked at his letters of recommendation. In a moment the boy was engaged.

"You'll go on the night force," said the editor. "Begin to-night at six o'clock—you'll get off somewhere around two. There'll be a couple of the old boys here to tell you what to do."

"Yes, sir," answered the boy, moving toward the door.

He stepped from behind the desk the editor noticed that he was bare-footed.

"Here, where are your shoes?" said the man. "You'll have to hurry if you've got to go home after them."

The boy looked down and hesitated. Then he glanced up at the man and said:

"I haven't any shoes, sir."

"No shoes? Well, we can't have a bare-footed office boy. Can't you get some?"

Again the boy hesitated. "I'll try my best, sir," he said, with a slight tremor in his voice.

"All right. Turn up here at six with shoes on and the place is yours—otherwise we'll have to get some one else," and the editor hurried away.

The boy walked slowly out to the head of the stairs. He paused here, and gazed wistfully back into the ante-room. Then, catching the eye of the boy inside, he turned and ran down the steps.

"Hi, there? Hold on, kid!" came a voice from the head of the stairs. He turned on the first landing, and saw the other boy looking down at him.

"What's the reason you ain't got any shoes?" asked the office boy.

"All worn out and thrown away. I've been out of work a month, and my mother's sick."

"Got any stockings?"

"Yes, one pair," and he gazed down at his bare legs below short trousers.

"Well you must be about my size. I have a pair of shoes I might lend you for a week till you draw your pay. What'd ye say to that?"

"You wouldn't ask if you knew how much I want the place."

"Well, you skip home and get the stockings. Come right back and wait where you are. You'll have to hustle if you get back at six."

Walter certainly did "hustle;" he was back several minutes before six, and stood panting on the landing, half afraid that the other would not keep his word. The next moment his new-found friend looked down at him.

"Sit right down there," said the office boy. "Put on the stockings and I'll be along at six."

Walter did as he was told, and as everybody went up and down by the elevators he was not disturbed. In a few minutes the office boy came, sat down beside him, and began taking off his shoes.

"This is the only pair I've got," he explained. "Nothing very stylish about them, but if they'll do on my feet, they'll do on yours. They cost a dollar anyhow, and you want to be careful of them—no skating on the

(Concluded on page 15, 1st column.)
PUBLISHERS' NOTICE.

To Subscribers—Our terms are cash in advance.

1. When writing to have your address changed, be sure to give both old and new addresses.
2. The date on the printed label will show to subscribers when their subscription expires.
3. If you do not receive the Visitor within ten days from date of issue, write us at once and we will send the number called for.
4. The Canadian Currency is discounted with the United States or Canada, and the $3.25 (INDEX FIFTY CENTS EXTRA) we will give our subscribers a good COMBINATION BIBLE with the Revised Version of each at foot of page, together with the Authorized and Revised Versions of the Bible in one volume, without increasing Size or Weight, or Diminishing Size of type; a Self-Pronouncing Teacher's Bible which, without omitting a feature or disturbing the Text, points out the whole of this year's assessment is collected there will be over $1,600 in the Building Fund.

Expenses.

Customs and delivery, $2.30; gasoline and oil, $2.13; printing bills, $1.50; groceries and sundries, $12.57; Total, $10.60. Balance on hand, $70.88.

Provisions Donated.

Wafare 25 bushels potatoes; John Winger, basket of provisions; D. V. Heise, basket of provisions; Sister Blake and daughter, Thanksgiving dinner.

Dear brethren and friends in Christ, another national Thanksgiving Day has come and gone. We thank you all for the interest you have manifested in the Lord's work. We feel the Lord has been very gracious to us. In considering the goodness of God, we feel to heartily and anxiously pray that every one of you may be a giver of every good and perfect gift. Praise his precious name.

Our City Missions.

Philadelphia Mission.

I felt this afternoon to write a few lines for the Visitor. Truly God is good and altogether righteous and his promises are sure. We had wonderful meetings here these few weeks. Our Brother Brehn, of Hummelstown, conducted the meetings. Four stepped out and three of them which we believe mean business. Praise his name. We thank God that our brother labored so faithfully and gave us the true gospel. We give God the glory and he will reward him at that day.

Also Brother Leaman, from California, was with us over Sunday. It had been nine years since he had been with us, and, truly, we all were glad to see him again and to sit under the sound of his voice. It was a real refreshing time at the Philadelphia Mission.

The Brethren's Fire Relief (U. S.)

To THE POOR,—who are unable to pay, we will send the number belonging to Bro. E. S. Engle, of Kansas, August 10, fire loss, caused by lightning, for B. B. Musser, Franklin county, Pa., 250.00 and for contents belonging to J. L. Musser, 300.00. August 22, Brethren's church, Sedgwick, Kan., damaged by lightning, 20.00. August 23, cause of fire, belonging to Bro. D. S. Heisey, Lancaster county, Pa., 1,550.00. October 10, fire loss of Bro. Allen Bruhaker, Rapho, Pa., 684.00. October 15, fire loss, caused by over-heated pipe, Summer house belonging to Bro. Levi Mumm, 300.00. And damage to his house, 750.00. Total, 4,361.84. For Secretary, 35.00. For interest, 20.00. Balance on hand from 1904, 1,422.10. Balance of indebtedness, $1,939.74. If the whole of this year's assessment is collected there will be over $1,900 in the treasury.


Foreign Mission Fund.

Our Treasurer's report for October and November.

General Fund.

Receipts.

J. R. Curry, $10; Shannon, Ill., $21.97; Chadwick, Ill., $10.40; Samuel Evyer, $5; Sr. Ausherman, $5; Zion, Kan., $10; Clay county, Kan., $3.30; Jno. Shafro, $10; J. A. Reichard, $10; Mrs. Geo. Detwiler, Ont., $1; D. W. Heise, $50; J. R. Zook also paid us a visit on his way to Canada which was a means of blessing to several.

Brother and Sister Hess will be here to help in the work for an indefinite time, and for content to the Lord may lead, and we will hold nightly at the Mission, beginning Sunday, December 3.

The union meeting conducted by the churches of Buffalo were not considered much of a success. A number of popular evangelists were here, yet in some districts very few who do not profess heard the preaching. From Buffalo we found this is very discouraging, but may it be an incentive to us, not to depend too much upon our own instruments, but to lean harder on him, the divine agent, the Holy Ghost.

Sincerely yours, in Jesus, GEO. AND EFFIE WHISLER.
future. We give God all the glory for what has been done.

Well, we are still out on Tuesdays and Thursdays gathering clothes and shoes to supply the needs of the poor sufferers of whom truly there are many. Dear brethren and sisters, if you would see the needs I am sure some of you would not hesitate to help to supply their needs. For there are some in an awful condition, some of them are of the household of faith. You know our talk will amount to nothing if we do not give those things that are needful. We have been told the poor we have always with us and if we will we can do them good. When we make house to house visits we find some who are in awful distress. Now, our prayers and our talk will not touch nor reach them as it will if we give those things that are needful, as we are commanded to do. And surely if we put forth efforts God has promised he would supply all our needs. This is the way that we can lay up treasures in heaven. Now that’s what Jesus has told us to do not to lay up treasures upon earth “where moth and dust doth corrupt and where thieves break through and steal.” “If ye love me keep my commandments.” The law says love your neighbor as yourself, but Jesus says, “love one another as I loved you.” How did he love us? What gave his life for us. What will we give? Brethren and sisters, let us take heed to the cries of the poor and needy. And if we do this, truly we will be rewarded in heaven.

The Lord is ready and willing to pardon backsliders. Praise his name, some of them have loved you.” How did he love us? What gave his life for us. What will we give?

Brethren and sisters, let us take heed to the cries of the poor and needy. And if we do this, truly we will be rewarded in heaven.

On Sunday, the 12th, Zion church was filled to its utmost capacity with intelligent and attentive hearers. May the seed of God’s word have fallen upon good ground. On Sunday evening there was also a good congregation and two young boys came forward for prayers. We took this as an evidence that the meetings should be continued (although it had not so been intended) and the next night nine were out for prayers and a number of others moved to quite a number more. We give God the praise. To him the souls belong: we are but vessels to be used for his glory and the salvation of lost souls.

The meetings were continued up to November 24th, with twenty or more souls at the altar, from young school children up to more than seventy years. We hope the lambs will be cared for by the shepherds of the flock over which God has appointed them as overseers, so they may not fall a prey to the wolf. We enjoyed our visit with loved ones of the home community and through them all our needs were supplied. May God reward them and may Phil. iv. 19 be verified to them.

On November 25 we were conveyed to the home of Elder J. N. Engle and the evening of the 25th began a series of meetings in the Belle Springs church with a good audience. Up to the time of writing two young men have made profession. We hope they will get upon the foundation of the Apostles and prophets, Jesus Christ himself being the chief corner-stone, so they may stand true to God.
it and I had the victory. So I thanked the Lord for the way he had treated me in the afternoon when I asked him to give them such a good meeting that he would be ready for the message. So we both had the victory. And three held up their hands for prayer and to me it was worth more than a horse, and we are sure the Lord will make some way that we will have a team till Spring if Jesus tarries.

But it seems this test was not enough, so this morning, our darling little one, Beulah pulled the stopper out of the wash machine and scalped herself so that she died on Friday morning at 7 o'clock. This was something else. I can hardly get over it. We all loved her so; so we had her ever since she was two months old, and now she was a year and eleven months, so we learned to love her so, that if it were not for the presence of the Spirit in the home, I don't know how we could stand this. But this is one of the "all things" that come to us in life and we know that God knows the end from the beginning, so we try to do all things right, though it leaves heart-broken and lone-some. But we still have the joy of salva­tion. Bless his name. One consolation we have is that she has gone to help make the order of heaven that Jesus speaks about. So we don't mourn as those who have no hope.

Well, the work still goes on, no matter what the tests are: the Lord is still help­ing and blessing us, and now we have room for some other little outreach or homeless waif. I am so glad I can be a mother to the motherless and homeless ones. So many mothers in these days have no nat­ural affection and the love of God. Bless his name. So I remain a worker in the vineyard of God. My life is hid with Christ in God, and I am working with him every day.

ANNA B. EISENHEUER.

Meetings at Clarence Center, N. Y.

The meeting at this place was com­menced on November 12, and continued to the 30th. Bro. Enos Hess and wife, of Windom, Pa., labored faithfully with us. I have declared unto us the word of God in all its truth and purity. Souls were con­victed of the error of their ways, and two yielded to their convictions and manifested a desire to follow Jesus. We earnestly pray that the precious seed of the word sown may have fallen into other good and earnest hearts who may yet turn and seek the Lord while he may be found and call upon him while he is near.

MELVIN SIDER.

Obedience.

I felt impressed for some time to write a few lines for the VISITOR; and more so of late, as the Lord has met with us so wonderfully in the home, and Tongue cannot express the joy the Lord puts in our hearts when we do just the little things he asks us to do. We had such a blessed meet­ing here at the little mission two weeks and the Lord moved on hearts, and filled this place with his presence. Sinners were brought home and believers sought for deeper truths.

Dear brother and sister, the Lord has saved you and me for a purpose. Are we filling that place which he has for us? There are some who say they have no trials and tests; that they have it good. O, dear brother and sister, if we follow God every step of the way, and cry out against the wickedness and the evil that is in the world we will have persecution, or the word would not be true. If I am right we read at one place that they that will live godly in this present world shall suffer persecu­tion. But, praise God, it is never so hard that the Lord has no way out for us; and he is so willing to help us, if we yield our will to him.

I see so much to do here at this place. Of myself I can do nothing, but by the help of God I am going to make my little corner. The other day there was a ring at the door bell and I opened the door and there stood a little old man who said, "Madame, we are very much in need and I am trying to collect a little; could you do anything for me?" My heart went out for him. He said, "Our daughter was sick for almost a year and she has died now and we have another daughter that is sick and we have hard getting along." Well, I did not have the means to help him that day, but I said, "here I have a few loaves of bread, I will give you and we will come to see your family and do what we can for you." So I took the number of his house and street, and husband and I went to see the family. The daughter who was sick, but is better now, and the mother and father are all not saved and they are so hungry for the truth and they are in poor circumstances. They want to come out to the meeting. I would say if any one feels led to do anything for the poor at this place, why the Lord will bless you for it. We also gave sincere prayers for us here and all those who are interested in this little mission. With much love, yours, in him.

SALISH K. KAULI.

152 Nevin St., Lancaster, Pa.

My Testimony.

"To obey is better than sacrifice and to hearken than the fat of rams." I bless God, dear ones, that this morning finds me on victory's side, and my soul doth magnify the Lord, for "his wonderful works to the children of men." I have proved him to be a wonderful Savior to me. Truly! If we love God above everything else and our will is his will he will not fail to supply our every need, he will send some one filled with holy boldness to help weak­en­sus ones to realize still more of his divine power.

I do praise him for sending Bro. J. B. Leaman, from Upland, Cal., in our home, which has been the means of God through his giving me the needed experience of seeing five of my dear girls born into the kingdom who have accepted the blood, and mean to go all the way with him. It is wonderful how he has cleansed them of unnecessary adornments for the body (though now want the modest apparel) especially the eldest, who was twenty-two last Octo­ber, and who wanted the fashions of the presence. But, bless God, now the desire is all and something else he did the work. It is so blessed that we have of God no man can take from us.

The evening when the four younger ones gave their hearts to God he flooded my soul with his glory (I refer the number of his house and street, and who wanted the fashions of the kingdom who have accepted the blood, and mean to go all the way with him. It is wonderful how he has cleansed them of unnecessary adornments for the body (though now want the modest apparel) especially the eldest, who was twenty-two last October, and who wanted the fashions of the
and especially the brethren who so many times have assisted and helped me with my team for surely I appreciate your kindness.

A Baby's Smile.

I sat by a baby's cradle
And watched the sleeping child.
When suddenly, without reason,
The baby turned and smiled.

They tell me the angels whisper
When a baby smiles in sleep.
And I quite believe it is so,
For that smile was, oh, so sweet!

A baby's "goo" the key-note
Of all sympathy must be;
Not a sound in earth or heaven
That breathes such melody.

They say some don't love children
Or the touch of a dimpled cheek;
Don't see what "they make a fuss for"
When the baby tries to speak.

I will not believe that is so;
Surely it cannot be!
For there must be a smile to reach
And leave the shoes with him. I'll tell you
That fits all right," answered Walter.

We may not be able to close
The mouths of those about us, but we can
Close our own ears to that which is
darkened homes they may still see the

darkness among the older ones is
But nearly all were raw heathen. When we
say they have expressed a desire to follow the Lord and
be taken up once a year, for while they no longer
and leave the shoes with him. We can

and deep, with smooth sloping sides cover­
ded in smooth sloping sides cover­}

floor or kicking the desk legs. Try
that one.

That fits all right," answered Wal­

ter.'

"We'll get 'em both on quick. My
name is Tom Bennett, and I live at
890 Roosevelt street. There's a baki­
ery in the basement that's open all
night. The boss knows me. When you
get off at two, you go round there
and leave the shoes with him. I'll tell
him you're coming. See that you
get off at two, you go round there
inquire of the Umlimo in regard to the con­
dition of the country and whether they
should go to war and so on, and of course,
they claimed to receive responses to these
questions, and the presents would dis­
appear, evidently some man or priest of their
worship resided there and kept himself in­
formed in regard to the condition of the
country so that he might answer intelligence­
ly any questions put to him, and in turn he
received the presents brought. In hearing­
about this, one is strongly reminded of the
old Greek oracles. Their idea of his power
was formed in regard to the condition of the
country and whether they

The darkness among the older ones is

were two of these
mountains of worship and two Umlimos,
the father and the son. One of these
places is seven or eight miles from this
mission. In order to have a better under­
standing of the worship of this people we
made a trip to the place last Saturday.
This immense granite hill towers above all
the surrounding ones and can be seen a
long way off. No one has been able to
climb its smooth sloping sides to the top.
We went over half way around the moun­
tain and finally came to a cave up in the
side where it was said the Umlimo dwelt.
We climbed up and entered.

We found ourselves in a fine large cave, high, broad,
and deep, with smooth sloping sides cover­
ed with the pictures of hundreds of ani­

We may not be able to close
the mouths of those about us, but we can
close our own ears to that which is
wrong and sinful.

A Pair of Shoes.

(Continued from page 11.)
have responses from the cave, it is still an object of reverence and worship. We found there numerous presents of various kinds, especially ornaments, for they think in their possession during their religious dances.

The magnitude and beauty of this cave has no doubt made it an object of reverence by the whites, as they thought the sacredness of the gods. Human nature must have something to worship. If it does not worship the true God, it will adore something made by man, or what is worse still, something made by human hands, or, as among so-called civilized nations, man will worship gold, silver, fame, intellect or his own corrupt nature.

While the worship of the Unlimo is losing ground among this people, pray that that of the true God may take its place.

H. FRANCIS DAVIDSON.

Mapane Mission, Bulawayo, S. Africa.
October 24, 1905.

Brother Frey Visits Missions.

Dear readers of the Visitor:

"Greeting in the precious name of Jesus:

It was my privilege recently to visit some of our Sister Missions in this land. I visited two missions conducted by the London Missionary Board, one by the Christian church, and one by the Seventh Day Adventists. At every place they welcomed me kindly and I learned many things that will be of use to me in my future work.

I left Matoppo Mission, by donkey wagon, Monday, October 10, and arrived in Bulawayo the next day. On Wednesday I left by mule wagon for the S. D. A. Mission, thirty-two miles west of town, arriving there the next morning. This is an industrial mission, and besides our own, is, I think, the only industrial mission in the country. Here they have about seventeen girls and thirty-nine single boys besides five boys who are married who live with them and a few rods from the rest.

Also one middle-aged widow lady who is of great service in keeping watch over the girls. They own a farm of twelve thousand acres, and grow corn, kaffir-corn, potatoes, sweet-potatoes, gourds, etc., besides garden vegetables. Practically the same as Matoppo Mission, only on a larger scale. They also have about sixty head of cattle, besides large flocks of sheep, and goats. This is fortunate for them, as cows are worth from forty to seventy-five dollars per head, and the expense of keeping them is almost nothing, as they live on the veldt. Like our missions, the children are in school about four hours per day, and work the balance of the time. The mission has been established about ten years, and is now almost self-supporting; but many thousands of dollars have been spent to make it so.

They experience some difficulty in getting girls to go to school, and among the parents would like to sell them for work to which the girls object after they have been at the mission for some time. It is this that causes the girls to be brought to accept the Gospel also, else the boys could not get Christian wives.

I was with them for their Sabbath services. Although they differ from us in the day they keep holy, yet I was impressed with the soundness with which they kept it. I could not help but wish that those who keep Sunday would be as zealous.

On Friday evening at sunset, which is the beginning of the Sabbath, they meet in the church for song, prayer, and testimony meeting. On Saturday forenoon they have regular preaching services and Sunday-school. Then in the afternoon some of the boys go to some of the neighboring kraals and hold meetings. Then in the evening at sunset, they meet again in the church and have a short service to close the Sabbath.

On Sunday morning, they took me a distance of twelve miles to Mr. Carrie's mission. When we arrived, about nine o'clock, the natives were already gathering. They had special services that day, and people from the out-stations were also there. There are no seats in the church, and the house was literally packed with natives sitting on the floor.

On Monday I walked six miles to the railroad station, and took the train for Bulawayo, where I visited at the home of Mr. Sheriff, a warm friend of our mission, who also conducts a mission at the edge of Bulawayo, under the auspices of the Christian Church. "Twas he who so kindly entertained us the first night after our arrival in Bulawayo. It was in this church also that we had our first public meeting in Africa. He donated material for our new church to the value of about one hundred dollars. He has a very prosperous mission, though it has been established only a few years. He has school during the day and also meets for the boys and young men who work in town.

Early Thursday morning, I walked a distance of ten miles to Mr. Helm's mission. This mission, as also Mr. Carrie's, is controlled by the London Board. Its doctrine is according to the Congregational Church. This is one of the oldest missions in the country, having been established in 1870. Mr. Helm came here in 1875, having come by ox-wagon from Cape town, a distance of nearly 1,400 miles. He raised a large family here, and all are healthy. During the first twenty years he had but little apparent success; but since that time the interest has grown until now he has a large congregation with a goodly number of converts.

One can see the influence of the Gospel wherever it has gone. But it takes time to work a complete change. People, for instance, are brought up to believe in polygamy. Therefore, if a man has more than one wife, he has quite a perplexing question before him if he should desire to be a Christian. If the people are taught that this is wrong, the younger generations will know this truth before they enter into the evil. As Christianity increases, this sin will proportionately become less.

Are there some who read these lines who do not believe in missions? Then I wish you could hear me tell you of my visit for ten days. Or come only to our own mission. I do not say that the missionaries are all as good as they ought to be, but the people who only a few years ago were raw heathens, and have heard the sound of the Gospel—you ought to hear them sing—not the lewd lustful songs of heathendom, but songs of Zion, and tell of a Savior's love and his power to save. I wish you could bear them to tell you how glad they are that the missionaries came, and that they found Jesus, who brought peace and joy to their souls. My heart is melted as I see the work of God among these natives. Do you desire to join the wheel and help to push along this great chariot of God's love and saving grace until every creature has heard the sound of peace on earth, good will to men.

Yours in Jesus, 
HARVEY FREY.

"How many more millions must die before the church is made perfect? If thou canst believe, all things are possible to him that believeth."—Matt. xix. 26.

The Holy Child.

O Holy Child, we kneel to-day Beside the manger-bed; May thy dear love, we humbly pray, Fall down upon each head.

O Holy Child, on desert waste, We kiss thy little hands; Far, far from Herod thou dost haste Unto the strangers' lands.

O Holy Child, in Nazareth fair, We seek thee in thy home; And plead again for love and care If far from heaven we roam.

O Holy Child, with doctors wise Art thou, our Savior, found! They gaze into thy flashing eyes, And plead again for love and care.

And list thy words profound.

—Selected by Howard M. Ebright.

MARRIAGES.

HOSTETTER—LIGHT.—On Thursday afternoon, December 7, 1905, at the home of Mr. and Mrs. George Light, of Coral Springs, Pa., Florence S. Hostetter and sister Katie Light were united in holy wedlock. Rev. H. R. Kreiter officiated. Mr. Light has enjoyed many years of usefulness in God's service.

HOSTETTER—EBRIGHT.—John K. Hostetter, of Fontana, Pa., and Sister Sadie R. Ebright, only daughter of Sister Susan E. Ebright, of Iona, Pa., were married September 2, 1905, at the residence of the officiating minister, Jacob K. Kreider, of Fairland, Pa.

OBITUARIES.

EISENHOWER.—Beulah, adopted daughter of the late John W. Eisenhower, of Philadelphia, Pa., died December 4, 1905, aged 1 year and 11 months. Her death was caused by being scalded by hot water.

CARVER.—At her home near the Sherk cemetery.

SHERK.—Died on the 17th of November, near Stevensville, Ont., Mrs. Catherine Sherk. Her husband preceded her in death twenty-five years. She was the mother of ten children of whom seven survive her, the other three having the care of her single daughter Malissa at home, assisted by David, her only surviving son. Besides these there are left to mourn their loss of a kind grandmother, Mrs. Peter Sayler, of New Bluffs, Mrs. Timothy Haun, Mrs. Nicholas Sayler, Mrs. Wilcox Noy, widow, and Mrs. Benjamin Carver, also the widows of these deceased. The funeral service was conducted by Bro. David Eyter. Text, Matt. xix. 14.

EVANGELICAL VISITOR.

[December 15, 1905.]