TABLE OF CONTENTS.

EDITORIAL.
Items. Iniquity shall Abound. 129
Special Mention. 136

POETRY.
No Excuse. 130
The Heathen waiting for Day. 141
Words. 142
Bitter-Sweet. 145

ESSAYS.
Stand Fast. G. Detwiler. 130
Reiteration of Judgments. John Fohl. 140
Where is your Treasure? Louisa Gingrich. 131
Turn to the Lord Early. Anna J. Stoner. 132
Our Faculties. Amanda Ebersole. 133
Bible Reading on Divine Healing. Mattie Malory. 133
No Wonder. Heisey Lvnneinan. 133
Experience. KATIE LENHERT. 134
Fear Not. Alice Baker. 135

SELECTIONS.
Short Selections. 133, 135, 140
Dancing. 139
Historical Visits of Christ's Resurrection. 139

CHURCH NEWS.
Local Church News. 137
From the Field. 137

FROM CORRESPONDENTS.
H. Hanson. 138
Mary E. Kopenhaver. 138

MISSIONARY.
131

OUR YOUTH.
142

HEALTH AND HOME.
143

OUR TIMES-OBITUARY. Etc. 144

Evangelical Visitor
Devoted to the Spread of Evangelical Truth, and the Unity of the Church.

IF YE KEEP MY COMMANDMENTS, YE SHALL ABIDE IN MY LOVE.—JESUS.

VOLUME X.

ABILENE, KANSAS, MAY 1, 1897.

NUMBER 9

Men of God in all ages have had their opposers. We read that when Nehemiah was repairing the waste places which had accrued from the disobedience of his fathers, one Sanballat proposed to him that they have a social. In all probability the plan of the programme must needs have included a proposition to discuss the belief and course of action of this man of God. But he was standing upon a higher plane and simply sent a message, saying, "I am doing a great work, so that I cannot come down." Even so today, while the wisdom of this world (1 Cor. 1: 19—27) with its intellectual force pauses to expose some of the "delusions of our time" and in so doing sets at naught the simple message of the Gospel and the power of prayer to save the sick, we choose simply to move on, believing and obeying God.

INQUITY SHALL ABOUND.

THE men who stand as administrators of governmental affairs today are themselves disgusted at the utter failure of their own efforts. Societies and Unions press their work at reform with untiring energy; Legacies and Fraternities organize for the suppression of vice: the church makes a pompous display at nicety and culture. In the midst of all these sin freely displays its colors and presses its claims emphatically. The saloon, brothel, and gambling hell flourish for the so-called grosser devotees of vice. The theatre, ball-room, and card-table are at hand for the more refined. The social, club-room, and church fairs are open to church-members. The lodge has more devotees than the prayer-meeting and a better replenished treasury than the church. In the meantime the ministry is so bound up in earth-ties and carnality that they are compelled to stand by as "dumb dogs" and gaze upon the scene with seeming satisfaction lest they lose salary or position or good name.

What is wanted in view of these facts is, men who are "born again." Men and women who love righteousness more than they love sin. Souls whose bread and butter does not depend upon their ability to tickle the ears of a congregation or to cover up the sin of the member who pays most for church purposes.

Sin is so lightly dealt with today that mankind rocks its conscience to sleep while resting with head upon a viper and treading upon asps. Culture, education, and refinement are made substitutes for the atonement, and the blood of Jesus is often not even hinted at in long and flowery sermons. God hastens the baptism of fire upon every sanctified soul and a seizure of conviction upon the whole world which lieth in the "wicked one."

Men need to see the consequences and heinousness of sin. The rum-seller must needs see the damnable-ness of his business; the tobacco user must be conscious of unrighteousness; the man whose system is burning with lust and whose God-given powers are steeped in unholy, sensual indulgences must become conscious of the awfulness of the hold which sin has upon him. Then you need not appeal to law—civil, moral, or ecclesiastical. Souls will then awake to the consciousness of the fact that it is with God that they are running an account and the sooner they become released from the clutches of sin the sooner will they enter the abiding state of rest, the lack of which harasses their troubled, longing souls.
NO EXCUSE.

Sinner, have you not had a warning?
Have you not heard the still small voice Warning thee of the danger approaching, And urging thee to make thy choice?
Oh, where do you think of spending All those long unending years? Will it be with the Lord in glory? Will it be with the lost in tears?

Sinner, have you not had a warning?
Have you not heard the Word of God, Holding forth to your ear the gospel, Offering peace through Jesus' blood? Then why will you linger longer?
Why wait for to-morrow's sun?

When your soul may be suffering torments, E'er to-day the hours be done!

Sinner, have you not had a warning?
Heard you not in the stilly night, The voice of the Spirit's low pleading, That you walk in the path of right? Why heeded you not His pleading?
Why now will you say him nay?

Tell me not you've had no warning,
For our God is both just and true;
If your soul goes in tears to torment, It will be but the wages due.
Oh, why not to-day accept Him, And turn from the paths of sin?
Come, knock at the door of mercy, And your soul shall enter in.

Georgia C. Elliott.

For the Evangelical Visitor.

STAND FAST.

THE Apostle exhorts the Galatian brethren to "STAND FAST in the LIBERTY where-with Christ hath made us FREE."

This language implies that once they were not free, and that in some way, at some time, they had been made free, and having been made free they were to STAND FAST in that liberty.
The bondage under which they had been, was the bondage of SIN, for "whosoever committeth sin is the (BOND)-SERVANT of SIN," but "whom the Son makes free is FREE indeed" and since "there is no difference" but "all have sinned" so all are in bondage and need to be made free before they can "STAND FAST."
The one who is able to make free has met every condition necessary to constitute him a DELIVERER, a SAVIOR. He "gave himself for us that he might REDEEM us from all iniquity and purify (us) unto himself a peculiar people zealous of good works," He "became a curse for us that we might be delivered from the curse of the broken law," and so having fully met all needful conditions to constitute him a deliverer He is able to do so. As to the condition necessary on the side of the one who is in bondage is aptly expressed in a verse of a hymn.

"Let not conscience make you linger, Nor of fitness fondly dream. All the fitness he requires, Is to feel your need of him."

So the soul that feels the deep need, and comes to him, and receives him, and believes on him is delivered and made free. Now "stand fast" in that liberty. There is a place to stand on, a foundation that standeth sure and as the feet press that rock we rest secure; and although we in our human weakness may at times tremble the Rock never trembles.

Necessary conditions to standing fast are to "yield ourselves to God as those that are alive from the dead;" to "present our bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service;" to "walk in the light;" to "be baptized with the Holy Spirit;" to "be filled with the Spirit;" to "walk in the light;" to obey the Lord as such as will have to give account to Him.

Have you dear reader been made free? Many, during the last weeks in revival meetings in various localities, have made (what is called in the reports) a start. While the start is needful and must be made, yet that is not sufficient. Press into the kingdom. Surrender to God. Seek him with all your heart. Give up all, and so step out on the promise. Get under the blood, and know that He, the deliverer, has made you free, and then stand fast and go forward unto perfection. Soon He will come again and receive his own unto himself. "Be ready." Amen.

Geo. Detwiler.

Sherkston, Ont.

For the Evangelical Visitor.

REITERATION OF JUDGMENTS.

"But call to remembrance the former days."—Heb. 10:20.

IN the flight of time and the rapidity by which we are propelled through life and the velocity by which business is transacted in these latter days, it may be profitable for each of us to pause in our haste and "remember the former day," and see what occurred in the history of our world following the introduction of sin which is the primary cause of all the suffering incident to a state of mortality.

We pass over the Patriarchal and Prophetic dispensations which witnessed the destruction of the anti-deluvians by the flood, the consuming of the inhabitants of Sodom and Gomorrah by fire, and the engulfing of Pharaoh and his hosts in the Red Sea; also the devastation of kingdoms and cities, coming down to the Gospel dispensation under which we live.

Christ told his disciples plainly of the dreadful calamities which should come upon Jerusalem and the Jewish nation which came to pass forty years after his crucifixion at which 100,000 were slain and 97,000 taken captive.

We copy the following, well authenticated, from the history of Noah Webster, in 1799: "By famine and sword 580,000 Jews were destroyed between A. D. 96 and A. D. 180. In Antioch, from A. D. 96 to A. D. 180, earthquakes destroyed 18 cities and over 100,000 lives. In Rome A. D. 169 pestilence destroyed over 10,000 daily.

Again in Rome A. D. 187, the pestilence appeared and continued three years. In London A. D. 310, by famine, 40,000 died. In A. D. 446, September 17, an earthquake shook down the walls of Constantinople and 57 towers fell, and in Antioch A. D. 588, an earthquake killed 60,000.
In A. D. 542, the plague killed 10,000 in one day in Turkey. In A. D. 679 there was a severe famine in England which continued three years. In A. D. 717, in Constantinople, 300,000 died of plague. In A. D. 1005 earthquakes three months followed by pestilence by which it is said one-third of the human race died. In A. D. 1077, in Constantinople, so many died by plague and famine that the living could not bury them.

In A. D. 1124, in Italy, there was such famine that the dead lay in the streets unburied, and in England one-third of the people died of famine.

In A. D. 1346, in London, 50,000 died of plague and famine and were buried in one grave yard. In Norwich, 50,000; in Venice, 100,000; in Florence, 100,000; in Eastern Nations, 20,000,000. This was called the “Black Death.”

In A. D. 1352, in China, 900,000 died of famine. Plague destroyed as follows:—In 1427, in Dantzic, 80,000; in 1570, in Moscow, 200,000; in 1572, in Lyons, 50,000; in 1625, in London, 35,000; in 1656, in Naples, 300,000; in 1665, in London, 68,000.

On the 1st of November, 1755, was the great earthquake of Lisbon. It pervaded the greater portion of Europe, killing 50,000 souls. It threw down 2000 houses and shook all the Spanish coast. The plague followed, which destroyed 150,000 lives in Constantinople alone.” The historian says, “Doubtless the figures in the foregoing list should in some instances be corrected to correspond with facts; but taken as a whole they do not nearly represent the ravages of death in their enormity. For instance the “Encyclopaedia Britannica” states that Hecker estimates the celebrated “Black Death” of the fourteenth century in the different epidemics to have swept away one-fourth of the inhabitants of Europe, or 25,000,000, people.”

The noted Lisbon earthquake is thus described by another author:—

“On that fatal day, November 1, 1755, the terror of the people was beyond description. Nobody wept. It was beyond tears. They ran hither and thither delirious with horror and astonishment, beating their faces and breasts, crying, ‘The world is at an end.’”

“Mothers forgot their children and ran about with crucified images. Many ran to the churches for protection, but in vain was the sacrament held forth. In vain did the poor creatures embrace the altar, images, and priests as all were buried in one common ruin.”

“Black Death” of the fourteenth century in the different epidemics displayed is a holy firmness.

CHRIST in his sermon on the Mount speaks of earthly treasures and heavenly treasures. There are few people who have not a treasure of some kind, somewhere, be it great or small. A treasure is something highly prized or much thought of. Now where would we rather have our treasure, on earth or in heaven?

The worldling is trying with might and main to heap up the treasures of this world for many years to come, thinking to live long on the earth. So the rich man did of whom we read of in Luke 12:10-21, that when his land brought forth plentifully, he made great plans of building barns and storing away for many years to come, and to take his ease and be merry.

But what did God say? “Thou fool this night thy soul shall be required of thee: then whose shall those things be which thou hast provided? So is he that layeth up treasures for himself and is not rich toward God.”

But the child of God: where does he lay up his treasure? The true child of God has no desire to make his home in this world. He is seeking a city to come, a house not made with hands, eternal in the heavens. A pilgrim and a stranger here. Well then as a pilgrim he is only traveling through this world to reach the promised land. To have much treasure to take with him would only be a burden to him and a hindrance to fast traveling. He strives to lay up his treasure in the city whither he is going, in heaven, where neither...
riot doth corrupt and where thieves
do not break through and steal; for
where your treasure is there will
your heart be also. “If ye then be
risen with Christ seek those things
which are above where Christ sit-
teth on the right hand of God. Set
your affections on things above; not
on things on the earth.”—Col. 3:1,2.
Perhaps some may say, How can we
lay up treasures in heaven?

In Luke 18:18-22 we read of a
certain ruler who came to Jesus and
asked what he must do to inherit
eternal life. Jesus told him to keep
the commandments, but he said, All
these have I kept from my youth.
But Jesus said, Yet lackest thou one
ting: sell all that thou hast and
give alms; provide yourself bags which wax not old, a
treasure in the heavens that faileth
not, where no thief approacheth,
either moth corrupteth.”—Luke
12:33.

For the EVANGELICAL VISITOR

TURN TO THE LORD, EARLY.

“Remember now thy Creator in the days
of thy youth, while the evil days come not
nor the years draw nigh when thou shalt say,
I have no pleasure in them.”—Ecc. 12:1.

By God’s grace I will give a few
thoughts on this Scripture.

It seems to me so plain that in our
youth is the best time to seek God,
before we have gone so far into sin
and disobedience to His Word. I
also think we do not have the trials
to contend with as in after years.
We have more earthly cares to draw
our minds away.

’Tis true the enemy will tell us to
wait, because we are too young.
When we get older, he will say we
are too old. He is always trying to
deceive us in every way he can. But
if we come to the Lord and put our
trust in Him, he will help us to over-
come the enemy. Sinner why should
we not give God our hearts when he
has suffered and died and borne so
much for us? Should we not be
willing to sacrifice a little for him?

Oh I oftentimes think, what a dark
world this would be without hope in
Christ! To whom can you take
your trials and troubles, dear sin-
er? Jesus is such a kind and lov-
ing Savior! He is the fairest among
ten thousand to my soul! We have
no time to lose. Death is certain,
and judgment is equally certain.

Oh what will you do when you come
to stand before the bar of God to
render an account of your deeds, and
all wrong? Let us consider what
we are doing. Do not simply turn
to God to escape death, but think of
the wonderful love of God for poor,
fallen man.

I do praise God because he gave
me a will to do His Holy Will.
May I never grow faint, myself be-
coming a cast away. Rather, that I
may always be willing to submit my
will to the will of the Lord. I de-
sire to be more patient and consecra-
ted to his service. I would yet say,
We are in perilous times. We must
be on our guard. The time may
also not be long till Jesus will come
again. May we all be watching and
waiting when he comes. The poet
says:

“Where are the shepards that garner in,
The sheaves of good from the fields of sin;
With sickles of truth must the work be done,
And no one may rest till the Harvest home.”

Yes we need more help to gather
in the sheaves of good. Oh my
heart goes out! I do not see what
is in their way that they cannot
break Satan’s bonds. ’Tis not God’s
will that we should perish, rather
that all may come to Him and be
saved. Another poet says:

“Do you fear your own unfitness,
Burdens as you are with sin?
’Tis the Holy Spirit’s witness:
Christ invites you—enter in.
Do your sins and your distresses
Against this sacred record plead?
Know that Christ most kindly blesses
Those who feel the most their need.

Hear His words so true and chearing,
Fitted just for the distressed;
Dwell upon the sound endearing:
Mourners I will give you rest!
Stay not pondering on your sorrow,
Turn from your own self away;
Come to Christ without delay.”

May these words find room in the
heart of some poor sinner, is my
prayer. Will all who know the
worth of prayer remember me at a
throne of grace. Your sister in
Christ.

Anna J. Stoner.
Ore Hill, Pa.
SINCE God has not created us alike, some may conceive the idea that some must necessarily be sinners. To assume this would be an idea that some must necessarily be imperfect, and making God to be the author of sin. God created man after His own image, without sin, and is not the author of such doctrine.

It is evident that by giving us aliment, God did not intend that we should glut ourselves and drink ourselves drunk. He has mercifully bestowed it for the purpose of sustaining our bodies. The faculty which impels to the consumption of acts of destruction, does not oblige us to murder; but, "If he that knoweth to do good and doeth it not, to him it is sin." Our faculties are primarily good; yet according as they are exercised will be vicious and evil. It is a principle in nature that every organ is increased in size by constant activity. In this we see that some worship God with all fervor and heartfelt devotion while others cannot; but we can be just as earnest in the work. Let us freely exercise our faculties to the good of our souls. Let us remember that perfection is stamped upon every thing which the Great Architect has made. Some will question why things are thus made, as though they had better knowledge than God. Let us put away all doubt and fear, take Him at his word. For man is personally responsible and therefore accountable "for the deeds done in the body." Let us be on our guard.

Yours in the Faith,

AMANDA EBERSOLE,
Clarence Center, N. Y.

BIBLE READING ON DIVINE HEALING.
(By Mattie Mallory, of Junction City, Kan.)

GOD'S way of healing is:

I. BY A PERSON.
1. "Jesus saith * * I am * * the life."—Jno. 14:6.
2. "In him was life"—Life for us.—Jno. 1:4.
3. "I am the resurrection and the life."—Jno. 11:25.

Jesus' resurrection life thrills our body. Therefore it is a person—the personal Christ—who is the healer, the life-giver.

The covenant of healing which God makes with every justified person is found in Ex. 15:26. In this He declares, "I am the Lord that healeth thee."

II. RESTS IN THE AtonEMENT.
1. "With his stripes we are healed."—Isa. 53:5.
2. Jesus worked miracles that might be fulfilled which was prophesied.—Matt. 8:17.
3. Jesus came to destroy all the works of the Devil.—1 Jno. 3:8.

Disease is oppression of the Devil.—Acts. 10:38.

III. MODES OF HEALING.
1. Direct prayer of faith.—Matt. 8:5-13.
2. Intercessory prayer of two.—Matt. 18:19.
3. Anointing with oil and the prayer of faith.—Jas. 5:14.
4. The laying on of hands.—Mark 16:18.

If God is our healer let us beware of leaning on the arm of flesh for God will not give his glory to another.

"Elijah had to learn how to get his bread from heaven before he was trusted to call down fire."

For the Evangelical Visitor.

NO WONDER.

"Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and waters shall overflow the hiding place."—Isaiah 28:17.
are not able to pay, we are expected to give satisfaction. If the merchant or lender being gracious, accepts our verbal promise and we fail and promise again and again, how is our yes, yea? It is right at this point where the cause of Christ suffers and all the members of the body suffer by it. The writer is charitably disposed to those who are thus in the snare of the devil.—1 Tim. 6:9.

He believes this class of God's children have no more disposition to defraud than those who have made their escape by confessing their sins and getting out of their financial straits with their creditors as best they could. The prayer of the writer is for himself and others who are free men and women indeed on this line and we should be truly grateful to God, and charitable to those who are in bondage.

Now we come to another serious feature associated with financial embarrassment. How can a man stand on the walls of Zion to tell people to repent—which may involve restitution and reconciliation—when he himself stands condemned. Right here we believe the temptations come in to compromise with sin; not only in teaching, but in times when church members should be disciplined. This applies not only to financial crookedness, but to the many other evils which creep in now as well as in Apostolic times.

These to the observant reader are many; pride and worldliness in its various forms. No wonder the church has become a hiss and a by-word among the uncircumcised! No wonder our prayers are not prevailing with God when we remember that one sinner (Achan) in camp defeated God's people at Ai! Oh that we as a brotherhood might get deliverance from God!

But, says one, How? Our reply is, The same as of old. When God's people had come to be in distress and a prey to their enemies, the word of the Lord was, Remember from whence I brought you; repent, put away your evil doings. But we dare not say, It is not my brother's business whether my yea is yea; or we dare not say, It is no business of the merchant or lender how much mortgage we have. We must put away, not only our crookedness, but our uncleanness. Our lips must literally be clean from the touch of the filthy tobacco, beer, alcohol proper, and wines.

We cannot be clean in the relation we bear to the sexes as long as we feed lust with stimulants, narcotics, and opiates, (this is a scientific statement). Our lips must be clean from filthy talking and jesting—free from filthy communication. While many of us may be and are clean from those outward defilements, there is a source of rottenness that goes deeper than the skin and nothing but the sanctifying power of the Holy Ghost by the blood of Jesus Christ is sufficient to cleanse us from all sin. Amen—Amen. Yours through the blood of the Lamb,

HEISEY BRENNEMAN.

Ablene, Kas.

For the Evangelical Visitor.

EXPERIENCE.

I feel prompted by God's spirit to write. The Lord has wonderfully led me for more than a year. He has cleansed, sanctified, and healed me, and has baptized me with the Holy Ghost and fire. Blessed be His Holy name! But, dear reader, He did not heal me until I had a pure heart. I can truly say with the poet; "Oh it is wonderful, Blest be His name!" He healed me instantly. He is the best physician I ever had. When He healed me, O the joy which I realized. My heart was filled with praise to God. He became so precious to me that I cannot express it in words. O it is wonderful what Jesus will do for us if we allow Him the rule in our hearts and hearken to that sweet small voice, always being ready to obey.

I am so glad that He found me when I was wandering around in the wilderness and has placed my feet upon the rock, Christ Jesus, and has brought me to a place where I can have sweet communion with Him and realize Him in my soul. My only desire is to do my Master's will. The things of this world have become very small to me and the more I receive from Him the more desire He gives me to do His will. I praise God for the deep longing He puts into my heart for more of the fullness in Christ Jesus. Dear readers; if I could only tell you what a good physician Jesus is, I would; but when we can realize Him then we know how sweet He is. When I was in wonderful pain and fever, He let His healing power down on me. Dear readers; what God does is rightly done. Praise His name! Since then He has healed me again. The last time He healed me I prayed to the Lord and wanted Him to show me what I had done that brought sickness on my body. After wrestling with God for some time and nothing having been shown, the question was presented before me, Are you willing to die? I answered, Lord, thy will be done. Then the joy that filled my soul was so great that I could sing praises to God amidst all my afflictions. It was the means of bringing me nearer to God. My prayer is that some words may find lodging in someone's soul. The Lord's will be done is my prayer. I crave an interest of God's little ones in my behalf.

KATIE E. LENHEART,
I'll strengthen thee, help thee, and cause thee to stand, Upheld by my righteous, omnipotent hand. When through the deep waters I call thee to go, For I will be with thee, thy troubles to bless, And sanctify to thee thy deepest distress,"

How sweetly the post here shows us the love of Jesus. What a grand comfort it is to all sorrowing and troubled souls if they can think that it is the dear Lord's will to send afflictions and trials upon them and yet have the glorious promise that He will be with them. How sweetly we seem to hear Him say, when the dark waters of sorrow nearly overwhelm us, "It is I; be not afraid."

When earthly friends prove false and forsake us, we know that we have one Friend who will never forsake us but will protect and guide us to the end. When He directs our path through deep waters and dark valleys, He promises to sustain us. When we are laid on the bed of sickness it may seem severe and we almost become discouraged, but Jesus promises to bless our troubles and sanctify them for our good; perhaps also for the good of others. His grace is ever sufficient to carry us through the fiery trials of life.

There is nothing so sweet to the Christian as to be able to lean trustingly upon the promise of the Savior. Often, however, we are prone to forsake Him and to murmur when we are called to suffer a little for Jesus' sake. Forgetting what he has done for us, we make great complaints when things do not go as we wish them to.

It may be God is only chastening us to bring us closer to Him and show us what poor weak mortals we really are. If we do our duty bravely and uncomplainingly, these very trials might through our all-wise Father's hand, become the source of our richest blessings.

The word says, "I will never leave thee nor forsake thee." Oh, let us then trust God more fully and love Him better than we ever did before. Let us be more willing to bear our cross and follow Him with a meek and lowly spirit, bearing no foes, no trials, no sorrows or temptations, caring not for the scoffs of the world. Even if friends turn a "cold shoulder" may we then be all the more true to our heavenly Friend.

"Thou art all I want, More than all in thee I find."

Oh, may this be the sentiment of us all, each one of us seeking every day to live more faithfully to Him and do more for Him than we have ever done before. From your unworthy Sister, Canton, Ohio. Alice Baker, Sister, Alice Baker, Canton, Ohio. DANCING.

SINCE I have been in the service of the Lord Jesus Christ I have had several church-members, and others, ask me the question, "Is it wrong to go to dances?" If they did not doubt that it was wrong they would not ask the question. They never say, "Is it wrong to go to prayer-meeting?" No, they never ask that question. They know that it is right to go to prayer-meeting.

When that man or woman becomes a Christian, he or she has to lay aside all the pleasures and snares of this world, and to put on the whole armor of God, and live for His praise and glory.

Dancing is serving the devil in my opinion, as a good protracted meeting is serving the Lord. I have known in this community, where we held a big revival meeting, and some got up a dance to break up the meeting, Christians should not tamper with, or encourage such sinful amusement. We read in the Bible where the dancing of one beautiful woman caused John the Baptist to loose his head. Dancing and Christianity will not mix, no more than will coal oil and water. You cannot carry the Lord Jesus on one shoulder and the devil on the other. You have either to serve the Lord, or the devil. You cannot serve to masters at once. For serving the devil leads down that broad road to destruction. Serving the Lord leads you up to bright glory.

Choose ye this day whom ye shall serve; if it be God, serve him, and if it be Baal, serve him, for ye cannot serve them both. When a Christian commences to go to dances, right there and then he commences to go back into the bitter elements of this world, and be comes cold and indifferent toward God. If you are Christians, you want to be Christians in spirit and truth, soul and body, out and out, and not half Christians. God never does anything by halves. And if we are the children of God we don't want to do anything by halves either. We want to grow in grace and the knowledge of the truth of our Lord Jesus Christ each day of our lives; get better and grow stronger every day that we live.

If there is anything in this world that I want more of it is true religion, and we cannot get it by going to dances. When the time comes for me to bid adieu to the cares and trials of this world and to go to my eternal home. I wish to be worthy of the crown that waits me above.—W. B. Dow, in The Church Advocate.

Joseph Benson commenting on the promise in James 5:14-16 says: this was the whole process of physic in the Christian church until it was lost by unbelief.

"Solomon in all his glory was not arrayed like one of these * * * Shall he be not much more clothed you, O ye of little faith?"—Bible.
**EVANGELICAL VISITOR.**
A Semi-Monthly Religious Journal,
For the exposition of true, practical piety.
Published in the interest of the church of the Brethren in Christ.
Subscription, $1.00 per year; six months, 50c. Sample Copies Free.

H. N. Engle, Editor.

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**To CORRESPONDENTS:** Articles for publication should be written on one side of the paper only. Write all business letters on separate sheets.

**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.

2. Communications without the author's name will receive no recognition.
3. Communications for the Visitor should be sent in at least ten days before date of issue.

**S. C.—Ontario** $1.00
We have been indirectly informed of the death of Bro. Jacob L. Hess, of Lancaster county, Pa. Also, Sister Dohner of Franklin county, same state. We have as yet received no notice stating particulars.

By the kindness of a friend we have been privileged to read Circular Letter No. 5 written by A. E. Bishop of Honduras, C. A. Much of this epistle would furnish interesting reading matter for many of our readers but our limited space forbids publication. Suffice it to say that we praise God for the work in Honduras.

**The Preacher's Magazine for April is a feast of good things.** It contains sermons and sketches by men of talent and is certainly an aid in Outline Bible study. This No. especially treats on the theme of Christ's Resurrection. We publish in this issue an extract of a sermon by S. G. Fielding. Address, Publishers at 2 Cooper Union, New York City.

The Kansas State Sunday School Convention will meet at Newton, Kans., May 25-27. Rev. Elijah P. Brown of The Ram's Horn is expected to be present. Prof. E. O. Excell of Chicago will have charge of the music. It is also hoped that B. F. Jacobs, chairman of the International committee will be present to assist in inspiring the workers. There will undoubtedly be a feast of good things for Sunday School workers at this meeting.

John Frey Jr., of Peru, Mo., sends us a very lengthy article on the question, "Have the Prophecies of the Book of Revelations, commencing at the fourth chapter; ever been revealed to Mankind?" One grand truth which our friend uncovers is that many students of prophecy pretend to know all about the seventh angel and his location on the sands of time but utterly fail to definitely locate the first angel and give his particular bearings. Is there any moral in this for you?

Evangelist Moody's "Bible Class" which is to be continued without intermission during 1897 in the Ladies' Home Journal continues to be exceedingly interesting and instructive. The Christ Life and our personal relation with him is the theme in the April number. * Ruth Ashmore's talks on "The Profession of Marriage" cannot but be instructive to the young, or even to older persons. * Mrs. Margaret Bottome continues to have some deeply spiritual things to say to young Christians on the King's Daughters' Page.

We are having urgent calls for reading matter on "Doctrinal" subjects. We believe well written articles on subjects of this nature would be profitable. Baptism, Lord's Supper, Feetwashing, etc., have been frequently used as subjects of comment in these columns and yet an occasional short article on these subjects would be relished by many readers. We would however make an appeal for matter bearing more directly upon the deeper, spiritual phases of the Christian Life—Atonement, Redemption, The Blood, Consecration, Social Purity, Sin, etc. Who will respond?

Many of our readers, especially that class who rather read other matter than obituary notices, will be disappointed when they turn to the last page of this issue. We have been "cutting down" many of these notices from the very beginning of our connection with the Visitor, sometimes only to receive a sharp rebuke. We have nothing to apologize for, only that we have given to much space in the past. Many of these notices are interesting only to a very few of our subscribers. We solicit short notices, promptly made; but please do not send us long obituary notices. We positively decline to publish them in full in the future.

Have you read, The Book of Daniel in the Light of Higher Criticism? It is an excellent booklet of 31 pages written by I. D. Steele, of Nashville, Tenn. It gives some timely answers to Higher Critics on
the questionable authority of this Prophet’s writings. * Are there corruption in the New Testament? by H. L. Hastings, is a compilation of well-fitting arguments and statement of facts demonstrating the authenticity of the New Testament writings. We have read with interest both the above books and can recommend them to the candid inquirer after truth. Address, Scriptural Tract Repository, Boston, Mass. * * * A sketch of Between two Worlds has been sent us. Its affinity to spiritualism and the imposibility of adjusting its teachings to the scriptural doctrine of the resurrection amply justify us in denouncing this book of 300 pages strikingly illustrated.

Our notes appended to an article written by Bro. Charles Baker of Nottawa, Ont., (Vol. 10, No. 5 page 67) call forth some explanation which we cheerfully give. It is particularly the terms man-made creeds and church-rules which have become questionable terms as relating to their use in these notes. We certainly have been misunderstood if the interpretation has been put upon these notes that we intended to lower the standard of the Book or discard the truths which our brother has stated. Probably no more definite explanation could be given than stating our attitude personally on these questions. If the truth of God’s Word is implanted in my soul and I believe that certain things rest upon it, then it will no more be a matter of teaching a certain doctrine because the church has held that belief for decades or even centuries. That truth will be taught—because it is lived—where no church council can reach me—in India, Greenland, Equador, or the Isles of the Seas—as certainly as in the U. S. of America or Canada. Personally we could not pledge ourselves to church-rules and we are sure that our Mission Board will choose men and women to go forth which have proven themselves to be under bonds deeper and stronger than mere church union. We trust this may clear away any misunderstandings and at the same time vindicate the Truth as it is in Jesus.

I have sent out 56 missives to the various districts to learn whether one hundred on full fare would come to General council, that one-third rate might be procured for return trip. I received 20 replies and from these I conclude that the hundred are extremely doubtful. Therefore each district must make its own arrangements with the R. Rs. that they will travel on. I thank those brethren that have replied. All those attending council, on arriving at Canton at any depot, will take the street cars to the east end on East Tuscarawas St., stopping at No. 2000 and wait for teams to take them the church, a distance of about two miles.

NOTICE.

THE Brethren of Ashland and Richland counties will hold their Love-feast May 29—30, at the home of Bro. B. F. Hershey in Ashland county. Persons coming by railroad will be accommodated with conveyances that will meet them at the depot or enquire of agent for E. T. Groff, or Daniel Brubaker, two Brethren that live close by. Any desiring to walk to the place will follow the railroad east as it runs within a few hundred feet of the buildings where the meeting will be held 1½ miles from the Pavi­on station on the Erie railroad. Train No. 1 goes west, due at 8:08 a. m. and train No. 10 going east is due at 2:28 p. m., central time, both daily passenger trains.

NOTICE.

CHURCH NEWS.

NOTICE.

DEAR EDITOR: I will continue my report from the April 1
From this place, in company with Bro. C. and Sister Emma Winger, I left, on the 16th., for Houghton, a distance of 40 miles. Because of bad weather, I did not get to the first meeting in the Tenth Line Church on Sunday morning. Bro. Winger took charge of this meeting.

On the eve of the 17th., we commenced a series of meetings in the church at Frogmore in Houghton.

A series of meetings was being held at this place by Bro. A. Vonatter with whom we made our acquaintance. The sister continues:—"I have been impressed to write her experience. She delights to hear of others and pressed to write her experience."

I held two meetings in the Zion church. A series of meetings was being held at this place by Bro. A. Winger, of Vaughn, Ont.

FROM CORRESPONDENTS.

H. Hanson of Pasadena, Cal., says:

Having a form of godliness but without the power—that was the fix in which the Jewish Church was found when Christ came to earth: no power. They could see Christ and his poor fishermen healing the sick, cleansing the lepers, and raising the dead; but it only caused jealousy and raised their anger because they themselves did not have the power of God. Is it not the same with our churches today? We have all the forms of godliness but our power to raise the dead or to have a soul saving revival seems to be gone. **Our best missionary and reform workers come from the prohibition states, as Iowa, Kansas, Maine, &c., showing that under it, namely, that one of my children must tell me to do better. So I had no rest till one evening I thought I should tell my husband that I would have to repent or be lost. But then, because he is a member of another denomination I didn't trust to tell him again; then he said, Who is persuading you to do so? I said, No one but God. I got out of bed, went on my knees, and prayed to God for pardon. I told him again; then he said, Why do you repent yet? This was too much for me. It worried me so much that I could hardly bear up under it, namely, that one of my children must tell me to do better. So I had no rest till one evening I thought I should tell my husband that I would have to repent or be lost. But then, because he is a member of another denomination I didn't trust to tell him again; then he said, Why do you repent yet? This was too much for me. It worried me so much that I could hardly bear up under it, namely, that one of my children must tell me to do better. So I had no rest till one evening I thought I should tell my husband that I would have to repent or be lost. But then, because he is a member of another denomination I didn't trust to tell him again; then he said, Who is persuading you to do so? I said, No one but God. I got out of bed, went on my knees, and prayed to God for pardon. I didn't find peace that night, but kept on for four days. Then God opened the window of heaven and poured out to me a blessing. I commenced to have family worship and continued in that way for two years with all my outward pride. Then I wanted to be baptized, but desired to be right first; yet there was something wrong at my heart. I went to the altar in the U. B. church. Here Satan tempted me with wonderful thoughts, saying, I had sinned so much that they can-
not be forgiven. I got into trouble so that I hardly knew what to do. I kept on praying and promised that I would do any thing for God—if he would pardon me again. O dear brethren, I received such a blessing, and found Satan to be a liar again, which he was from the beginning. When I was going to be baptized, Satan came to me saying that I was not right; but the blessing I received that evening my tongue can never express. The reason I had to make my second conversion was because of my pride. When I was willing to give up all for Christ the trouble left my heart. The last I had to give up was the puffed up sleeves. I thought I could leave them, but had no rest until I took them out, making them plain: then I had rest. Dear sisters, what is the reason that we are not willing to give up all for Christ, still clinging half to the world and yet professing to be a child of God? It seems to me there is to much pride in these last days. Let us keep up the good old way. Satan is ever trying to lead us astray. He comes and says we can do this and do that. Next he comes and says we can lay off our plain clothes a little while. Then what? We may crucify our Lord again. God wants the whole heart; not only the half. We read in the Bible where it says, Satan is going about as a roaring lion seeking whom he may devour. I fear he finds many not on that solid rock. No wonder it says in the Bible, that judgment would start first at the house of God. Let us read the thirteenth chapter of Matthew. I think it will help us to stay on the narrow road. It seems awful to me when I read it. I cannot say that I am so good that I can’t make no wrongs. If I do all I can and know, I have to be taken up as an unworthy servant; but I can say in truth that I feel such a glorious

love some times that I can hardly keep silent. O it is a love that the world cannot give to us. I would ask an interest in the prayers of the brethren and sisters’ for me and my children and dear husband, which are yet out in the world, that they may yet call upon the Lord while it is yet called today.

[Much as we appreciate our sister’s warning relative to outward adorning, yet we would say, Let us remember that pride is a spirit and is located in the heart—the seat of affections and understanding. We need to destroy the root of this monster and then we will not see the tokens of ungodliness upon those who profess godliness. The godliness in fashion—is dragging many prominent church members down to hell.—KH.]

HISTORICAL EVIDENCE OF CHRIST’S RESURRECTION.

IT has been said that it is unscientific to take anything on mere trust or authority; but surely it is not unscientific to believe on accredited testimony that which we cannot personally verify. Every reader of the New Testament knows that at first the disciples did not believe in the Resurrection of Jesus; some of them positively refused to believe it; but suddenly this unbelief changed into an absolute conviction that He had risen from the dead. They asserted most solemnly that they had actually seen Him, conversed with Him, and received instructions from Him. It was this conviction that founded the Christian church. What is it worth? It is either true or false. If false, then the disciples must have either been deceived or deceivers. Can it be that they were deceived? Was Christ’s death only apparent, and His so-called Resurrection the natural recovery from a deep swoon, as some sceptical writers have suggested? It is impossible to accept this explanation of the Gospel story. The piercing of His side, and the flowing therefrom of blood and water, the actual burial, the grief of the disciples, as well as the positive statements of Scripture, prove beyond the possibility of a doubt (if we recognize the account at all) that His death must have been real. Moreover, to borrow the words of Christlieb, an eminent German theologian, “How could the pitiable appearance of one who was just recovering from deadly wounds give rise to such a sudden and enthusiastic belief in the Resurrection of death’s conqueror?” How could they have possibly have gained the impression that He was the Lord of Life, the Conqueror of the grave, who had the keys of hell and death, if the Resurrection story had sprung from such a source? As Strauss himself has said, “Such a recovery could only have weakened, or at least given a pathetic tinge to the impression which He had made upon them by His life and death, but it could not possibly have changed their sorrow into ecstasy, and raised their reverence into worship.”

Or can it be that His death was real; but that they only fancied they saw Him? Were they the victims of some hallucination? As it has been pointed out by several eminent writers, it is impossible from the nature of the evidence submitted to us, that the disciples could have been deceived in this manner. They were eye witnesses. They themselves visited the sepulchre where our Lord had been laid and found it empty; they saw the linen clothes lying where the body had lain; not one or two, but all the disciples, were eye witnesses: any one who heard the story of the Resurrection could go to the sepulchre and see for himself. It was, no doubt, visited by hundreds. Had it been possible, depend upon it, the bitter opponents of Christianity would at once have produced the body of Jesus to refute the Apostle’s statements.
Then our Lord's appearances were not to single witnesses, but to many together; to two or three, to the twelve, to dozens, and on one occasion, at least, to more than five hundred at once. One or two might have been deceived—might have been led away by an imaginary hope, but it is quite impossible to understand how hundreds could have been affected in the same way by the same delusion. For forty days our Lord is said to have been with the disciples, talking to them of the things pertaining to the Kingdom of God. Surely this definite personal intercourse at different times and in different places is a conclusive proof that our Lord's appearances to the disciples could not have been mere visions or hallucinations.

Then, again, there was no popular expectation at the time that could have inspired them with a faith in an imaginary resurrection. They had trusted that it had been He who should have redeemed Israel; but with the crucifixion and interment every hope perished. Those who loved Him most dearly came to embalm His mangled corpse, and the first tidings of His Resurrection seemed as idle words to the unbelieving disciples. One of them (Thomas) refused to believe it on the united testimony of ten of his most intimate friends, whom he knew to be honest and faithful men. This was strong evidence to reject, clearly proving to us that the disbelief of the dead to the transfigured fulness of a human life. Clearly what has been called the "visionary hypothesis" fails utterly on examination, and the story that has transformed the world could not have proceeded from the disordered imagination of a few Galilean fishermen. As a recent writer in "Lux Mundi" says, "The attempt can no longer be plausibly made to account for Christianity apart from the personality of Jesus Christ. The mythical theories have had their day, and it is recognized on all hands that mere aspiration can no more create a religion than appetite can create food. A foundation needs a founder."

Still less can we believe that they were deceivers themselves. What motive could they have had? They knew that the direst persecutions awaited them. Their Master told them so, actual facts confirmed His words. We have it in contemporary writers, such as Tacitus, Pliny, etc., that in consequence of preaching the story of the Resurrection, they were put to the most terrible tortures—"wrapped in pitched shirts and burned, crucified, worried to death by dogs." Are we to believe that men were willing to face such deaths merely for the sake of propagating what they knew to be false? And even if we suppose that for some interested motive of their own they united to do so, is it possible that eleven unlearned and ignorant fishermen could have deceived the best intellects of their own and subsequent ages? Is the world so silly, that for the last 1800 years it has been duped by such a fraud? Can its moral regeneration have proceeded from such a source? Of a truth, the endeavor to account for the existence of Christianity, by doing away with what is called "miraculous element" in it, only entangles us in still greater difficulties, and demands a belief that is irrational and impossible.

The difficulty of believing that they were deceivers is further added to from the fact that not only Christian but heathen writers have testified to their unblemished characters. Pliny, especially in his celebrated letter to Trajan, speaks of the Christians as "binding themselves by an oath, to commit no thefts, robberies, nor adulteries, nor break their word." How is it possible, then, to imagine that these men could have been willful deceivers? How can we account for their triumphant joy and martyrs' courage, which even their bitter opponents dare not deny? What motive could they have had in preaching the Resurrection, except that they believed it was true? Therefore, if the disciples could not have been deceived, and if they were not deceivers, Christ has risen. He has conquered death. Strange—wonderful—as the story of the Resurrection may appear, the evidence for it is infinitely greater than that against it. Fear not! He that liveth and was dead, is alive for evermore; death and hell are conquered, and lie beneath the feet of humanity. For if He lives, we shall live also. * * * 

G. Fielding in Preachers' Magazine.

The true Christian is like the sun, which pursues its noiseless track, and everywhere leaves the effect of its beams in a blessing upon the world.
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.

THE HEATHEN WAITING FOR DAY.

Over the ocean wave far, far away
There the poor heathen live, waiting for day.
Groping in ignorance dark as the night,
No blessed Bible to give them the light.

Shall we not send them Bibles to read,
Haste with the bread of life, hasten and come.
Pity them, pity them, Christians at home,
No blessed Bible to give them the light.

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

The Gospel Message: * * * There are those who think that if an Indian can be persuaded to dress in white men's clothing and attend school, a great deal has been accomplished toward civilizing and christianizing him; but our observation has not born out this theory. We believe that the exact contrary is true. Some one has said: "The greatest misfortune that could come to any heathen people, is to come in contact with civilization without being brought to a knowledge of Jesus Christ;" and with this statement, our experience thus far among the Indians leads us to heartily agree. And so we press on to preach to them the Gospel which we know to be "The power of God unto salvation to every one that believeth." God does not look at the Indian's dirty blanket, but at his poor heart: and He is just as willing to receive him in his heathen garb as in "Citizen's clothes." * * * The Moqui village of Moen Coppa, not a stone's throw from our mission house, has waited long years for someone to tell of Jesus' power to save.

Their children have been born—grown up to manhood and womanhood, old age has come on, and then the grave, for generation after generation. But still, there the little village stands, and waits for the first herald of the Gospel. One morning when it was quite cold, we looked out on the hill and counted seven little children absolutely naked; some of the women have gone entire winter without shoes or moccasins. But this is only a little picture of their spiritual destitution. "Wretched and miserable, and poor, and blind, and naked." Jesus came poor that they, every one, "Through His poverty might be rich." But you have not told them of it. * * *

PUT YOURSELF IN HIS PLACE.

WHOSE place? The place of the man who has never heard the Gospel. Try, my brother, to think yourself in his surroundings. Try to realize for yourself what his circumstances are, what his present life, and how hopeless he is in regard to the life to come.

Remember that in the heathen lands man is not appreciated for what they are, but for what they possess of wealth, position, or some other source of power. A human soul is not valued as such. There is no brotherly love where Christ has not been preached, for there men do not regard themselves as brothers. Self, sinful, unregenerate, uncontrolled self, rules, and no pen can portray the misery and despair caused by its ruling. Christ can change all this. He has changed it in the lives of many heathens. But He must be preached. (Read Rom. 10:15.)

What would you want the heathen to do, my brother, if you were in his place and he in yours?—Ex.

AT YOUR OWN DOOR.

SOME missionary zealots might take a timely hint by reading the following, given by an Exchange:

Sophia had been praying for twelve years to become a foreign missionary. One day she had so prayed, and the heavenly Father seemed to say:

"Sophia, stop; where were you born?"

"In Germany, Father."

"Where are you now?"

"In America, Father."

"Well, are you not a foreign missionary already?"

Then the Father said: "Who lives on the floor above you?"

"A family of Swedes."

"And who above them?"

"Why, some Switzers."

"Who in the rear?"

"Italians."

"And a block away?"

"Some Chinese."

"And you have never said a word to these people about my Son? Do you think I will send you thousands of miles to the foreigner and heathen when you haven't care enough about them at your own door to speak with them about their souls?"
THE RIGHT KIND OF GIRL.

The girl who takes as much pride in learning to dust a room properly as she does in learning to draw, who broils a steak with the same nicety as she embroiders a rosebud, who makes coffee as carefully as she crochets, is the girl who will make the economical, cheery wife, loving mother, and delightful companion. It is not a crime to know how to make your superior ways than you are to be degraded to his level.

A rotten apple will finally taint a whole barrel full of sound fruit, but who would think of putting a good apple into a barrel of decayed fruit for the purpose of making them sound again?

This does not mean that virtue has no leavening influence, but simply that it is easier to go down hill than up. So don’t keep questionable company. If you cannot find the right kind of associates, the kind who will make you better and nobler, be sufficient unto yourself.

The world will surely judge you by the company you keep. “Tell me with whom you associate,” said Goethe, “and I will tell you who you are. If I know what your business is, I know what can be made of you.”

A BOY WANTED.

This is a notice that is often seen hanging in a store or shop window. But every man who wants a boy wants the right kind. He wants a boy that he can trust, and that is able and willing to do what he wants done.

If that is the kind of a boy a man wants when he puts the card, “A Boy Wanted,” in his store, what kind of a boy does God want to do service for him?

First of all, he should be a Christian boy. Such a boy will be attentive at Sunday-school. He will attend the church services and listen to the preaching of the minister.

A person is known by the company he keeps, and frequently as the humorist puts it—by the company he keeps out of.

Be careful in choosing your associates. Never make friends—acquaintances would perhaps be the better word—with those whose language, habits, or general conduct you would be ashamed to see and hear in your own home. If you do you are sure to be the sufferer. The person of low taste and conduct is much less likely to be benefited by your superior ways than you are to be degraded to his level.

A rotten apple will finally taint a whole barrel full of sound fruit, but who would think of putting a good apple into a barrel of decayed fruit for the purpose of making them sound again?

This does not mean that virtue has no leavening influence, but simply that it is easier to go down hill than up. So don’t keep questionable company. If you cannot find the right kind of associates, the kind who will make you better and nobler, be sufficient unto yourself.

The world will surely judge you by the company you keep. “Tell me with whom you associate,” said Goethe, “and I will tell you who you are. If I know what your business is, I know what can be made of you.”

—Sel.

A REAL VICTORY.

There was a boy who “lived out” named John. Every week he wrote home to his mother, who lived on a small farm away up among the hills. One day John picked up an old envelope from the kitchen woodbox, and saw that the postage stamp was not touched by the postmaster’s stamp to show that it had done its duty and was henceforth useless.

“The postmaster missed his aim then,” said John, “and left the stamp as good as new. I’ll use it myself.”

He moistened it at the nose of the teakettle, and very carefully pulled the stamp off.

“No,” said John’s conscience, “for that would be cheating. The stamp has been on one letter, it ought not carry another.”

“It can carry another,” said John, “because, you see, there is no mark to prove it worthless. The post-office will not know it.”

“But you know,” said his conscience, “and that is enough. It is not honest to use it a second time. It is a little matter, to be sure, but it is cheating. God looks for principle. It is the quality of every action that he judges by.”

“But no one will know it,” said John, faintly.

“No one?” cried conscience. “God will know it, and that is enough, and he, you know, desires truth in the inward parts.”

“Yes,” cried the best part of John’s character. “Yes, it is cheating to use the postage stamp a second time, and I will not do it.”

John tore it in two and gave it to the winds. And so John won a victory. Was it not worth winning?

—Good Words.
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.

BITEER-SWEET.

"Be still, and heart, and cease repining—Behind the cloud is the sun still shining. Thy fate is the common fate of all; Into each life some rain must fall. Some days must be dark and dreary.—Alva L. Roberts.

If we do too much for our children, they will never be able to do anything for themselves. —Ram's Horn.

BREATHE FOR HEALTHEFULNESS AND LONGEVITY.

BUT someone will say: "I do breathe." Something over forty years ago I was acquainted with a lady who was fast declining with consumption, as it was supposed. She was sent to a sanitarium for treatment. The specialist diagnosed her case and told her to breathe. "And now," says he, "if we would educate but one class of our children, we should choose the girls: for when they become mothers they educate their sons." This is the point, and it is true. No nation can become fully enlightened when mothers are not in a good degree qualified to discharge the duties of the home work of education.—Words of Cheer.

LONGEVITY INFLUENCED BY WATER.

THE Charlotte Medical Journal in speaking on this subject says: Solid and dry as the human body appears, water constitutes more than one-fourth of its bulk, and all the functions of life are really carried on in water bath; and although the sense of thirst may be trusted to call for a draft of water when required, the fluid may be imbied most advantageously for many reasons besides satisfying thirst. In the latter stage of digestion, when comminution of the mass is complete, it is much facilitated by a moderate draft of water, which disintegrates and dissolves the contents of the stomach, fitting it for assimilation. Hence, the habit of drinking water in moderate quantities between meals contributes to health, and indicates the fact that those who visit health resorts for the purpose of imbibing waters of mineral springs might profit by staying at home and drinking more water and less whisky. Water is the universal solvent of nature and the chief agent in all transformations of matter. When taken into an empty stomach, it soon begins to pass out through the tissues by an osmotic process into the circulation by liquefying effete solids, whose excretion from the system is thus facilitated.

PRESIDING OVER THE HOME WITH EASY GRACE.

THE woman who wants to keep her youthful looks as long as she can—and what woman does not?—will live befitting her station and income.

If her home is plainly furnished she makes it very much more attractive to others if she presides over it with easy grace than if it were extravagantly furnished and the burden of it made itself felt in its mistress' anxiousness to impress the beholder with the fact that her home is handsome.

It is not hard to discover when one is more anxious to imitate than originate. Every woman, as well as every man, has a right to be individual, and a thinking woman always will be.

In the home life of a woman who is perfectly satisfied to make the best of the "goods that the gods have sent" there is an atmosphere of rest that is healthful to all who breathe it. In it her children unfold and flourish like flowers, and learn to look upon life as it is, and not as it seems. Shamans are not known to them, and they grow to be honest men and women. And this is why I think it would be well for the woman who reads the first paragraph that is written above to cut it out and paste it on the front page of the new scrapbook she has just commenced.—Margaret Harris.
SIDET.—Died near Winger, Ont., April 8, 1897, Clarence, only son of Levi and Hattie Sider, aged 11 months and 28 days. Funeral services were held in the Brethren's church near Winger, by Bro. Aas Beans of Ridgway, Ont. Text Luke 20:36. Interment in the adjoining cemetery.

SHAFER.—Died March 14, 1897, near Dellville, Perry county, Pa., Sister Barbara Shafer, wife of Jacob Shafer, aged 63 years, 3 months, and 27 days. The deceased had been a consistent member of the church for 34 years. She leaves a husband and seven children, six sons and one daughter to mourn their loss. Obituary notice improved from Luke 20:36 by Rev. J. Sternerberger.

SCHLAGENWEIT.—Died March 31, 1897, near Loyaloakville, Pa., Sarah E. Schlegenweit, aged 46 years, 7 months, and 21 days. Deceased leaves a husband and five children, three sons and two daughters, to mourn her departure. Funeral services were held at her home, April 3rd. Services conducted by John Eisenmenger, of the German Baptist church. Text Isa. 26:20. The writer of the obituary notice sends hymn 430 in the Spiritual Hymns as a token to the deceased.

STONE.—Abraham B. son of Abraham and Susanna Bowers Stone, was born near Greentown, Stark county, Ohio, May 30, 1838, and died April 6, 1897. A little more than six years ago he confessed faith in the Savior and in the spring of 1894 he symbolized his death to the world by being immersed. To the time of his death his aim and prayer had been to lead an exemplary Christian life. The last five years of his life were years of much suffering, and especially the last five months. He leaves a wife, three children, one brother, and three sisters to mourn their loss. Funeral services were conducted by W. O. Baker, of Louisville, Ohio. Text Jer. 15:9.

SHARK.—Died April 3, 1897, in Bertie, Welland county, Ont., of pneumonia, William Sherk, aged 34 years, 8 months, and 4 days. He was a quiet young man and much respected because of his honest, upright, and moral life. He had a warm feeling towards the Brethren, his wife being a consistent member of the church. He was converted five years ago last winter in the Mennonite church near Stevenville, to a large congregation, among which were many sympathizing friends. He leaves a companion and eight children to mourn their loss. He was always well and active for an aged person up to the time when he was taken ill.

BETCHEL.—Bro. Amos Betchel died near Elkhart, Ind., April 7, 1897. He was born in Waterloo county, Ont., Sept. 28, 1826, aged 60 years, 6 months, and 10 days. He united in marriage with Miss Mary Funk, of Elkhart, Ind., where they lived together until death separated them. To them were born seven children, six daughters and four sons; one son and one daughter preceded him. A sorrowing wife, five daughters, three sons, and twenty grand-children mourn their loss. Bro. Betchel was converted in his 29th year and united with the Brethren in Christ. During this time he served as a deacon; afterwards in the ministry until infirmity prevented him from his official duties. The funeral was held in the Mennonite church. Services conducted by Bro. Michael Blunk, assisted by James McGowan of the Mennonite church. Text Rev. 14:13, also 2 Tim. 4:7-9.

SHAKER.—Died April 7, 1897, near Black Creek, Ont., of pneumonia, William Sherk, aged 80 years, 6 months, and 20 days. He was born in Heidelberg, Ont., April 7, 1817, to the Sixth Line Cemetery. Services conducted by Bro. Geo. Detwiler. Text Matt. 24:44. Interment at the Brethren church.

BARNHART.—Died April 10, 1897, in Ber­tie, Welland county, Ont., Abraham Barnh­art, aged 80 years, 6 months, and 20 days. Bro. Barnhart was taken with a paralytic stroke, after which he lived only twenty-four hours, being unconscious until death. He had his home with his son Samuel. His companion in life preceded him about five years, last October, about the time of our love-feast, but recovered sufficiently to be able to at­ tend our meetings several times during the winter. He was again taken ill about a week before his death. Deceased was a consistent member of the church and a faithful follower of the meek and lowly Jesus, and, like His Master, while in this life he went about doing good. His motto through life was, "Good­will towards all, malice towards none." Bro. Baker was born in Whitechurch, Ont., April 15, 1813, and was married in June, 1837, to Sister Barbara Cober, by which union there were born seven children, two of which pre­ ceeded him. The remaining five reside amongst us. All are married. Bro. Baker lived in Vaughn, Ont., where he united with the Brethren in 1843, and was soon elected to the office of deacon, until 1856, when he and family moved to Notswango, where he was appointed to the ministry, and afterwards to the eldership, which office he filled with great ability and zeal until his death. He lived the life of the righteous, and his latter end was peace, and his hope of a glorious resur­ rection and immortal life beyond the grave was very bright. Funeral took place April 11th, to the Sixth Line Cemetery. Services conducted by the Home Brethren from St. John 11:23-26, to a large concourse of symp­athizing friends.

NIGH.—Died April 11, 1897, of dropsy and weakness of the limbs with paralyses setting in towards the last, Bro. Peter Nigh, aged 69 years, 9 months, and 16 days. He had been confined to the house and most of the time to his bed, nearly all winter. Bro. Nigh was of German parentage, although born under the French flag, which took place while crossing the Atlantic for America. As the German Reformed church believed in christening or infant baptism, the parents were now in a dilemma; for in those days it took many months to cross the ocean, but this work of christening must not be delayed. There was no protestant minister aboard, but a catholic priest being at hand, he was called upon. With his parents they landed safely on American soil, proceeded direct to Canada and settled in the county of Welland; where he has since lived. He remained on the old homestead over sixty years. Bro. Nigh was twice married, his first wife having been Elder Peter Winger's daughter, of Bertie, who preceded him about eight years. His second marriage took place five years ago to Susan Winger (widow). Bro. Nigh was converted five years ago last winter in the Brethren's revival having been baptized in the spring, and lived a happy Christian life ever since. By his death the church at Black Creek loses a faithful member. He leaves, by his first marriage, five sons and five daughters to mourn their loss. His last communion was with a step-daughter of five years ago, who last sea­onded him only a little over two months. His companion feels sorely stricken under the sad bereavement. May the Lord sustain her in this sad hour.

BAKER.—Died near Steenour, Notswa­na, Ont., April 8, 1897, Elder John Baker, aged 88 years, 11 months, and 24 days. Bro. Ba­ ker suffered from a severe attack of asthma until about Christmas, when he became worse and was taken to the country by the Brethren. He died April 8th, after which his remains were laid away in the lot adjoining the church.