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Brethren in Christ Church

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Isa. XI, 9.

Psa. 20. 7.
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FOR INFORMATION and LITERATURE re OXYGEN HEALING write to the EDITOR.
A CHILD'S SELF-DENIAL
REWARDED.

A little girl looked forward eagerly to her birthday, for her mother had promised to give her a handsome Bible as a birthday gift. Before the day arrived, however, she heard a missionary telling of the need of Bibles in India. Then she thought of a plan whereby she could help to send Bibles to them. She went to her mother and said, “Mother, will you give me two Bibles, each half as handsome as the one you promised me?” The mother granted the child's request. Upon receiving the Bibles, the child wrote her name in one, and gave it to the missionary to take to some one in India.

Years afterward a lady missionary in India was telling a company of women the story of Jesus' love, when one of them suddenly said, “Oh, I know all about that. I have a book at home which tells me these things.” She then brought the book and the missionary was greatly surprised to find her own name written on the fly-leaf. The Bible she had sent years before had been the means of saving a soul.

Perhaps it meant much for the little girl to deny herself of a fine Bible, but when she saw the results, how her heart must have rejoiced. Can not other young people deny themselves of some things that those who know not of Christ may have knowledge of Him? It may be that when buying a new suit or dress, or any other article, you could often get one not quite as handsome as what you would like to get, and use for the missionaries the amount you have saved.

In later years some of you may go to the mission field, then would it not be good to meet some who have been saved thru your self-denial? But we can never know in this world all that may result from the good we do.

“Cast thy bread upon the waters: for thou shalt find it after many days” (Ecc. 11:1).  
Sel.

SUNSHINE FURTHER ON

The mountain's base is wrapped in gray,
And chill and cheerless is the way,
As slow I tread the shadowed trail
That stretches upward still and pale.
But as I rise I see it glow
With what seemed mist and cloud below
And soon I stand amid the dawn
Of warmth and sunshine—farther on,
O, soul that beats the shadowed air
About the base of summits fair,
Be brave and patient. Mists obscure
The lower way, but hold secure
The higher path. For thou must rise
On toiling wings to clearer skies,
And tho the way seems dull and gray,
It lightens toward the summit day.
Thou, too, shalt stand amid the dawn
That flowers in sunshine—farther on.

British Weekly.
EDITORIAL.

The Editor’s address is still 1216 Walnut St., Harrisburg, Pa., not Grantham, Pa.

GENERAL CONFERENCE NOTES.

In the interval between our last issue and this, General Conference for 1914 passed into history. Very fine weather conditions prevailed and in consequence the attendance was very large. Attendants came by steam train, trolley line, automobile and other more primitive and slow conveyance, came in crowds, more than filling the large auditorium. Overflow meetings were held both during the day time and evening. Many found more edification in these outside meetings than in listening to the business of Conference.

Delegates and Conference attendants came from all over the Brotherhood in the United States and Canada, outside of California, and Saskatchewan, with a number of missionaries at home on furlough from Africa, including Bro. and Sr. Taylor, Bro. and Sr. Eyster, Sr. Davidson, and one outgoing missionary, Bro. Daniel Winger, who will sail for Africa some time in the near future.

The Sunday School Conference which was held on Monday afternoon and evening of May 18, was largely attended, and much interest was manifested in the same. The subjects were ably and interestingly discussed by the brethren appointed and it was evident that the congregation was sympathetic. We trust the meeting will result in encouraging the work of the Sunday School in a real forward movement that will be in full harmony with the mind of God, avoiding everything that would tend to-
wards worldly popularity, or that would fail to give to Jesus Christ His exalted position as plainly taught in the inspired word.

The organization of Conference as effected on Tuesday morning, May 19, was that Bishops J. N. Engle, Abilene, Kans., M. H. Oberholser, Chambersburg, Pa., and C. N. Hostetter, Washingtonboro, Pa., were elected moderators in the order as named above, Enos H. Hess, E. N. Engle, and L. O. Musser were the secretaries and reading clerk.

Two sessions were held daily for four days, the final session closing on Friday at about 5 p.m. Much legislation was gone thru with some of which was routine yet not the less important. It is hoped that the spirit of brotherliness which was much in evidence in the Conference may be felt throughout the Brotherhood more and more.

Oneness of spirit was much in evidence even when there was not oneness of opinion. Questions were discussed in an amicable way and when decisions were made there was acquiescence, or, possibly better, submission, on the part of the minority, as it is always to be remembered that the minority is not necessarily in the wrong, and what is defeated today may be accepted tomorrow.

The missionary concern of the church is increasing in scope and importance from year to year. This is especially true of the Foreign work. The reports from the field are encouraging. To those on the field the vision is fascinating and they can scarcely restrain themselves from entering into doors that are open now but which may close if not entered speedily, but the Board must exercise caution, and so refuse permission to expand the work to a degree which might exceed the supporting capacity of the church. We are not sure that there is not here a call for the church to see God and not the giants, knowing that He is able for that which to us seems impossible. May He continue to make plain His will in the forward steps necessary to be taken.

The Home Mission Board was also impressed with the urgency of the home field and undertakes to inaugurate efforts to do effective work in different sections employing meeting tents which can be moved from place to place.

If we get the right understanding of matters, all of the City missions are to be continued but that in Philadelphia, the property of which is to be sold, and presumably the work will be discontinued.

Conference was not ready yet to adopt or recommend a change in the method of providing for the entertainment of the yearly General Conference in a way that weaker districts could undertake to invite it, neither by providing for its expenses thru a special fund levied thruout the Brotherhood, nor by charging a small sum for meals and lodging. California was the only State, or district, that made application for next year's Conference. The decision was, however, postponed and left in the hands of the Executive Board to decide and announce in the Visitor in a few months.

Conference refused to be more lenient in the matter of divorce than it has been hitherto.

The proposed Church Manual as reported by the committee was carefully considered and finally adopted, and after undergoing a careful revision is to be printed and distributed throughout the church. In this connection Conference made provision for the issuing of a more extended Treatise on Bible or Church Doctrine which is intended to be used as a text book in the Bible.
School as also for private study.

As regards the EVANGELICAL VISITOR, the personnel of editors remains the same as before. A special campaign for the securing of two hundred or more new subscribers, as also to bring in more original matter, of a suitable nature for its columns, is to be undertaken throughout the church. This is a matter of importance and ought to succeed.

Both the Home and Foreign Missionary meetings, on Tuesday and Wednesday evenings, respectively, were largely attended and proved interesting and inspiring. Bro's Taylor, and Eyster and Sr. H. F. Davidson ministered in the Foreign Missionary meeting, and were listened to with sympathy and interest as they spoke of their experiences on the field. The offerings at both meetings were generous, for Home Missions $164.00, and for Foreign about $925.

Considerable of evangelistic effort was made during the week, and seekers presented themselves as seeking salvation, or were desirous of obtaining deeper experiences in the divine life.

The Messiah Bible School and Missionary Training Home received favorable attention from Conference and it is hoped that this institution will be more and more under the blessing of God, and that its benignant influence may increase from year to year, that its student body will not only increase in numbers, but will continue to be of a high character so that the prestige of the school may increasingly command the respect and confidence of those whose children are to receive training there, and also that the high character of its teachers may be maintained, and that the church may appreciate the self-sacrificing labors of the body of teachers.

The provisions for the entertainment of Conference, with the many visitors besides, proved to be quite adequate. This was no small matter as the number to be fed was large, reaching 800 for Thursday dinner.

Thus has this event passed into history and we hope its effects will be for the good of the church, and that this company of believers may continue the blessed work of promoting the cause of our Blessed Lord Jesus Christ, and that its testimony to salvation thru grace may become more pronounced as the years go by.

A SPECIAL REQUEST.

[Bro. and Sr. T. A. Long bring before the VISITOR family, and so before the Brotherhood, the following special request.—Editor.]

As many of our dear brethren know of the sad affliction our dear daughter has had for quite a long time, we have concluded to ask all who believe in fasting and prayer for the casting out of evil spirits, and healing of the body, to join us, in earnest prayer on Friday, June 12, for her healing.

When the disciples undertook to cast out an evil spirit, but were unsuccessful, they inquired, "Why could not we cast him out?" Jesus answered: "Howbeit this kind goeth not out but by prayer and fasting" (Matt. 17: 21). Bible readers agree when matters of great importance were brought before God by the ancient worthies it was done thru faith, fasting and prayer.

F. E. Hein, missionary to the Africa "Sudan Interior Mission," spent a few days in Harrisburg recently on his homeward trip from his field of labor. While here he also spent a day at Gran-
than visiting the Bible School there. Bro. Hein is a Kansas boy with whom we made acquaintance when we made our first visit to that state. He dates his conversion from that time twenty years ago. He has spent the larger part of ten years on the field and expects to return again about next September. He was favorably impressed with the Bible School at Grantham and will speak of its merits as he goes on his visit during his stay in the home land.

We asked Bro. Hein as to the distance between his field of labor and our Macha Mission. He considered the distance, as the crow flies, to be about 3000 miles. His field is under British rule. The beginnings of the work of the Sudan Interior Mission was marked with many discouragements. The country has been named “The white man’s grave.” The first missionaries that made the attempt to reach this field died before gaining a foot hold. But another and another effort was made and a promising work is now in progress. The Mennonite Brethren in Christ have also established several mission stations in that country, which are doing good work.

An interesting letter from Sr. Hannah Baker who is connected with the Mishebazi Mission, South Africa, is on our file but has to wait for our next issue. We like to give these missionary letters as quickly as possible, but this one came a little too late for this issue.

Order blanks for S. S. supplies have been mailed to all the schools on our list. If any should fail to receive one kindly write us immediately. Let all orders be sent promptly. Nearly all accompany the order with the amount of the bill, which is the most satisfactory way. Personal checks are just as good as postal orders. We would prefer if Canadians would send by Bank Draft or Postal order.

A little word was missed in Bro. S. H. Bert’s letter for the boys in last issue which made Bro. Bert say what he did not want to say. Read the last sentence with two “nots.” “But we need not give account for the sins we do not commit.”

Bro. Amos C. Higgins desires to express his thankfulness to the Brotherhood for the kindness shown to him during the past Conference year in helping him in time of need. He prays that God may richly bless the church in its work in the uplifting of mankind and the salvation of souls. He hopes to be able to pay his way himself during the coming year if the Lord adds His blessing.

Bro. P. M. Climenhaga, Stevensville, Ont., continues as treasurer of the Foreign Mission Funds. He wishes to inform all interested that personal checks are just as good to send to him as Bank Drafts or Postal orders.

Eld. H. C. Shank, Waynesboro, Pa., treasurer of the Home Mission Funds, has been re-appointed to that office. Send all Home Mission offerings to him.

We have a new line of beautiful Scripture Text Wall Mottoes. Will send catalog free on application.

Bro. D. V. Heise, Clarence Center, N. Y. would be glad to recover a rain coat which somebody by mistake took
away from the baggage stand at the recent Conference. It was done up in a shawl strap. The person who has it is requested to correspond with Bro. Heise as above.

Bro. John Miller of the Messiah Home, Harrisburg, Pa., lost a key ring with five keys at the time of State Council. If any one who attended that meeting happened to find the same kindly write to Bro. Miller.

We are able to supply Bibles of different styles and makes, including the Holman, Christian Worker’s, Combination, Oxford University Press, etc. Catalogs sent on application.

HOMES WANTED FOR FOUR BOYS.

The Messiah Home Orphanage of Harrisburg, and Grantham, Pa., have four orphan boys ranging in age from 1 to 8 years for whom they desire to secure responsible homes. Those interested in the same will please correspond with E. H. Hess, Grantham, Pa.

THE OLD OLD STORY AND THE MOB.

The records of missionary enterprise in heathen lands abound with accounts of stirring and thrilling experiences. Many times these brave men and women were exposed to the mad passions of unenlightened pagans, and their lives seemingly were hanging in the balance, but help came unto them from the Lord and the occasion of seeming defeat became the opportunity of victory over Satan and his hosts.

Jacob Chamberlain who tells the following thrilling experience was a Connecticut boy and after due preparation went to India as a medical missionary with special emphasis on the word missionary. He studied the languages and literatures of India, and became able to speak freely the different tongues and quote readily from their sacred poets. The April Christian gives the following experience of Dr. Chamberlain.

“Swing shut the gates! Run and tell the sentinels to stand guard, and let no one pass in or out, till we have made way with these preachers of other gods. No news shall ever go out of the city, as to what has become of them.”

It was in a walled city of some 20,000 inhabitants in the kingdom of Hyderabad, within twenty miles of its capital, as we were on a gospel preaching tour, the first ever made thru the kingdom of the Nizam. We had been traveling since early morning, preaching in all the towns and villages on our way, and arrived before the gates of the city during the heat of the day, and camped outside. We heard of it as the wickedest city of the realm.

About three o’clock my four native assistants went into the city to offer Scriptures and tracts for sale, I promising to join them when the heat should be a little less. After half or three-quarters of an hour I went thru the iron gates. The city, with its high granite walls, lay four square, with a gate in the middle of each side, and the main streets running from gate to gate, crossing each other at right angles at the market place.

Just after entering the gates I met my assistants returning, with a hooting rabble following them. Speaking to me in the Tamil language, not understood by those people, they told me that it was not safe to attempt to do any work within the city. Some of the gospels were bound in yellowish buff bookbinder’s muslin. The Mohammedans sent messengers running thru the
streets saying that they were bound in hog skin, and warning the faithful not to touch them. The Brahmans sent messengers to tell the Hindus that they were bound in calf skin—the skin of the sacred cow, and telling them not to be polluted by them. They had not only prevented the people from buying, but they had invited the rabble to drive the catechists out of the city.

"Have you preached to the people?" said I to the catechists.

"No, sir; only sold a few books and tracts."

"Then we must do so now. Did we not, before we left home, make a solemn vow that we would not pass a single town or village without proclaiming the Master's message, and have we not his covenant, 'Lo, I am with you'?"

We walked with slow and firm step up the street to the market. The crowd followed, increasing by the way. Reaching the market place, we took our stand against the massive pillars which supported the roof.

"Leave this place at once!" was the angry cry.

"Friends," said I, "I have come from far to tell you some good news. I will tell that to you, and then we will go."

"No," said some who were evidently leaders, "we will not hear you. "Say not another word, but leave the city instantly, and we will see you safely out of the gates. Dare to say a word against our gods, and we will loose this mob on you."

We had seen the angry mob tearing up the cobble paving stones, and gathering them in the skirts of their garments to stone us with.

"We have no desire to abuse your gods," said I, "but we have come to deliver a message. We will not go until we have proclaimed that message."

Then came the order, "Swing shut the city gates."

I saw one nudge another, saying "You throw the first stone, and I will throw the second." I was not conscious of any anxiety about my personal safety. I seemed to feel the presence of the Master, as tho He were standing by my side with His hand on my shoulder, saying, "I am with you. I will tell you what to say. "Brothers," said I, "it is not to revile your gods that I have come this long way, far from it. I have come to you with a royal message from a King far higher than your Nizam; I have come to tell a story—the sweetest that mortal ear has ever heard. But it is evident that this multitude does not wish to hear it." They thought that I was weakening, and quieted down to see what was going to happen.

"But," said I, "I see five men before me who do wish to hear my story. Will you all please step back a little? I will tell these five who want to know why I have come here, and what is my message—and then you may stone me. I will make no resistance." I had been carefully scanning the crowd, and had selected my men, for I had seen five honest countenances who had shown no sympathy with the abuse heaped upon us.

"Brother with the red-bordered turban," said I, addressing a venerable Brahman who stood among the people at the right, "You would like to hear what my wonderful story is, before they stone me, would you not? Be frank and say so, for there are four others like you who wish to hear."

"Yes, sir, I would like to hear what your story is," said he, speaking up courageously and kindly.

"Brother with the gold-bordered turban at my left, you would like to hear, and you with the yellow turban, and
you with the brown-bordered, and you with the pink."

I had rightly judged these men, for each assented. They were curious to know what I had to say.

"Now will you five men please come forward, and I will tell you alone. All others step back; step back: as soon as I have told these five the story, you may come forward and throw your stones."

The five came forward, the rest reluctantly stepped back a little. I had purposely chosen Brahmans, as I thought I could win them the better.

"Brothers," said I in a subdued tone, "what is it that you chant as you go to the river for your daily ablutions? Is it not this:

"Papoham, papokarmaham, papotura, papo sambhavaha,
Trahi mam, Kripapa Deva, Sharana
gata vatsala,"

said I, chanting it in Sanskrit, "and is not this its meaning," said I in Telugu:

"I am a sinner, my actions are sinful. My soul is sinful. All that pertains to me is polluted with sin. Do thou, O God, that hast mercy on those who seek thy refuge, do thou take away my sin."

These five Brahmans at once became my friends. One who correctly chants their Vedas and their mantras, they look up to with respect.

"Now do you know how God can do away the burden of our sin, and give us relief?"

"No, sir, we do not know. Would that we knew."

"I know; I have learned the secret: shall I tell you?"

"Yes, sir, please tell us."

The multitudes, seeing the Brahmins conversing with the foreigner with evident respect, quieted still more and pressed forward to listen.

"Step back, step back," said I. "It is only these five to whom I am to tell my story. If the rest of you listen, it is on your own responsibility. Step back, and let me tell these five alone."

This only increased their desire to hear, as I went on:

"Brothers, is it possible for us by our own acts to expiate our sins? Can we, by faithful journeys to the holiest of all holy places, change those sinful natures that you bemoan? Does not your own Telugu poet, Vemana, say:

"The Muslim who to Tirupati goes, on pilgrimage,
Does not thereby become a saint of Siva's house.
Becomes a dog a lion when he bathes in Ganges stream?
Benares turns not harlot into pure and trusted wife."

Hearing their own language chanted, the people pressed forward still more intently. "Nay, brothers, it is not by these outward acts, even of utmost austerity, that we can attain to harmony with God. Does not your own beloved Vemana say again:

"Tis not by roaming deserts wild, nor gazing at the sky;
Tis not by bathing in the stream, nor pilgrimage to shrine;
But thine own heart must thou make pure—and then—and then alone,
Shalt thou see Him no eye hath kenned, shalt thou behold the King."

Now, how can our hearts be made pure so that we may see God? I have learned the secret, and will tell you."

Then as I recounted the love of God, the Father, who "so loved the world"—the mob became an audience.

Gradually I had raised my voice until, as I spoke in the clear, resonant Telugu, all the multitude could hear. And as I told them, too, far away here in India, that it was for them that He suffered this agony on the cross, shed His life-blood, and died, I saw tears coursing...
down their cheeks, and dropping on the very pavement stones they had torn up to stone us with. For, earlier in the story, I had seen them stealthily dropping their armfuls of stones into the gutter, and come back to listen.

How they listened as I went on to tell them of the laying of His body in the tomb; of His bursting the bonds of death on the third day, and coming forth triumphing over the last enemy; of His associating for many days with, and teaching His disciples; and of His ascension from Mt. Olivet, passing up thru the clouds to His Father and our Father to prepare mansions for us. I told them that now all we had to do was to repent and forsake our sins, and lift up the voice of prayer to Him—for He could understand every language, and say,

"O Jesus Christ, I am a sinner. I cannot get rid of my sin, but thou canst take it away. Oh, take away my sin, I pray thee, and give me a new heart, and make me thy disciple." "Then," I said, "He will do all the rest."

"Now," said I, folding my arms, and standing before them, "I have finished my story. You may stone me now. I shall make no resistance."

"No, no! We don't want to stone you now. We did not know whose messenger you were, or what you have to tell us."

They purchased all the Gospels and tracts we had with us, and appointed a deputation of their best men to escort us to our camp, begging us to forgive them for the insults they had heaped upon us, for they knew not whose messengers we were. — Dr. Jacob Chamberlain.

Not all of the King's Business is done in livery; some is done in over alls, some in jumpers, and some in gingham aprons. The King's business includes humble errands and lowly messages. It is as important in its details as in its comprehensive plans. It is co-extensive with the King's realm. The man you meet on the highway, the woman you catch sight of thru pantry window, the child panting thru haste of the King's dispatch is engaged in the King's business.—Sel.

CONTRIBUTED.

THE BOOK—ITS PHYSICAL HISTORY.

If this afternoon we had the privilege of examining some of the writings of our Greek fathers, we would no doubt find the term "Canan of the Scriptures." What does "canon" mean? The term is of Greek origin. Literally it signifies "a straight rod" or "a carpenter's rule;" figuratively it denotes a rule or standard of opinion and practise. As the standard to which these Greeks sought to appeal on all questions, was the will of God contained in the Scriptures, they came naturally to apply this term to the sacred writings and to speak of them as the "canon" or "rule" of their lives. Hence the term "Canon of the Scriptures." Therefore a book entitled to a place among the sacred writings is said to be canonical.

Now the question comes to us, Why was a canon of the Bible necessary? So long as the living voice of prophets and apostles was to be heard there was no pressing need of a canon of Scriptures. Under the inspiration of God they knew what was inspired and what was not. But as soon as these men were dead it became necessary that their writings be gathered together to know what were their messages to the churches and to
preserve those writings from corruption.

Another reason why a canon was necessary was to preclude the possibility of additions to the number of inspired works. Already numerous writings were extant claiming to be inspired. Hence the question arose, Which of these are really inspired? What is the extent of inspired literature?

Still another and important reason for the formation of the canon lay in the fact that the Roman Emperor Diocletian issued in A. D. 302 an edict that all the sacred books should be destroyed by fire. Hence the question arose as to which books rightly deserved the name of inspired and sacred.

We have seen three reasons why the Bible was necessary and now the question confronts us, How was the Canon of the Bible formed? First we will consider the formation of the Old Testament Canon. This formation was gradual and was composed of the writings which spread over many centuries. The Bible itself contains no record of the canonization of any book or books but recognizes the books as being canonical. Neither can it be shown that any books of the Old or New Testament were made canonical by the decisions of ecclesiastical counsels. These counsels only sifted the evidence which gave the book a claim of divine origin. The books themselves contain the qualities which gave them a place in the Canon.

The earliest writings were the books of the law by Moses. He commanded that these together with the book of Joshua be placed in the ark. They were kept there during the wilderness journey and also were in the ark during its permanent residence in Jerusalem. (Deut. 31: 9; II Kings 22: 8; Josh. 24: 26).

Later were gathered and placed in the temple the historical and prophetical books from Joshua to David's time. On the construction of the temple Solomon deposited in it the earlier books (II Kings 22: 8; Is. 34: 16), and enriched the collection with inspired writings from his own pen and also some prophetic writings.

After Solomon's day a succession of prophets arose, Jonah, Amos, Isaiah, Hosea, Joel, Micah, Nahum, Zephaniah, Jeremiah, Obadiah, and Habakkuk.

These all flourished before the destruction of the temple and enlarged the collection of existing sacred books by valuable additions.

After the Babylonian capture when the temple was rebuilt and worship re-established then doubtless were added the writings of Haggai and Zechariah.

About fifty years after the temple was rebuilt, Ezra made a collection of the sacred writings (Neh. 8: 2, 3, 14). To this collection were added the writings of Nehemiah, Malachi, and Ezra. It is a fact of history that Nehemiah gathered the “Acts of the Kings and the Prophets and those of David” when founding a library for the second temple, 432 B. C. (II Maccabees 2: 13). The final additions were made during the period beginning with Ezra and ending about 330 B. C.

The Canon of the Old Testament in the form we now have it was the work of Ezra and the Great Synagogue. This fact is borne witness to in the most ancient Jewish writings. The Great Synagogue was composed of Ezra, Nehemiah, Haggai, Zechariah, and Malachi.

The division into chapters and verses was not made until comparatively modern times, tho there appears to have been a more ancient separation into short sections or paragraphs. The chapters now used were arranged probably by Cardinal Hugo about the year 1240.
division into verses was begun in the Old Testament in 1450. Later in 1555 Robert Stephens, a learned French printer modified and completed the division of the Old Testament into verses.

The New Testament Canon was gradually added to that of the Old Testament. But it was some considerable time after our Lord’s ascension before any of the books contained in it were actually written.

The first and most important work of the apostles was to deliver a personal testimony to the chief facts of the Gospel history (Mark 16: 15; Acts 1: 2: 22). Their teaching was at first oral and it was no part of their intention to create a permanent literature. But in the course of time many endeavored to commit to writing this oral Gospel (Luke 1: 1-4). So long as the apostles were still living the necessity of written records of the words and actions of our Lord was not pressing. But when the time came for their removal from this world it became extremely important that authoritative records should be put forth. Thus the Gospels came into existence, two by apostles themselves and two by friends and close companions of the apostles. The exact year of the production of each of the four gospels cannot be fixed. But the most careful and scholarly modern criticism puts the date of St. Matthew’s record at 38 A. D., Mark wrote 67 to 69 A. D., Luke 63 A. D., and John 95 A. D.

But already had arisen another kind of composition. Founders of churches, often unable to visit them personally, desired to communicate with their converts for purposes of counsel, reproof, and instruction. Thus arose the Epistles, which were put forth from time to time to meet special needs and emergencies.

The persecution of Diocletian (302 A. D.) brought to the front the question of the sacred literature of the church. The persecutors demanded that the Scriptures should be given up. This the Christians refused to do. Hence the question became urgent — “What books are apostolic?” The answer lies in our New Testament. There were at that time many false and spurious Gospels and Epistles. Careful, prayerful, and deliberate examination however proved which were genuine and which were false.

At the time of the formation of the New Testament Canon twenty out of the twenty-seven books were readily and universally accepted as genuine and therefore called “Homologoumena” meaning acknowledged. These twenty books were the four Gospels, the Acts, the Epistles of Paul (except that of Hebrews) and the first epistles of John and Peter. The other seven books—Hebrews, Second and Third John, Second Peter, Jude, James, Revelation—were disputed for a time by particular churches and were therefore styled “Antilegomena” or disputed.

The question at issue with regards to the books called “Antilegomena” was not so much that of the canonicity of the writings as whether they were really written by the men who were called their authors. Hebrews bore no name of its author and differed in style from the acknowledged Pauline epistles. Second Peter differed in style from First Peter. James and Jude styled themselves “servants” and not apostles. The writer of Second and Third John called himself an “elder” or “prebyter” and not an apostle. Jude recorded apocryphal stories. For these reasons these books were not at once allowed their place in the Canon. After a deliberate examination however they were at last
received as genuine, the very delay proving the close scrutiny which their claims had undergone. At the beginning of the 4th century they were received by most of the churches and at the end of that century they were received by all. The arrangement of the verses of the New Testament as we now have them was perfected by Robert Stephens in 1551. But let us remember that this division into verses and even into chapters having regard more to convenience of reference than to the meaning must often be disregarded in reading in order to get the true sense.

We have followed the formation of both the Old and New Testament Canon and now let us spend a few more moments with the manuscripts from which our Bible was printed. The printed copies of the Bible take us back to the middle of the fourth century. More than 2000 manuscripts were in the possession of scholars when the Bible was printed. The manuscripts are divided into two classes:

1. "Uncial" (from the Latin uncial), so called because they were written in large capital letters on fine vellum or on prepared skins of calves and kids. They are the earlier manuscripts.

2. Later than these come the "Cursive" manuscripts, so called from being written in a cursive or running hand.

Of the Greek Uncial manuscripts, the Sinaiitc or Codex Sinaiticus dating from the fourth century is one of the most important. It is in the St. Petersburg Library in Russia and was discovered by Tischendorf in St. Catherine's Convent on Mt. Sinai in the year 1859. This manuscript is in book form having four columns to a page, except the poetical books which have but two columns on a page.

The story of its discovery is most remarkable. Dr. Tischendorf, a famous German scholar, devoted his life to searching for and studying ancient manuscripts of the Bible. In 1844 he visited St. Catherine's convent at the foot of Mt. Sinai when he made a fortunate discovery. In the hall of the convent there stood a basket filled with parchments ready for the fire and he was told two similar basketfuls had been burned. On examining the contents of the basket, he was surprised to find parchment leaves of the Greek Old Testament, the most ancient he had ever seen. He was unable to conceal his joy and was allowed to take one-third or about forty-three sheets. Though the lot was destined for the fire his joy at his discovery roused the suspicions of the monks and led them to think that perhaps the manuscripts were valuable and so they would not give him any more. Tischendorf deposited the portion in the Royal Library at Leipzig, to which he gave the name of "Codex Frederick Augustus" in acknowledgment of the patronage given to him by the King of Saxony.

But in the year 1859 he was again at the convent armed with a commission from the Russian Emperor. His visit promised to be a failure and he was about to depart without having made any fresh discovery but on the evening before he had arranged to leave he was walking in the grounds with the steward of the convent who asked him into his cell to take some refreshments. As they conversed the monk produced a bundle wrapped in red cloth. To his great delight Tischendorf found not only some of the fragments which he had seen before, but other parts of the Old Testament and the New Testament complete and some other writings besides. After a while, thru the influence of the emperor, the manuscript was obtained from the convent and brought to the Imperial Library in St. Petersburg.
which it now rests and it has become the most precious treasure in the possession of the Greek Church.

The Ephraem manuscript known as C (5th century) is another important Uncial manuscript. This is now in the Paris Library. It is a palimpsest copy by which is meant that the vellum sheets were sponged off to obliterate the original writing in order to use the same sheets again. These sheets were used to receive a Greek translation of some words of Ephraem the Syrian. Happily the ink of the later writers was less durable than that of the former for in 1734 when the sheets were chemically treated the ancient writing was intensified. It contains about three-fifths of the New Testament including parts of almost every book.

The Cursive manuscripts date from the tenth to the fifteenth century. So far as we know 2,800 are accessible to scholars.

Thus we see that the Scriptures as we now possess them are substantially identical with printed copies of the Bible down to the 15th century and with a very large number of manuscripts dating as far back as the 4th century.

We have a right to believe that we have in our Bible a rule of faith and life—yea, the supreme and ultimate rule—by which we may govern our lives in order that they may be in accordance with the revealed will of God.—Hedwig Schmutz.

Note—The foregoing historical statement concerning the Holy Scriptures was prepared and read at the Kansas Sunday School Conference held at Newbern in connection with Kansas Joint Council in April, and was sent to us for publication in the columns of the Visitor.

“Get right with God.”

TWO KINDS OF MACHINES.

BY RIZPAH.

“And thru covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not” (II Peter 2: 3).

We all know the baneful and corrupt conditions which result wherever exists what is called a “Political Machine.” The very name is detestable to every right thinking person, and, irrespective of party affiliations, all honest citizens join in an effort to overthrow these powerful cliques of human vultures and hyenas who wax fat from the carrion they create—dives, brothels, gambling dens, speak-easies, graft, etc.

Of course, those who are in some way—openly or secretly—benefited by these bands of political brigands do not see any harm in them, and plead as excuse, “I’ll stand by the party of my fathers!”

We are also familiar with the methods adopted by Trusts of different kinds and the exposures which have been made by the Government has revealed some startling facts by which these powerful combinations of money power enrich themselves by preying upon the general public. The Government has succeeded in causing some of these bands of greedy extortioners to dissolve. But, no doubt, those who were amassing great fortunes could see no harm in them. (James 5: 15).

The very name of “Trust” is loathsome to everyone who has felt the effect of its influence in some way or other—increased prices on commodities of life, forcing small dealers out of business, factories in many small towns in ruins by being bought to prevent competition.

You are compelled to admit that that
is terrible and should not be allowed. But the great multitude who are in some way or other reaping benefit from these sources of evil are so great (like the awful rum power) that they may not be overthrown until Jesus comes, and, with other subtle powers of the devil, combining to bring about this glorious event! (Matt. 24: 29, 30).

Now, if these powerful, organized, cliques for selfish greed are so detestable to the people, how much more abominable is a Religious Machine or Religious Trust! The very thought is repulsive, and to all who are acquainted with the diabolical work as the result of such an organization, in past ages, when in power, it strikes terror to the hearts of those who love the religious freedom and liberty which comes from the Gospel of Our Lord Jesus Christ! (John 8: 32, 36).

When John the Baptist came upon the scene and proclaimed in stentorian voice the “New Declaration of Independence;” “Repent ye: for the Kingdom of heaven is at hand” (Matt. 3: 2), it ushered in the New Dispensation which was to do away with the ceremonial and forms by which the Church (a body of followers of Jesus Christ) and always existed (Eph. 3: 20-21) had become polluted and was used by a Religious Machine, or Trust, as a means of graft. John called them vipers in those days. Now repentance means “sorry enough to quit sinning forever.” This organization band of “religious” deceivers, when they saw the people accepting the new doctrine of Truth, and becoming enlightened and freed from their schemes by which they were waxing fat and wealthy and living in luxury, immediately set to work to have John the Baptist put to death, for they realized that the people, becoming tired of going thru their old ceremonial con-

stantly, and other sources of graft by which they were burdened (St. Mark 11: 15, 16), and were pleased with the new teaching of faith in Jesus who saves His people from their sins (Matt. 1: 21). They succeeded in having John’s voice silenced.

But the Lamb of God, whom John the Baptist proclaimed “all the prophets had inquired and searched diligently” (I Peter 1: 9-10), and was foreordained before the foundation of the world (I Peter 1: 19, 20) and was not only the Church (Colossians 1: 4), but also its Head (Col. 1: 18) forever more (Heb. 9: 11, 12) and has become our Mediator and High Priest (Heb. 10: 21, 22), to whom all may have free access, anywhere, or at any time (Heb. 13: 8), and saves to the uttermost (Heb. 7: 25), and there is no other name under heaven by which we can be saved (Acts 4: 12).

Jesus Christ now begins His work in preaching to the poor deluded, blinded people giving them light and freedom by His Gospel (Rom. 1: 16), thereby winning the hatred and enmity of the Religious Trust in those days, the Sanhedrim. (Matt. 23: 13, 16). But the people heard him gladly, and disciples began to join in the work of founding the Church with those born again, of the Spirit (John 3: 3), for the “Kingdom of God is within you.” Multitudes were being delivered from the power of the devil, healed of diseases, sight restored, etc., and best of all receiving salvation—freedom from sin! (Acts 2: 38)

This, of course, again set the Religious Trust at work to destroy the influence which was interfering with their “business” (trafficking in souls) and they sought a betrayer whereby they might put an end to the teachings of Salvation by faith in the Son of God (I John 5: 10, 11). They succeeded in having Jesus crucified; but, thank
God, He ever liveth and His blessed Truth and Work is still going on, and as many as accept it and believe are being added to His Church! (Acts 2: 47). And, altho, the Apostles, Polycarp, Savaranola, Wychffe and a host of others have met the same fate for proclaiming the Truth (Matt. 24: 9); the blessed Gospel is still bringing light to those in darkness, ignorance and superstition and is one of the signs Jesus gives that shall hasten His coming again! (Matt. 24: 14).

When Jesus gathered together those who were to assist in founding His Church the people had an idea that He was going to deliver them from the Roman rule under which they were suffering oppression, brought about by their disobedience, and not trusting in the true God, who had delivered them so often, and thereby brought upon themselves great distress and suffering. Separation from God always brings about distress to both nation or individual. (Jeremiah 5: 25).

Even His disciples thought He was going to establish an earthly kingdom and began to seek after places of honor and be chief or "boss" (Luke 22: 24-29); but Jesus told them plainly that His Kingdom was not of this world (John 18: 36), that the "Kingdom of God is within you;" that His Church was a spiritual body made up of those "born of the Spirit" (Eph. 2: 22); wherever they might gather in His name (Matt. 18: 20); anywhere: by the riverside (Acts 16: 1; in a cabin in the woods, or private homes (Philémon 2); in fact, wherever two or three met in the Faith and worshiped God in Spirit and Truth (Acts 4: 23-24).

Surely, all hell cannot prevail against this kind of Church (Rev. 21: 22, 23), and when your name is enrolled as a member thereof you are secure (Rev. 20: 15; John 10: 28). It is founded on the Rock of Ages (Eph. 3: 21), upon which Moses built (Exodus 32: 15, 18, 31, 37). Fires, floods, etc., may destroy structures built by man; also self-appointed and those elected as heads of earthly organizations may be removed or die; but, thank God, the Head of this Church (Col. 1: 15; Heb. 3: 6; 9: 11), to whom we go by faith (Heb. 10: 21-22) ever liveth as our High Priest to whom we have access at any time and who saves to the uttermost (Heb. 7: 25)! Without money and without price.

Jesus informed His disciples that there was to be no "human boss or lord" to act as dictator over His flock; no hirelings, favorites—all to be on an equality—that they were to go forth and preach the Gospel, which was the Key (Luke 11: 52); by which all who believed and were converted might receive remission of sins (Luke 1: 77), and become free, and all who rejected should remain bound (John 8: 21), and go direct to hell, for there is no scriptural foundation whatever for any halfway place or purgatory, for the rich man lifted up his eyes in hell, and, with all his money wanted to get our, but could not (Luke 16: 20). Your doom is sealed after death and no amount of money or schemes of men can avail (Rev. 22: 15). Those who by faith purify their hearts (Acts 15: 8-9) go sweeping thru the gates of the New Jerusalem.

The thief on the cross, whom Jesus forgave did not have to go to any purgatory for Jesus said "Today thou shalt be with me in Paradise." Neither does any one else whom Jesus forgives (Gal. 3: 26).

While Christ taught that Salvation was a personal matter of faith (Rom. 5: 1, 2), for each individual and not by
the schemes or forms originated by any sect (Cor. 2: 5), He did not teach that we should not assemble ourselves together (Col. 3: 16, 17; Heb. 10: 25); or that there should be no heads over different bodies of His little flocks scattered all over the world. But while each flock might be under the guidance of an earthly shepherd and his assistants, whose folds (places of worship) may be given different titles, all of the flock (I Cor. 12: 13), blend together in love, harmony and unity, no matter what the name or where located. "This is the faith which worketh by love." These folds all over the world are erected that the flock may be fed and kept secure (John 10: 16). But goats do not feel at home among sheep and do not fellowship and enjoy the company of God's flock (Jude 19; II Tim. 3: 5).

How sad the results of "come-outers" and those who did not believe in churches! Dowieism for example. Others have formed little cliques, with some pet theory. But all of God's children—Baptists, Methodists, Presbyterians, Episcopalians, or whatever may be the name—when sanctified, are all one in Christ Jesus, and love to worship together, for such will be the case in the great Camp-Meeting in the Church Triumphant which will never break up (Heb. 12: 22-23). The city of Jerusalem (not Rome) is typical of this heavenly Jerusalem (Gal. 4: 26). The foundation is a spiritual Rock (I Cor. 10: 4). Not on man or earthly substance, But the Rock of Ages (I Cor. 3: 11).

Every one who, with honest heart and right purpose, comes by simple faith to Jesus may know for himself that God does forgive all who will repent of their sins, and then comes in to abide and guide. He manifests Himself to every true believer (Rev. 3: 19, 20), and we know for ourselves that we are accepted of Him (Rom. 8: 16. He keeps us from sin (I Peter 1: 5).

Be not deceived by the deceptions of man, but let each one know for himself that he has been cleansed from sin (Heb. 10: 14-18). True repentance and faith toward God lays a concrete foundation for a future superstructure, that the devil and all his myrmidons cannot penetrate; no cyclone (doubts); no floods (trouble); trials or persecution can overthrow, destroy or remove! (Rom. 8: 38, 39).

Oh, to begin right is the all important matter (John 3: 15-17). Then all will work out right, and we can look all the way back and trace the leading of the Holy Ghost (John 8: 12).

When we see so many following after traditions and human devices, not knowing the blessedness of deliverance from sin: still slaves of passion and seeking comfort and something to satisfy their starving souls by worldly pleasures and amusements, no peace, rest, joy, no Christ, the source of happiness; the panacea for all heartaches, sorrows and human woes, we are mystified as to why they will not believe our report and search the Scriptures and seek and find Christ, and prove as to whether these things be true or not. (John 5: 39). But this is the reason, no doubt (John 3: 19). Belonging to some organization, good deeds and works, "just as good as church members," and other excuses will not avail in that day! (Titus 3: 5-7).

Depending on some outward rites or forms after death cannot change your character or personality—your spirit—it will still remain vile. It must be settled beforehand. Cleansed by the precious blood of Jesus (I John 1: 7).
"As the tree falleth so it lieth."

Resisting the voice of God, who is calling you to forsake sin, is dangerous indeed. To wait until it suits your good pleasure or suitable time, never comes. "Behold, now is the day of Salvation." The day when as a sinner, or a professing church member, you were invited by some holiness preacher to come to the altar and you resisted the Spirit, when in your heart you felt that you ought to obey—then was "the day." But when you are ready, or it suits you, may not be God’s time or "too late will be the cry!" (Prov. 1: 24, 29). How dreadful these words!

Each person has to give an account for himself. So let each one examine himself and see if he is in the faith (II Cor. 13: 5). There are lots of faiths, but only one—in Christ who is all in all—giveth eternal life. Faith in the Pope cannot take the guilt of sin out of our hearts—nothing but a new creature in Christ Jesus (II Cor. 5: 17).

There were some in the church who claimed to be of Paul, Apolles and Cephas (Peter whose name means stone, not rock John 1: 42). But Paul told them plainly that "no flesh should glory in his presence, but in Christ Jesus we have wisdom, righteousness, sanctification and redemption (I Cor. 1: 12, 29, 30). This alone proves that in establishing His Church Christ never had any Dictator, or Pope to lord, boss, or have absolute power in the matter of salvation.

In the first place Jerusalem was typical of the heavenly Jerusalem (Rev. 21: 10). On the day of Pentecost the believers were ordained by the Holy Ghost (this ordination equips all for the ministry) and gives every one the key (knowledge of God’s word) which will set all who are bound by Satan free (John 8: 32); and all who despise remain under the curse of sin. After all the disciples started out on their mission of saving souls by the use of their Keys (preached Word) many were added to the Church (Acts 2: 47). This is the Spiritual Church, composed of those born of the Spirit (Acts 14: 27). The disciples went to different parts of the then known world (some by twos or threes or more) and established churches (places of worship) but were all members of the Church above (Heb. 12: 22, 23).

After a church was established the disciples put men in charge who had the Holy Ghost (none other are fit) (Acts 14: 23). It is stated in what part each worked. Peter’s field of labor was throughout Pontus, Galatia, Cappadocia, Asia and Bithynia a great distance from Italy, (you see Rome is not mentioned) (I Pet. 1: 1). So it is hardly likely that Peter had anything whatever to do with establishing a church in Rome, altho he may have visited the church there. But the strangers from Rome (Acts 2: 10) who were at Pentecost went back home and preached the Gospel and instituted the first little flock who accepted salvation by faith in Christ. It is certain that Paul often visited this body of Christians in Rome (Rom. 1: 15) and preached to them and helped to establish them in the faith and thereby form the nucleus of a thriving church, it was due more to Paul for the beginning of the church of Rome (Acts 23: 11) than anyone else for Paul says he strived to preach the Gospel and not "build on another man’s work" (Rom. 15: 20). Now if Peter had charge of this place it is certain Paul by his own words would not have been so zealous and spent the time that he did in Rome. And here is another verse which also
confirms the fact (II Cor. 10: 16). Popery has no Gospel proof whatever. Paul also says he has the care of all the churches (II Cor. 11: 28), and yet he does not glory in this (II Cor. 11: 30, 31).

Years after the disciples had established Christian churches, established in the faith and delivering decrees from the Mother Church at Jerusalem (Acts 16: 45), putting in charge men of ability (Acts 14: 23), some controversy arose over an outward form, which some “certain men” wanted to win them from the simple way of faith (Acts 20: 21) and depend on outward ceremonials (Acts 15: 1) which are schemes of men that can never bring peace nor deliverance from sin (II Pet.-2: 19). To settle this question Paul, Barnabas, Peter and others went up to headquarters, Jerusalem, not Rome (Acts 15: 2) and the final decision was rendered by James (Acts 15: 13, 19). While Paul, Peter, James, John and others in the early church, and Luther, Wesley, Huss, later on had their part in feeding the flock, all were on an equality (Christ over and above all) (Col. 3: 11), none of whom in himself had power to save any one only by pointing them to Jesus Christ. John 3: 16: “For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

The trend of the carnal mind has always been to boast on numbers, costly structures, great achievements accomplished by members of their organization; as having the only genuine scheme to get people into heaven; the only original church dating back to some noted man. Some have for their founders Buddha, Mahomet, Zoroaster, Abraham, Solomon, Peter, Mrs. Eddy, Joseph Smith and other human beings who have died and passed away. But, thanks be to God, our Founder, Jesus Christ, the Righteous, died, conquered death and ever liveth. “Our fellowship is with the Father and His Son Jesus Christ” (I John 1: 3). Thank God, for the consciousness of the abiding presence of Our Founder, who said, “Lo, I am with you alway, even unto the end of the world” (Matt. 28: 20).

The spiritually minded (those who are born of the Spirit) are overcomers of the world, the flesh and the devil by the power of the Holy Ghost who dwells within. They are not looking at the things which are seen, for they vanish; but at things that are unseen, for they are eternal! (II Cor. 4: 18).

When the Jews boasted of Abraham as their founder, Jesus replied to them, “Before Abraham was I am” (John 8: 58). All members of the True Church (Body of Christ) make no boasts in anything, but join with Paul in exclaiming: “He that glorifieth, let him glory in the Lord!” (II Cor. 10: 17).

The indwelling Holy Ghost “maketh one wise unto salvation” (II Tim. 3: 15). They are not being led into any of these modern “New Thought,” new plans of salvation, nor any old schemes, wiles or craftiness of men: but have something which is eternal—always was and always will be—“Christ is all and in all!”—God hath given us Jesus who supplies all our needs, satisfies the longings of the soul!

The Gospel brought the knowledge and light by which we receive this wonderful gift of God! And all others who will believe may have it.

When the deluded citizens of Ephesus heard the Gospel and accepted Christ, they realized how they had been humbugged by the sleight of men. They had no more use for curious arts,
shrines, images, etc., which never brought them any joy, peace or freedom from the bondage of sin, but went and burned all these religious articles of their church (Acts 19: 20), which "brought no small gain to Demetrius and the craftsmen"—so mightily grew the Word of God and prevailed—and it is doing the same today in Porto Rico, the Philippines, China, Japan, Korea—in fact the whole world!

Then we read where Philip, the Evangelist, went down to Samaria and "preached Christ to them" (used the Key) which unlocked the Kingdom of heaven to all who believed, and there was great joy in that city (Acts 8: 5-8). They had no more use for Simon the Sorcerer, who had bewitched them.

Paul at one city met a damsel (clairvoyant or fortune-teller) "who brought much gain to her masters by sooth saying." But Paul, in the name of Jesus, cast the evil spirit out of her (Acts 16: 18). Yet, sorry to admit, we know of people, among them professing Christians, who prefer consulting these frauds and deceivers instead of the High Priest, Jesus Christ, who could give them advice and help (John 12: 46). But these poor souls, like Saul of old, prefer darkness instead of light, and God permits them to accept strong delusions and believe a lie (II Thess. 2: 10-12). And behold the awful end of Saul who preferred another source instead of God's way, and the same results follow with all (I Sam. 28: 7).

In these days it behooves all to take God at His word and prove if what He declares in His word is not true. No one yet has ever been deceived!

The supreme need today in our Christian life is fellowship with God. The manna of yesterday is not fit for today. Each day we need a fresh supply of grace from heaven by direct waiting upon God Himself. By faith we may obtain help in every time of need.

Surely, by this time, with all the devices adopted by the churches—minstrels, moving pictures, gymnasiums, etc., we should know that results of adding members to the church are far from satisfactory, and is growing alarmingly less every year, what is needed is the old-time Gospel which will bring old time results—thousands swept into the Kingdom by the Holy Ghost (Acts 3: 19).

Then the people of the world who are trying to find something satisfying to their soul, would begin to realize that European travel, grand operas, vaudeville, dances, balls, automobile spins, euche parties, etc., bring no relief, but only bring weariness of soul, vexation of spirit, nervousness, melancholia, anguish, disease, despair, death and hell. But we can recommend a panacea for all ailments of the soul in this prescription: "Now the God of hope fill you with all joy and peace in believing, that you may abound in hope thru the power of the Holy Ghost!" (Rom. 15: 13).

But many will not accept this admonition for this reason II Tim. 4: 3-4.


MY TIMES ARE IN THY HANDS.

BY GEORGE S. GRIM.

This is one of the sayings of David, way back many hundreds of years ago when he lived on the earth; and it is at the present time with us, just as it was then with David. God holds the keys of the unknown time with us, and in the expression of this man of God, our times are in His hands, and we have no control over the duration of our times. (Continued on page 21.)
PUBLISHERS' NOTICE.

To Subscribers—1. Our terms are cash in advance.
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GRANTHAM, PA, JUNE 1, 1914.

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What We Believe and Why We Believe It, per hundred, 20c.
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Orders for the above tracts, papers --d envelopes should be addressed Geo. Detwiler, 1336 Walnut St., Harrisburg, Pa. Tracts are free to mission workers.

MARRIAGES.

OLSEN—KORRELL—On May 6, 1914, Pish. J. N. Engle officiating, there occurred the marriage of Fred Olsen and Gladdys Korrell, at the home of the bride's sister, Mrs. Charles Anderson of near Enterprise, Kans.

OBITUARY.

BOLAND—On May 16, 1914, Sarah, infant daughter of Bro. & Sr. Peter Boland of 276 Cuyahoga St., Akron, O. There are left to mourn, the parents and six children, Peter, John, Elizabeth, Katie, Anna and Magdelene. Ensign Gerard of the Salvation Army conducted the funeral service, as they were unable to communicate with any of the ministers of the church. Interment in Mt. Peace cemetery.

LOVE FEAST.

Pennsylvania.

Air Hill, Mechanicburg, Grantham, Cedar Springs, Clinton Co., Centralia, June 6, 7. 10, June 17, 18.

Ohio.


Kansas.

Clay County, June 6, 7.

Michigan.

Carland Mission, June 20, 21.

Ontario.

Markham, Wainfleet, Waterloo, Nottawa, June 6, 7, June 13, 14, June 6, 7, June 20, 21.

Indiana.

Elkhart, June 6, 7, Delegates and members of Conference from the West kindly stop off on their return from Conference, and pay us a visit. A hearty invitation is extended to all.
JESUS.

Won by the Son of God,
That great and glorious Name,
Won by His suffering and His death,
On Calvary's cross of shame.

Jesus all names above—
He who redemption wrought,
Thru darkness, storm and woe He stood,
And full salvation brought.

"Wonderful, Counsellor,
The Great and Mighty God;"
What Names were His before He came,
And this sad world He trod.

That great Name of Jesus,
Alone could here be won,
Thru pain and toil and grief and death,
That path He did not shun.

The path of faith He ran,
Perfect in all His ways,
To bear the Name of Jesus Christ,
Thru Heaven's eternal days.

No creature e'er could stand
That fiery, awful woe,
That men and Satan both combined,
'Gainst Him their venom show.

A victim stood for us,
And bore sin's dreadful curse,
God's face was hidden in His grief,
No anguish could be worse.

But He the Son of God,
All glory He by right,
Stood in the darkness and the gloom,
That He might bring us light.

Victorious conqueror He,
Our fullest worship claims,
Great Name of Jesus He has won,
Above all other names.

Jesus—Jesus—Jesus!
The Greatest, Sweetest Name,
Thine earthly Name with glory crowned,
Shall have eternal fame! —Selected.

MY TIMES ARE IN THINE HANDS.

(Continued from page 19.)

Therefore our time, our circumstances; our opportunities; our training; our discipline; our answers to our prayers; all that concerns us, are alone in the hands of God.

When David said, long ago: "My times are in thine hands," he was full of trouble. He was a human being. He was a sinful man. He was a repentant man. He was a forgiving man. He was a trusting man. His faith was not perfect; for he said in his haste, "I am cut off from before thine eyes." He thought sometimes that God had forgotten him. But even when his faith was small God heard the voice of his supplication, when he cried unto Him.

He will hear us also; even tho we have not always honored Him, with that confidence of unwavering faith which is due unto Him; and which is our reasonable service. We still may confidently say, "Thou are my God. My times are in thine hands."

Louisville, Ohio.

HEALING POWER OF JESUS.

Dear readers of the Visitor.

I will, by God's help and grace, give of my recent experience on the line of divine healing. It was my first experience on that line. I promised God previous to my healing to give Him all the glory.

I am very happy to be able to testify to all that I know that I stand justified before God. Many people seem to feel round about it but I am glad we can know where we are at. Bless His name.

I John 3: 24: "And he that keepeth his commandments dwelleth in him, and he in him. Hereby we know that he abideth in us, by the Spirit which he hath given unto us." I am glad for God's Spirit which was sent into the world to witness to our spirit.

But not only am I glad that I am justified but also that I know I am sanctified and filled with the Holy Spirit, a priv-
ilege which is open for all of God's children to enjoy.

But not only am I glad that I am saved and sanctified but that I also know I was definitely healed twice of the grippe, and once of a severe pain in my head caused by a heavy blow I received on my left brow on Jan. 12.

On Jan. 14, the evil one tried to inject into my system the disease called grippe in order to get me down. The Fairview meeting was to begin on the 18th., which he knew and if he could get me down his end would be accomplished, knowing that I am much concerned about souls—to help to get them saved and sanctified, something that he don't like.

The sickness lingered remaining about one thing until the 17th., which was Saturday. When I rose in the morning I found I was scarcely able to be up, and by noon I went to bed. The rest of the family, all except the youngest, a five year old child, were going to town. As they were about to start my precious wife asked whether she should bring some grippe medicine for me. I said no. Soon after they left John 14:14 came to me. "If ye shall ask anything in my name I will do it." So I got out of bed and prayed to the Father about this thing. Instead of returning to bed I got my Bible and began to read and soon fell asleep. I cannot say how long I slept but when I awoke, to my surprise, the grippe was all gone. It occurred to me that when people are to be operated upon they are put to sleep, so the Lord did with me till He had removed the grippe. Hallelujah to our Christ!

I then hurried to the barn and did all the evening's work. When the folks returned they could hardly believe what I had to tell them that the Lord had done for me. But the case was too plain, they had to believe it.

The meetings commenced and I was on hand: I tended every evening whether the weather was nice or otherwise. Then on the 21st., the grippe returned. I determined it should not grip me long, and went to the barn at noon to feed my stock. When I went up to get fodder down, I got on my knees and began to seek for the same remedy as before, and before I got thru talking to the Father the aches and pains left instantaneously. I jumped up and began to sing:

"Singing I go along life's road,
Praising the Lord, praising the Lord,
For Jesus has lifted the grip.
Glory to His name!

I continued to tend the meetings, and surely it was the most wonderful meeting I ever attended. God's power was surely manifested on Tuesday the 27th. Tongue cannot tell it as it really was.

Referring now to the pain in my head, I found that it continued even though the grippe pains were all gone, showing this was something else. So on Tuesday evening I went up into the silo to have a talk with the Father concerning this pain which was increasing each day. At times my sight became dim from the severe pain. As I was praying to the Father, very suddenly, something seemed to touch the spot just like the touch of the end of a finger, causing my body to jerk, and for a short time the pain was gone, but when I got down and commenced to work it came back again. So at this moment the Lord told me what was the cause of the pain: that it was from the blow I had received on Jan. 12, and that a clot of blood had formed and that something had to be done. It meant either an operation by the doctors, or let Him, the Lord, undertake for me. I said I would let the Lord have my case, for I knew if I
employed doctors it would mean many dollars and cents.

James 5: 13-15 then came to me, "Is any among you afflicted, let him pray." This I had done. The next verse says, "Is any sick among you; let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick and the Lord shall raise him up, and if he have committed sins they shall be forgiven him." I now saw my privilege in the gospel and the Lord made it plain to me that I should be anointed. So on Friday, Jan. 30, the brethren Vernon L. Stump and M. L. Dohner anointed me which proved to be a blessed service to all of us. I got the witness that the work was done, that is, my part was done. It went nearly two weeks before the Lord completed His work. It was a time of severe testing. Always in the morning when I first awoke, the pain was gone but would soon return, and some days it would be very severe. The devil did his utmost to discourage me, but I kept believing God, as I knew if I would manifest the least bit of doubt He could not complete the work.

Finally one day I had no pain and I told my companion I believed the Lord had completed the work, but the next morning the pain was as severe as ever, something that had not been yet. But it soon left again. It kept this up for three mornings and evenings. In the evening of the third day, it being prayer meeting evening, when we returned home and were about to retire for the night, all at once my nose bled. This was repeated on three different evenings and that was the last of the pain in my head. Praise His holy name forever.

Dear readers, those who may be afflicted in body. Come let the Lord heal us so that we can be at our best. O there are so many souls that are perishing everywhere. Jesus said, Truly the harvest is plentiful but the laborers are few. This is certainly true.

When you pray don't forget to pray for me.

Your unworthy brother,
Edward Engle.

West Milton, Ohio.

FROM A SISTER.

Truly the Visitor is a welcome visitor in my home. How encouraging it is to hear of the believing people all over the world, we can almost say. We read they shall be gathered from the four parts of the world into His kingdom. The thought comes to my mind that some people say we don't know whether we will be saved or not. Take for instance a large family where there are many brothers and sisters. They all know each other, and how glad they are to hear from each other if they are separated. And so, I say, are God's children.

How encouraging it is to hear of the Gospel workers. In Matt. 18: 23, we read, "And Jesus called a little child unto him and set him in the midst of them and said, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." How deep these words sink into my heart. We cannot see the kingdom of heaven: we must become children that understand each other. We must know whether we belong to Christ or to the world. I must say with the poet:

"Look well to your cables, my brothers,
For severed the faith strands may be,
Take heed lest you slip from your moorings,
And storm tossed lie out on life's sea.

Chorus.

Drifting away, drifting away,
Drifting away, drifting away,
Far from the home of the blest,
Then anchor your soul on the Christ rock,
For under its shadow is rest.

Concealed by the gathering darkness,
Are breakers of sin just at hand;
O soul! there is many a danger,
To keep you from gaining the land.

So anchor your bark to the Christ rock,
And also the dear Jesus to be
Your pilot to guide you in safely,
To the shores of eternity.

Souderton, Pa.

IN THE
HOME AND FOREIGN FIELDS

Adresses of Missionaries.


Lewis Stockley, Elizabeth Engle, Sallie Doner, Macha Mission, Choma, N. W. Rhodesia, S. Africa.


Isaac O. and A. Alice Lehman, box 5263, Johannesburg, South Africa.

Jesse and Docia Wenger, box 10, Boxburg, Transvall, South Africa.

India.

Eld. and Sr. H. L. Smith, temporary address, until further notice—Adra, B. N. R. India. Care of D. W. Zook's Mission.

Following not under Foreign Mission Board.

Mr. and Mrs. D. W. Zook, Adra, B. N. R., India.

Elmina Hoffman, Kedgaon, Poona, District, Ramabai Home, India.

Mrs. Fannie Fuller, Gowalia, Tank Road, Bomav, India.

MESSIAH HOME ORPHANAGE.

Report of cash donations received from November 25, 1913 to May 15, 1914.

Valley Chapel, Ohio, S. S., $8.30; A brother, Hockersville, Pa., $3.00; A brother, Union Deposit, Pa., $5.00; Sr. Fannie Barnes, $1.00; Fairland, Pa., S. S., $22.00; East Petersburg, Pa., $1.00; Sr. Susan Beck, Waynesboro, Pa., $25.00; Bowman & Co., Harrisburg, Pa., $25.00; S. S., offering, per Mamie Martin, Pa., $8.60; Elizabethtown, Pa., S. S., $30.00; D. V. Hein, Clarence Center, N. Y., $10.00; Wainfleet, O., $5.00; Markham, Ont., S. S., $11.87; A Fishburn, Hummelstown, Pa., $1.00; H. A. Stober, Martinsburg, Pa., $2.00; S. L. Gross, Hummelstown, Pa., $1.00; Anna S. Myers, $5.00; East Petersburg, Pa., $1.00; A sister, Grantham, Pa., $3.00; A brother, $1.00; S. G. Engle, Philadelphia, Pa., $10.00; W. L. Kreider, Palmyra, Pa., $15.00; Catherine Grill, Grantham, Pa., $20.00; Sr. Brandt, Campbelltown, Pa., $2.00; Sr. Dresher, Campbelltown, Pa., $1.00; Sr. Bowman, Campbelltown, Pa., $75.00; Hummelstown Pa., Sewing Circle, $15.00.

D. M. Book, Treas.

FROM AFRICA.

P. O. Box 5263, Johannesburg, S. A.

April 16, 1914.

Dear readers of the Visitor.

Greetings in His dear name:—

The Lord is faithful who has promised, and in His grace we are laboring for the uplifting of the fallen of this land of sin and iniquity.

In our report in January we referred to our being sorry that Bro. & Sr. Jesse Wenger did not feel able to attend the special meetings held at that time. Since then we have been alone as they left at that time for Cape Town on account of ill health. The Boksburg Mission having closed down as the mine had discontinued work and all the men were sent to other compounds. The present outlook is that this mine will not restart for a considerable time, thus leaving the Mission closed.

On April 5, we had a love feast at this place which was well attended, the members from six stations being present. A fellow missionary, brother and sister were with us and helped to minister in the Word. The
OUR YOUNG PEOPLE.

THE MOUNTAINEER.

BY G. F. SPRENG.

He was a great big, powerfully built man without a mark of dissipation upon his face. He had been coming to the Mission with great regularity, and, though very friendly, was absolutely non-committal about himself. To every appeal to accept Jesus he always gave the same answer: "It's out of the question—unsurmountable things are in the way." But the Spirit of God knew his man, and He who wields the sharp, needle-pointed sword pierced the proud, haughty man and brought him to his knees.

Sobbing, he came forward at last, and knelt in humble penitence and prayed—prayed earnestly. With all his praying he could make little headway. Darkness hung over his spirit and refused to lift. With a heavy step, and a heavier heart he went to his boarding house.

The next night he came forward again—something very unusual in a rescue mission. He was on a terrible tension. Perspiration gathered in big beads on him. His prayer was not loud, but it was intense in its earnestness. The powers of darkness were making a desperate effort to overwhelm him. A fierce storm was sweeping over his spirit, evil passions, hatred, bitterness, revenge, malice—all were seething in the cauldron. Almost despairing, he asked the Superintendent, "Must I forgive?" Argument might give the enemy advantage, so the mission man said, "Let Jesus answer that—'If ye forgive not men their trespasses, neither will your heavenly Father forgive you your trespasses?' "But even if I could forgive, what of my sin?" "Though your sins be as scarlet they shall be as white as snow." "Scarlet! Yes, that's it. If anything that's not enough." Well, the same verse goes farther: "Though they be red like crimson, they shall be as wool." "That's mine! Lord, on that I'm safe!"

Then he told me this story of his past:

I'm a southern mountaineer. Twenty-two years ago I found a man with my wife. I took his gun away from him and shot him dead with it. The jury pronounced it justifiable homicide. My father and brothers went gunning too, for when a feud breaks out among those mountaineers there is no peace until every male relative of one side or the other is put out of the way. As a result of that shooting there have been twenty men killed. For twenty years I have been following the trail, of the last man left on the other side. My son and I are the only ones left on our side. Am I a drinker? Not on your life! For gunning, a man needs a steady nerve.

Through all these cities (showing me a list of possibly sixty, with the time spent in each) I have hunted him. I have good reason to believe that he is in Toledo, and I have been coming to this Mission for weeks with a big Colt revolver in my pocket, looking for my man, and sight of him would have meant instant death for him or for me. But I lay it all at the foot of the cross of Calvary." And with his face radiant with joy he arose from his knees and confessed Jesus Christ.

But the greatest joy was yet to come. When he went back to his boarding house that night he destroyed his $20 revolver, and the very next day, while walking along Monroe St., he came face to face with the man whom he had been hunting for so many years.

In the joy of his new experience of a heart transformed by love, the old feeling of vengeance had entirely disappeared, and like
a flash there came to him a vision of possibility.

Stepping up to his man, he quietly laid a hand on the arm of the other with these words, "Jim, I'm not the old Bill. The bitterness is all gone out of my heart. Last night I gave my heart to Jesus and I'm a new man. I want you to forgive all that is in the past. My gunning days are over and my spitfire is destroyed. Let's be friends and go back to the mountains and tell the folks what the grace of God can do."  —Evangelical Messenger.

THE SLAVE RAIDERS.

An African king and his councilmen were talking excitedly over the rumors they had heard that very morning. "The slave raiders are coming this way!" cried one. "They catch the women when they are digging in the gardens and the men when they are alone on the path. They fasten them with chains and put them in strong pens. They march them off and nobody knows what becomes of them." "Ah!" "Most of the people die and whole villages are lost," exclaimed another. "We will see to it," said the king, "that the slave raiders do not come within our borders. We will keep a sharp lookout and allow no strangers inside the village." "Yes, yes, we will all watch," the men agreed, "and no slave raider shall come near us."

At that instant some villagers came running to the king, crying, "Oh, master, some white strangers are coming up the path!" "Go back, stop them in the path, find out who they are and what they want," replied the king at once. The messengers sped off. The king and his councilmen grasped their spears and waited in silence. Very soon the messengers came running again out of the jungle with glad faces. "Who are the strangers and what do they want?" demanded the king. "They are Livingstone's children," said the messenger. "They have come a long way and are tired: they want to spend the night in our village, and these are the gifts they sent you." They spread on the hard earth floor before the king a strip of bright colored calico, some beads, and a roll of copper wire. A murmur of surprise and pleasure ran around the group. But the king only said, "Bring Livingstone's children to me." "Livingstone's children!" exclaimed the men when the messengers had gone. "Can it be the white master is coming this way again?" "No."

In a few minutes they returned, followed by the white strangers and their servants. The party entered the open council place and the white men bowed low before the king. "Who are you and what is your business?" asked the king. "We are Livingstone's children," said they. "Our master has found a road to the coast and sent us back for his supplies. The day is late; we wish to spend the night in your village." "The white master is our friend," said the king. "Yes," the travelers replied, Livingstone told us we would be among friends in this country." The chief turned to his men and said, "Prepare the best huts for Livingstone's children." Some of the men left at once to carry out the king's command and soon the visitors were comfortably settled and their servants began to prepare the evening meal. The people flocked to the huts, bringing gifts of parched corn, yams and other foods, and they lingered about until the day was ended.

Late at night when the village lay asleep, suddenly a woman screamed, then another. The people rushed from their huts, rubbing their eyes in a dazed way, and blinking before a great light. Many huts were on fire. White men who called themselves Livingstone's children were seizing men, women and people were running about blindly, and the children, binding them, and herding them under a tree where men with guns kept them from escaping. The few who managed to get out of the village were surrounded there by men who caught and bound them, too.

When the gray dawn of morning came there was only the ruins of the village left. The children were crying, men and women were begging to be freed. Some of the stronger men were talking together. "We were deceived," they said. "The visitors were not Livingstone's children. They were white slave raiders. O! why did we ever trust them?" Jean murmured they. "The white master never takes slaves; if he were only here, he would save us!"
And this was the slave-trader's trick! All thru the central part of Africa during the terrible years of the slave traffic the slave raiders trapped the black people in every way their cruelty could devise. Many times they started wars between tribes and took all the captives for slaves. They bribed men from one tribe to capture slaves from neighboring tribes. The black man was safe nowhere from the slave raider. Men and women were kidnapped wherever they could be caught. Whole villages were sometimes surrounded in the night, and all taken as slaves.

Soon the slave drivers prepared the captives for their long march to the sea. They lashed the women and children to one another by strong cords of leather. They fastened great Y-shaped sticks around the necks of the men, and riveted the forked ends together with iron. At last the miserable procession marched off—women with heavy bags of meal or grain on their heads, and sometimes a mother with a baby on her back, little children some of them not more than five years old, and great, strong men—nearly a hundred in all. By their side marched the slave drivers, wearing bright red caps and gay clothes. On their shoulders they carried muskets and in their hands many of them had tin horns, which they blew proudly as they marched along. All day long they marched. Noon came, but there was nothing to eat. The evening drew on, and only a little food was given them. At last they lay down for the night to rest. But how could they rest, bound together with iron? The second day began more miserably than the first. If they complained the slave driver's whip fell on their backs; so they trudged wearily on. But there was in store for them a relief of which they had not dreamed, and upon which the slave driver had not reckoned.

Late in the afternoon as the procession came around the end of a hill, they suddenly came into a camp, so very suddenly that they were in the center of it before the slave drivers could stop the procession; and there, standing in plain view, was a white man. That man was David Livingstone! The next instant every slave driver took to his heels and disappeared, tin horns, red caps, and all, into the thickets. They knew that David Livingstone was in Africa to stop the slave-trade.
idols they worshiped were not true gods, but that Jesus Christ was the true Savior. Her husband became alarmed lest she should become a Christian, and decided to take her out of school at once.

He told her that they were going to his mother's home to live and that she should get ready whatever she wished to take, for they would start the next morning. She wanted to take a Bible, but she had none in the house, and she could not go out on the street so early in the morning, so how was she to get one? She sent a little neighbor girl of lower caste to the missionary for a Bible. When the neighbor girl returned and gave her the Bible, she concealed it in her cloth; and it was the only thing she took to the distant village where her husband's mother lived.

She was the only Christian in the village, but she read her Bible, and day by day the Christ of whom it told became more real to her.

After some time her husband died, and, according to the custom, her relatives accused her of being the cause of his death and treated her very cruelly. She told them that she had not caused his death, but that it was God's will for him to die at that time. Then they told her that it was because she had quit worshipping their gods and that she must promise not to become a Christian. She would not promise, but said, "I believe in Christ; I am a Christian." This made them angry, and they told her she must worship their idols. They spoke to her many times on the subject, but she always gave the one answer: "I am a Christian."

One night the men of the house took her out into the yard, drove four stakes into the ground, and tied her hands and feet to them. Then they told her that if she did not promise not to become a Christian, they would bring fire and burn her feet. Her reply was that she believed in Christ and that therefore she was a Christian. They put fire to her feet and let it burn them. The heat was very great, but still she refused to deny her faith in Christ.

At last the pain became unbearable, and she fainted. When the men saw this, they became afraid she would die, and, fearing the penalty of the English government for their conduct, they untied her and left her in a dark place.

During the night her consciousness returned, and she made her way out into the street and thence to the home of the missionary, it taking her the remainder of that night, the next day, and far into the next night to make the journey. She walked as far as she could on her sore feet and then crawled on her hands and knees.

In her wretched condition, the missionary failed to recognize her and asked who she was and why she had come. After telling her name, she said that she believed on the Lord Jesus Christ and wanted to be baptized. The missionary took her in, dressed her feet, and cared for her till her wounds were healed.

When she was well again, she told the missionary that she wanted to go with "the Bible-woman" to the homes and teach the women about Christ. The missionary furnished her with the needed means, and she became an interested and faithful worker. Although she had known of Christ only a short time, she had learned to love Him dearly, and she enjoyed telling others of Him.

Does the love of this converted heathen girl exceed our love of Christ? Are we willing to suffer for His sake? Are we willing to sacrifice our own comfort that others may hear the gospel story?—Sel.

LIGHTING THE WORLD

While Jesus was here on this earth He said, "As long as I am in the world, I am the light of the world." But Christ has ascended up high, how then shall this world be lighted? Jesus says "ye (my followers) are the light of the world." In II Cor. 5: 20 we read, "Now then we are embassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." "Let your light so shine before men, that they may see your good works, and glorify your Father, which is in heaven." It is thru the children of God that this world is to be lighted, and not only lighted but by that light those in darkness are to be constrained to become reconciled to God. Oh, what a responsibility upon us who are God's children!

Dear young brother and sister, do you realize that even tho you are young this responsibility rests upon you? It is by the light of Christ shining thru your life that your fellow men are to be led to Christ. Are you letting your light shine? Are you holding salvation as the best and greatest thing
mortal ever possessed, or is Satan succeeding in getting the things of the world between you and God and thereby causing your light to grow dim? Do you find the secret chamber a precious and desirable place, where you enjoy blessed communion with God, and where your soul is fed and strengthened to enable you to be more than conqueror in every trial and temptation? or is it losing its attractiveness? Do you find the company of worldly friends more enjoyable than that of those who are spiritual? If one who is spiritual comes into your presence do you feel rather uneasy, and hard to converse on subjects which pertain to your spiritual welfare? Do you feel relieved when they are again gone out of your presence? If such is the case, you are drifting away from the Author of Light, and soon you will awake to find yourself in the darkness of sin, the light that was within you having been made darkness. By being true to the commands of God and letting the light of Christ shine thru you, you are filling your small sphere, and God’s purpose in your life will be accomplished. Your very presence will radiate the love of Christ. His wonderful light shining thru you will be seen by those around you, and some one will be led to Christ and become reconciled to God by your life of light.

Soon years will have passed. Do you desire to be able to look back over them, realizing that they have been filled with the light of Christ, and see sprinkled all along the way places at which precious souls were won to Christ by your life? Your life of light will be bountifully repaid by the Master of the Harvest, when the day is thru. You will receive an abundant entrance into the City, with the sheaves which you have gathered for eternity. O my brother and sister, are you not inspired to greater diligence? Do you not realize more deeply the importance of so living before God that the bright gleams of heaven’s glory may be reflected further out into this dark world and thereby reach those who have drifted far from God and His love? Be diligent, be faithful, and let your light shine, and eternity alone will tell the full extent in which God has blessed your labors and life of light.—Sel.

A house, tho but a humble cot,  
Within its walls may hold,  
A home of priceless beauty  
Rich in love’s eternal gold.

SELECTED.

THE PRICE OF A BOY

Last Winter I heard a Chicago detective tell what had been done to rescue a boy that had been kidnapped. When once the full truth, that the boy was gone, dawned upon the parents, they were stricken with grief, and a neighborhood search was instituted, in which almost everybody freely joined. As the situation grew to be more grave, the father spurred on the searchers by offering a reward of $1,000. The county officers including sheriff and township constables, joined in the hunt. It was soon learned that the kidnappers had passed beyond the borders of the county with their prize. The boy was the only child of his parents and sympathy spread from heart to heart. The Governor called the state militia and the reward was pushed to $25,000. Detective agencies became interested, and throughout the state in all directions swift autos and foaming steeds ran down almost every retreating object thinking that it might be the kidnapping party. Then over two states and across into the Dominion rushed hundreds of people driven by the inner impulse of pity and lured by the prize offered. The search was successful.

More than $100,000 was expended, besides days and weeks of the time of highly talented and expensive men were given. Municipalities, County, State and local organizations lent their forces to rescue one boy who was alive, but had been carried away.

This tragedy suggests, in a very graphic manner, much of our method of dealing with boys. The excitement, expense and uncertainty of rescue is claiming our time and effort, rather
than the caution that would have made the rescue unnecessary. In this new age of the boy the first lesson we have learned is, that formation is a million times better than reformation; that proper attention and interest in the boy, on the part of the city and state, greatly reduce their trouble with the man. We have been using first century philanthropy of the Jericho road, and directing all our efforts to care for the “beaten and half dead,” and allowing the thieves that did the mischief to go scot free, assuredly to waylay the next youth that passes that way. Now at last we are attempting to remove forever those environments about the home, street and school, that harbor thieves of bad habits, that spoil boys and make of them bad men. Of course there are bad boys and places for their correction are essential. But if fathers and mothers would give proportionately as much time to companionship with their boys as many of them are giving to the making of money and reaching for the bal-lot, there would be fewer bad boys and criminal men.

Not so many boys are bad because they choose to be. Back of the false step that gave them the bad name, were heredity and environment to contribute their full quota to the delinquency. These frequently play such a large part that the boy has little else to do than be bad. I now have in my drawer the record of a boy who began a criminal career at the age of twelve. From that time two-thirds of his years were spent “serving time.” Environment gave the occasion, heredity the impulse, the society’s club so battered the senses that the boy was so much a stranger to kindness that the first kind act broke his heart and brought him to tears. Had the thieves in the form of bad companions, low environment and coarse treatment been eliminated from his life by society, he might have been a useful man and the state saved much needless expense. We are a strange set of beings; we humans are. The word dum-my suggests that which is very characteristic of much that we do. We license, protect and feed the thieves that plunder our youth, and then spend millions of our taxes to care for those whom they beat and “leave half dead.” We say to the saloon, “Here is your license, give us the fee, and you can take our bright promising boys and make of them criminals; then we will care for them even if it does cost us $2,732,000,000 per year to do so.” To the pool and billiard halls, we say, “Go on and teach our boys to gamble; when they become experts and turn to crime, we will race high priced officers all over the country to capture them.” To the brothel we say, “You are under the protection of our police, go on and feed men’s passions and inflame their lusts; when they break thru and prey on society we will shut them up and pay the bill.” To our penal and corrective institutions we say, “Here is a boy that we have spoiled by our folly. He is too bad to keep at home or in school; you must put him under discipline.”

Now it has occurred to me that we have overdone ourselves in talking about “the boy problem.” We have overworked such expressions as: “The Little Savage,” “the Gang,” etc. This is good mental dope, for it relieves us of the blame and puts the mark against the boy—the other fellow. I stand for boys.

If we have failed, it is because of our ignorance more than an incorrigible instinct that is natively in the boy. I am persuaded that much of our effort has failed because it has been too professional and artificial. Two meth-
ods generally have been followed in treating the boy in public life, both rather unsuccessfully. Probably because 'the “club” has been too much in evidence.

In one case it has been the club on the boy, in the other it has been the club for the boy. The former drives him from home, the latter draws him from the home.

It is now time that the emphasis of boys’ work be shifted from the gang, club, and association, back to the home. There is no place where we need ambitious women so much as in the home. There is no place we need successful men so much as in the home. There is no place where we need the “big brother” so much as in the home. All these have chosen the center for their activities and influence elsewhere and the home is a bad one. How can you expect a real live boy to stay there? The ambitious woman goes to the social and political meeting. The successful man to the business men’s club or away to the big convention. The “big brother” spends his nights with his social set down town. The boys go to the bad, and who is to be blamed? The “bad boy” of course. It may possibly be that the boy was partly to blame, but I wonder if it might not be that somebody was unwilling to pay the price of the boy’s safety and future welfare?

J. Harmon Dutton, in the Industrial School Journal.

SHOW ME THE FOX SKINS.

They tell a story of an old hunter who wanted to get a good fox-hound. A neighbor had one to sell and he spent a good while bragging of his hound’s pedigree and its wonderful abilities to track the game, but the old hunter met him with the demand, “Show me the fox-skins.” He wasn’t much concerned about the pedigree of the dog, nor even about his looks; to him the sole question was: “Can he catch foxes?”

And if he could not do this he was no use to him. He might be bred for it, he might look like a useful dog, he might even be able to do a great many other things well, but all was valueless without the fox-skins.

And as each man and woman faces the world today, whether in church or business, the same spirit meets them. Men are not so much concerned about our pedigree nor about our appearance, but they do want to see the fox-skins. If a man wants to hold his own in any position he must make good. It is not enough that a man ought to be able to do certain things nor even that he is willing, he must simply do them. We may not be able to account for failures, we may not understand just why a man does not succeed, but the fact that he does is the one thing we cannot forget.

In not a few cases men work hard and they think that that ought to count in their favor, and so it does; but a man’s work is little use unless it accomplishes something. It isn’t the labor. that counts with men, but the results of the labor. A fisherman may spend all his time fishing, but unless he catches something he is hardly to be called a fisherman. A sewing machine may run beautifully, but if it never sews a stitch it is fit only for the scrap-heap. We fear that there are many lives which, judged by this standard, are of little value.

Sometimes men get out of their sphere and attempt tasks for which they possess no fitness, and they fail because of this. And sometimes, while the man is not hopelessly unfit for his task, yet he lacks initiative and he does things in the old way long after the old way...
has ceased to be effective. He keeps on pumping after the well has gone dry or the pump has worn out, and he does not know enough to fix the old pump or sink a new well. In business life, on the farm, in the schools and colleges, and even in the churches we see the same thing—men working hard and doing nothing, and not wise enough to adapt their methods to the need of the times.

In some of these cases, and probably in most, men realize that their labors are in vain, but they blame the failure upon the wrong thing. They can give you a thousand good excuses why they failed to accomplish what they sought, but they forget that men do not want excuses, but results. The excuses may be good enough, but they do not add anything to the net result; they may excuse the man, but they do not do the work, and men are not worrying over the man, but over the work.

The man who does things is the man who counts. When a railway is to be built men do not look for an engineer who will go over the ground and report that there is an impassable morass, and an unbridgeable river, and an impracticable mountain and therefore the thing cannot be done. They want a man who will somehow circumvent the morass and cross the river and tunnel or demolish the mountain.

And in church work we have a right to expect the same spirit and insist upon the same thing. The Church, to justify its existence, must show results. This does not necessarily mean the worship of numbers nor the exaltation of mere bigness, but it does mean that a Church which is merely working without doing its work is in sore need of some change of method, or plans, or leaders. There are, of course, differences of location and opportunity, and it is folly to suggest, or even think, that one Church's achievements should be judged by those of any other Church, unless we possess, which we usually do not, most full and accurate information in regard to both Churches; yet at the same time we have a right to review our work regularly and ask ourselves honestly whether we are really accomplishing our task. That task is the up-lift of the race, the redemption and regeneration of men, and it is laid upon us by our Divine Master, and His guiding and efficient help is assured for the carrying out of His design. It is not a question of difficulties, but of the mastering of difficulties; it is not a question of excuses for non-performance, but of unfaltering determination and perseverance in the accomplishment of our tasks; it is not a matter of location, or opportunity or environment, but one of instant efficiency. "Show us the foxskins." —Sel. by F. Elliott.

Do I make conscience of secret sins? Do I mourn for a vain heart, wandering thoughts, spiritual deadness? Do I conscientiously abstain from secret sins, when there is no danger of discovery or forfeiting reputation? Is it God's eye, or man's, that drives me from the commission of sin? —Flavel.

OUR CITY MISSIONS.

Buffalo Mission. 2 Hawley St., in charge of Eld. T. S. Doner and wife.

Philadelphia Mission. 3423 North Second St., in charge of Peter Stover and wife.

Chicago Mission, 6030 Halstead St., in charge of Sr. Sarah Bert, Bro. B. L. Brubaker and Sr. Nancy Shirk.

Des Moines, Iowa Mission, 117, 14th St., in charge of Eld. J. R. and Anna Zook.

Jabbok Orphanage, Thomas, Okla., in charge of E. N. and Adella Engle, R. 3 box 1.

San Francisco Mission, 52 Cumberland St., in charge of Sr. Lizzie Winger and workers, charge of W. H. and Susie Boyer.
TIME, DEATH AND ETERNITY.

READER: Thy time on earth is short. The closing year, each setting sun, each tick of the clock, is shortening thy days on earth, and swiftly, silently, but surely carrying thee on—on to ETERNITY and to God. The year, the day, the hour, the moment will arrive that will close thy life on earth, and begin thy song in Heaven, or thy wail in Hell. No future hour shall come to bring thee back to earth again, thou art there forever for ETERNITY.

Today thy feet stand on Time's sinking sand; To-morrow the footprints remain, but thou art gone—where? Into ETERNITY.

Today thy hands are busy at work, thine eyes are beholding, thy mind is thinking, thou art planning for the future. To-morrow all is still; the folded arm, the closed eye remain, but thou art gone—gone to ETERNITY. Others were once busy as thou art; they are gone—gone to Eternity. The merry voice, the painted clown, the talented artist, whose presence made the theatre and the pantomime an attraction for thee, are gone; they are removed far from the region of fiction to that reality—the reality of Eternity. The shrewd merchant whose voice was so familiar to thee on the crowded Exchange is hushed, he buys and sells no more—he has entered Eternity.

And, reader, thine own turn to enter Eternity will shortly come. Ask thyself honestly, "Am I prepared for Eternity?" Give thy conscience time to answer; listen, it speaks to thee today. Drown not its voice lest it speak to thee no more. Let the Heaven and the Hell of the future stand before thee in all their reality; one of these must be thine Eternal dwelling place, and today is the time to make thy choice. To-morrow may be too late—one day behind time. Which art thou living for? Which art thou travelling to?

To go from the haunts of sin, debauchery and vice to the presence of God and the Lamb—impossible; from the crowd of the condemned, and the race for gold and gain, to the song of the redeemed, and the crown of glory. No, never! Except a man be born again he cannot see the kingdom of God. Reader, hast thou been born again? If so, well; but if not, the horrors of an Eternal Hell are awaiting thee and today thou art nearer its quenchable flame than thou hast ever been before.

Halt! Why will you meet God with an unsaved soul? He wills it not. To-day He pleads. Turn ye, why will ye die?

"Time's sun is fast setting, its twilight is nigh, Its evening is falling in clouds o'er the sky, Its shadows are stretching in ominous gloom. Then haste, sinner haste, there's mercy for thee And wrath is preparing—flee lingerer, flee!"

This tract can be had of S. R. Smith, Grantham, Pa., 15c per 100; $1.00 per 1000, postpaid
LOST. LOST.

Reader:—That is a solemn word! "Lost at sea"—"Lost in infancy"—"Lost in Death"—"A lost man"—"A lost woman"—"A lost child." All these words call up sad thoughts. But to be lost at last!—how mournful. What a fate for you or for me. What an end for one who might have been a son of God, an heir of glory, a companion of angels and glorified saints; to miss the heavenly port, and fail of the grace of God, to perish and be lost!

—Tombstone Epitaph—

What an epitaph would that be. What a sad word to close up the history of a being destined for immortality—lost! Young, brave, polite, witty—but lost! Beautiful, amiable, caressed, flattered—but lost! Serious, moral, courteous, affectionate—but lost! Correct in deportment, a church-goer, benevolent, learned, respected—but lost!

Reader, shall such a record be written above the resting place of your buried hopes? "Lost! Lost!" Oh, 'tis a terrible thing to be lost in the wilderness; to be lost at sea; to have your ship ground to fragments amid the roaring tumult of the breakers and the frowning terrors of a lee shore; to feel that only one single plank holds you back from death, and that that will soon be swept from your enfeebled grasp; but oh, how much more terrible to be lost in eternity, to be ship-wrecked and dashed along dark ruin's fiery coast, to be drowned in destruction and perdition, to be lost amid the surging billows of the lake of fire and brimstone—to be Lost! Lost! Lost! Lost! Lost from mercy, and joy, and bliss—lost from peace, and life, and gladness—lost beyond hope or help, beyond remedy or release.

—Terrible to Seek for Gain—

Terrible as this word is, it will close up the history of multitudes. "What shall it profit a man if he gains the whole world and lose himself, or be a castaway?" And it is a solemn fact that while no man ever has gained the whole world, thousands have been lost in the attempt. Shall this be your destiny? Do you tread the path of ambition and seek to gain the dizzy heights of power? Oh, look and see how many, in treading that perilous path, have been lost! Do you seek wealth?—ah, multitudes have lost themselves there. Satan has his hook in that pile of gold. Do you seek pleasure? A young lady stood on the verge that overhung the boiling flood of Niagara, and saw a beautiful flower growing there. She coveted it; she reached forth her hand—Terrible to Seek for Pleasure—"to pluck it, but bending above that dread abyss, her foot slipped, and she was—Lost! Ah, reader! the flowery path you tread overhangs perdition's awful gulf, and those beauteous blossoms of pride and praise are waving far out above the fiery deep; pluck them and you are lost! Lost!

—Christless Reader Lost Now—

Christless reader, you are lost now. Not fatally, not irrecoverably. Thou hast destroyed thyself, but in Christ is thy hope. You are a "lost sheep," but the Shepherd of Israel seeks you today. You are a lost son, but a father's heart yearns over the absent prodigal. Will you return? Ah, you are in darkness—you know not how. Let me tell you: Years ago a man was benighted in one of the mining regions in England. He lost his way. It was dark. Dangers were thick around him. The next step