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OBITUARY.
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J OY 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. 15:13.

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 aided
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.

Beloved Sister L:—

YOU want a few words on the
Beatitudes 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 God­
head bodily.”—Col. 2:9,9. Such a
man has a right to say, “Learn of
me.” He has beatitudes to reveal
that not only meet all the emergen­
cies 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 funda­
mental 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, be­
cause 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 I, I, I, is upper­
most all the time, is to miss this first beatitude.

Verse 4. We must mourn over
ourselves more than over our circum­
cstances 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. 1:3,7.

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 thorough­
ly, as it is the very essence of the
Gospel. Apart from this there is
no salvation. Our own righteous­
ness, at its very best, will not suf­
face.—Phil. 3:5,9. God will ac­
cept 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 de­
mands in order to fulfill those won­
derful 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 consecra­
tion, 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 con­
secrate themselves with all they
have, enjoy that sweet peace which
the world knows not of. Words
fail to express the real joy and com­
fort of a fully consecrated soul.
There is no hangering after the
announcements 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. Did He not give His very best in the person of His dear Son to save a lost world? and should we not in remembering His great love to us, gladly give up all and go out to rescue the perishing? knowing that “the harvest truly is great, but the laborers are few.” Let us not sit down contented whilst many are dying on every side without the hope of salvation. Will not God hold us accountable for the many lost opportunities we have passed by unimproved? I fear He will; and, considering His patience and long-suffering with us, should we not deal very kindly with the poor, outcast of earth, knowing that they are some mother’s sons and daughters, and no doubt many prayers have been offered up for them. If we are fully consecrated we cannot remain idle whilst many are longing for help. God help us all to pay the full price and then we will receive a full reward.

Yours for the lost of earth,
(MISS) EMMA C. LONG.
Harrisburg, Pa.

HELP WHICHEVER THE SPIRIT FURNISHES.

WHAT is Love? Love is a pure principle flowing from the breath of the Almighty, and when entering into holy souls makes them friends and prophets of God. Christianity is a seed sown in the beginning, as taught by the Word, represented to the world as the fruit of the green tree. We are as dead stalks void of fruits, without Jesus. The words which flowed from His lips struck at the root of sin and worked wonders in the hearts of those who received it. It made the barren tree to produce. Few realize that the word sown in weakness is raised in power in due time. First it is the natural and afterwards the spiritual. Man first receives the Scriptures as a history of the Patriarchs and prophets of Bible fame, thinking they suit the ages that are past—not the present. 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 teach Him; (Canst thou by searching find out God?) Cannot God foresee the future as well as the past? Facts about us teach that the earth is filled with violence and that gross darkness covers the people.

God foresees the destiny of man and thus leads him along step by step until he reaches maturity in the fruits of righteousness, the effects of which is “quietness and assurance forever.” His ways and thoughts are higher than ours.

Love is a pure principle which does not alone save, but also serves the purpose of God, which is the perfection of the creation. Holiness is an invincible shield not furnished by learning, but by the Holy Spirit. He who is infinite in 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 discipline by the infallible guide of truth? We need discipline to guide us right 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 ill 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 difficulties presented to one view. Sight gives courage and moves the thick cloud which disappointment begets. 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 overcome the turbulent element which only an unseen hand can remove. Job suffered through affliction and losses which God in due time removed. 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 moistened 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 unaware 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 upbuilding 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 forgettesth that God trieth his works. Man is often an observer of the reins of the heart and thoughts of men.

"I have many things to say unto you, but you cannot bear them now." The spirit of the Lord filleth the world, giving food to the hungry soul to feed upon. Man often listens to the Word but disbelieves it as being the Word of God. The holy scriptures came by no private interpretation, neither by the will of man, but holy men of God spoke as they were moved by the Holy Ghost. What makes them the Word of God? Some refuse to believe because God ordered them to be written. If they came unto the prophets and apostles to write them as Ezra the scribe was commanded to do, then we ought to declare them as Paul did when he said:"For this cause thank we God without ceasing because when ye heard the Word of us, ye received it not as the word of men, but as it is in truth, the Word of God, which effectually worketh in you that believe." The Scriptures are also called the sword of the spirit, (which is the word of God.) A good rebuke for those who favor higher criticism is that the Bible has stood the wrath of ages and can never be overthrown.

Christ said, Heaven and earth may pass away, but my words shall never pass away. Hosannah in the highest, peace on earth, good will toward men. SARAH HALL.


For the EVANGELICAL VISITOR.

A PICTURE.

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

COULD Isaac have chosen a better time or place in which to meditate? What ideal surroundings. 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 whisperers, "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 cries out for meditation and prayer. Let us ever bear in mind that "by their fruits ye shall know them." It is not what man says so much as what he does that tells of his true spiritual condition.

The housewife needs these periods of meditation and that frequently; and yet how often do we find them anxious about so many really unnecessary things that they say they can never seem to find time to satisfy these longings of the heart. Let such remember the words of Jesus when at the home of Mary and Martha: "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 that brings with it the duty and necessity of prayerful meditation, and such a one cannot say that they cannot find time for such, for it would be an untruth.

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 only 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 heaven opened and Christ sitting there at the right hand of God. Go; be alone with your God that He may teach you of eternal messages of joy and peace: you too duties of life that you may be a useful servant.

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 thereof. We need to guard well against formality. Naturally, what need is there of grafting good fruit into one 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. Emptied, 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 our self. We will then adorn ourselves as become those people 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 of 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 Word says that we should not adorn ourselves with gold or costly array we had better disregard our feelings and obey 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. He was with God, but came down from heaven and humbled himself, taking upon him the form of a servant and becoming obedient unto death, even the death of the cross. And because Christ so humbled himself, God has also "highly exalted him and has given him a name which is above every other name," etc. We may never be humbled to such a depth as Christ was, nor be so highly exalted; but according to our humbling so shall our exalting be. The Father has not much use for a self-exalted child until it becomes deeply humbled; then he will surely lift it up. How grand such uprisings are! Such humblings and such uprisings bring nothing less than a real Canaan in the soul. The world will have no attractions for us and we will realize that we are indeed in the midst of a wilderness. But the wilderness must not be permitted to get into us. We can then feast upon the fruits of Canaan and will learn to speak the language of that country. We can say of a truth that we are foreigners and that our citizenship is in heaven.

Those who never get quite down into the valley know but little about soul-feasting. It is down in the valley where the rich pastures grow. Those who are acquainted with billy land, as some one has said, know that it is not on the top nor along the slopes where the best pastures grow, but down in the valley the trees and fields bring forth fruit in abundance on account of the fertile soil. So it is spiritually. Those who live on the top of self-exaltation become very lean in the soul. But right down in the valley is a good place to live. There our soul can delight itself in fatness. There we can drink from the rivers of living water, and hold sweet communion and fellowship with our Lord, thereby receiving such strength and nourishment that it will put us into a real fruit-bearing condition.

"Down in the valley with my Saviour I would go, Where the flowers are blooming and the sweet waters flow; Everywhere he leads me I would follow, walking in his footsteps till the crown be won."

Anna M. Sider.
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.

I n 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 holy 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 are 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.

The son says, "Yes I will" with confidence in his father's promise. 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 tugs, he toils and 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 repents 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, beware, 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. LEHMAN.

THAT the Sabbath School is a potent factor in the foundation of character, and a great help in guiding and keeping youthful feet aright 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-attraction of the school. Yet many things add to solicitation, invitation and drawing to attendance; such as
humble courtesy, pleasant and com-
fortable 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 amid so much filthy
and injurious literature afloat. The
youthful mind will certainly be oc-
cupied 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 concen-
trating of energy and faith for the
unsaved, is indispensable. Would
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 re-
search, study, and prayer. The
work need be pushed with untiring
hours spent in united effort of re-
citation 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 in-
deed. 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
sustainable 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 pre-
tentions to their very heart and
core.”

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

Canton, O.

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
given 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 lighten-
eth 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,
fightly 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 un-
expected. “The day of the Lord so
comet as a thief in the night.”

True, all things will continue as
they were from the beginning of
creation—seed time and harvest,
cold and heat, summer and winter,
day and night will continue, and the
people are eating and drinking, buy-
ning and selling, planting and build-
ing, and thousands are laying up
treasures and rising to fame, expect-
ring 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 arch-
angel 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 Gos-
pel 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.”

Louisville, Ohio.

“BE YE CLEAN.”

A 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. Once 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.

BAPTISM.

(John 1:31-35.)

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 baptize 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 the ordinance, 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 baptized 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 baptized, and be baptized before forgiveness of sins and the gift of the Holy Ghost were promised.

Next, Acts 8:12. In this, as in the former, the mode 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, believing, water, going down into the water and while in the water baptism was performed and then they became baptised. 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 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
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 consequence 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 all 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 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. Long in the Gospel Messenger.

SOME IMPRESSIONS.

The day's trip was tedious, owing to the bad roads and the inclemency of the weather; and as the horizon was closing in, 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 pomp and fashion supplanted 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.
WHAT THEN?

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 can not 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-by, 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 though, 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 the 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 whore-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 employe, with a friendly inscription commending it as an admirable business guide."—S. S. Times.
HOLINESS IN THE THIRD CHAPTER OF COLOSSIANS.

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 intercede for us, who, when our 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 "whatevery 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 doeth 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.
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 and sympathy of heart and life, oneness of purpose, 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 gracious 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 bright 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 walls 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 Harshberger.

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. Goschen.

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

Character is more than reputation.
"But the path of the just is as the shining light, that shineth more and more unto the perfect day."—Prov. 4:18.

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.
—Sel.

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 all day bent over that corrupting book. She did not sleep well at night, if she would have poor Nellie rise at six in the morning instead of eight: if she had insisted on a brisk morning walk and attendance at church and Sunday School if there was any possible excuse. The young lady was very irregular. She stayed at home the next evening the gentleman met her the girl in a week's time.

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.

DO YOUR BEST.

You owe it to yourself, as well as to your employer, to perform the duties of your position faithfully, efficiently, to the best of your ability. The world expects it, society demands it, and your own highest self calls upon you to do your best. Make it a rule of your life, under all circumstances, to do whatever is given you to do, carefully, conscientiously, thoroughly, be it ever so trifling; for he only who is painstaking in small things will be entrusted with larger responsibilities. The world wants no careless, indifferent or half-hearted workers. It wants the best, and the slipshod, don't care, happy-go-lucky young man or woman will be tolerated only until a more competent person appears. To do your best; to put your whole heart into your work; to fill your place, as it never was filled before; to make yourself abundantly worthy of better things; this is to follow the path that leads to great achievements. Only by doing your best in the position you now occupy will you ever attain to anything better. Our powers and capabilities develop by use, and if you are content to do but half your best, you are as surely burying your talent as if you put it into the ground. Don't worry or fret because you think you are capable of doing a higher class of work than that in which you are now engaged. If you have great qualities in you, they will find their way to the surface, no matter how humble your position.

"Seest thou a man diligent in his business? He shall stand before kings." Be faithful and diligent in performing the duties of to-day, and to-morrow the larger opportunity will come and find you ready. There is only one means to success in life, honest, painstaking labor; their is no other way to build up a noble character, to attain the highest manhood or womanhood. Make up your mind at the outset that you will be your own most rigid taskmaster; that, even in the smallest things, you will accept nothing but your best, and your life will grow broader, richer, and more useful day by day. "The first great work is that yourself may to yourself be true." And only by constantly putting forth your highest powers, by always being and doing your best, can you accomplish this supreme end.—Success.

Our wishes are the true touchstone of our estate; such as we wish to be we are. Worldly hearts affect earthly things; spiritual, divine. We cannot better know what we are indeed than by what we would be.—Bishop Hall.
EVANGELICAL VISITOR.

A Semi-Monthly Religious Journal,

For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the unity of the church.

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

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Sherkston, Ontario,

H. N. ENGLE, Office Manager.

All communications and letters of business should be address to H. N. Engel.

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To Subscribers:—Our terms are cash in advance.

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

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

4. If you do not receive the Visitor within ten days from date of issue, write us at once and we will send the number called for.

To the Poor,—who are unable to pay, we send the paper free on the recommendation of others or upon their individual requests. Individual requests must be renewed every six months as a matter of good faith.

To Correspondents:—Articles for publication should be written on one side of the paper only. Write all business letters on separate sheets. A Canadian Currency is discounted with us.

Published as a second-class matter at the Post Office at Abilene, Kansas.

Abilene, Kansas, September 1, 1899.

ADDRESSES OF MISSIONARIES.

Eld. Jesse Engle

Mrs. Elizabeth Engle

Miss H. Frances David

Miss Alice Heise (son of Bro. Elmer Zook)

G. C. Cross

Mrs. Sarah Cross

Issac O. Lehman

Barbara Herzey, Forteburg, Johannesburg, South Africa.

D. W. Zook and wife.

Miss H. Frances David

Mrs. Amanda Zook

J. L. Long, Choshi Chiba, Japan.

Miss Fannie L. Hoffman, Girgaun, Bombay, India.

Miss Hettie L. Ferubauh, Larache, Morocco.

J. G. and Mrs. Susan Cassel, Gracias de Gracias, (via New Orleans) Honduras, C. A.

MISS Y. S. RUSSELL,

Matoppo, South Africa.

Erie, Ill. ........................................ $2.50

FOREIGN MISSION FUND.

No. 144 ........................................ $5 00

No. 145 .......................................... 2 50

No. 146 ........................................... 50

Bro. D. D. Steckley of Ramona, Kans., left home on the 25th to attend the meeting at the home of Bro. P. T. Alexander near North End, Okla., and will remain there over two Sundays. From there he will go to Custer Co., to assist in holding meetings. Rev. Steckley will be absent about three weeks.

We are urged to again bring before the Brotherhood the great need of the Philadelphia Mission to have a place of worship of their own. They greatly stand in need of the same. Let every one interested in the salvation of souls obey their convictions and God's cause will move forward. Whatsoever thou dost do quickly. Time is precious.

Miss Fannie L. Hoffman, Hettie L. Fernbaugh, and Miss Alice Heise, of Pa., are assisting at the Johannesburg Mission, stating that the meeting at the home of Bro. Henson, back of the Mission, was 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 continued three weeks.


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 H. P., Okla. 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 Bichelberger, of Pa.

We are sad to publish in this issue the death of Bro. Daniel Kraybill at Thomas, Okla. Bro. Kraybill moved from Cumberland county, Pa., to Dickinson county, Kans., about 15 years ago. He was always 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 Calcatta, 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. Cross, 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 Calcatta can do so by sending their offering to Bro. Noah Zook at Harrisburg, Pa., or the Vistor office at Abilene, Kans. All the other workers, namely, Sister Barbara Hershey at Johannesburg, South Africa and Bro. J. J. Long and his sister in Japan can be reached by sending offerings to the Visitor office. Sisters Fannie L. Hoffman, Hettie L. Ferrubauh, 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 chase 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.B. church. With all of their earnest preaching, praying and work it is shown that at the beginning of this year they had 8,138 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 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 of it.

We have a plain way of dressing, but too many are covering up this plain form with trimmings, 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 willingness to make some sacrifice for the cause of Christ. Some are getting so far along that they cannot go out and preach the Gospel unless they are paid for it. It is well and good for the members to help the preacher, but he wants to have enough of the grace of God in his heart to preach, whether he gets anything for it or not.

Let us fall more and more into the apostolic ways; then to have enough of the grace of God in the preacher as well as for the people. —Ex.

CHURCH NEWS.

LOVE-FEASTS.

Ontario.
Notawa, Simcoe Co . Sept. 16-17
Markham, York Co . Sept. 23-24
Walpole, Haldimand Co . Sept. 30-Oct. 1
Waterloo, Waterloo Co . Sept. 30-Oct. 1
Black Creek, Welland Co . Oct. 7-8
Joint Council for Canada to be held at Notawa, Simcoe county, Sept. 14, 1899.

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

New York.
Clarence Center . Oct. 14
Pennsylvania.
Harrisburg, M. B. Home . Oct. 11-12

CHICAGO MISSION.

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

<table>
<thead>
<tr>
<th>CREDITS AND DONATIONS.</th>
<th>$23 40</th>
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<tr>
<td>Catherine Kahl, Pa . 2 00</td>
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<td>Bro. Tommy, Ill . 1 00</td>
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<td>J. E. Aikin, Ill . 2 00</td>
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<td>Hall rent . 8 75</td>
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<td>Jno. Engle, Kas . 1 00</td>
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<th>EXPENSES.</th>
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<td>Groceries . $ 8 70</td>
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<td>Oil and Incidents . 1 70</td>
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<tr>
<td>Hall rent . 1 20</td>
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<td>Total . $ 1 60</td>
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B. L. BRUBAKER AND WORKERS.
Englewood, Ill., 6001 Pears St.

MESSIAH RESCUE HOME.
Cash offerings given for support of the Home during the month of July are as follows:

| Contribution Box . $ 5 30 |
| Emma Herr, Pa . 5 00 |
| David Cookley, Pa . 5 00 |
| Henry Booser, Pa . 5 00 |
| F. L. Kreider, Pa . 5 00 |
| J. B. Kreider, Pa . 5 00 |
| E. L. Bashore, Pa . 5 00 |
| D. M. Book, Pa . 5 00 |
| H. B. Musser, Pa . 5 00 |
| J. G. Hershey, Pa . 5 00 |
| M. B. Musser, Pa . 5 00 |
| Jacob Zercher, Pa . 5 00 |
| Henry Booser, Pa . 5 00 |
| John Reiner, Pa . 5 00 |
| Daniel Wolgemuth, Pa . 5 00 |
| Amos Wolgemuth, Pa . 5 00 |
| Total . $ 87 80 |

Harrisburg, Pa.

MISSIONARY.

"The field is the world."—Matt. 13:38.
"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.

MATOPPO MISSION.

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 nine or ten acres of land have been worked over with a few small donkeys and a garden plow; but because the villages, (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, "Tetelelui, teteleli, tetele, teteleli, tetelelio, O, teteleli, teteleli, teteleli," (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 we laid our hands on his little penitent head and had a special prayer for him; but we trusted the blessed Spirit had entered, to the joy of his heart.

We have for some time felt that a wave of righteousness is welling up and rolling...
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 give 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 the standeth shall take heed lest he fall. Satan in his wiles, as a destroyer, and an arch-enemy to the cause of salvation by Jesus Christ, and having held the fort for centuries in these benighted hills, he shows a broad front by times. But in Jesus's conquering name He will be vanquished. An evidence taken of this is that he gave a skeptical side look on this question. He expressed himself in the affirmative 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 effectual work, this widening the vineyard in this dark corner of Africa. Brother Lehman is taking 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, 1889.

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

It is a dreadful thought that there is so much skepticism concerning the Word is 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 "sacred 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 counted 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
got mules, and unless previous arrange­
cargo of 200 lbs. It is often difficult to
ments have been made, it is more than
waiting. As we had not engaged mules
at San Pedro Sula until the animals came
learned lessons of patience.
our long and difficult journey. We
would like to give our readers some idea
of the road we passed over, but it is al­
country is a pile of mountains, and the
mule path leading through them is
surprise as lie comes to places in the
very steep ascents and descents and
road which it seems to him are well nigh
impassable. But the animals are sure­
getting over the most dangerous places
with their heavy cargos and it is a rare
over so dangerous a road.
ITis providential care brought us safely
the distance covered being about 150
we started until we arrived at this place,
miles. This time was, however, not all
had no one with us to show us the way,
of one of the mules being lost. When
en the mules loose to hunt their food,
and frequently they wander far away so
them in the morning.
little inconvenience from them. The
the nights and only a few times did we
night. We slept under canvas most of
rain usually comes in the afternoon and
The Sumfay-school Advocate.
337

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EDUCATIONAL VISITOR.

When we last wrote we were in San
Pedro Sula. From that place the mode
of travel into the interior is on mule
back. All freight is carried on the backs
of these animals. Each mule carries a
cargo of 290 lbs. It is often difficult to
get mules, and unless previous arrange­
ments have been made, it is more than
likely that some time must be spent in
waiting. As we had not engaged mules
at San Pedro Sula until the animals came
to convey us to this place. During this
time of waiting we studied Spanish and
learned lessons of patience.
Finally, on the 10 of July we started on
our long and difficult journey. We
would like to give our readers some idea
of the road we passed over, but it is al­
country is a pile of mountains, and the
mule path leading through them is
surprise as lie comes to places in the
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night. We slept under canvas most of
rain usually comes in the afternoon and

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A SUNDAY-SCHOOL FAN.

ONE of the largest and most interesting
Sunday Schools in the world is
Bethany Sunday School, Philadelphia,
conducted by Mr. Wannamaker, the
merchant who was its founder in 1858.
Bethany Sunday School was founded
in a shoemaker's house, in one of the
poorer parts of Philadelphia, and so poorly
was it equipped that bricks and planks
had to serve the purpose of seats and
tables.
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.
There is no child too young, and no
man nor woman too old, to be considered
beyond the pale of Bethany Sunday
School. A baby in arms has received a
invitation for regular attendance in the
kindergarten.
Once in three months there is a
'parents' day.' One Sunday the young
people went about in carriages bringing
the aged to the church in honor of "Il
persons' day." Many came with crutches
and canes, some so feeble that they had
to be provided with roller-chairs and
seated in easy rockers, and not less than
one hundred and fifty were past the age
of eighty.
The anniversaries of the school are
signalized as red-letter events. So great
is the eagerness to attend them that
the meetings need to be repeated a night
or two afterward for the parents. Each
scholar in the vast throng receives a
remembrance from Mr. Wannamaker—
one year it may be a book, another, it
may be a pitcher or a cup and saucer; or
again, a box of sweets gathered by his
little grandchildren on the coast of
France. But throughout the year there
is the continuous thought of giving the
school some little novelty or surprise.
Thus, one hot, summer, each scholar re­
ceived a folding fan, on which, when
spread open, was found printed the order
of the services with the hymns com­
plete.—The Sunday-School Advocate.
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 meagre.

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. 4:9; 6:20,21; 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.

There were persons of learning in the early days of the Israelites, after the exodus, is shown by the statement concerning the surveyors whom Joshua sent out, (Joshua 18:28,9), and concerning those who knew other languages than their own.—2 Kings 19:26.

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 prophesied 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 23-3-5, 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 EZRA’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.”—Schaaf-Herzog Cyclo-pedia.

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 student’s knowledge tested.

4.—SCHOOLS IN THE TIME OF CHRIST.

At the opening of the Christian Era the synagogues 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 pre-supposes a Sunday School. Church and district school is not a parallel to the Jewish system of things, but Church and Sunday School is. Synagogues were found in every city through- out the land, and also in every village, unless the place was insignificant in size; and even in such cases they had their places or 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; corresponded, 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 of the land, and which existed wherever there was a synagogue. Philo says: ‘What else are the synagogues than schools of matter and virtue?’” Hang- rath calls them “the true schools of the nation;” Jerusalem, as the metropolis of the nation, would 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 Sephardic and Tiberian, 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 5:34.

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; 4:31,40.—The International Evang.
The story of Joshua's leadership shows life from Jesus, meets these elements of God as given by Moses. Complete obedience to the commands of God, and how careful he was to yield how marvelously courageous he was, life with a sweet serenity of spirit and how fully he depended upon the promise with a calm courage such as in greater 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 the 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 own 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, unwavering 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 turmoil 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.

1. Law is the expression of God's will. "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.

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 5:6.

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.—2 Tim. 3:5.

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.—Rom. 8:2.

These who know when to speak know when to be silent.
WHAT TO READ.

If you are down with the blues, read the twenty-seventh Psalm. If you are lonesome and unprotected, read the ninety-first Psalm. If you are out of sorts, read the twelfth chapter of Hebrews. If you feel discouraged, read the fifth chapter of John. If you are losing confidence in men, read the thirteenth chapter of 1 Corinthians. If there is a chilly sensation about the heart, read the third chapter of Revelations. If you don’t know where to look for the month’s rent, read the thirty-seventh Psalm. If the stovepipe has fallen down and the coo gone off in a pet, put the stovepipe up, wash your hands, and read the third chapter of James.—Bible Reader.

"Till thou know," says Joseph Parker. "When will God take us out of the furnace? When He can see His image enough. When will God cease to lacerate the poor, shrinking flesh? When we have learned to obey Him. When He can see His image enough. Have faith in God. Have faith in God.

"Till thou know," says Joseph Parker. "When will God take us out of the furnace? When He can see His image enough. When will God cease to lacerate the poor, shrinking flesh? When we have learned to obey Him. When He can see His image enough. Have faith in God. Have faith in God.

The other divisions of the Old Testament are: 1. Historical books, 12; 2. poetical books, 5; 3. Major Prophets, 5; 4. Minor Prophets, 6. These divisions are not essential but simply helps in our studies. 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 Exodus, Leviticus, Numbers, Deuteronomy, and Proverbs.

Psalm 119, 118, 127. Study and doing. Many start well for a time but soon fail. Stick-to-it-iveness, Psalms 119:31, 2 Timothy 3:14. We must stick to it in our studies. Meditation, Psalms 1:1; Philippians 4:8. With faith, Mark 8:15. Salvation is through faith. See also John 5:39 and 1 Corinthians 15:22.

Beginner's Bible Lessons.—No. 3.


As in the New Testament, we divide the 39 books of the Old Testament into five divisions. These divisions are not essential but simply 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 Exodus, Leviticus, Numbers, Deuteronomy, and Proverbs.

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 Journeys. "Christ, the uplifted servant and smitten rock."

Deuteronomy, (Deut.)—The Second Law; restates the law. Teachings. Moses and Aaron, and sacrifice.

Pentateuch, (Pent.)—The 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 Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

Psalms, (Psa.)—Collections of Davidic psalms and other songs. "Christ, the uplifted servant and smitten rock."

Proverbs, (Prov.)—Wisdom literature. "Wisdom is better than silver." Proverbs 8:19-22.

Job, (Job.)—A drama of试al suffering. "Christ, the uplifted servant and smitten rock."

Isaiah, (Isa.)—Israel's history and prophecy. "Christ, the uplifted servant and smitten rock."

Jeremiah, (Jer.)—Israel's history and prophecy. "Christ, the uplifted servant and smitten rock."

Lamentations, (Lam.)—Israel's national mourning. "Christ, the uplifted servant and smitten rock."

Ezekiel, (Ezr.)—Israel's history and prophecy. "Christ, the uplifted servant and smitten rock."

Daniel, (Dan.)—Israel's history and prophecy. "Christ, the uplifted servant and smitten rock."

Hosea, (Hos.)—Israel's history and prophecy. "Christ, the uplifted servant and smitten rock."

Joel, (Jol.)—Israel's history and prophecy. "Christ, the uplifted servant and smitten rock."

Amos, (Am.)—Israel's history and prophecy. "Christ, the uplifted servant and smitten rock."

Obadiah, (Oba.)—Israel's history and prophecy. "Christ, the uplifted servant and smitten rock."

Jonah, (Jon.)—Israel's history and prophecy. "Christ, the uplifted servant and smitten rock."

Micah, (Mic.)—Israel's history and prophecy. "Christ, the uplifted servant and smitten rock."

Nahum, (Nah.)—Israel's history and prophecy. "Christ, the uplifted servant and smitten rock."

Habakkuk, (Hab.)—Israel's history and prophecy. "Christ, the uplifted servant and smitten rock."

Zephaniah, (Zep.)—Israel's history and prophecy. "Christ, the uplifted servant and smitten rock."

Haggai, (Hag.)—Israel's history and prophecy. "Christ, the uplifted servant and smitten rock."

Zechariah, (Zec.)—Israel's history and prophecy. "Christ, the uplifted servant and smitten rock."

Malachi, (Mal.)—Israel's history and prophecy. "Christ, the uplifted servant and smitten rock."


PART II.—How to Study the Bible from the Bible Itself.


Patiently, John 16:12. There are many lessons to learn. We cannot learn them all now. He will teach us; see verse 13, etc. Stick-to-it-iveness, Psalms 119:31. I have stuck, 2 Thessalonians 3:14. We must stick to it in our studies 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.