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TABLE OF CONTENTS.

EDITORIAL—
Joy and Peace in Believing ....... 321
Special Mention ................. 324

POETRY—
Whatever is—is Best ............ 322
Finding Pauti .................. 333
No Children’s Graves in China .. 339

ESSAYS—
Jesus and His Elect, C. H. Boulding, 322
Keeping Back Part of the Price, Anna C. Long .. 322
Help Which the Spirit Furnishes, Sarah Hall .. 323
A Picture, C. F. Ladd ............ 324
Humility, Anna M. Slater ......... 325
Doing Our Best, J. O. Lehman .. 327
The Sabbath School, J. Myers Roster, 327
The Second Coming of Christ, Geo. S. Grim .. 327
Beginner’s Bible Lessons, No. 3, A. Z. M. 340

SELECTIONS—
Be Ye Clean .................... 329
Baptism ........................ 329
Some Impressions ............... 329
Alone With God ................. 329
What Then? ........................ 330
Holiness in the Third Chapter of Colossians .. 331
Early Scripture Schools ......... 338
Be Strong and of Good Courage. 338
Law .............................. 338
Fiction .......................... 339

HEALTH AND HOME ............... 332
OUR YOUTH — ..................... 333
CHURCH NEWS .................. 335
MISSIONARY — ...................... 335
Matopopo Mission ............... 335
Honduras, J. G. Cassel ......... 338

OBITUARY — ....................... 340

JOY AND PEACE IN BELIEVING.
NOW the God of hope fill you with all joy and peace in believing; that ye may abound in hope through the power of the Holy Ghost.”—Rom. 15:13. This is the Apostle Paul’s prayer for his Roman brethren. The first thought is that it is directed to the God of hope. He is the foundation upon which our hope is built. That hope is but fancy and will deceive us which is not fastened upon God, and which is not of His working in us. He is the God of hope because we have all things through Him. His promises are sure, even in those things which we have not realized as yet. Hence He is to us the God of hope and our faith looks up to Him for those things we need for ourselves and others. “Fill you with all joy and peace in believing.” Joy and peace are two of those things of which the Kingdom of God consists, joy in God and peace in the soul both arising from a sense of our justification by faith in Him.—Rom. 5:1,2.

How desirable this joy and peace are! They are filling. Carnal joy puffs up the soul but cannot fill it. It is empty and leaves an aching void. True, heavenly, spiritual joy is filling to the soul and gives satisfaction—satisfies our longing as nothing else can do. It is a fruit of the Spirit, the first to follow after love; and peace is the next to follow. We cannot separate them. Where true heavenly joy fills the soul there will be peace. Now the apostle says this comes by believing. The question comes, Believing in what? Surely not in error. No matter how tenaciously we hold to error, or how sincere we may seem to be, it will not bring true joy and peace but believing in the truth, believing on Him as the Scripture has said, from his body shall flow rivers of living water.

But how can we believe on Him of whom we have not heard? and how can we hear without a preacher? We must know the truth before we can believe in the same. Hence it is the will of God that all should come to the knowledge of the truth and live. Faith cometh by hearing, and hearing by the Word of God. A faith that has no foundation in God’s Word can accomplish nothing for us. The expression, “as thy faith is so be it unto thee,” only applies when our faith is right. The conditions of God’s Word have to be met. The individual who is not willing to repent of his sins and confess them to the bottom never can and never will have joy and peace in believing.

Beloved, let us believe God and His Word, yielding ourselves obedient to His will, and He will fill us with the joy unspeakable and full of glory and the peace which passeth, all understanding. “Through the power of the Holy Ghost,” all these worketh that one and self-same Spirit. We are utterly helpless without the aid of the Holy Spirit. Without Him we can do nothing, but we can do all things through Him who strengtheneth us. Let us magnify the name of our God and the Lord Jesus Christ through the Holy Ghost, seeking for His guidance, and He will lead us into all truth and fill us with all joy and peace in believing, and we shall abound in hope through the power of the Holy Ghost.

Hope we have as an anchor to the soul both sure and steadfast, and that entereth into that within the veil. It is one of the three things that abide. Whether there be prophecies, they shall fail: whether there be tongues, they shall cease: whether there be knowledge it shall vanish away. But faith, hope, and charity abide. We are saved by hope: but hope that is seen is not hope for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it. Hope maketh not ashamed because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. The blessed hope of the Gospel, With it we are blessed, without it we are lost.
WHATEVER IS— IS BEST.

I know as my life grows older,
And mine eyes have clearer sight,
That under each rank wrong, somewhere
There lies the root of right:
That each sorrow has its purpose,
By the sorrowing oft unguessed,
But as sure as the sun brings morning
Whatever is—is best.

I know that each sinful action,
As sure as the night brings shade,
Is somewhere, sometime punished,
'Tho' the hour be long delayed.
I know that the soul is ailed
Sometimes by the heart's unrest,
And to grow means often to suffer—
But whatever is—is best.

I know there are no errors
In the great eternal plan,
And all things work together
For the final good of man.
And I know when my soul speeds onward
In its grand eternal quest,
I shall say, as I look back earthward,
Whatever is—is best.

Elia Wheeler Wilcox.

For the Evangelical Visitor.

JESUS AND HIS ELEOT.

Beloved Sister L.—

YOU want a few words on the Beatiudes of Matt. 5:1-12. Christ was a Wonderful Teacher, a Perfect Teacher because “in Him were hid all the treasures of wisdom and knowledge;” yea, “in Him dwelleth all the fulness of the Godhead bodily.”—Col. 2:3,9. Such a man has a right to say, “Learn of me.” He has beatitudes to reveal that not only meet all the emergencies of time, but fill all eternity with rapture and glory. He is just the same to day as when He sat on that holy mount, uttering the fundamental principles of His Kingdom.

In this memorable discourse He tells us exactly what we must be if we are His loyal disciples. His first Blessed is the key to all the rest. To be poor in spirit is to be ready for all the riches He came to bestow. As long as we fancy we are rich Christ will not make us His joint-heirs, because we do not feel that we need anything. The deeper we feel our poverty, the richer will we be in Christ. If we want the riches of 1 Cor. 1:5, and 2 Cor. 8:9, we must know the reality of John 15:5. To pray pathetically, preach fluently, give liberally, work prominently, while the subtle J, J, J, is uppermost all the time, is to miss this first beatitude.

Verse 4. We must mourn over ourselves more than over our circumstances if we are to receive Christ’s comfort. We must mourn over sin, and not only over its consequences. Godly sorrow will lead to godly consolation. Christ was a typical mourner. “His soul was exceeding sorrowful, even unto death.”—Matt. 26:38. Yet in His deepest agony and most overwhelming sorrow, He had His profoundest comfort.—Heb. 12:2. Our richest experiences are reached through suffering. As with Christ, so with the Christian.—Heb. 2:10; 2 Cor. 4:17; 1 Pet. 1:6.

Verse 5. Christ was meek and lowly in heart, and the whole earth is His possession.—Matt. 11:29. This is why we are to pray Matt. 6:10. The meek shall inherit this earth, not to make money and live in splendor, but to bring all nations to Christ, and make the whole world the property of the church.—Matt. 28:19; Mark 16:15,16; Acts 1:8. The meek are the true missionaries.

Verse 6. This beatitude has in it all infinitude of Eph. 3:18. To hunger and thirst for righteousness is to hunger and thirst for Christ. He is the Righteousness of God.—Rom. 3:21,22; 8:3,4; 2 Cor. 5:21. We must study this point thoroughly, as it is the very essence of the Gospel. Apart from this there is no salvation. Our own righteousness, at its very best, will not suffice.—Phil. 3:5,9. God will accept nothing lower than His own holiness as a basis of reconciliation. For this we are to hunger and thirst. Those who have Christ in their hearts are righteous even as He is righteous.—Eph. 3:17; 1 John 2:29; 3:7. Those who hunger for this righteousness will be filled.—Eph. 3:19. They will be so full that John 4:14, and 7:38, will be a blessed and constant experience.

Then verses 7-12 will not fail to be a glorious reality. To be poor, and meek, and hungry, and thirsty, are the very conditions God demands in order to fulfill those wonderful prayers of Paul in Col. 1:9-11, and 2 Thess. 1:11,12. Blessed, blessed, forever, blessed are they whose “life is hid with Christ in God.”—Col. 3:3.

C. H. BALSBAUGH.

Union Deposit, Pa.

For the Evangelical Visitor.

KEEPING BACK PART OF THE PRICE.

In the history of Annias and Sapphira we have the sad fate of two, who, in making their consecration, were not willing to give up all, and therefore kept back part of the price, thus resulting in their death; whereas, had they given up all, they might have become useful workers in the vineyard of the Lord and been made a blessing to mankind.

Where do we stand to day? are we out on the line of obedience? If not, may God help us to reach that place.

Why are the churches of to day filled with lukewarm, careless and almost lifeless professors? Is it not greatly because of the unwillingness to give up all for the cause of the Master. By retaining part of the price, be it ever so small, if God has asked it, we will lose power and die spiritually. On the other hand, by giving up all, He will abundantly reward us. God never asks us to give up anything but that in return He will give us a far more valuable gift.

He may ask you to give up all the pleasures and vanities of this world, and become a fit temple for the indwelling of the Holy Ghost. Many at this point stagger and fall back, unwilling to pay the full price; whereas they who obey God in all His requirements and fully consecrate themselves with all they have, enjoy that sweet peace which the world knows not of. Words fail to express the real joy and comfort of a fully consecrated soul. There is no hankering after the amusements of the world, but a continual longing to steal away from all tumult and be alone with Jesus and then learn more of His meek and quiet spirit.

Perhaps He has called you to help gather in the lost of earth, and in order to do this you will have to give up home-comforts with all the dear friends and go out, bearing the
burden and heat of the day, along
with many rebuffs and persecutions.
Does the sacrifice seem to great for
you? If so, consider what the
Father has done in order to save us.
He asserts that revision is necessary
to correct quotations and set them
agreeable to the present age,
intimating that we have grown
wiser than those of Scripture fame.

But leaving the Word makes no
man wiser than God, that he should
receive the full price and then we will
have a mission to fill which Christ fits
us aright in the truth; then what
truth?

He who is infinite is
an invincible shield not furnisheu
by learning, but by the
Holy Spirit. He who is infinite is
wisdom searches the reins of the
heart and proves the thought that
he may test one's strength and
patience in continuance in well-doing,
that we may reap if we faint
not by the way when rebuked by
Him. What, are we without di­
rection by the infallible guide of
truth? 

We need discipline to guide
us upright in the truth; then what
greater discipline is there than the
Holy Scriptures of truth? God
knows that humanity is frail, often
past recovery; for they will not come
to the truth because their deeds are
evil. He who hates the light is
filled with darkness such as certain
authors furnish.

Love produces good fruits, thus
manifesting what kind of a tree
it springs from. Love worketh no
devil to its neighbors, but helps to
serve the Master in loving each
other. Hatred striveth up strife
while love kindles a heavenly flame
within the human heart that will
consume all the dross contained
therein, until judgement is brought
forth unto victory. Man is ever on
the alert to ruins, but success is
only seen by keeping our eye single
to the light (Christ Jesus).

Faith in Jesus makes us strong
to overcome darkness. Jesus came
to manifest and destroy. The way
is blocked up for a time and we
learn to struggle through the diffi­
culties presented to one view.
Sight gives courage and moves the
thick cloud which disappointment
begs. Hope lights us on our
way and lifts the heavy burden
and sets the captive free. The great
sea is struggling to be delivered
amidst the heat. Opposition seems
to be a central force to push for
recognition of truth, whose power
is at work to save the struggling
masses from destruction; but the
natural forces are powerless to over­
come the turbulent element which
only an unseen hand can remove.
Job suffered through affliction and
losses which God in due time re­
moved. He had torment to endure,
but God took pity on him and gave
him patience to run the race marked
out for him to tread; thus he was
called the most patient man that
lived. What a flower patience is!
It is the fruit of self-help the tried
one learns. Resignation must first
hold the sway before patience can
have its perfect work in us.

There is a difference between being
built up by the spirit in the faith
of the most holy saints of old and
being puffed up by vain conceit and
self-esteem. The latter is the fruit
of the flesh and aims to fulfill the
purposes thereof. Foolishness is
bound in the heart of a child, but
the rod of correction shall drive it
far from him. The seed, the word,
only roots in good soil moisten­
d by heat and showers. These tender
the soil and make the seed shoot
and spring up. Truth has worn
out many hammers. Tribulation
is the flail that beats the chaff from
the wheat. Procrastination is the
thief of time. It steals upon us
unawares of its approach until we
are lost in despair.

Is it not a foolish idea to think
man can live upon bread alone?
Yet we know temporal means are
essential in this life to the upbuild­
ing of the frame thereof. We must
learn to be burden bearers and seek
to not burden others unnecessarily.
We have a mission to fill which Christ fits
us to do. If we have only hope in
this life we are of all men most
miserable. His work was among
the needy. Thus he saith, Go thou and do likewise. The things of this world press us severely at times to be complied with as far as one needs demands. Beyond this we should endeavor to keep our house in order till His appearing.

Man is a wandering creature. He often takes the wrong path and checks others for doing the same. This ought to prove that he is imperfect; but help cometh from above, is pure and peaceable, mild and easy to be entreated, full of mercy and good works. If the watchmen in Zion fail to keep to their tents, the giants in the king's highway keep sowing the seed of discord among the brethren. These do not give heed to the word of the Lord that they may be blessed in their deeds; for God is the re­warder of every man according to his works. Man is often an observer of fluent speech that pleaseth the ear, but forgetteth that God trieth his soul to feed upon. Man of­ten looks upon as he left the roadway to enter the fields—nature's hour of prayer for a period of meditation. It was evening, the hour when nature seems hushed in silence, when perfect rest and peace seems to abound. Out-doors, in the fields, where God is seen in every beautiful flower, in the golden setting sun and the rose tipped clouds. It is in the midst of such of nature's beautiful scenes that we seem to hear a voice softly whispers, "Be still, and know that I am God."

It was such a scene that Isaac looked upon as he left the roadway to enter the fields—nature's hour of prayer for a period of meditation. It is amid such surroundings that we find a veritable heaven on earth. It is in such scenes of blessed repose that we are able to appreciate somewhat the blessedness of life. It is at such times, especially, that God seems to be very, very near.

Dear friend, do you not frequently feel your need of a period of quietness; a time for special meditation and prayer; when your entire being seems to long for a closer communion with God? Do you long for the fields at eventide? With a voice softly whispers, "Be still, and know that I am God."

Could Isaac have chosen a better time or place in which to meditate? It was evening, the hour when nature seems hushed in silence, when perfect rest and peace seems to abound. Out-doors, in the fields, where God is seen in every beautiful flower, in the golden setting sun and the rose tipped clouds. It is in the midst of such of nature's beautiful scenes that we seem to hear a voice softly whispers, "Be still, and know that I am God."

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"Go into the fields at even-tide for a period of quietness. Picture the scene to yourself if possible. It was evening, the hour when nature seems hushed in silence, when perfect rest and peace seems to abound. Out-doors, in the fields, where God is seen in every beautiful flower, in the golden setting sun and the rose tipped clouds. It is in the midst of such of nature's beautiful scenes that we seem to hear a voice softly whispers, "Be still, and know that I am God."

It was such a scene that Isaac looked upon as he left the roadway to enter the fields—nature's hour of prayer for a period of meditation. It is amid such surroundings that we find a veritable heaven on earth. It is in such scenes of blessed repose that we are able to appreciate somewhat the blessedness of life. It is at such times, especially, that God seems to be very, very near.

"And Isaac went out to meditate (mar­tyray) in the field at the even-tide."—Gen. 24:63.

"Martha, Martha, thou art careful and troubled about many things; but one thing is needful." (Luke 10:41,42). The one thing needful is to become a disciple of the meek and lowly Jesus and the church today when such conditions prevail? Is it any wonder that we find a lack of true Christianity in the church today when such conditions prevail? Is it any wonder that those who are Christians are often half-hearted, half dead, spiritually and fail to experience the wonderful joy and rest which is promised the true child of God? Not only is there a need of radical reform but even something beyond that. They need to "repent, and do the first works." Get right with God, and then the day of such weak and untrue excuses will be a thing of the past.

Go into the fields at even-tide for
meditation, and you too may see angels descending to bring you messages of joy and peace; you too may see heavens opened and Christ sitting there at the right hand of God. Go; be alone with your God that He may teach you of eternal things and prepare you for the duties of life that you may be a useful servant. C. F. LADD.

Brooklyn, N. Y.

For the Evangelical Visitor.

HUMILITY.

“Humble yourselves in the sight of the Lord, and he will lift you up.”—James 4:10.

WHAT does humility mean? or, how shall we attain it? Some might say, Lay off your fashionable attire, put on plain clothes and have everything else plain about you. In this way we would undoubtedly appear humble in the sight of man; but we are to “humble ourselves in the sight of the Lord,” and the Lord looks upon the heart. How easy it is to have a “form of godliness and yet deny the power thereof.” We need to guard well against formality in dress as well as in worship; for there is no salvation in formality. Naturally, what need is there of grafting good fruit into a rotten-hearted fruit tree? It would bear about as much fruit as plain clothes over a proud heart. Real humility in the evangelical sense means “a low estimation of ones self, and a deep sense of our unworthiness in the sight of God.” Humble yourselves, or, humble that self of yours. Self is the thing that wants to get up. It does not like to get down. Self wants to be seen and heard and honored. It wants its own will and its own way. It wants the highest seat in the synagogue, and sometimes the most honorable place in the church; and if it ever gets there it likes to show its authority. Oh Self, what a monster! It takes the power of God to humble it. But I am so glad that the Lord is fully able to subdue it, when we become willing to have it de-throned from our hearts, being able to say with the Apostle Paul, “I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me; and the life that I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me.”—Gal. 2:20. Oh the blessedness of having “our life hid with Christ in God.” The language of my heart is expressed in the following poem:

“Oh to be nothing, nothing!
Only to lie at his feet,
A broken and empty vessel,
For the Master’s use made meet.
Emptyed, that thou mightest fill me,
As forth to thy service I go;
Broken, that so unhindered
Thy life through me might flow.”

It is so grand to become nothing. When real humility gets into the heart it will manifest itself in our life. We will then esteem another better than ourselves and love our neighbor as ourselves. We will then adorn ourselves as become those professing godliness; not simply because the church requires it, but because we have no desire to make a show of ourselves. How much time and money could be saved had every Christian professor real humility, in the heart! It might be well if every one of us would take an occasional search through our houses and wardrobes and lay to one side every article which is neither for health nor comfort, but only to improve the looks. We might have quite a little sum to send away to help clothe those little heathen children who are destitute, both soul and body. But where real humility is wanting we need all those things ourselves and have nothing to spare. We often hear people say that they can have those unnecessary things and do not feel condemned. But our feelings are very uncertain guides, unless they agree with the Word. When the Lord says that we should not adorn ourselves with gold or costly array we had better disregard our feelings and o’er the Word. The Lord has said that if we humble ourselves He would lift us up. And Solomon says, “Before honor cometh humility.”

We have Christ for our example. Everywhere he leads me I would follow. Where the flowers are blooming and the sweet waters flow; the flowers are blooming and the sweet waters flow. Everywhere he leads me I would follow, where the flowers are blooming and the sweet waters flow; walking in his footsteps till the crown be won.”

ANN A M. S ID E R.

Perry Station, Ont.
For the Evangelical Visitor.

DOING OUR BEST.

"Watch and pray that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."—Matt. 26:41.

In conversation with those whom we meet we uphold the standard of God's Word by showing them the need of confessing to the bottom and be cleansed from all sin; and how holyly and unblamably we will live when this is accomplished and we are filled with all the fulness of God.

This standard, however, straight, strict, and true, seems too high in their minds, darkened by the allowance of sin in their lives, and as a natural consequence they are on the lookout for an excuse. By their benighted minds they try to reason and give us as an answer, that all God requires of one is to "Do the Best" he can and strive hard against the devices of the devil; if he overpowers us, we must confess our faults. In fact their standard is being continually overcome by the devil and then flee to Christ for pardon.

They do not even live up to their own standard, let alone living up to the standard of God. If they would live up to their standard and come to Christ for pardon and make their wrongs right where they made them wrong, God would so wonderfully pardon them that it would give them an impetus to move forward and receive the cleansing. But instead of going to the ones they have wronged they will go to the house of God and so disgust the saints and even the sinners with their blighted and sinful Christian (?) experience, that they have no desire to hear it again. They say they know they are not living the way God wants them and that they come short so much. If one should take such a one to task about his not living the way he should and get him to own up to his wrongs he would be utterly defeated and with disgust conclude that he had no short-comings.

These are the ones that generally say, "I am doing the best I can." God will not accept such service as this, no more than the employer would accept the work of his servant in the following illustration:

A merchant employs a bookkeeper, and ere long he discovers that his servant utterly fails to do what he requires of him; just as God saw that man cannot keep the law by his own strength. But this said employer has an expert bookkeeper employed and stations him and says to all his inferior servants that if you are in doubt of your accounts and you are failing, go to my expert accountant and he will help you out.

Just such a provision God has made by His own dear Son and has stationed Him and commands all men who realize their utter helplessness to go to Him.

If the servant would treat his master as many people do their Maker by making errors all day long, when he could avoid all this, by means of his assistant, he would soon dispose of him.

To do our best is to flee for aid in time of need; not to flee to Christ for aid when their is condemnation in our hearts. Then is the time to go for pardon. If you are tempted to joke, jest, or do anything contrary to God's will, right there is the place to fall on your knees before God and plead for help. This is doing our best.

A father sends his son forth to herd cattle. He says to his son, "When you realize that you cannot master the situation, call on me." So out he goes to his battlefield and soon he comes to realize the need of help; but instead of calling on his father, he struggles, he toils, he strives hard to his utmost strength. He fails. Why? Because he is not doing his best.

The son realizes condemnation, but there is a provision made whereby he can be placed in favor with his father again. If he repent with a real deep sorrow and realizes his condemnation, by this time he learns such a lesson that the next time he will watch and call upon his father at the right time.

Holiness professors, beware, because, or the devil will cheat you of your crown by saying you are doing your best when you are not.

Yours for the best way,

J. O. Leeman.

For the Evangelical Visitor.

THE SABBATH SCHOOL.

That the Sabbath School is a potent factor in the foundation of character, and a great help in guiding and keeping youthful feet right amidst the snares and pitfalls of sin, is not disputed by any intelligent, Gospel and Spirit enlightened mind, if the school is properly managed and taught. Let the school be a real nursery to the denominational churches in membership, and it falls far short of its more excellent purpose of saving souls from sin, from worldliness, selfishness, ritualism, formality, churchism, and from everything that would hinder the soul from bounding into the boundless love, liberty, and fulness of God.

A cold, formal school may work more harm than good; yet a school set afire of God will leave its mark forever on the youth. A good organization counts well, but the qualifications of superintendent and teachers more. Interest is important. Everyone privileged should be both interested and an attendant. Any full, true child of God will be absent only reluctantly.

Oh! the chilling indifference of many parents! Let the parents respect the school as they would that the children respect other services. Jesus is just as precious in the Sabbath School as in the prayer service. The school is not alone for children, yet principally. There is no one past learning; if so be, let such teach. The ignorance among people generally, concerning the Word of God, is startling; and it is often among prominent officials of local church organizations. If there is no palatableness and sweetness in the Word, great lack there is. If the workers have no interest, how can the attendance be good? Christ certainly must be the super-atraction of the school. Yet many things add to solicitation, invitation and drawing to attendance; such as...
humble courtesy, pleasant and comfortable surroundings, wide awake workers, animal and soul-stirring singing, prayers and talks. If all workers are in the fulness and work in divine order, souls will be moved. A very best library is invaluable to the welfare of the reading mind amidst so much filthy and injurious literature afloat. The youthful mind will certainly be occupied by some line of thought. Let the school help that the proper food be fed. Now if the interest is good, and the attendance better, the properly qualified teachers and workers are the most potent factor of a successful school. A "teacher's meeting" for mutual edification in the union, understanding and teaching of lesson, and the concentrating of energy and faith for the unsaved, is indispensable. Would to God that Sunday School workers were fully energized by the Holy Ghost, that real self-sacrifice and abnegation were a privilege; then would workers have preparation, and profitable meetings would be feasible at regular stated times to the just dues of the youth. O, for hours spent in united effort of research, study, and prayer. The work need be pushed with uturining zeal and enterprise the year through. An ideal superintendent is qualified only by nature, as are also teachers—not practiced or elected. The rare traits of makeup can steal or win the hearts of the children. Many schools have been blighted on account of cold, inadapted superintendents. Well gifted workers need be well versed in the Scriptures, well read in history and anecdotes, and abreast the times with missionary work. No doubt one given only to power of Spirit will succeed; yet an additional general knowledge and preparation will be very advantageous. We must deal largely with the human side of the question. Paul said that to the weak he became as weak that he might win the more. That is by heavenly wisdom he adapted himself to their makeup and environments. The hearts and the affections must be won before impressions can be made. God gives increase, yet the seed must be properly sown on good soil. The beauty and profit of Christian character and Bible principle need be held before the mind. How oft we see churchism, sectarianism, and self taught instead of the pure Gospel. Unhindered, the Spirit will teach and enlighten, in essentials the same.

Lesson helps are good (non-sectarian) if properly used. They are only a help. Evangelists and missionaries report that some schools are dry, cold, lifeless on account of quarterly helps. If instead of going through a cold, formal list of questions and answers in lesson helps the teacher is well filled with the lesson and associate thoughts and teaches in the power of the Spirit, the full time allotted to recitation will be consumed in great interest. A written sermon is no more disgusting than a recital from the helps. Gem memory verses, questions, reproduction in writing, are a few of many means by which a recitation may be enlivened. The old method of teaching the primary classes the alphabets and primary reading is too inconsistent to further mention. The advancement in methods in teaching the primaries in secular schools is marvelous indeed. In Sabbath Schools the object method of teaching truth and principle to the premature reader is very much needed to draw the mind and affections and impress the very susceptible and tender hearts. The pictorial, the blackboard, and the real object methods certainly can be thus used so as to meet the demands of the laws of mind and heart.

To the work, in the love,

J. MYERS BOSLER.

P. S.—Why should we not hear more regards the work of the S. S. in these columns? Let others clearly vindicate the preparation of the worker, mentally, educationally, and spiritually.

"No sham can stand in God's presence. His eyes search all pretensions to their very heart and core."

"Without goodness no greatness bears the sterling mint-mark of heaven."

For the Evangelical Visitor.

THE SECOND COMING OF CHRIST.

THERE shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His (Christ's) coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation. And so it will continue until Christ will come. Just when he will come is unknown to men or angels; but when He does come the world will be found as in the days of Noah. "For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark; and knew not until the flood came and took them all away, so shall also the coming of the Son of man be."

Christ's coming will be sudden. "Even as the lightening that lighteneth out of the one part under heaven, and shineth unto the other part under heaven, so shall also the coming of the Son of man be."

Their will then be no question in the minds of skeptics and infidels, lightly to discuss whether there is a Christ and what He might look like. For, "Every eye shall see Him, and they also which pierced Him."

"When they shall say, Peace and safety, then sudden destruction cometh upon them."

Christ's coming will also be unexpected. "The day of the Lord so cometh as a thief in the night."

True, all things will continue as they were from the beginning of creation—seed time and harvest, day and night, will continue, and the people are eating and drinking, buying and selling, planting and building, and thousands are laying up treasures and rising to fame, expecting to live for many years to come. But the descent of the Lord from heaven shall be announced "with a shout, with the voice of the archangel and with the trump of God." Then "all the kindreds of the earth shall wail because of Him." There will be no more a warning voice sounding forth to proclaim the Gospel unto a dying world and to save sinners unto the uttermost.
The coming of the Lord will end probation in this world; “time shall be no more.” Jesus Christ will then come the second time with ten thousand of His saints, not as a Savior in an humble state, but as a Judge to execute judgment. His proclamation will then go forth, “He that is unjust let him be unjust still; he that is filthy let him be filthy still; he that is righteous let him be righteous still; and he that is holy let him be holy still.” He says, “Behold I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last.” Blessed are they that do his commandments, that they may have a right to the tree of life and may enter in through the gates into the city.” Yes, blessed are they who can say, “Even so, Come, Lord Jesus.”

The Bishop of the Methodist Episcopal church, in holding an annual conference, recently told the following incident of a man who is now a general officer in the church:

When he was a young man he was addicted to the tobacco habit, and thought he could not get on without it. On one occasion he was called to see a sick sister who was very low. He no sooner entered the room than he caught the scent of his tobacco. He went to pray for her; but she could not stand his presence, and said to him.

“Brother Blank, I shall have to ask you to retire from the room; you have been using tobacco, and it so nauseates me that I must ask you to retire.”

He went out thoroughly humiliated, but no doubt fully cured. He went to his room, took a bath, changed his clothing, and returned.

It is a great pity that every tobacco-using preacher could not have a similar experience; for since his filthy habit is often so very offensive to those who are well and strong, it must be more so to those who are sick and delicate. “Be ye clean!”

Southwestern Christian Advocate.

I WISH to consider the oft-repeated expression that the Gospel or Scriptures do not teach how water is to be applied in the ordinance of baptism, whether by pouring, sprinkling or immersion. That water baptism is an institution or an ordinance that is from heaven is too clear, and our textual Scripture should settle the question forever.” But he that sent me to baptise with water.” This is the language of John the baptist. And John the evangelist says, same chapter, verse 6: “There was a man sent from God whose name was John.” That it was from heaven, the testimony is sufficient to show. And as all evangelical denominations accept it and practise it, it is sufficient on that point.

In the following four points there seems to be no disagreement: first that the Scripture teaches the ordinance called baptism; second, that water is the element used; third, that believers are proper subjects for baptism, and fourth, that faith and repentance are antecedents of baptism. Inasmuch as Baptists see nothing but immersion in all the places where mention is made of baptism, those practicing pouring or sprinkling affirm that the Scriptures do not teach how the water is to be applied, whether one way or the other. This may not be a general rule, but it is often made use of and has led its numbers away from the truth.

I shall now give the method or rule by which such do their work. And as we cannot follow them all through their different references, we shall begin with the Acts of the Apostles. Chapter 2:38, “Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost.” Now from the above it is asserted that there is no way of knowing how these were baptised. Accepting their theory as truth, why their labored efforts to prove that they could not have been immersed? If immersion cannot be proved from the above, I am sure they must be wanting as well. I wonder why they use water; there is nothing said of water in the above quotation. This we have; they were required to repent before they could be baptised, and be baptised before forgiveness of sins and the gift of the Holy Ghost were promised.

Next, Acts 8:12. In this, as in the former, the method and element is a mystery. But this we learn in this account, the people, according to the commission, Matt. 28:19, were first taught, and believing the things taught were baptised, both men and women. But how and with what element the narrative saith not. Is not the position thus taken a dangerous one?

But again, Acts 8:35-38. In these verses we have a little more than in the former. Here we have teaching, believing, water, going down into the water and while in the water baptism was performed and then they came up out of the water. They say that is all right, but after they were in it does not say how Philip applied the water.

We say that if the word in the original does not decide the question then there is no law for administering the rite. In acts 10:47 we have Peter preaching and teaching the untaught. He converts receiving the Holy Ghost were directed to be baptised with water. That water baptism is an essential factor in the economy of grace is clearly set forth in the above. Thus far we have full proof that water was the element. See Philip and above, the case of Lydia, and the jailer. Acts 16:15 and 33. Unless the word in the original Greek expresses the mode in baptism, the others are wanting. So in Acts 18:8 and 19:3, 4, 5.

Now, my dear people, does not the position that such take prove too much? If the above Scriptures, with all others of a similar phraseology, annihilate immersion (as they surely must to their understanding) it equally annihilates sprinkling and pouring, as neither of the terms is used. We are left without mode. That water is the element used in the ordinance of baptism is very clear,—the river Jordan, the waters near Enon, the
water near Gaza where Philip baptised the eunuch. Neither God nor Christ, in either dispensation, ever commanded any one to sprinkle or pour pure water on any man, woman or child. It must have been used in some other way in the ordinance of baptism.

I shall call your attention to Paul’s baptism as given by himself in his defense before the Jews of Jerusalem. Acts 22:16. Here we have the word baptism with its consequent to follow: “Be baptised and wash away thy sins.” To accomplish a washing, sprinkling or pouring is wanting, while an immersion is just in place.

And again, Paul, in Rom. 6:4, calls baptism a burial, and as buried means covered over, concealed, hidden, overwhelmed, this surely cannot be brought about by sprinkling a few drops of water or by pouring a small quantity upon a subject. But by immersing them in water the whole is accomplished.

Again, Col. 2:12. In this verse we have more than is usually brought out. It is not only a burial in baptism, but a resurrection in baptism, “Wherein (in baptism) we are also risen with him.” This is possible only in a complete immersion, and never in sprinkling or pouring. Now, then, what is wrong with the expressions? He came up out of the water,” “He was resurrected out of the water,” “He came forth from the tomb,” “Lazarus was resurrected from the tomb”?

If those of our friends who say we cannot tell how the water is applied will follow us up in the Scripture references and think but for a moment, they must conclude that immersion has the preponderancy of authority.

Lastly, they will say immersion is right and so is sprinkling, so is pouring; these three are legal baptisms. Were it not for Paul to Eph. 4:5, this might be so; but he there says one baptism. He does not say three.

Let me close with Dr. A. Campbell on this verse in his “Christian Baptism,” page 203: “Nay, if in a single case it were clearly shown that any one, in the act of Christian baptism, had been immersed, does it not follow that in every case Christian baptism was Christian immersion? Unless indeed, there are two Christian baptisms! But this is inadvisable, inasmuch as the Holy Spirit by Paul has said that there is one Lord, one faith and one baptism. As rationally, therefore, might any one plead for two Lords, two faiths, as for two baptisms.”—Synopsis of sermon by C. G. Lint in the Gospel Messenger.

SOME IMPRESSIONS.

THE day’s trip was tedious, owing to the bad roads and the inconstancy of the weather; and as the horizon was rising in the east, I drove up to a country residence for lodging over the Sunday. I was kindly received by the old farmer, a gentleman of about sixty winters, into a large and pleasing mansion, though free from ostentation. I soon found him a very interesting man, well posted on almost any subject and I found that particularly with religion and the Bible he was familiar.

After a pleasant conversation of considerable length, we were invited to supper where I also met the wife and the family, and a very interesting family it was. I saw of course at once that they were a kind of people I had always been very curious to meet, and of which I had seen some in the western states; a people that wear only plain clothes and are bitterly opposed to ostentation in anything. I made no hesitation in displaying my jewelry and dress of which I was very fond—but afterward ashamed. On Sunday an invitation was given me to attend Young People’s Meeting. I accepted gladly, for I was curious to see these “curious” people assembled and to see their crude service. I was rather surprised at the intelligence that the countenances of these men and women bespoke as they gathered to the plain but spacious church.

When the leader of the meeting announced that the subject of the evening was “Holy Garments” my curiosity was at its highest. I thought now that these people would construe the Scriptures to teach that the style of clothes that they wore were commanded to be worn; and essential to salvation. But I was abashed when the first speaker arose and began to speak, with a power that was impossible to resist, of the putting on of Christ. Each speaker in his turn responded to the call of the leader by an instructive address that went out into the audience with telling effect.

The robe of righteousness was landed in terms not to be forgotten. As the program progressed I began to feel ashamed of myself and the fashionable churches which I had been accustomed to attend. For here in this congregation I was made to see how the Bible supplants by humility and the brotherhood of man. I went down from that church a better man. I had been led to the valley of humility and borne away to the fellowship of the saints. My heart was filled with the thought, as I disclosed to my host as we wended our way home, that this plain people have preserved a Christian grace, which most churches in following after the world have irretrievably lost.—Young People’s Paper.

ALONE WITH GOD.

NO GREAT purpose has ever been achieved by an individual until his spirit has gone out into some wilderness solitude, and there discovered its native strength, its absolute invincibility, when it relies upon no help but that of God. This is the experience of all the greatest among men. They go apart from their fellows for awhile, like Moses into the land of Midian, or like the Lord himself into the wilderness, or like St. Paul into the Arabian desert, and there in solitary communion with God they come to themselves.

From that communion with God, from that highest of all companionships, they drink in strength to fit them for the work of their lives. Alone with God they see visions which never fade afterward, even in the light of common day, but which serve as beacon lights to guide them, through storm and darkness, till the purpose of their lives is fulfilled.—Edwin H. Eland.
WHILE crossing a crowded thoroughfare, in one of the large cities in Western Ontario the writer was met by a man who asked him if he could tell him where No. 2 police station was. He replied, "I could not; but noticing a policeman near, said, "If you will ask that policeman he will tell you." "But," I said, "may I ask why you want to know where No. 2 police station is?"

He replied, "I have spent all my money for drink to-day, sir, and cannot pay for a bed; so if I can sleep in the police station for tonight I will be all right, sir." "Suppose," I said, "you succeed in getting a night's lodging. What then?"

"Well, I have made up my mind that I will turn over a new leaf and in the future live a better life," was his reply. "Suppose you do as you say. What then?" "I will try and secure a good position, and if successful, I will be able to provide for my wife and family and for my dear old mother." I answered, "I am sure I hope you will have the very best of success in this way, and if realized, what then?" "Well, sir," he said, "if I secure and hold a good position—and I hope I can—I will be able to lay by for a rainy day, and in my old age retire and live on my means." "Yes," I replied, "I hope that such may be the case, but, what then?" "Oh," said he, "I know what you mean, sir; I must die." And again I repeated my question. "What then?" He took me by the hand and said, "It is so hard for me to overcome the craving for strong drink. When first I commenced to take it I felt I could let it alone at any time I wished, but now it has the mastery of me. Sir, will you pray for me?"

I assured him that I would, and many times has that poor soul been remembered before the Throne of Grace. Upon bidding him good-bye, he asked if I would pray for his "poor old mother." Though lost himself, and on his way to outer darkness, he desired the salvation of his old mother.

Does this not remind you, dear reader, of that account given to us by our Lord Himself, in the 16th of the Gospel of Luke? The rich man fared sumptuously every day. He died, was buried, and in hell he lifted up his eyes, being in torment, and prayed from that fearful abyss for his five brothers, who were still upon earth, that they might not go into that place of torment. He had no desire to see their faces there. If ever he longed for their salvation it was then. How earnestly he pleaded for them.

And now, dear reader, let me have a word with you, for I know, perhaps, a stranger to you, I desire your eternal welfare. It may be you are a lover of the world and seeking to find your satisfaction in it. You well know that every earthly pleasure will end for you some day, and, what then? It may be your one aim is to make money. Your last dollar will be made soon and, what then? It may be you love to frequent the dancing hall, the theater, the circus, the saloon, the billiard hall, etc. All this will be a thing of the past for you ere long. What then? Let Scripture furnish the answer. "It is appointed unto men once to die, but after this judgment."—Heb. 9:27. Your whole life will be reviewed then. Every act of sin remembered then and the sentence passed, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."—Matt. 25:41. And then far, far away from His presence you must go, and spend your eternity with the devil and all his wicked angels, and the beast and the anti-Christ, and the false prophet, the drunkards, the adulterers, the fornicators, the idolaters, the murderers, the whores-mongers, the liars, the false professors of Christianity, the lovers of pleasure, more than lovers of God. Those having a form of godliness but denying the power thereof. In short, all who have lived without Christ will spend their eternity in outer darkness, in that forever and ever night. But, dear reader, if, on the other hand, you believe on the Lord Jesus Christ as your Savior, and share in His reproach here, what then? An eternity with Him and His Father and all His holy angels, together with all who have been washed in the precious blood of Christ, out of every kindred and tongue and people and nation. The Lamb, Himself, will be there. Men, women and children who have confessed His name will be there. Prophets and apostles will be there. "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie; but they which are written in the Lamb's book of life."—Rev. 21:27. Tears all wiped away there. Sorrow, sickness and death passed. Every trace of sin gone. We shall walk with Him in white and follow the Lamb whithersoever He goeth. One long, unbroken, cloudless eternity in the presence of Him who loved us and gave Himself for us.

Dear fellow believer, after a little more of the reproach of Christ, what then? After a few more tears for an unsaved husband, wife, child, parent or friend, what then? After a little more toil in His blessed service, what then? Then the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words."—1 Thess. 4:16.

May I ask, dear reader, after all this scene for you is over, what then?—J. T. Armet in Good Tidings.

A young man just commencing business for himself, writing to the editor of the New York Tribune for guidance in his position of employer, and also to know if he knew any books that would help him, received the following reply: "The best single treatise is the New Testament, and next to this is the Book of Proverbs. The best business man we ever knew memorized the entire Book of Proverbs at twenty-two, and, when he became an employer himself, gave a copy of the book to every employee, with a friendly inscription commending it as an admirable business guide."—S. S. Times.
EVANGELICAL VISITOR.

HOLINESS IN THE THIRD CHAPTER OF COLLOSSIANS.

MY soul has been greatly blessed in studying this chapter. How blessedly it opens. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." We can hardly think of God as a spirit, but we can fix our mind on Jesus, the Lamb of God, who is our prophet, priest and king, who sits at the right hand of God to intercede for us, who, when Stephen was being stoned, rose up to stand by him and to give him a welcome to the skies when his purified soul escaped from his martyred and bleeding body. So Christ stands up to defend us and to help us in every hour of need, who was tempted in all points like as we are, yet without sin. Let us look always to Jesus.

"Set your affections on things above, not on things on the earth, for ye are dead and your life is hid with Christ in God." How blessed! How much we need to obey the following: "Mortify therefore your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence and covetousness, which is idolatry. For the which things sake the wrath of God cometh upon the children of disobedience." How often we are reminded of this when some minister or child of God is led astray by fleshly lusts, which war against the soul. "But now we put off all these: anger, wrath, malice, blasphemy, filthy communication out of our mouths." How careful we ought to be along these lines and also in what follows.

"Lie not one to another, seeing that ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of him that created him."

Therefore we should put on us as the elect of God, holy and beloved, bowels of mercies, a heart of compassion, humbleness of mind, humility, meekness, long-suffering; loving one another, and forgiving one another if any man have a quarrel against any; even as Christ forgave you, so also do ye.

How families and churches and business men suffer for want of obedience to this divine injunction! What a fearful lack of forbearance and of forgiveness we find on every side, even among some that belong to the churches! Lord, have mercy upon us. "And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to which also ye are called in one body; and be ye thankful."

To help us in all this we must "Let the word of Christ dwell in us richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in our hearts to the Lord."

Then our lives should be all of peace, like the Saviour's garment, so that "whatsoever we do in word or deed, we should do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

If all did this many doubtful indulgences would be forever abolished, and many doubtful places would no longer be visited. "He that doubteth is damned if he eat." He that does or says things that he is not certain are right in the sight of God, is giving the devil the benefit of the doubt and will bring himself into condemnation. We are to do all in the name of the Lord Jesus. Then we are to do or say nothing that is not in his holy name. Would Jesus do or say this or that? Then may we; but if Jesus would not, then we should not. How much trouble and sin this rule would save us from. Let us try it.

Beloved reader, study the whole of this chapter on your knees, and yield your whole heart to all that it requires, and God will make it an everlasting blessing to your soul.—Rev. E. Davies in The Way of Faith.

The power of influence is nearest the range of omnipotence. Most of all, is a mother's prayer potent. A mother in Denmark, while dying, bequeathed to her children about her bedside a great treasure which she urged them to seek in the Bible. "You will find it there," she said, "and there is not a page I have not wet with my tears." One of those children was Bartholomew Ziegenbalg, who became the pioneer missionary in India. In spite of almost insurmountable obstacles he mastered the Tamil language, made a grammar and lexicon and translated the Bible into that tongue. When dying he caught a vision of the glory beyond, and shading his eyes with his hands, he exclaimed, "How is it so bright, as if the sun shone full in my face?" He then requested those about him to sing his favorite hymn, and he went into the presence of God on the wings of song. In Germany another Christian mother lay dying, and, turning to her husband, she said: "For this child I prayed, and the Lord hath given me my petition which I asked of him. So long as he liveth he shall be lent to the Lord; take him and foster him in any aptitude he may show for the Christian ministry. This is my last legacy." We are not surprised that Christian Swartz, with such a mother breathing such a prayer, should follow Ziegenbalg into India as a herald of the cross. He lived Christ among the natives and won the confidence of all. When Hyder Ali was told that the English would send an ambassador to treat with him, he replied: "Send to me none of your words nor pledges; but send me the Christian missionary and I will receive him."—Set.

CONFESSION OF SIN.—Confession strikes at the root of the matter, showing that we ourselves are to blame for our sins and the sorrows that flow from them. It honors God before men, no longer imputing to him the evils which belong to ourselves. It confirms and strengthens us in our new life. It is a barrier against returning again to sin. It tends also to convict others of sin, and to lead them to repentance.—Peloubet.

"If we could only see our faults as plainly as we see those of others, how many of us would want to put off our eyes?"
HEALTH AND HOME.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—Psalm 144:12.

HOW TO MAKE HOME HAPPY.

It requires the earnest, united efforts of every member of the family to make a truly happy home. Of a truth, one person can wield a vast influence for good or ill, but one person alone cannot make a happy home. Try howsoever we may, if another member of the household persists in cutting remarks, sullen looks and fits of temper, our best endeavors will prove almost fruitless in accomplishing the desired end. A writer has ideally written, that "home is the rainbow of life:" and indeed, a truly happy home is the place where all that's dearest in this life is centered.

From it we go forth to conquer worlds. Strengthened by the prayers of dear ones, cheered by the love ever burning, tender and true on the altar of faithful hearts, we are inspired to our best and noblest efforts. Home is where we go when sickness, sorrow and misfortune overtake us, and there we are healed, comforted and strengthened for future conflicts.

We never think of home without thinking of mother. Indeed, the two might be synonymous terms. Where mother is, there home is also. Then we find that the prime factor in the home is the mother, and upon her rests a great responsibility, for she must be so many things in one. Woman always has had the highest place in home ascribed to her, and may she realize more and more her sacred trust. Responsibilities do not fall less heavily upon the father; and if the conduct and daily examples of these two were always what they should be the battle would be half won, and the characters of their children would be almost determined; for children are born imitators, and their bright eyes and busy brains notice much more than we readily believe.

The essentials of a happy home are, first of all, Christ in everything, then love, for God is love and we are of love the most perfect expression. Then we must have purity of heart and life, oneness of purpose, and that precious jewel, constancy. Then contentment, sympathy, integrity, industry, morality, virtue, and all the attributes of godly men and women. Ah, what ideally happy homes we might establish if all men and women possessed these traits of character!

Whatever we do must be our best endeavor. Home-making is a fine art, a noble one and a most responsible one. It is a science as old as the world, and its length, breadth and depth are fathomless. We might delve in its mysteries for ages, and yet find something new to learn. It is worth our deepest thoughts, our keekest judgment and our constant care, because it has to do with the moulding of character and the destiny of man.

Parents must be one with their children. They must not forget their own youthful days, and keep in touch with the growing minds around them. If punishment becomes necessary, let it be humane. We know of painful incidents where punishment never did accomplish the purpose intended because of the manner in which it was inflicted. No two children are alike, and what would influence one will have no weight with another. Each child is an individual requiring individual care and training.

We ever must remember that our home is the place wherein we should exercise the best that is within us, and give our best thoughts, our most glorious deeds, our highest chivalry, our deepest, truest love to those of our own household, no matter what the world thinks. Those that we love most have the power to wound us deepest, then let our actions toward each other ever be constant and true.

Wealth does not make a happy home, neither do popularity and fame. Real happiness never can be bought, and the humblest cottage may be the dwelling place of truest joy. It is our duty to make our homes as pleasant as possible, but that does not necessarily mean to fill them with the sunshine of pleasant faces, the truthfulness of prayerful lips, the light of eyes and the ministry of loving hands.

"Bear ye one another's burdens," comfort, encourage, uplift and inspire each other to higher, better things.

Life is a training school, and our homes are the most sacred seats of learning, to fit us for mansions eternal, where joy fades not, where evil is unknown and love reigns supreme.

The home is the most important institution on earth, because forth from its portals come the issues of life, country and heaven. From its portals come influences that make or mar the world, that deny Christ or proclaim him; and those who establish homes are not only responsible for their own welfare, but in their hands they hold the eternal destiny of others.—Lula Harshbarger.

THE MODERN COURSE OF HURRY.

We hurry on our railways; we hurry through our telegrams. What is the result of hurrying on the railway? We never see the beauties of the scenery through which we pass, and so with hurried reading, you do not see the beauties of the literature you peruse. And what is the next result? It is that, as you do not appreciate those beauties, the beauties are no longer created for you; style suffers because readers read too fast to enjoy the style, and so beautiful writing is becoming more and more rare. Some men there are who, in reaction against the slovenliness of the writing of the present day, become themselves stylists and literary aesthetes; but that again is rather an exaggeration. Speaking generally, first class style in literature is being weakened, and seriously weakened, by the extraordinary pace at which everybody is anxious to read.—George J. Goshen.

"Mothers your son needs your care every step of the way from babyhood to manhood. Be confidential and sympathetic with your boys."
OUR YOUTH.

FINDING FAULT.

What are another's faults to me?
I've not a vulture's bill
To peck at every flaw I see,
And make it wider still.
It is enough for me to know
I've follies of my own,
And on myself that care best
And let my friends alone.

WHAT SHE WAS READING.

What are you reading, Nellie?
"The Midnight Marriage: or, Love for a Day is Love Forever."
"And what are those other books?"
"Oh, I am going to read them when I finish this. One is the 'Adventures of Coral, the Little Cigarette Maker,' and the other is 'The Dude's Secret.' I guess I can finish two of them to-day."

It was vacation, and the girl sat the long day bent over that corrupting book. She did not sleep well at night, afterward asked for some help at the housework; if she had thrown those books into the fire, Nellie would have been a different girl in a week's time.

But there was something more serious even than her poor health. Nellie's attendance at church and Sunday School was very irregular. She stayed at home if there was any possible excuse. The church people didn't appreciate her, she said.

She took to frequenting the parks, and picking up acquaintances with strange men. She grew more and more impatient of the restraints of home life. Her mother became seriously alarmed; she wept and prayed over her, but still did not see the source of the trouble. Oh, the probabilities of harm that are bound up in one of those silly books that our girls and boys are reading!

The wrong passions and perverted feelings become a part of the young person's character. Yet the large majority of parents pay no attention to a child's reading. They think if he has a book he is quiet and out of mischief. The truth is that he may be at a mischief that will ruin his whole life. I feel angry when I see mere children surrounded by books that will do more harm than so many poisonous vipers.

Parents, if you value your child's life look after his reading. —Christian Standard.

ACKNOWLEDGED HIS MISTAKE.

Most of us know by experience how easy it is to make mistakes, how hard it is to acknowledge them. It takes a certain amount of courage to own that we have been in the wrong, and yet many times such an acknowledgment is due by right to another, and is the only fair and honorable course that we can take.

A man well known in Chicago was hurrying down the stairs at the railroad station to catch his suburban train, when a detaining hand was laid upon him. Turning, he saw a newsboy, angry and much out of breath.

"Give me back my papers!" demanded the boy. "This ten-cent piece you gave me is a counterfeit. And he held out a battered, discolored dime.

"I never saw you before," said the gentleman. "These papers," taking from his pocket two city dailies, "I have delivered at my office every night."

"Oh yes, that's what you all say. But just give me back my papers."

Being in a hurry, the gentleman thought it wise to do as requested, and handed the papers to the boy, who gave him the dime and dashed away.

The next evening the gentleman met the lad at the end of the bridge, and the boy said at once, "You're the one I wanted to see."

"I don't care for the papers," the gentleman said, "but I want you to understand that you made a mistake when—"

"I know I did," interrupted the boy, "and that's why I was hoping I would see you. I mistook you for a man who buys papers of me every night. This customer handed me that bad dime, took the papers, and hurried along, saying, 'Keep the change till tomorrow night.' To-night when he asked me for the change for the dime, I saw the mistake I had made. I'm sorry I spoke the way I did last night, and I hope you'll overlook it."

Many mistakes are caused by carelessness that might be avoided, but when we have made a mistake we are not all courageous enough to acknowledge it. —Young People's Paper.
EVANGELICAL VISITOR.
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For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Union of the church.
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All communications and letters of business should be addressed to H. N. Engle.

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A defective Lead, and violently threw him into a water tank close by, which was repeated several times as a matter of good faith.

The meeting was continued three weeks. Bro. S. H. Zook was present resulting in having a refreshing time, and some souls were greatly helped by way of bringing them out into a clearer light of their acceptance with God, having given up all for Christ, receiving the evidence of heart-cleansing. The meeting was concluded three weeks. Bro. S. H. Zook returned home on the 15th ult. Bro. G. A. Zook of Morrison, Ill., is now assisting at the Mission.

We report in this issue the death of our aged Sister Nancy Mellinger, who died at the home of her son, Elder John Mellinger, near Hope, Kans. She was to our knowledge the oldest sister in Dickinson Co. She suffered much since the accident which befell her, of which mention was made in a previous number. She bore her suffering very patiently. She was the widow of Bro. Abram Mellinger who preceded her to the other world about 27 years ago. She leaves three children—Elder John Mellinger, of Hope, Kans., Sister Nancy, wife of Bro. M. L. Brandt of Moonlight, Kans., and Sister Mary wife of Bro. Alfred Eichelberger, of Pa.

We are sad to publish in this issue the death of Bro. Daniel Kraybill at Thomas, Okla. Bro. Kraybill moved from Cambria county, Pa., to Dickinson county, Kans., about 15 years ago. He always was looked upon as a very reserved and consistent Christian. About six years ago he with his family moved to Oklahoma, and was there elected to the deaconship, which place he filled satisfactorily and was very highly esteemed in his local church as well as by the community at large. We heartily sympathize with the bereft family and the Brethren of his community. And while the sad accident came to him unexpectedly and suddenly, yet we are informed that he met death bravely and with the expression of a living hope in Christ. Surely in the midst of life we may be in death. "Be ye also ready, for in such an hour as ye think not the Son of Man cometh."

A correspondent writes to us that the majority of the readers of the Visitor are not aware that Bros. D. W. and J. Eber Zook and their wives of Calcutta, India, are not supported from the General Mission Fund. For the information of all concerned we want to say that all the funds in the Foreign Mission Fund are only used for the Matoppo Mission, which is composed of Elder Jesse Engle and wife, Bro. G. C. Cress and wife, Sisters Frances Davidson and Alice Heise, and Bro. Isaac O. Lehman.

Any one led of the Lord to send donations to Bros. D. W. and J. Eber Zook for the Mission at Calcutta can do so by sending their offering to Bro. Noah Zook at Harrisburg, Pa., or to the Visitor office at Abilene, Kansas. All the other workers, namely, Sister Barbara Hershey at Johannesburg, South Africa, and Bro. J. I. Long and his sister in Japan can be reached by sending offerings to the Visitor office. Sisters Fannie L. Hoffman, Hettie L. Fernbaugh, and Bro. J. G. Cassel and wife are supported by the Mission Boards under which they have gone out.

It is with sadness of heart that we refer to a meeting held by the so-called "Fire Baptized Association" at the home of Mrs. Annie Brechbill in North Dickinson county, Kans. The meeting commenced on Aug. 13. B. H. Irwin was present and a number of others which took part in the leading of the meeting. The preaching was to a great extent made up of hard sayings against other churches and especially against the Brethren. The proceedings aroused the community that the meeting was finally broken up by a mob, cutting down the tent in which the meeting was held, on the night of the 22nd. The scene is said by those who saw it to have been of the most disgraceful nature and it is indeed very sad that such things occur in what we claim to be a civil community; and we certainly are not in sympathy with such unlawful proceedings. B. H. Irwin had left the day previous, which was the man the mob was looking for, and not finding him they took Henson, the next leader, and violently threw him into a water tank close by, which was repeated.
several times. We sincerely hope we shall never have such a disgrace in Dickinson county, Kansas again.

The following timely truths, by which our own people might profit, are taken from a recent issue of The Gospel Messenger:

—If statistics tell the truth—and that is their purpose—there is an alarming condition in the M. E. church. With all of their earnest preaching, praying and work it is shown that at the beginning of this year they had 8,136 members less than the year before. This is a wonderful falling off. What is the trouble? Just what is the matter with a score of other denominations. There is too much pride and worldliness. There are too many secret societies and too many semi-religious entertainments. Religion is becoming to worldly, and those who profess to be Christians are not living as they should. One writer says there is too much broadcloth religion. Even among our people there is too much preaching of the grace of God in this plain form with trappings, ruffles or something else that will make them look like the world. What we want is the old-fashioned religion, full of the Holy Ghost, and a love of God with a heart to preach, whether he gets anything for it or not. Let us fall more in love with the grace of God in this plain form and a love of God with a heart to preach, whether he gets anything for it or not. Let us fall more in love with the grace of God in this plain form.


CHURCH NEWS.

LOVE-FEASTS.

Ontario.

Nottawa, Simcoe Co. .......... Sept. 16-17
Markham, York Co. .......... Sept. 23-24
Walpole, HOLDiman Co. .......... Sept. 30-Oct. 1
Waterloo, Waterloo Co. ......... Sept. 30-Oct. 1
Black Creek, Welland Co. .......... Oct. 8-9
Joint Council for Canada to be held at Nottawa, Simcoe county, Sept. 11, 1899.

Ontario.

Custer Co.; R. R. Sta., Weatherford Sept. 9-10

New York.

Clarence Center ............. Oct. 14
Pennsylvania.

Harrisburg, M. R. Home .......... Oct. 11-12

CHICAGO MISSION.

Financial report for month ending Aug. 15th is as follows:

CREDITS AND DONATIONS.

Balance on hand ...... $13 65
Catherine Kuhl, Pa. ... 2 00
Bro. Dodson, Ill. ....... 1 00
In his name ........... 2 00
Hall rent .............. 3 75
Jno. Engle, Kas. ......... 1 00
Total ................ $23 40

EXPENSES.

Groceries ................ $ 8 70
Oil and Incidental ....... 1 70
Hall rent ............... 12 00
Total ................ $22 40

Balance on hand ...... $ 1 60

B. L. BRUBAKER AND WORKERS.

Englewood, Ill., 8001 Dearborn St.

MISSIONARY.

The field is the world.—Matt. 13:39.

Go ye into all the world and preach the gospel to every creature.—Mark 16:15.

For the Son of man is come to save that which was lost.—Matt. 18:11.

MATTOPPO MISSION.

ONE YEAR IN THE MATTOPPO MOUNTAINS.

BULAWAYO, S. AFRICA, JULY 9, 1899.

It is marvelous how time speeds away. On the 7th of July, 1898, we arrived in this valley, unloaded our effects, pitched our tent under a large bread-fruit tree; but a few days passed by till we celebrated our first Sunday in our new home, our nearest neighbors being a beautiful group of rocks just a few steps north of our tent, with a sprinkling of others all around us standing out in grand array; while the valley was bounded on either side with gigantic granite piles with their bald heads as if to promise protection, as do the mountains round about Jerusalem, with a glimmer of strange, but beautiful flowers as if to bid us a welcome, and to offer protection. While nature thus charmingly invited us to our new home and new environments, the chief Induna had already told his people to do what we tell them, stating that we have come to do them good; a truth accepted by many during the year that has sped away.

Again, when we consider that today we have celebrated our first Sunday of the second year, and contrast it with the corresponding one just one year ago, there looms up before our eyes a picture almost incredible. Not because the huts, (including the large school house which is under way) are well nigh finished, neither is it because from fifteen to twenty acres of land have been worked over with a few small donkeys and a garden plow, and a little patch of corn and garden stuff was raised; but because when we take a peep behind a few bundles of grass where sat the sisters reading the Zulu Testament and talking Jesus to a few of the natives, the first Sunday of the past year, and today sitting in a crowded tent, and, in our preliminary services, hear some of these dear natives offer up earnest prayers, confessing their sins and praying for their people who have not the light. Some of those who prayed, at one time, could not stay in the service till it ended, but had to go out and take a good smoke, but now have forsaken the habit.

Again, when in the Sunday School we hear eight or nine voices in earnest prayer, confessing their sins and penitently asking the Lord to forgive all their sins, especially when our hearts are thrilled with the voices of children from nine to ten years and over, with such pathetic, pitiful cries, and apparent agony of soul, crying very loudly, saying, "Tell them, mina izona, O, teltele mina izona, O, teltele izona, zonke." (Forgive my sins, O, forgive my sins, O, forgive all my sins) with such pathos as to melt our hearts. The little lad however seemed to have a soothing calm in his breast after the joy of his heart.

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toward this place, and it looks as if it were ready to pour it's flood upon us at any time. Glory to the Captain of our salvation in whose strength we are going forth.

Then again we see those who, twelve months ago, came to our tent, practically naked, sitting in our midst, nicely and decently clothed. This gives us no small encouragement, and inspires us with the thought that the Lord definitely knew why He so signally led us to these hills, and to these much dreaded, and by human force, unconquered people. In the great commission it is said, "To Me is given all power in heaven and in the earth." We have therefore, namely, trusting in My power." Oh it is indeed blessed to trust Him, even unto death, as was very definitely implied in our final consecration to this dark continent.

We are however taught that he that standeth shall take heed lest he fall. Satan is a crafty and deceitful arch-enemy to the cause of salvation by Jesus Christ, and holding the fort in the past year asking quite a few questions, submitting the matter to the Lord. They arrived here several weeks ago, and are taking shelter in a small hut which was built for our native boys, until they build one for themselves, the latter being nearly completed. They have their effects separate, only that they come to our hut at the hour of prayer, and we share together in our spiritual refreshments. They have indeed proved themselves worthy Christians and they themselves receive the favor as directly from the Lord. May all redound to the glory of God, and to the ingathering of these many benighted heathen.

We are glad to say that our helpers have made good progress in building their new huts. Brother and Sister Cress are already very comfortably housed in their new apartment. Brother I. C. Lehman is also fitting a very commodious hut for himself. They are all in diligent study of the language, and it is quite remarkable how the Lord has helped them thus far. All are able to read, and some are able to speak and pray in the newly acquired language, which is little short of marvelous.

I trust and pray they may soon be able to do effective work, this widening the vineyard in this dark corner of Africa. Brother Lehmans, Brother Lehmans, Brother Lehmans. I am giving quite an active part in the manual duties connected with the work. May the Lord make and keep him very humble and useful in this field. Yours in the hope of a glorious resurrection.

JESSE ENGLE.

HONDURAS.

GRACIAS, HON. C. A. JULY 30, 1899.

"Forever, O Lord, thy Word is settled in heaven."—Ps. 119:89.

It is a dreadful thought that there is so much skepticism concerning the Word of God taking among those who profess to be the ministers of God. The enemies of the Lord are putting forth every effort to shake the faith of God's little ones in the Bible. But let us remember that the Word is settled in heaven forever. There is no higher criticism there, and to us it is a "sure word of prophecy," which we should love and obey. "Blessed is the man that feareth the Lord, that delighteth greatly in his commandments."—Ps. 112:1. It is the Word of God that has been given to us to carry to the people who sit in darkness that they may learn the way of salvation and walk in the light.

We again greet our friends from this land where the Bible has been so long withheld from the people, with rejoicing in our hearts that God has countened us worthy to live here and be witnesses unto Him.
Pedro Sula. From that place the mode back. All freight is carried on the backs get mules, and unless previous arrange­ments have been made, it is more than likely that some time must be spent in waiting. As we had not engaged mules beforehand, we had to wait four weeks at San Pedro Sula until the animals came beforehand, "we had to wait four weeks beforehand," we had to wait four weeks our long and difficult journey. We

IT is providential care brought us safely the distance covered being about 150 miles. This time was, however, not all traveled only about 12 miles each day, of one of the mules being lost. When we had to keep with them. Three days we did not travel at all. Once on account that much time is lost in searching for

Now, after forty years, the school has fine premises of its own, and is one of the best equipped in the world. The founder is still its superintendent, and is rarely absent from his desk. It goes without saying that his popularity among the children is very great, as it is also among the two thousand men and women who attend his Bible union meetings.

The anniversaries of the school are conducted by Mr. Wanamaker, the founder who preceded us to the field last winter. He is one of the largest and most interesting Sunday Schools in the world. Bethany Sunday School, Philadelphia, conducted by Mr. Wanamaker, the merchant who was its founder in 1858. Bethany Sunday School was founded in a shoemaker's house, in one of the poorest parts of Philadelphia, and so poorly was it equipped that bricks and planks had to serve the purpose of seats and tables.

HAT is a touching story a missionary tells of a Hindu mother who had two children, one of them blind. The mother said her God was angry and must be appeased, or something worse would come to pass. One day the missionary returned, and the little bed had but one child in it. The mother has thrown the boy into the Ganges. "And you cast away the one with good eyes?" "Yes, she said, "my God must have the best." Alas! alas! the poor mother had a true doctrine, but she put it to a bad use. Let us try to give God the best. Too long already have we put Him off with the drippings from life's overful cup.

A SUNDAY-SCHOOL FAN.

THAT is a touching story a missionary tells of a Hindu mother who had two children, one of them blind. The mother said her God was angry and must be appeased, or something worse would come to pass. One day the missionary returned, and the little bed had but one child in it. The mother has thrown the boy into the Ganges. "And you cast away the one with good eyes?" "Yes, she said, "my God must have the best." Alas! alas! the poor mother had a true doctrine, but she put it to a bad use. Let us try to give God the best. Too long already have we put Him off with the drippings from life's overful cup.

GIVE GOD THE BEST.
EARLY SCRIPTURE SCHOOLS.

1.—EARLY TEACHING.

While the earlier chapters of the Bible contain references which imply teaching and learning, the evidences of schools or a system of instruction are very meager.

At first the parents were directed of God to teach their children concerning the meaning of the passover celebration, (Ex. 12:26-27), and of God's dealings with them.—Deut. 4:3; 6:23,21; 6:5-7.

The first mention of putting instruction in form for others to learn is that of writing the law on the door-posts and gates. (Deut. 6:9), and the writing on the stones set up.—Deut. 27:3.

That there were persons of learning back in the early days of the Israelites, after the exodus, is shown by the statements concerning the surveyors whom Joshua sent out. (Joshua 18:28), and concerning those who knew other languages than their own.—2 Kings 18:26.

2.—SCHOOLS OF THE PROPHETS.

(About 1000 B.C.)—This expression is not found in Scripture, but it is clearly implied that there were places where the prophets met and prophecied and taught, and we read of the "sons of the prophets" rather in the sense of those instructed by the prophets.

Sons of the prophets are mentioned in 1 Kings 26:35; 2 Kings 23:3, and the places named where it is implied they taught (according to the passages cited) were Bethel and Jericho where Elijah met them.

We read of instructors in music in 1 Chron. 15:22 and 25:7-8.

3.—SCHOOLS IN EREA'S TIME.

(About 500 B.C.)—During the captivity, the synagogue system of worship was developed; and as a consequence, a higher grade of intelligence in religious and educational matters characterized the national life. On the return, the disuse of Hebrew as a vernacular rendered instruction in it imperative, if the people at large were to understand their own sacred books. Contact with great nations like the Babylonian, the Greek and the Roman, enlarged the Hebrew mind. Other things than religion claimed attention. Jerusalem became the seat of a university. In the towns and villages education was not carried as far. Reading and writing the law, and the tenets of the Jewish faith were probably the only topics taught.”—Schaff-Herzog Cyclopedio.

The priests had become teachers and the Temple itself was a place of more or less public instruction. This idea was expanding in that of the rulers of the synagogues, and the scribes and doctors of the law being teachers. There were open meetings of the learned men in which there was free discussion.

Upon the return from captivity and the what might be termed the reconstruction of the Jewish nation, the general education of the people became necessary. Not only had this instruction been begun in Babylon, probably by Ezekiel and others, but we read of public gatherings in and about Jerusalem for teaching and learning the law.

In Nehemiah, the eighth chapter, we read of an assembly of the people where Ezra, the Scribe, taught them from the book of the law of Moses.

Schools then grew up in connection with the synagogues, and it is said the Jewish children were instructed in the law, the Old Testament Scriptures, six days in the week, and on the seventh day Sabbath, the lessons of the week were reviewed and the students' knowledge tested.

4.—SCHOOLS IN THE TIME OF CHRIST.

At the opening of the Christian Era, the synagogue schools had greatly increased and were growing in influence. Dr. Selah Merrill gives the following:

"The only schools (in Christ's time) were those connected with the synagogues. The only school book was the Hebrew Scriptures. A synagogue presupposed a school, just as in our country a church presupposes a Sunday School. Church and district school is not parallel to the Jewish system of things, but Church and Sunday School is. Synagogues were found in every city throughout the land, and also in every village, unless the place was insignificant in size, and even in such cases they had their places of prayer. At one time Tiberias boasted of thirteen synagogues, and Jerusalem of four hundred and eighty.

"The method in the schools, so far as there was any, was nearly as follows: Questions were asked and answered, opinions stated and discussed, and illustrations proposed in the form of allegories, aphorisms, or parables; corresponding, perhaps, as much as anything modern, to our adult Bible classes. In the training of boys much responsibility and labor devolved upon the father. The boy was afterward sent to these Bible-class meetings, which constituted the schools off the land, and which existed wherever there was a synagogue. Philo says: 'What else are the synagogues than schools of duty and virtue? Hardly, in fact, calls them the true schools of the nation;' Jerusalem, as the metropolis of the nation, would do no doubt exert, in many respects, a dominant influence.

The most eminent teachers would naturally go there, as in the case of Hillel and Gamaliel. But Sepharim and Tiberias, the capitals in succession of Galilee, would have their eminent teachers as well; whilst every town and village might boast of its learned men—its local Rabbis or Rabbi. How often it is said that Christ went through all the cities and villages of Galilee, teaching in the schools or synagogues, and preaching the gospel of the kingdom. Again, on a certain occasion in Capernaum, there were Pharisees and doctors of the law sitting by, who were come out of every town of Galilee and Judea and Jerusalem."

Besides the priests and the rulers of the synagogues, the scribes were recognized teachers and they had schools, or at least meeting places in which they taught their disciples.—Luke 2:46; Acts 3:34.

Some of the teachers rose to eminence and their schools became famous. Paul was brought up at the feet of Gamaliel, a famous teacher and lawyer, and a member of the Jewish Sanhedrin.—Acts 22:3; 4:37,40.—The International Evangiel.

BE STRONG AND OF A GOOD COURAGE.

The spiritual weakling and the fearful saint are always at a disadvantage when the battle for spiritual supremacy is being fought. They are also a hindrance to the achievement of the greatest success in the warfare against sin and Satan. Not having a clear comprehension of things of God, nor a firm hold upon His promises, nor a definite conception of their duty and privilege as members of the family of God, they are weak instead of strong, uncertain instead of positive, irresolute instead of fearless, and when the battle is joined, whether it be in their own hearts or in the wider field of the world, they are not to be counted upon as defenders of the faith. For their faith is a feeble affair, their spiritual convictions lack the strong support of profound and unmistakable experience, and because, doubting God, they doubt themselves, their courage cozes out, and they become an easy prey for the enemy.

An essential element to the development of the spiritual life, the performance of Christian work, and the achievement of victory over the adversary of souls is strength of heart. Here is a force which, having its secret springs in the purpose and power of God, is simply irresistible, and should be the prized possession of every child of God. The exhortation and promise made to Joshua are vital today: "Be strong and of a good courage; be not afraid, neither be you dismayed: for the Lord thy God is
The story of Joshua's leadership shows life from Jesus, meet these elements of complete obedience to the commands of God as given by Moses.

Courage is the flower of confidence. When the Lord said to Joshua: There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee;" the new leader wasSanitized with the strength of an unshakable conviction in the integrity of God, and he went forth to do valiant exploits in God's name.

There cannot be much successful battling for the Lord, or advancement in the Christian life, or enjoyment of spiritual delights, unless there is a profound conviction of God's willingness and ability to fulfill His words and promise, and that He is able to do "exceeding abundantly above all that we ask or think." One reason why so many are weak in the faith is because they do not really believe in God with the full strength of heart. A feeble faith never came from a stout heart, nor did it ever give man or woman courage to attempt or perform any great work for God. It takes courage to believe in God and in the things of God, as much as it does to stand amid the hostile elements of the world as the champion of truth and honor and right. Another reason is that while some believe, they are slow to obey. God gives men visions, enters into their hearts and lives, transforms them by His mighty power, not for their spiritual delectation, but that they may become the messengers of salvation unto their fellows. Joshua was a courageous leader because he followed the commandments of the Lord, in whom his supreme confidence was placed. Forward he went, strong of heart, unswerving of purpose, unyielding to evil suggestion, and irresistible force for righteousness, a faithful servant of the Lord, and a valiant and successful leader of the people.

The follower of Jesus needs to be strong and very courageous. There is no life so sheltered from the antagonisms of the world as not to need the help that comes from strength of heart. It is needed in the sweet quietude of the domestic life and amid the tumult and contentions of business. It is needed to bear the burdens of life as well as to enjoy its pleasures; to face the responsibilities of life as well as to welcome its satisfactions; to sustain the defeats of life as well as to reduce over its triumphs. To every man life has its difficulties and its disappointments, but the true Christian, who has learned his philosophy of life from Jesus, meets these elements of life with a sweet serenity of spirit and with a calm courage such as in greater measure characterized the earthly career of the bravest soul that ever mingled with men.—The Christian Advocate.

Law

Law is a rule or mode of action or being, an expression of God's will, the manifestation of the work of the Spirit of God.

2. Law originates in the mind of God. "There is one lawgiver. His word is law. Man can learn and formulate and transgress, but not make law."—Jas. 4:12; Ps. 33:9; Isa. 44:22.

3. All law is in unity and harmony with all other law. The modern idea of God as having little to do with our daily happenings, physical ills, nature's phenomena, national and international events, is only the development of an effort of Satan to divorce God from men. The hand of God is behind the physical world, earth's nations, and every circumstance of individual life. Jesus Christ came in humility to save individual believers from sins, carnality, disease, and infirmities. Soon He will come in power and flaming fire, taking vengeance on those who know Him not, and judge the nations.—Amos 3:6.

4. The laws of nature were set up at the creation, as described in Genesis 1—God said they were very good. As long as man kept in obedience he knew only righteousness, purity, delight, and everything in and about the earth was good and perfect. All the laws of science were the creation of God. Modern discoveries and inventions are but God lifting the veil and opening to man His own treasures of wisdom and knowledge.—Col. 2:3.

5. When sin entered, man came under the law of sin and death. "Sin is transgression of the law," whether it be the moral, or physical law of nature, in the outward world, or our own body or mind.—1 Jno. 3:4.

6. There was no possible way of escape from the result of broken law till the great atonement of the Lamb of God was offered. By this our sins are forgiven, our iniquity and disease expiated and healed, our weakness made strong, our high places brought down and our whole nature made as the garden of the Lord. By the power of his resurrection, the law of the Spirit of life in Christ Jesus makes us free from the law of sin and death. —S. D. Kyle.

"These who know when to speak know when to be silent."
BEGINNER'S BIBLE LESSONS.—NO. 3.

PART I.—THE BOOKS OF THE OLD TESTAMENT.

As in the New Testament, we divide the 39 books of the Old Testament into five divisions. These divisions are not essential but simply as helps in our studies.

1.—The Pentateuch.—five books. The word "pentateuch" means five books. They were written by Moses, are often called the books of the law. When the Bible speaks of the law or the books of the law the reference almost always is to these books. See Luke 24:14.

Genesis, (Gen.)—The book of beginnings. "Christ the seed of the woman." History of creation and of the world until after the flood and then deals with Abraham and his posterity.

Exodus, (Ex.)—The going forth; Redemption. "Christ, the Passover Lamb." Mount Sinai.

Leviticus, (Lev.)—The work of the Levitical Priesthood. Laws. "Christ, the High Priest, and sacrifice."

Numbers, (Num.)—Contains the enumeration of the Israelites (might be called a census report). Also Journeyings. "Christ, the uplifted serpent and smitten rock."

Deuteronomy, (Deut.)—The Second Law—restates the law in the form of addresses through the Holy Spirit. See Jus. 1:5 and 1 Cor. 15. Ask Him to help study and understand. Pray.

With faith, 2 Tim. 3:15. Salvation is through faith. See also John 5:29 and Mark 11:22. Have faith in God.

Throughly, Psa. 119:99-99; Josh. 1:8; Psa. 1:1; Phil. 4:8, meditating, thinking, cautiously.

Patiently, John 16:12. There are many lessons to learn. We cannot learn them all now. We will teach us; see ver. 13 f. c.

Stick-to-it-iveness, Psa. 119:31. I have stuck; 2 Tim. 3:14. We must stick to it in study and doing. Many start well for a time but soon fail.

Commit as many of these verses as you can. Make your own selection. You ought to commit one or two each day until all are learned.

A. Z. M.

OUR DEAD.

MELLINGER.—Died, near Hope, Kansas, Aug. 22, 1899, Sister Nancy Mellinger, aged 83 years, 3 months and 16 days. Funeral on Monday, the 7th.

FRETZ—Died, August 3, 1899, at Stevensville, Ont., John A. P. Fretz, son of Nelson and Carrie Fretz, aged 7 years, 4 months and 6 days. Funeral on Monday, the 7th.

BRUBAKER.—Died near Mongul, Franklin county, Pa., on August 2, 1899. Bro. Abram Brubaker, aged years, funeral services at the Pleasant Hall church on the 5th, conducted by Elder M. H. Oberholser and others. Bro. Brubaker has been afflicted for several years with curvature of the spine, but the cause of his death was from acute Bright's disease. He was married the second time to Sister Sarah Nigh, who survives him with a number of small children. The bereaved family have our deepest sympathy. He recently moved from North Dickinson, Pa., to Arizona, and from there to his wife's friends in Pa., where he died.

KRABILL.—Bro. Daniel Krabill died Aug. 15, 1899, near Thomas, Okla., aged 55 years, 7 months and 3 days. Deceased met with a fatal accident. He left for town on the 14th with a load of wheat, and in crossing Deer Creek fell from the wagon, breaking both lower limbs, the one having been broken twice. He leaves a sorrowing wife, 2 children—Mrs. J. E. Nissley of Topeka, Kan.; Jesse of Udora, Kan.; and the remainder are at home. The family rent a kind husband and father, the local church a pillar to whom they looked up, the community a good neighbor. We know that our loss is his gain. Services held at the Brethren's church. Burial in adjoining cemetery. Text Psa. 116:15.