EDITORIAL

VOLUME XIV.

ESSAYS.

 lookout. yourself, look at Christ.

Isaiah 58:5, 6; Gal. 2:20.

What He has done, not what He will do. The present is yours, the past and future are God's; live today and "rest in the Lord,"—Isaiah 12:2; Luke 12:28, margin.

We may trust Him fully, all for so to do; They who trust Him wholly, find Him wholly true.

Don't get discouraged because you don't know everything at once. All discouragement comes from the devil. Sit at the Master's feet, and expect God, the Holy Spirit, to teach you. Read Joshua 1.

Never think you have reached a terminus! Every blessing is only a stepping-stone to something better beyond. Conversion is only the door into life, growth must follow. "Much more."—Romans 5:17; Phil. 3:13.

You will never grow by pulling up the roots of your experiences. Learn to leave yourself and your feelings alone. Walk in the light, and the Light of the world will reveal your soul needs to you. Die to your feelings and experiences: live in what God is now.—Jer 20:11, 12; John 1:7.

10. Don't waste time wondering how God is going to deliver you out of your difficulties. Believe He will do it in His own time and way. "Faith is the crucifixion of the question how?"—(Martin Luther). Trust and obey.—Isaiah 1:10; 42:6; 27:3.

11. Make Christ your model; copy Him not other Christians. Aim high; "God has no favorites, "all things are yours." 

"All the rivers of Thy grace I claim, Over every promise write my name."—Eph. 1:18, 19.

12. When God gives you a command, obey it at once, without asking questions. Hesitation always makes obedience harder. Don't argue with God.—Zeph. 3:2; Job. 36:11, 12.

13. Always take a low place, and be willing to be "nobody." Don't think you lose influence by owning yourself in the wrong. Put God first always, others next, and yourself last.—Phil. 2:7, 8, R. V.; 1 Cor. 1:27, 28.

"Don't play with the world. It crucified your Lord, and is His enemy; in Him you are crucified to it.—Gal. 6:14; James 6:4 R. V. "Toward," Genesis 13:12 led "in" Genesis 14:12.

15. Don't starve your soul. Feast on the Word of God. "Let "good books" take the second place, and remember the living Word is the written Word. God always feeds hungry souls. Anchor your soul to the promises of God don't ignore His conditions or commands—for "all God's commands are crowned with possibilities of power," (Rev. C. A. Fox)—Col. 3:16; Acts 17:11; 18:24-28.

16. Remember, nothing can touch you but God's will for you. Rest in it. I'm lying down in the centre of the will of God"—Madame Guyau.—Matt. 11:28, 29; 30; Psalm 40:7, 8; Romans 12:1, 2.

"In everything give thanks."—Psalm 40:7, 8; Romans 12:1, 2.

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HELP BY THE WAY.

1. Remember your salvation rests upon the finished work of Christ; what He has done, not you. You are linked on to Him by faith.—Isaiah 53:5, 6; Gal. 2:20.

2. God has put your sins "under the blood," leave them there. Don't look at yourself, look at Christ.—Isaiah 43:25; Psalms 103:3, 12.

3. Rest upon God's facts, not your feelings. Fact 1. "All have sinned," and you are included in that "all."—Romans 3:23. Fact 2. God demands a perfect keeping of the law; you failed, but Christ took your place.—Rom. 3:22. Fact 3. God has accepted Him as your substitute, is satisfied with Him and His work, and you are free.—2 Cor. 5:21; Hebrews 7:25. "It is Christ's responsibility to keep you; it is your responsibility to trust Him to keep you" (Rev. S. A. Selwyn).—Psalms 121:5; Isaiah 27:3; Jude 24.

4. Be content to be a little child and take one step at a time.—1 Kings 3:7; Hosea 11:1.

5. Give God time to speak to you and reveal His will. He is never too late; learn to wait.—Isa. 2:1, 2; Psalm 37:7; Isaiah 40:31; Luke 10:39; Isaiah 64:4.

"He never comes too late, He knows what is best; Yet not yourself in vain, until He cometh rest."

6. Don't steal tomorrow out of God's hands! He who saves will keep. The present is yours, the past and future are God's; live today and "rest in the Lord,"—Isaiah 12:2; Luke 12:28, margin.

"We may trust Him fully, all for so to do; They who trust Him wholly, find Him wholly true.

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"In everything give thanks."—Laura A. Barter in Young Ladies' Christian League.
LAUNCH OUT.

The mercy of God is an ocean divine,
A boundless and fathomless flood;
Launch out in the deep, cut away the shore;
And lie lost in the fullness of God.

And the depths of His fullness we know.
O let us be lost in the mercy of God,
That the surfe of the sea that beat over the strand.

Launched out in the divine,
Let the shore-line go.
Launch out into the deep,
Or to launch on the fathomless tide.
And others just venture away from the land,
And linger so near to the shore;
That the surf and the clime that beat over the strand.

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The unrighteous, whether in or out of the church, shall not inherit the kingdom of God. Those who are guilty of living in the things here enumerated have no right to the promises of God, they are yet outside the fold of God, and their first need is to repent and receive the forgiveness of their sins, before they can rightly enjoy the blessings which grace bestows.

And such were some of you," says the apostle. But a great change had taken place. "Ye are washed" —made clean; "ye are sanctified" —separated from the evil; "ye are justified" —in the name of the Lord Jesus and by the Spirit of our God. Oh what grace! For, this all-marvelous work of transformation is but the fruit of the pure unmerited favor of God in Christ Jesus toward us. And now being clean, we are to walk in a clean way.

From verse 12 we learn that not always because a thing is lawful is it expedient or profitable for us to use it, or at least not to use it, to the full. The lawful appetites of the body may be so freely indulged as to bring the person into bondage to them. This is wrong and sinful. Paul says, "I will not be brought under the power of any" of these appetites. And in chapter 9 he says, "I keep under my body and bring it into subjection." The individual who is under the power of any appetite or habit is not a free man. But we have been called unto liberty, and the whom Christ makes free is free indeed. "Only use not liberty for an occasion to the flesh." This is just what some of the Corinthians were doing. They turned liberty into license, and permitted many gross things in their lives, under the plea, perhaps, that they were not under the law, forgetting that by yielding to sin they were making themselves the servants of sin. Now the command of God is, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof."—Rom. 6:12. And
what He commands He gives grace to do.

We may wonder why it was necessary to exhort so much in reference to fornication; but when we consider the corrupt condition of society in general in those days, and especially in Corinth, and that fornication was a crowning sin, we need not be surprised at the frequent exhortations to keep themselves from it. Here in these Roman Catholic countries we find the moral condition somewhat similar, and this sin leaves no room for this, nor any other sin. “For this is the will of God, even your sanctification, that ye should abstain from fornication.” —1 Thess. 4:3-7.

We have in the last part of this chapter some blessed teaching concerning the body. We should remember that in redemption’s plan the body is included, and we will not enter into the fullest enjoyment of salvation until we receive our glorified body, but of the mortal body in which we are now living, and he says, “The body is for the Lord.” If the body is for the Lord then it must be holy. And so we have it in Rom. 12:1: “Present your bodies a living sacrifice, holy, acceptable unto God.” Not to be made holy, but as already holy, are we to present our bodies to God. The body of every believer is holy, and is to be kept holy—free from all uncleanness; and it is to be kept wholly for the Lord. Our bodies are the members of Christ. v. 17. How could we think then of taking that which is so vitally a part of Christ, and joining it to a harlot? v. 15 This would be horrible. It would not only be sinning against Christ but against our own body also. v. 18. “Flee fornication,” exhorts the apostle; yea, flee from the very thought of it. Let not the unclean thoughts find shelter for one moment lest they lead ultimately to the defilement of the temple of the Holy Ghost, for such is our body, and we are not our own, v. 19. We have been bought with a price—the precious blood of Christ—and the purchase includes our bodies, so that in presenting them to God, we are but giving Him that which belongs to Him by right of purchase. Therefore, because we are God’s we are to glorify Him not only in our spirits, but in our bodies also, v. 20. All the members of our bodies are to be yielded as instruments of righteousness unto God. Rom. 6:13.

“Trust the Lord and He will do it!” And when the body is thus fully consecrated and yielded to God, what will the Lord do to it? He indwells it by His Spirit. Not only is it the house in which we live, but with us dwells the all glorious One, unseen and unfelt perhaps, but known by spiritual perception, and by the comforts which He brings. And what will the Divine Guest do for the body? Surely, He will keep it and “preserve it blameless unto the coming of our Lord Jesus Christ.” —1 Thess. 5:23.

He quickens it too, because of His indwelling. Rom. 8:11. May this not mean that He strengthens the body when it is faint? that He heals it when it is sick? Surely, these blessed results have been realized again and again by those who have learned the entire commitment of themselves in vital faith to the Lord of the body.

Finally, God who raised us up with Christ also raised up with His own power. v. 14. This will be the grand consummation of our salvation. Then shall we be like our Lord, for we shall see Him as He is. 1 Jno. 3:2. This will be infinitely glorious and blessed.

Now in closing, let us take another glance at this intensely practical subject in reference to the body. The body belongs to God, having been purchased by Christ; and we may not therefore do with it what pleases us, but are to present it to God a holy thing, by a definite act of consecration, and by a continual yielding of every member to Him, so that He may be always and only glorified in it. Have we done this? And is this the attitude we now maintain toward God? If so, then we may fully count on the Lord being all that we need for our bodies. Not that He does this in exchange for what we have done, but rather our surrender to Him and the taking of our proper place, open the way for the inflow of the streams of His boundless grace.

J. G. CASSEL.

Walk through Shadows.

"Trust the Lord ever, Doubting Thee never."

"Trust the Lord ever, Doubting Thee never."—Psalm 23:4.

There are various kinds of shadowy valleys looming up in our life’s horizon, some to be passed by, whilst others we have to enter, and having passed through, we emerge at the other end of the valley, into the bright sunlight again.

Sometimes, whilst traveling along life’s highway, we look ahead and see our hearts sink as we see that our road apparently takes us through a dark, uninviting valley, over which the thunder clouds seem to hang, with pent up fury, waiting only our entrance to burst above our heads. We have been very happy so far; we have enjoyed the brightness of the road, the song of the birds, the perfume of the flowers, and the happiness of our fellow travelers has found a responsive chord in our hearts. But now, the birds may sing ever so merrily and the music is harsh to our ears, the flowers that waft their perfume to us, do so but to sicken and we shiver in the bright, warm sunshine. What has caused such a change? So far the change is not in our actual surroundings; the birds, the flowers, the sunlight are unchanged and are still hovering about our path, but it is these glimpses we get of this dark looking valley on beyond; we grow more and more anxious over the dismal prospect,
and the danger of the passage seems to increase the nearer we get, so depressed have we become, that we have ceased to be cheerful, helpful traveling companions; we have become gloomy, complaining; chilly; so burdened, so anxious, so foreboding!

But even as we are about entering the valley, the road takes a sudden turn, and we find we are facing a bright sunny horizon, with not a cloud to mar the prospect. Our path never was planned out to run through the valley, and if we had been wise and truthful, we would have been enjoying the bright, beautiful walk, and we would not have to look back with regret that our pre-occupation has made us far from helpful to our companions who are traveling with us. Some of them have left us, possibly at that sudden turn in the road, went out into the bleakness of the storm, through this dark valley which we feared, and we gave them no cheering words, did not put hope into their hearts, and their pathway is all the darker for having met with us.

“Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.”

There are times also when the road leads right into one of these valleys; it may be the Valley of the Shadow of Death, or the Valley of the Shadow of some other great change, and it gets very dark, and our friends lament over us, and if it were not for “the rod and the staff” we too would despair. Deeper and deeper into the Valley we go, and we are already looking for the ford of the River; surely we have gotten to the deepest part of the Valley where the River always is; there can be no deeper, gloomier part of the Valley for us to reach, but as we thus reason, lo the road abruptly circles around and we emerge again into the sunlight, very near to where we first entered; we have had no deeper water to ford; the River was not reached.

King Hezekiah walked through a very shadowy valley one day; he almost heard the ripples of the River, but he did not wish to cross so he cried to his Guide and was led back. How many others since then have almost bathed their feet in that same River, and yet when they too have cried out, have been brought back out of the Valley into the sunshine. Others have gone across the ford and yet have returned; one such was Lazarus; he could tell how cold the waters were, how dark the Valley. Those loved ones he parted with, were each of them entering other valleys, the day was getting dark to them also, as they mourned their brother’s departure, but what an emerging out of the valleys there must have been after Lazarus had obeyed our Savior’s call “Come forth;” come forth out of the darkness, out of the gloom, come forth into the sunlight. No matter at which end of the valley the beloved of the Lord comes out, he will hear the welcome “come forth” of Jesus, he will step forth into the Sunshine, the Sunlight of Jesus’ presence; it is always shining there.

“Though I walk through the Valley? there is an ending to every valley, to those who walk it; we walk through the shadows, arrive again in the unclouded sunshine, and can look back at the road we have come, with thankfulness, feeling that these testing times of faith have been profitable to us. When the shadows were upon us, we drew closer to our Guide, we placed our hands more restfully on His wounded palm, we kept close step through the narrow way with His pierced feet, we drew nearer to that dear side from which flowed a Redeemer’s Blood. Thank God, the way is never so narrow but that Jesus can be at our side; the narrower it is, the closer His loving presence enfolds us. And Jesus is no silent companion; He knows all about the beautiful beyond; He sees the sunlight on ahead and He seeks to give us bright visions that will soon open up to us. Listen as He tells us that the sunshine is on the other side of the valley; that there is merely a cloud between us and the light; that the circumstances which are casting such a shadow on our path have an ending. His eyes have looked into the tomorrow, and He knows that all the things which are coming into our lives are working for the good of those who love Him.

Satan may bring many clouds between us and the direct rays of the Sun, but in the shadows we learn sweet lessons of trust, and coming out of them, we can shout our Hallelujah Praise; and cry “The Lord has led me. He has done all things well.”

These walks through the valleys, furnish us with some of our most precious experiences. How the enemy of Jesus comes to us, the way is never so narrow but he is there, whispering his doubts against Him who is our Guide, and who has promised His trusting follower “I will never leave thee, nor forsake thee.” How as the Lord is teaching us to walk through some new pathway; as the way of holiness and faith opens up more brightly to our view; as Jesus reveals some sweet place of service, where the path narrows; where we have to leave behind us friends and fathers and mothers, and brothers and sisters, oh how quickly then does Satan bring his clouds over the pathway that Jesus has marked, and which looked so bright and plain; but, praise Him, the path is still there, He is with us and the shadows like birds of prey, will soon fly away.

Sickness comes upon one; human help fails; the heart takes in the glorious fact that Jesus is still the Great Physician for the body as well as the soul; the walk of faith is renewed, we bid farewell to medical aid, and our way looks bright and promising; but how quickly the path gets shadowy, and how dark the clouds; will our faith sink or will we look through the darkness and see the clear shining, the end of the dark valley, and shall we sound the burst of praise?

Sell all that thou hast, and give to the poor and take up thy cross and follow me” flooding from Godsemane into the ears of some redeemed soul, as he kneels at the foot of the Blood-stained cross. The words of Jesus, oh, how they enter into a receptive heart, and a ready assent bursts joyfully from the lips that have been unlocked to sing salvation praises. How the angels rejoice, and how Jesus rejoices in their presence, and how our Father joins,
in the joy of His Son, and of His household. And on earth how the Holy Spirit rejoices and how Jesus' people rejoice too as they see this life, planning out a narrower walk than most of the Lord's followers attempt. Yes, there is much rejoicing over a consecrated soul, but there is one who does not rejoice; see how quickly he brings the clouds over the bright horizon, how dim and obscure he makes the pathway seem, that, before he brought his dark shadows over it, was so plain, so clearly marked, so safe and which seemed to run through the beautiful green pastures and by the quiet waters;—what a change is over the scene! The pastures seem to have lost their beauty; the waters appear angry, and even our Guide seems to have left. But it is only the shadows that hide the beauty and the safety of this narrow way; that glimpse of the loveliness of the walk was not born of our imagination, but was founded on the sure promise of God. Mortal eyes could never have seen, mortal ears have heard, nor mortal heart have understood the glorious realities which lie before each believing follower of Jesus, but praise God, these glimpses are given us by His blessed Spirit which does dwell in us.

Our Guide was never away. He is indeed our Paraclete, our Constant Companion; our way becomes clearer, the mists and shadows are flying away, and look! the path is still there; there are the beautiful pastures; there are the waters of stillness, and look backward! we wonder how we could ever have faltered, ever have doubted; with what skill has the pathway been planned;—none but the All-wise-one, the All-seeing-one could have so led us.

"I have nothing to do with tomorrow. My Father will make that clear. Should He fill it with trouble or sorrow He'll help me to suffer and bear."

"I have nothing to do with tomorrow, its burdens then why should I bear, Its grace and its strength I can't borrow, Then why should I borrow its care?"

A. MCG.

Middle Masqoodabad, Nova Scotia.

People look at you six days of the week to find out what you mean on Sabbath.—Sel.
Christ Himself was held up before them, dying on the cross for them, they were brought under condemnation and conviction. And we are made to think of Paul's words. "I determined not to know anything among you, save Jesus Christ, and him crucified."—1 Cor. 2:2.

At one special time we had the privilege of attending a street meeting where one after another of the Lord's children gave in their testimony from the stump of a tree. As we felt our time was come to witness for Christ we stepped out, and as we exalted the name and service of Jesus, it seemed like the riches of oil came down over us, and oh, how our souls were filled with His glory.

We cannot forget it, and also believe that if all of God's children would exalt Him, our great Father, more than glory in the blessings received, we would see such conviction since the hearts of the unsaved, they would cry out as on the day of Pentecost, "Men and brethren, what shall we do?" "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." Was it not the testimony of Jesus (which is the "spirit of prophecy") given in the power of the Holy Ghost that brought conviction to the hearts of the people? Is it not true, that if He is lifted up He will draw all men unto Him? Oh, friends, let us exalt His Name.

We believe, too, that many honest souls are seeking blessings when they need is the Blesser, and while we receive blessings, oh, let us seek to know Christ as our "All in all." Let us have Him come into our daily life, in our conversation, be willing for His sake to be killed all the day long and accounted as sheep for the slaughter. Let us go with Him all the way, though it may lead to the uttermost parts of the earth.

Oh, beloved! may we all our powers engage to do our Master's will. Let us be willing to wander about in sheep-skins and goat-skins in dens, caves and holes, and even lay down our lives for Christ's cause and His glory. Amen and Amen.

"There's a part in that chorus

For you Lord for me,
Unto Him who redeemed us.
Our praises shall be,
Hallelujah, 'tis done, I believe on the Son,
I'm saved by the blood of the crucified One.
Yours for Christ alone.

Pennsylvania.

For the Evangelical Visitor.

"But what things were gain to me, those I counted loss for Christ. Yes, doubtings, and I count all things but lose for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung that I may win Christ."—Phil. 3:7,8.

ACCORDING to the value that is placed on a thing so other things rise and fall in value. That is why we have in possession from some dear friend is very valuable for some reason. Perhaps because you are supported by it or because it is a means to call to your remembrance some precious words that were spoken by that friend. In proportion as you prize this gift so other things rise or fall in value. If you count it the most precious thing in your possession just so long you will count all other things but loss to retain this gift. If some other gift is presented to you that is more precious, so long as you keep the value on the former you will lose sight of the value of the latter, and not until you count the former but loss will you be able to gain or think more of the latter. Just so it is in a spiritual sense. In proportion as we prize the things of this world so Christ manifests Himself to us. Christ cannot rule supremely in our hearts until we place no value on the things of this world but count them all loss. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."—1 John 2:15.

The above scripture shows that Paul found out the wondrous secret of getting and retaining this definite experience of sanctification or full salvation. Paul did not count anything dear to himself; not even his life. (Acts 20:24). Before Paul got sanctified everything else landed on the dung heap.

Today there are many people who
would just like to get sanctified, and many are talking about and praying for power but they will never get it until they will haul a big load of stuff to the dung heap. Not until people will count as Paul counted they will get what Paul had, not until they get what he had will they be used as he was used.

J. O. LEHMANN.

For the Evangelical Visitor.

BEULAH LAND.

BELOVED in the Lord, I feel moved by the Holy Ghost to give in my testimony. I have been thinking much lately about the blessed condition of the soul after entering Beulah Land or Canaan. Bunyan speaks of it and the prophet Isaiah says, "Thy land shall be called Benelah for the Lord delighteth in thee."

Well Beloved, I am glad I am in the land and that I enjoy the fruit of Canaan, bless His Name. It is so much better than the wilderness, that I often wonder how people can content themselves when there is something so much better for us. But, you see, some would not enter because of unbelief, and that is what is keeping many out today; so many hungry souls are longing for this blessed experience of the baptism with the Holy Ghost. All around us there are those who tell us they don't enjoy themselves; they feel their need and that they lack power.

We read, "After that the Holy Ghost is come upon you ye shall receive power." Yes we have power over the enemy; this is the victory even our faith. "I have set watchmen upon thy walls O, Jerusalem which shall hold their peace day nor night, ye that make mention of the Lord keep not silence until he make Jerusalem (church) a praise in the earth." O let us lift up our standard for the people. Christ wants a glorious Church without spot or wrinkle.

Dear Brethren and Sisters let us go up at once and possess the land for we are well able to take it without fear not the giants because, "The soul that on Jesus has leaned has no fall; I will not I will not desert to its foes.

That soul though all hell should endeavor to shake, I'll never, no never, no never forsake."

O hallelujah to God for victory in my soul, because He gives me every longing desire of my heart, yes, "The finest of the wheat, and honey from the rock."

Beloved, you feel your need, don't rest until you are made complete in Him. Bless His Name.

Bethesda, Ont.

PETER STECKLEY.

For the Evangelical Visitor.

A SHORT SKETCH OF THE JEWS.

Dear Editor:—

THE JEWS as the descendants of Abraham present to us the most remarkable history of any nation upon the earth. So long as they continued to fear God and obey His commandments they prospered and were called His peculiar people. But history often repeats itself in churches and nations; they rise and fall as one generation after another passeth away. No wonder the Bible warns us not to trust in the arm of flesh.

The Jews as a people were repeatedly banished, suffering the most cruel sufferings of any people on earth. At the destruction of Jerusalem history (Dr. Watson) informs us that about one million, one hundred thousand perished in various ways and that time their sufferings from various nations have been without a parallel, and it is marvelous that they have not been utterly exterminated. But through them as a nation God preserved for us the inspired Scriptures, and also through their lineage the Messiah was to come as the Savior of the world, and they are now scattered among all the nations of earth without an organization, with neither Ruler nor King.

And by their example we have the advantage of observing the sanitary laws, in preserving health and long life as their average health and long life exceed all other nations. In our past labors we have mingled considerably with the Jews, and attended their synagogue and heard their Rabbi preach, and we never knew but one consumptive among them, a disease so prevalent among others, and we never knew a single case of cancer or scrofula among any of the Hebrews. The principal reason is their observance of the sanitary laws as given to their fathers, especially abstaining from swine's flesh. And the swine, though he divide the hoof, and be cloven-footed, yet he cheweth not the cud; he is unclean to you. Of their flesh shall ye not eat, and their carcass shall ye not touch; they are unclean unto you."—Lev. 11:7,8.

In our opinion millions of our race die prematurely by indulging in the use of swine flesh; and those who knowingly violate God's Word and are carried to untimely graves are we not justified in calling it suicide? Let conscience and the Bible answer. All are ready to admit that the swine is rank with the bynea, vulture and buzzard species and also others which are unclean. What would you think if a friend of yours would capture a red headed buzzard, and dress and prepare it with spices, and invite you to dine with him? The writer, in 1863, was invited to dine with a rather noted family, and after being seated and a blessing being implored, we noticed a large dish of quails on the plentiful table, which looked inviting. Our kind host helped the guests and on our plate he placed a whole one. We cut it in and took a part, but unfortunately the cook had neglected to remove the craw, and we had already gotten a full taste of the nauseous sickening substance which was the most trying scene of our life, and we were ready to cry out, "Unclean, unclean!" So it would be were we to dine on a red headed buzzard.

But we sometimes hear persons say the sanitary law was given under a former dispensation, and is not binding upon us now. We ask the reader, What is your proof? Christ never repealed the moral law, and the keeping of the ten commandments is just as binding upon us now as it was to the children of Israel in the days of Moses. When the Savior was on earth and performed His miracles, He taught His disciples economy, saying, "Gather up the fragments that remain that nothing be lost," and had He approved of swine flesh as being bene-
DEAR reader, saint, or sinner, which word teaches us that salvation is not only a part of grace, but also a part of faith? The truth is, the Bible says, "For if we believe that Jesus died and rose again, so let us believe also that he will raise us up together with him." Romans 6:4. By faith we must be baptized into Christ, and by faith we must believe that he died for our sins. And by faith we must believe that he rose again from the dead. Galatians 2:20.

The majority of preachers are not believers, and consequently they are not able to preach the truth. The truth is that salvation is not only a part of grace, but also a part of faith. The Bible says, "For if we believe that Jesus died and rose again, so let us believe also that he will raise us up together with him." Romans 6:4. By faith we must be baptized into Christ, and by faith we must believe that he died for our sins. And by faith we must believe that he rose again from the dead. Galatians 2:20.

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For the Evangelical Visitor.

WATCHMAN WHAT OF THE NIGHT?

The deeds done in one night often destroy a whole life. The night ill spent brings a remorse of conscience all the day. Often more evil is committed in one night than in all the days through the week. Under cover of darkness, in the night, is the criminal's harvest time. This is especially true in the towns and cities more so than in the country. The street lamps like watchmen with torches shining bright, stretch away in long lines on either side of the streets where the gay and fast have their enticing scenes of attraction; the saloons and the billiard halls are run in full blast; and the strains of music often send forth their enchanting sound in these haunts and houses of attraction, where the mills of destruction are grinding out health, honor, virtue and happiness of the rising generation.

The city with its gas light is not the same as it is with God's sunlight. Night in the city is a dark destruction, where the mills of destruction are grinding out health, honor, virtue and happiness of the rising generation.

The city and its gas light is not the same as it is with God's sunlight. The perilous places and pitfalls in the night are a hundredfold darker and more destructive than in daylight. Night in the city is a dark problem to solve; where many a young person just blooming into life, is now, at the close of the week, the victim of this invisible enemy. The man who is away from the ordinances of the house is now, in the heat of the night, the prey of the devil. The world is not worthy, who, like the mother of Moses, are nursing their children for God, and from whom Jesus says: "Of such is the kingdom of heaven." Verily the poor fools of the giddy Vanity Fair crowd "have their reward" in that unspeakable, intolerable desolation which at the last burns out every green thing in the desecrated garden of their hearts. Let no one envy them. Pity them, for the bitterest grinding poverty is infinitely better than their lot. Of such as these the stern old Apostle James says: "Your riches are corrupted, and your garments are moth-eaten. Your gold and yoursiver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your heart in the day of slaughter." Poor souls! What a price to pay for a little season of self-indulgence, vanity, pride, and folly.

One such mother, speaking to a friend out of the fullness and joy of her own experience, uttered the following words, which might be proclaimed as the true gospel of the home:

"When my children were young, I thought the very best thing I could do for them was to give them myself. So I spared no pains to talk with them, to teach them, to pray with them, to be a loving companion and friend to my children. I had to neglect my house often. I had no time to indulge myself in many things I should have liked to do. I was so busy adorning their minds and cultivating their hearts' best affections that I could not adorn their bodies in fine clothes, though I kept them neat and comfortable at all times.

"I have my reward now. My sons are ministers of the Gospel; my grown up daughter is a Christian woman. I have plenty of time now to sit down and rest, plenty of time..."
to keep my house in order, plenty of time to indulge myself, besides going about my Master's business wherever He has need of me. I have a thousand beautiful memories of their childhood to comfort me. Now that they have gone out into the world I have the sweet consciousness of having done all I could to make them ready for whatever work God calls them to do. I gave them the best I could—myself."

**A SCOTTISH HOME MEMORY.**

The humble Scottish home of the eloquent Rev. John McNeill was also such a nursery of the Heavenly graces and virtues, with a mother such as only God can make and keep. Often has the writer heard this strong, stalwart man speak with tenderest pathos of the patient, cross-bearing mother, to whom he owes so much. On one occasion he said:

"My sweetest memory is to remember lying awake at night on my bed in my little room hearing the voice of my dear mother, who for twenty-five years had never a night without pain, and never a night with two hours unbroken sleep, and through all that quarter of a century this light shone, till it brought it in the everlasting day. My earliest and tenderest memory is lying awake and hearing her, not singing but trying to forget her pangs by reading in the silence of the night, with all the house, as she thought, sleeping around her, though I was awake. And I can hear her in her woman's voice—and all memories hover over it for the sweetest voice that can fall on man's ear is that of his mother—Yea, though I walk through the valley of the shadow of death, I will fear no evil. Thy rod and thy staff they comfort me! Sweet mother!"

**ONE OF GOD'S MOTHERS.**

The Methodist grandmother of Dr. Horace Bushnell was one of those devoted ones whose loving ministry the Lord used and crowned far beyond her thought. In the biography of Dr. Bushnell there is a passage concerning this godly ancestor of his, written by himself.

"Going to live in a newly settled part of Vermont, near the end of the last century, she became at once interested in establishing Sunday worship, and meetings were held in her own house. "She put it on her husband to offer prayer; and she selected a young man about twenty years of age, to read the sermon. She had no thought of his being a Christian, and he had as little of being such himself. She only knew him as a jovial, hearty youth, with enough of the constitutional fervor in him, as she thought, to make a good reader, and that determined her choice. He read well, and continually better, as he had more experience, till finally her prayers began to find large expectation in him. "Advancing in this manner, she by and by selected a sermon in which she hoped he might preach to himself. He read with a fervor and animation that showed he was fulfilling her hope. When the little assembly broke up, she accosted him, asking him to remain a few minutes after they were gone. Then she said to him, having him by himself. 'Do you know, my dear young friend, that you have God's call upon you to be a Methodist preacher?' 'No,' he answered promptly. 'I am not even a Christian. How can I be called to be a preacher?' 'No matter for that,' she replied, 'you are called both to be a Christian and a preacher; and one for the sake of the other, even as Paul was! I think I say this by direction. And now let me request of you, on your way home, to go aside from the path into some quiet place in the woods where you will not be interrupted, and there let this matter be settled before God, and He will help you.' "The result was that he reached home with the double call upon him both of a disciple and a minister of God. And thus began the public story of the great Bishop Hedding, one of the most talented and grandly executive men of the Methodist Episcopal Church—led into his work and office, we may say, by the personal influence and prayers of his woman-bishop guide."

**A MOTHER WHO RAISED GOVERNORS.**

We must yet add to the above facts and incidents the following, from the pen of our departed friend, Rev. H. L. Hastings, whose own sur-

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**ELIZABETH—VISITOR.**

"What do you expect to do when you get to America?" asked a fellow passenger of a woman who was crossing the Atlantic, about a century and a half ago.

"Why, raise governors for the world," said the woman.

"She was as good as her word, for she became the mother of Gen. John Sullivan, the Governor of Massachusetts. She was one of many women who have given of their greatness to their children and children's children, often through toils and tears and labors and conflicts. The sacrifices which mothers have made to educate the great men of our land will never be known in this world, but their reward is sure in the glory of the world to come."

**A MOTHER OF PRINCES OF GOD.**

"Years ago a family of four—a father; a mother, and two sons— dwelt in a small house, situated in the most obscure locality of the rocky town of Ashford, Connecticut. The family was very poor. A few acres of stony land, a dozen sheep and a cow supported them. The sheep clothed them, and the cow gave milk, and did the work of a horse in ploughing and harrowing. Corn bread, milk and beans porridge was their fare. The father being laid aside by ill health, the burden of supporting the family rested on the mother. She did her work in the house and helped the boys to do theirs on the farm. Once, in the dead of the winter, one of the boys required a new suit of clothes. There was neither money nor wool on hand. The mother sheared the half-grown fleece from the sheep, and in one week the suit was on the boy. The shorn sheep was protected from the cold by a garment made of braided straw. The family lived four miles from the meeting house. Yet every Sabbath the mother and her two sons walked to church."

"One of these sons became pastor to the Congregational Church in
DIG DEEP INTO GOD'S WORD.

ON THE surface of the Bible you will find the letter that killeth, and associated with it the physical strata. This deals with the narratives, incidents, records, customs, places, and people. One may know all these things and be able to repeat from memory much Scripture, even knowing the Bible by heart as some say, and yet be ignorant of God in the midst of His salvation.

Underneath and associated with this is the intellectual study of the Bible. This leads one into mental pursuits and pleasures, with literary and ethical subjects, together with maxims and examples for this life, and may no doubt give delight to many. Yet this may prevent one having fellowship with God in the Spirit.

The Spirit of God guides into all truth, leading one directly to Christ as Lord and Savior, as well as teacher and leader.

This last Strata leads one to find gold and that which is sweeter than honey and the honey comb. Get this Spiritual insight and understanding of Jesus, our Lord, who is the Way the Truth and the Life.

Through your study of God's Word, do not let the physical and psychical so attract and occupy you that you cannot see this under vein in which God is ever real to you. It makes His will plain concerning every duty and relation in life. Keep on digging deep in study, ever comparing spiritual things with scriptural. Then you will know the mind of the Lord, and will never walk in darkness but will have the Light of Life.—Selected by Emma Minter.

All growth in the spiritual life is connected with the clearer insight what Jesus is to us. The more we realize that Christ must be all to us and in us, the more we shall learn to live in the real life of faith which dying to self, live wholly in Christ. The Christian life is no longer the vain struggle to live right, but the resting in Christ finding strength in Him as our life, to fight the fight and gain the victory.—Andrew Murray.

For the Evangelical Visitor.

THE JUDGMENT DAY.

No. 1.

The judgment day is drawing nigh, Perhaps is very near! (Matt. 25:31.)

When all the nations of the earth, Before the Judge appear.

The Judge will sit on His throne, In majesty divine, (Matt. 25:31.)

The saints of God will then come forth, With heavenly robes they'll shine.

O! that will be a joyful day,

When all the saints will meet;

Parents, children, friends, and loved ones,

Each other there will greet.

But O! there will be weeping too,

In that great Judgment day;

When sinners will be driven out,

Far, far from God away.

But O! how sad when friends must part,

And part to meet no more;

They'll bid each other a last farewell,

Before they leave this shore.

The parents will go home to God,

With him forever dwell;

The children will be driven down,

Into the gloom of hell.

Wives and husbands, that there must part,

Will part to meet no more;

A last farewell each other give,

And part forever more.

The husbands to the right will go, Matt. 25:41

The wires turned to the left;

They'll mourn and weep as they do part,

The one of joy bereft.

Brothers and sisters there must part,

Never to meet again;

The one will sink to woe and pain

And one with Christ to reign.

The wicked then will weep and wail,

When they hear their sentence hear,

Depart from me, I know you not,

They'll tremble then with fear. (Matt. 25:12)

Harrisburg, Pa. HENRY BAKER.

To be Continued.

The Visitan and “Notes on Bible Study” for $1.35. To all who wish it a sample number will be sent free.

EVANGELICAL VISITOR.
A letter from Sister S. H. Zook dated Hebronville, Tex. Dec. 11, informs us of their safe arrival at the R. R. terminus of their being well and happy in the Lord: of lessons of patience and forbearance which He is teaching them, and of their purpose, D. V., to start on the overland journey the following day. Their future address will be Hidalgo, Texas.

The Evangelical Alliance for the U. S. sends out an appeal to all Christian people to unite in special world-wide union of prayer at the beginning of the New Century. It is recommended to mark the advent of the New Year by watch-night prayer and further that the week of January (6th to 13th inclusive) be devoted to special prayer for one another, for the Church Universal, and for the unsaved world.

On account of our proposed absence from the office for about 20 days after Dec. 20, we send this issue out considerably ahead of the date. We hope to turn again in time to send out the January issue pretty nearly on time. We appreciate the many expressions of kindly interest, and are thankful for favors received. As directed in our last issue, let letters ordering Bibles or Testaments that need immediate attention be addressed to us at Shereton, Ont. Other mail matter can be sent to us at Abilene, Kan., as before, and it will receive attention as soon as possible. We would also explain that it is not possible to give the number of pages for the present issue. We have made up 21 pages of the present issue, and we are thankful for the expressions of kindly interest.

The present issue bears date Jan. 1, 1901, the first number of the New Year, and also the first number of a New Century. The days, weeks, months and years have come and gone during the Century now closing, making up its volume of history. Through it all the Lord has been faithful. According to His promise given in the far away, dim past, Summer and Winter, seed-time and harvest, have not failed. May we not have confidence that He will be faithful still. He changeth not. He abideth faithful. He cannot deny Himself. Even if we believe not yet He continues faithful: ever the same, because "with Him is no variableness neither shadow of turning." Many and varied are the prophecies indulged in by the people, but God knows His purposes from the beginning and we may safely leave Him to execute them. We wish to all our readers a happy new year in the Lord.

A HUNDRED YEARS TO COME.

Where, where will be the birds that sing. A hundred years to come?

The flowers that now in beauty spring. A hundred years to come?

The rosy lip, the lovelv brow. A hundred years to come.

The heart that beats so gaily now. Where will be love's beaming eye, joy's pleasant smile and sorrow's sigh, A hundred years to come?

Where, O, where! a hundred years to come. Where will press for gold the crowded street, A hundred years to come?

Who worship God with willing feet, A hundred years to come?

Pale, trembling age, and furiou youth. Pale, trembling age, and furiou youth, A hundred years to come.

And childhood with its heart of truth, And childhood with its heart of truth, A hundred years to come.

The rich, the poor, on land and sea, The rich, the poor, on land and sea, A hundred years to come.

Where will the mighty millions be. Where will the mighty millions be, A hundred years to come?

And others then our streets will till. And others then our streets will till, A hundred years to come.

While other birds will sing as gay, While other birds will sing as gay, A hundred years to come.

Pale, trembling age, and furiou youth. Pale, trembling age, and furiou youth, A hundred years to come.

And childhood with its heart of truth, And childhood with its heart of truth, A hundred years to come.

We all within our graves shall sleep, We all within our graves shall sleep, A hundred years to come.

A hundred years to come.

Yes, O, Yes! a hundred years to come.

And ye shall be unto me a kingdom of priests and a holy nation: these are the words which thou shalt speak unto the children of Israel. — Exod. 19:6. Rejoice poor trembling believer in God the Savior and listen to the encouraging and hopeful titles which He has put upon His people. Every one who is born of God is heir to a crown; and when they become of age they shall wear it. But we must be born into the kingdom of glory before we can be crowned in the kingdom of glory. John 3:3. "Jesus answered and said unto him, Verily, verily I say unto thee except a man be born again he cannot see the kingdom of God," and all who have the kingdom of God within them shall assuredly dwell in the kingdom of God. John 16:28. "And I give unto them eternal life and they shall never perish neither shall any man pluck them out of my hand." Although it is possible that they may be so poor and disguised as to have to beg their way through this world, it will be manifest in the other world. They were unto God a kingdom of priests.

The kingdom of the saints may truly be said to be a kingdom of priests; nay, each one is engaged in offering
sacrifices to God and He is so well pleased with them on His Son's account that every sacrifice they offer through Him is accepted of Him. Heb. 13:5. "Let your conversation be without covetousness, and he content with such things as ye have for he has said, I will never leave thee nor forsake thee." The saints while here are like a few struggling outcasts, but unto God they are a kingdom, and when all shall be brought home they will appear a very large kingdom. Rev. 5:10. "After this I beheld, and lo a great multitude which no man could count the people of all nations and kindreds and languages stood before the throne and before the Lamb, clothed with white robes and palms in their hands and cried with a loud voice, saying, salvation and glory and honor and power unto God and unto the Lamb." Here are like a few struggling outcasts, but among the saints and fellow travellers, who stop at the Mission station and sit about the table where we have arrangements made for love-feast times. The smallest children came first and were put around the table, and a few substantial supper given them and in a wondrous manner kept them. Thou wilt keep him in perfect peace whose mind is stayed on Thee because he trusted in Thee. —Isaiah 26:3. May the dear ones be of great use in the home lands.

We praise God and take courage in meeting Brethren. We met our dear brother and sister, Noah, and Mary Zook at the same time in Lancaster Co., being in their company, visiting the saints and attending worship. We were shown no little kindness; their homes were open day and night, and we were made to partake of the blessing that they had received from a bountiful Father and giver of what we need when we travel.

We came to Lancaster on the 14th and found the dear workers and children of the Ishi Faith Home in good health and in good spirits. We spoke a little in the Sunday School and night service. While we were not given the privilege to preach the Word we feel quite sure that we were used of the Master in sowing some good seed. We spoke a little in the Sunday School. These people would seem very Christian-like if we would draw our conclusion as to what is separation from the world in the outward appearance (or apparel). Well God sees into the heart, praise His Name, and may there come forth from that people of the called out and the prepared as the Bride.

We came to Philadelphia, the city of Brotherly love on the 22nd and attended...
Sister Stover we remained in the city, there we had the opportunity to go to Mission during their absence as stated. We attended three services in the Friend's church services, we dropped into J. T. Myers' Church services on Carlisle and Dauphin sts. also in the Young People Meeting where we heard men and women speak; having an introduction to the pastor we were kindly received and asked to make the opening prayer. This church in outward appearance would not compare well with the plain dresses Conservative Dunker people, yet here we heard of the Jesus who saves.

We also attended one service at the Progressive Church on Tenth and Dauphin sts. The speaker's subject was on the passover meal. As we went, by letter that on the last Sunday of October eleven of those children, rescued last January, were baptized. They upon examination were found to be genuinely converted and saved by faith in the atoning Wood of Jesus. This is very gratifying to the Missionaries, and to all interested, to know that in a few months these who knew absolutely nothing of God and of His Christ should so early learn to know God, and Jesus Christ whom He has sent to be the propitiation for our sins and also for the sins of the whole world. We praise the Lord. Secondly, it will be the purpose to also train these rescued boys and girls in various kinds of industry. Farming will be taught to at least a number of them, and other branches of industry will no doubt be taught as the war opens for them. They have written to certain parties for some American field seeds corn, also sweet corn, and vegetable seeds of different kinds, and grass seeds.

As we trust steps will be taken in a short time to send these needed seeds, at the same time there can be added to this shipment any kind of canned fruit or meat with tin cans, no dried fruit as there has been a large shipment of that. Also bedding, such as sheets, quilts or comforters is needed. Those having made dresses for boys or girls can send them. Dark colored goods are preferred.

All those wishing to take part in this shipment should begin at once and as soon as they can get them ready ship them by prepaid freight to Bro. D. H. Engle of Mt. Joy, Pa.

A box of clothing that came too late for the last shipment is still on hand with Bro. Engle.

One of the essential things needed to put up the buildings and get matters in shape for successful work is ready cash.

Will the dear readers of the Visson pray for divine direction in this matter, so as to know the mind of the Lord about which he has put into your hands to lend a helping hand and to supply the needs of the Orphans.

Yours interested in the cause and ready to make some sacrifice.

NOW that our Brethren at Calcutta, India, have been given a land grant for the use of the "Premandah Faith Orphanage," there is before all who love the Lord and His cause in India, an open door to lend a helping hand to erect suitable buildings on these lands for the accommodation of the Missionaries, and the children they have been successful in rescuing from death by starvation, the most horrible of all deaths. It is the object of the Missionaries, first, to train those children in the way of the Gospel, that they may become efficient workers in the great harvest of souls in that land of idolatry. We are glad to learn that the Pundits meant to support those who ware rescued from the "Orphan Fund" is meant to support those who were rescued from starvation, and teach them to live useful lives for God and their fellowman; to live unto Him who died for them, and bring the same Jesus to their Brethren and Sisters who sit in darkness.

Those who have gone forth are bearing the heat of the day which I fully realized when making my tour over a large portion of India, visiting various missions and orphanages, two years ago, seeing the wonderful work wrought in the orphans, saved in the famine of 1897. Many have been saved from starvation brother to the Missionaries, and to all interested, to pray for divine direction in this matter. I herewith give a few letters from a little girl, now nine years old, a well written hand in her native language, translated into English.

"A PLEA FOR INDIA."

IN the issue of Dec. 15, the Editor announced the word "orphans" children should be substituted for "orphans." This is a matter of importance to us in our work. This has impressed me to write something in connection with the subject.

The "Famine Fund" was meant to rescue from starvation; the "Orphan Fund" is meant to support those who were rescued and teach them to live useful lives for God and their fellowman; to live unto Him who died for them, and bring the same Jesus to their Brethren and Sisters who sit in darkness.

Those who have gone forth are bearing the heat of the day which I fully realized when making my tour over a large portion of India, visiting various missions and orphanages, two years ago, seeing the wonderful work wrought in the orphans, saved in the famine of 1897. Many have been saved from starvation broth.
The reason "boys will be boys" in a bad sense is generally because they are not properly trained. Most boys will develop right, socially and morally, if they are carefully trained and properly protected. If a large proportion become lovers of a vicious or disreputable life, it is probably because of defective training or vicious environments.

Give our bright, light-hearted, enthusiastic boys the proper training, and then properly protect them against the vicious influences of the saloon, the cigar store, the dime novel, the vile newspaper, and more of them will grow up happy, sober, thrifty, useful citizens.

How does the writer know? Because he was once a light-hearted, enthusiastic, fun-loving boy himself, and has not forgotten the influence of that hilarious period of his earth-life. Because also, of many years' experience as a teacher in the public schools and the college. As a teacher, he found that, to manage the bright, lively boys, all he had to do was to give them plenty of employment, and to inspire them with interest in their work. He also found that by this method his most restless, energetic, fun-loving boys became the most successful prose-writers of their age. Yes, "boys will be boys:" they ought to be—they must be. But if they turn out irritable at times. I don't think that no part in the work

"No; I can not say that she has."

"Does she have any part whatever in the household duties?"

"No, duties, no responsibilities, no sense of obligation, no part in the work to be done in every household?"

"Well, no."

"Then, madam," said the doctor frankly, "your daughter has no need of a gymnasium in which to extend her pent-up energies. I don't wonder that she is irritable and unhappy."

"What would you advise?" asked the mother, weakly.

"I would advise you to make her feel that she has a part and a place in your life. That its duties must be borne by the members of the family in common, and that she must do her part toward contributing to the general comfort of the home. A girl of her age, with no home duties, no responsibilities, no interest in her in her home, needs more than a gymnasium or a dancing school to make her healthful and happy."—The Householder.

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I DON'T know what to do about my daughter Lucy," said a perplexed mother, who had come to an outspoke old physician for advice. "She seems so listless and does not seem to have any interest in life, and she's so irritable at times. I don't think that she has exercise enough, and I want to know what you think about me sending her to a gymnasium or to dancing school. She's tired of her bicycle and the lawn tennis season is past. What would you advise?"

"How old is she?" asked the doctor.

"Nearly 19."

"Can she cook?"

"Oh, yes; she knows nothing about cooking."

"Can she sew?"

"No; my maid does all the sweeping."

"Does she take care of her own room and make her own bed?"

"No, I do that. Her room is next to mine and I've always attended to that."

"Then, madam," said the doctor frankly, "your daughter has no need of a gymnasium in which to extend her pent-up energies. I don't wonder that she is irritable and unhappy."

"What would you advise?" asked the mother, weakly.

"I would advise you to make her feel that she has a part and a place in your life. That its duties must be borne by the members of the family in common, and that she must do her part toward contributing to the general comfort of the home. A girl of her age, with no home duties, no responsibilities, no interest in her in her home, needs more than a gymnasium or a dancing school to make her healthful and happy."—The Householder.

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I DON'T know what to do about my daughter Lucy," said a perplexed mother, who had come to an outspoken old physician for advice. "She seems so listless and does not seem to have any interest in life, and she's so irritable at times. I don't think that she has exercise enough, and I want to know what you think about me sending her to a gymnasium or to dancing school. She's tired of her bicycle and the lawn tennis season is past. What would you advise?"

"How old is she?" asked the doctor.

"Nearly 19."

"Can she cook?"

"Oh, yes; she knows nothing about cooking."

"Can she sew?"

"No; my maid does all the sweeping."

"Does she take care of her own room and make her own bed?"

"No, I do that. Her room is next to mine and I've always attended to that."

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