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RESURRECTION LIFE.

HEATHEN and scientific philosophy has vainly tried to search out some hope for future existence. Men have investigated spirit-life only to pile up volume upon volume of deduction, supposition and evidence (?) conclusion. But what have they evidenced or proven? The world—Christian and non-Christian—has no positive assurance today of a participation in “life to come” only as it falls back upon the Word of God.

The only present existing proof of the possibility—not to say probability—of “life from the dead” is Jesus Christ. He is “the first-born of the dead ones, and the Prince of the kings of the earth.”—Rev. 1:5.

He showed Himself to be living after His suffering, by many infallible proofs.—Acts 1:3. Even His most bitter enemies could not gainsay the evidences nor refute the testimony of reliable witnesses.—Matt. 28:2,4,11-15; Acts 2:22-37.

If we discard revelation, in this matter we are left at sea, tossed and driven, without any sure foundation or firm anchor for the soul. But we have “fled away to lay hold of the proposed hope, which we have as an anchor of life, both sure and firm, and entering the place within the veil, where Jesus, a forerunner on our behalf entered.”—Heb. 6:18-20.

Both the apostles Peter and Paul indicate in unmistakable terms upon what this hope of entering into the place (condition) whither our forerunner has gone, rests. In 1 Pet. 1:3 we find that this “living hope” comes by, or in consequence of, the resurrection of Jesus Christ from the dead.” Paul taught that “if in this life only we have hope in Christ, we are of all men most miserable,” also that “if Christ is not raised, your faith is vain;” again, “Then they also which are fallen asleep in Christ are perished.”—1 Cor. 15:16, 17, 18.

But this hope, like every doctrine of God, has been wonderfully abused. We hear a frequent use of terms as follows: “Literal resurrection,” “general resurrection,” “material body.” Some insist upon measuring people’s orthodoxy by their belief in these terms—to be defined and outlined by council or creed, of course. But, much as the wise man learned (?) may use the preceding terms, they are unscriptural and no gauge whereby to measure men’s orthodoxy, nor a safe criterion whereby to consign men to heaven or hell, as we have seen formulated in certain creeds.

Some insist in the vivifying and bringing to life again the individuality and personality of a being from a pre-existent state. Re-surrection is re-creation. Paul very forcefully sets forth the folly of expecting a resurrection of the seed or body which has been sown.—Lcor. 15:36-38. Some one has asked recently whether the Scriptures teach “transmigration of the soul.” We positively discard the vain philosophies of Heathenism on this point. But we do accept the teaching of revelation, that the individuality and personality of beings is transferred from one distinct plane of life-condition to that of another; (also that in God’s economy beings who have lived on the human plane under fallen conditions will be resurrected on the human plane under perfect conditions.) Else how could we reconcile the change of nature in Jesus Christ, first in His humiliation, and again in His glorification, when He took in His privilege of being equal with God.

That there are distinct planes of “resurrection life” is clearly stated in the Scripture. There will be a resurrection to human and earthly conditions, and also to spiritual and heavenly. This is a truth too frequently overlooked, and in consequence much confusion and misunderstanding of the purpose and calling of God exists. There is a mystery indicated bearing on this subject in connection with the resurrection and glorification of Jesus which is unfathomable to the human mind when left to its own resources. Rev. 1:11-16 gives us a glimpse of what He is now. His “Come unto me” is yet valid. We are called to participate with Him in the better resurrection. The glory and blessedness of this condition will be known when “we shall be like Him,” seeing Him as He is.—1 Jno. 3:2.
A converted Chinaman on the Pacific coast sold himself to work as a coolie in New Guinea for the sake of working among his countrymen and before he had died he personally brought to Christ two hundred of his companions.
Here is the most blessed and glorious secret of Phil. 4:7,14; Rom. 8:37; 1 Cor. 15:57 and Acts 20:24.

The Sabbath which Easter inaugurates is eternal. The great workers for Jesus are the true Sabbath-keepers. None are so ready "to spend and be spent" in the service of the Cross as those who have found the very rest of God through the Blood of the Lamb. Only Easter souls are fit for missionaries. Only those whose biography is written in Gal. 2:20, can enter at the Gates of Pearl. Paul tells us in Acts 13:33. what the new birth is, and when and how it takes place. So profound is the relation of the Resurrection to the economy of Redemption that the Incarnation is only then perfected. No soul is sure of salvation until the mystery of Easter becomes a personal consciousness. C. H. BALSBAUGH.

For the EVANGELICAL VISITOR.

NEWNESS OF LIFE.

(Rom. 6:4)

The figure in this verse is that of death, burial and resurrection. It teaches us the union of the believer with Christ, in His death, grave and triumphant resurrection.

Jesus gave His life for us. He died in our stead. His death is reckoned ours, so that all true believers are counted as having died just as really as though they themselves had been nailed to the cross. They are declared to be dead. In 2 Cor. 5:14, the Revised Version gives the correct rendering: "Because we thus judge, that one died for all, therefore all died." In Col.3:3, it is plainly stated, "For ye are dead, and your life is hid with Christ in God".—Rom. 6:8. "Dead with Christ."

And then we have that remarkable verse in Jno. 5:24.—"Verily verily, I say unto you, he that heareth my word, and believeth on Him that sent me, bath everlasting life, and shall not come into condemnation (or judgment); but is passed from death unto life." This language is so clear and unequivocal that there is no doubt as to where he puts the believer—clear beyond death, on the resurrection side of the grave. This is what Jesus came to do. This He did through His own death and resurrection, taking with Him the redeemed race of believers, just as truly as the first Adam in his fall, dragged the whole human family down to ruin with himself.

Where then is the standing of the believer? It is in Christ on resurrection ground. His life is new life, even resurrection life. The old life has gone to the cross. He has now become a new creature in Christ Jesus. Only this will avail for salvation. He is now exorted to walk in newness of life. He is to yield himself unto God as alive from the dead, and thus doing has the promise that sin shall not have dominion over him. And his body is to be presented unto God as a living sacrifice.

Beloved reader will you not at this Easter tide, when our thoughts dwell upon the resurrection, enter into all the privileges and blessings that are yours as one who has died and risen with Christ? You need not have the old life of anxiety and failure. Jesus has purchased deliverance for you. If you will place yourself on the resurrection side you will find yourself on the victory side. And then it will be new life from above, and this new life is the life of Jesus, which is imparted by the Holy Spirit. "Christ in you the hope of glory," is the believer's life.

The cross means the death of the old life. The resurrection means the bringing forth of the new life. Christ has acted for us both on the cross and in the resurrection. When faith reckons on God's facts, the Spirit works in us the power of Christ's death and resurrection; and the result in practical life and experience will be deliverance from sin, the flesh and the world—a life of victory in the Holy Spirit. "Walk in the Spirit and ye shall not fulfill the lusts of the flesh." This is walking in newness of life. This is receiving, moment by moment, new life from above—even the Christ-life of the Risen One.

J. G. CASSEL.

For the EVANGELICAL VISITOR.

THOUGHTS ON THE RESURRECTION.

The doctrine of the Resurrection will not be understood, until men will accept the Bible statement of the fall in the Garden of Eden. Man was created in the image of God. It was necessary therefore that he should be of a three-fold nature, as well as righteous; hence he was a tripartite being—spirit, soul and body.

Man in his creation was linked with the three worlds, the Mineral, the Organic, and the Spiritual. His material body linked him with the mineral world; his soul linked him with the organic world; and his spirit linked him with the spiritual world.

It was said unto him that if he ate of the forbidden fruit, "dying thou shalt die." (Mary.) But he disobeyed and died a spiritual death, hence was no longer linked with the spiritual world. God pronounced the sentence of the death of his body upon him and drove him out of the Garden of Eden, which resulted in the death of his body; hence he was no longer linked with the organic world, but went back into the mineral world from whence he came. He was no longer a living being; but his identity was preserved in his soul in Hades, just as the identity of the stalk is preserved in the germ of the grain.

When man transgressed, he died a spiritual death and became a helpless captive in the hands of Satan. He had lost his righteousness, and could not regain it; for he had "sold" himself "under sin."

And we must all admit (if we believe the Word of God) that if he had been left in the Garden of Eden, where he had access to the tree of life, he would have lived forever, (Gen. 3:22,23) and would not have remained Satan's captive.

When God pronounced the sentence of destruction upon Satan in the Garden of Eden, He hinted that Adam and Eve's destruction should not be complete; but when He said,
When young Antiochus wrote to the Jews, in speaking of the death of his father, Antiochus Epiphanes, King of Syria, he used this expression: "Since our father is translated into the gods." This is where the notion came from. It is nowhere taught in the Word of God.

Christ went through death and a resurrection, and so must we. He opened the way from hades and the grave back to life: for the sentence "dust thou art, and to dust thou shalt return," included the whole human family. And Christ's death and human resurrection from the grave included those who were not saved; but only they who are clothed with Christ's righteousness will be resurrected to life everlasting; they who come forth in their nakedness will be sentenced to the second death, which includes the death of the soul, and settles man's destiny so far as the Scripture is concerned.

This talk of Christ's soul having to go into everlasting destruction, or everlasting torment, is exceedingly flat; that is in order to be man's substitute.

The sentence of death has never yet been pronounced on any human soul; and will not be until after Christ's reign on earth, and after the general resurrection of the dead. And when once pronounced there will be no more redemption.

Christ's death and resurrection ransom the whole human family from the death brought on through the fall; and if we go into everlasting destruction, it will be on account of our own sin, and not on account of the transgression in Eden.

God's own words, "Behold the man is become as one of us, to know good and evil: and now lest he put forth his hand, and take also of the tree of life and live forever," and the statement that follows, "therefore the Lord God sent him forth from the Garden of Eden" makes it manifest, or proves, that man's physical immortality was frustrated. And in bringing about the destruction of the body, God frustrated Satan's plan to hold man captive, and brought in the Resurrection as a secondary means to bring man into everlasting life; the immortality taught in the Bible is only in connection with the body. Consequently there can be no immortality without a resurrection; and until this is accepted the doctrine of the resurrection and its significant place in the plan of redemption will not be understood.

For the Evangelical Visitor.

Easter's Blessed Thoughts.

We are again upon the eve of another Easter day, when the resurrection of our Lord will be celebrated. It is fitting that the birth of Jesus, His passion and other events of His terrestrial career, be celebrated. This day (Easter) must be deemed of the highest importance to the Christian world; for it is the keynote and mainspring of the Christian's faith and the highest expectation of his hope.

We fancy we hear the echo of the theme when Paul says to the Corinthian brethren, "And if Christ be not risen, then is our preaching vain, and your faith is vain." "Wherefore comfort one another with these words!" (because firstly, He is risen, and secondly that He is coming.) The Christian world with strong and solemn voice says, "Our Lord is risen indeed." We return to earth (the grave) a natural body. Through Him we are raised a spiritual body.

As we accept this truth it is only in accord with the faith that has actuated the Christian life at all times and caused the Christian's life to bud and bloom as the rose. Instead of regarding life as a desert waste, encircled within a few fleeting years our soul pants for greater beauties here, and at last desires to "depart and be with Christ which is far better." Those who have not held this belief are but a handful to myriads who have died in the glorious hope of the better things to come.

It is a beautiful thought and should assist in teaching us the plain truth,—that the celebration of Easter's resurrection should come at a time when nature itself is performing her annual miracle, as if to strengthen our faith. Nature is springing into life from apparently a dead state; the sap is beginning to
flow; life in renewed beauty and vigor, is coming forth and nature is standing on the threshold of her resurrection. As she comes from her rest, all about us we see changes; all is progress. God ceased from creation; but where creation ends progress begins. Is there then death and decay in God's laws? No; what seems to be death and decay are only steps in progress. So what seems to be dissolution is only a preparation for renewed life and vigor.

All nature teaches us the truth of the resurrection. Jesus said, "Ye do err, not knowing the Scripture or the power of God." And in concluding the answer to the Pharisees in Matt. 22:31,32 we find the following: "Have ye not read touching the resurrection, How God spoke to Moses at the burning bush? I am the God of Abraham, the God of Isaac and the God of Jacob. God is not a God of the dead but of the living." The thought is transporting and creates an emotion within me, that of Abraham, the God of Isaac and the God of Jacob, the God of the living. The resurrection is the answer to the Pharisees in Matt. 22:31,32. The answer to the question, "If a man die, shall he rise again?"—Rom. 8:31.

The great plan of salvation, like a chain, is composed of one link added to another, until it is complete. In looking over some of the earlier links, to our eyes some would seem to be of little importance in so great a work; yet their absence would have broken the chain. Some of the final links seem to call for special prominence, especially the two named in the text quoted, notably the latter.

In the writings of Paul, he reviews the whole plan of Salvation. He beholds the wondrous creation of man, his innocence and his dreadful fall; he contemplates the patriarchal age, with its dim starlight worship; he sees the different stages of the Jewish church with its cold moonlight religion; light without warmth and shadow without substance; in the Bethlehem manger he sees the rising of the Sun of Righteousness. He marks each successive link in that "Wonderful Life;" he appreciated and glories in it all. Now in solemn awe he stands on Mount Calvary and beholds the Atoning Sacrifice; he sees the crown of thorns, the cruel nails, the pierced side, and exclains, "It is Christ that died."

But when he views the resurrection, he adds with triumphant emphasis, "Yea rather that is risen again." Why rather risen again? Did not Paul place a proper estimate on the great Atonement? Did he not reflect how much it cost the Father to send His Son to suffer and die? and how far reaching the results would be? Yes, verily, none knew better than he. Though knowing that "Without shedding of blood there is no remission," yet a dead Christ alone, left the future dark and hopeless.

The resurrection of Jesus is the great pivot on which hangs all the future hopes of God's redeemed children, while the Atonement removes all the guilt of original and actual sin, and "pays the debt and sets us free," for "in this life only we have hope in Christ, we are of all men most miserable."—1 Cor. 15:19.

"No, we must have the Resurrection life and hope in our souls. Jesus says, "I am the Resurrection and the Life; he that believeth on me though he were dead yet shall he live." "If you be risen with Christ," etc. It is a source of a "lively hope"—for, "according to His abundant mercy hath He begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away."—1 Pet. 1:3.

In every true Christian experience there must be a spiritual resurrection; for like as Christ was raised from the dead... so we should rise to walk in newness of life. How?—"through the faith of the operation of God."—Col. 2:12. Rise from the death of sin to the life of righteousness; from bondage to freedom; from gloomy despair to unsullied hope; from poverty to an unlimited share in the unsearchable riches of Christ.

Here faith-reckoning begins. "Likewise reckon ye also yourselves to be dead indeed unto sin but alive unto God through Jesus Christ our Lord."—Rom. 6:11. The Resurrection completely answered the great question, "If a man die, shall he live again?" with a decided affirmative. "For as in Adam all die, even so in Christ shall all be made alive."—1 Cor. 15:22. It supplies positive knowledge in place of dim conjecture. "For we know that if our earthly house,... we have a build-
The Resurrection of Jesus has removed the sting of death, and the victory of the grave. The once dark valley is lit up with divine light. What was once (and is yet to the unawed) the portal of despair is now the vestibule of heaven. When our bodies are racked with pain and we pass weary days and sleepless nights, when our eyes grow dim and our faculties fail, yes, when “in this tabernacle we groan,” even then we are cheered by the “Blessed Hope” made sure by the Resurrection of Christ. We know this corruptible shall put on incorruption and this mortal immortality. Yes, “We shall be like Him, for we shall see Him as He is.”

Another thought, only the spiritually risen can truly grasp the blessed doctrine of the Resurrection. "Is it a thing incredible that God should raise the dead?" Festus thought the belief an evidence of insanity. The learned Athenians split on that rock. Some mocked; others were so staggered by Paul’s simple but bold assertion that they had to have time to recover before hearing it again. It continues to be the jest of the infidel and skeptic today. The apostate Church of Rome studiously keeps in the background the lifegiving truths of the Resurrection of Jesus. Dead Christs meet the eye in Catholic countries at every turn. In churches, houses, and even on the roadside, the crucifix is ever present with its “Ecce Homo.” No wonder that with only a dead Christ always before them, and a spiritually dead priesthood to guide them, they grope in darkness and know nothing of the “lively hope” that sustained the noble army of martyrs whom their church burned at the stake in days gone by.

A few more thoughts on a Risen Savior and I am done. Let us not linger too long at the sepulchre. It is empty. “He is not here, He is Risen; come see the place where the Lord lay.” He is now a living, triumphant Savior. He has “all power in heaven and on earth.” His resurrection may have changed His form, but He is “still the selfsame Jesus.” His tender love and pity has risen with Him. The sad disciples on the way to Emmaus felt their hearts burn within them on the way. Surely somewhere they had heard that voice before. Tell my disciples and Peter—for fear he will think he is not included. How kindly He reproved the doubting Thomas, yet offers him the desired proof of His identity. He sees the wearied toilers coming home, sad and unsuccessful, after a long night’s work. He directs them to let the net down on the right side, and a mighty haul results. He knows tired men are hungry, and He prepares them a satisfying meal. Kindly He waits till Peter is warmed and filled before He asks him, “Lovest thou me more than these?” Finally at His ascension He looks down in pity on the weeping group below and sends two angels to console them with the thought of His coming again in glory. “It is Christ that died; yea rather risen again.”

Yes,

“"He ever lives above
For me to intercede.”
Praise His Name forever! Amen.

F. ELLIOTT.
Richmond Hill, Ont.

“There are other books that tell
man to give up some sin, but the
Bible is the only one that commands
to give up all sin.”

“He who has missed the joy of
denial has missed treasure to be had
in no other way.”

EASTER. “It is no honor to our translators that this word occurs in the English Bible, Act. 12: 4: it should have been Passover, which feast of the Jews we well know.

Easter is a word of Saxon origin; and imports a goddess of the Saxons or rather of the East, Ostera in honor of whom sacrifices being annually offered about the passover time of the year (spring) the name became attached by association of ideas to the Christian festival of the resurrection which happened at the time of the passover; hence we very improperly say Easter-day or Easter-Sunday; as we by no means refer to the festival then kept to the goddess of the ancient Saxons. So the present German word for the Easter, Ostern, is referred to as the same goddess, Ostara or Ostara.”

A HOLY HAPPY EASTER IN THE POWER
OF HIS RESURRECTION.

Phil. 3:10.

“The Lord be with thee on this sacred morn-
ing
In resurrection power;
The inner Temple of thy life adorning,
With precious fruit and flower:
Thus this Easter tide shall be
Full of holy joys for thee!”

It was a dark night in which Jesus was betrayed; and darker still the day on which He was crucified. The glittering star of hope of His disciples and loving apostles was blighted in a single day. After having forsaken all to follow Jesus, and having utmost confidence in Him as the one who should restore Israel, he was suddenly arrested by wicked men, condemned to die by the Sanhedrin council, who finally received the signature of Pilate the Roman governor, and led away to Golgotha where they crowned Him among, and numbered Him with criminals and shamefully crucified Him.

Joseph of Aramathia and Nicodemus came to Pilate and secured legal authority to bury the blameless body of Jesus and prevent his body from being thrown into the criminal’s crematory. It was prophesied
that He should make his grave among the rich. So they tenderly and gracefully laid His body into Joseph's own sepulchre, after having profusely embalmed it with precious ointment.

Calvary is now the darkest place on earth. There lies the cross on which Jesus died, painted with His own blood. Just yonder rests His own body in Joseph's tomb. Down in the city we see the widowed mother, pale and overcome with grief. Hear her sobs!—deep and painful; eyes fountains of bitter tears; and she could not be comforted because He was not.

This was the saddest funeral earth ever knew, because they all had forgotten the promised resurrection. In their dreams and night visions they saw nothing but the cross, the mob, the grave—death. And they could hear nothing but the insulting remarks of the soldiers to Jesus, the sounding hammers on the nail heads, and the cries of agony when Jesus said, “My God, my God, why hast thou forsaken me?” (God forsook Jesus at this point in a certain sense, deemed.)

OATH-BOUND ORDERS ONLY WITH CONTEMPT

The atonement would be imperfect—lacking redemption power.

**God Honors Him.**

On the third morning of this intense darkness the shafts of eternal light and glory dispersed the overhanging gloom forever by the resurrection life and power. A pronounced change has taken place. God dispatched an angel from heaven, whose countenance was like light, and garments dazzling with white, to roll away the huge, sealed stone, (God does not regard the seals of the wicked kings or oath-bound orders only with contempt) and behold, the Lamb that was slain comes dashing out like a lion of the tribe of Judah! Liveth again! His body that was bruised and wounded for our transgressions is now spiritual, immortal; permeated and sanctified and invigorated with a higher life than that which was yielded.

Calvary, the scene of despair, is now the birth-place of highest hope and joy. The mount of death and darkness has now become the most luminous spot on earth. Tears of great joy overtake and destroy the tears of deep sorrow and grief.

**All Hail!**

_He is not dead but liveth._

Who are those two saintly women wending their way northward through the narrow streets of Jerusalem, passing through the gate and treading their course around Calvary? All at once they stop with amazement on seeing that the massive stone is removed and the sepulchre is wide open. It is Mary Magdalene whom Jesus cleansed from seven devils, and Mary the mother of James and Joses, coming with precious ointment to complete the embalming of the body of their Lord, not knowing what had transpired, although there had been an earthquake on the descent of the angel who rolled away the stone: but then there was a great earthquake on crucifixion day, when many graves of saints were thrown open and their bodies came forth immediately after the Lord had risen and many other marvelous things occurred; so possibly this morning's earthquake drew no special attention. They further look, inquire, and discover the body is missing.

Sorrow increases and gloom thickens. The sun is just ready to peep over the hills of Moab; the purple sky in the east has now blushed into crimson.

At this juncture they meet two angels in shining garments who relate to them the resurrection story of Jesus. The sun and the joy of hope rise simultaneously when the angels quote Christ's teachings. They now understand. They rush back home to tell the apostles; but the news is almost too good to believe; however the message comes out of truthful lips and they dare not discredit it.

Now we see two men running on the same street and in the same direction that the two or more holy women had gone. It is John and Peter. They have become enthused and are determined to see and investigate for themselves. The story in true; for further investigation develops and establishes the glorious fact. God had quickened the mortal body of Jesus and made it insusceptible to pain or death, and ungoverned by earth-life laws; being exalted above the angels of heaven and given a name above all names.

**The Resurrection of Christ Makes Atonement Valid.**

The atonement by the death of Jesus Christ, without the resurrection life and power, could avail us nothing. The shedding of blood atoned for sin; but it required the resurrection of Jesus Christ to produce a higher life than that which was laid down in His death.

The resurrection is not a part of the atonement, but was necessary to make the atonement valid. The resurrection, however was not independent of the atonement; for without death there could be no resurrection. Death was not pronounced upon us in order to produce the resurrection, but the resurrection was instituted to redeem the body from the grave and power of death—the bodies of those who believe.

_“He is not here, but is risen.”_ What proofs have we that Christ has risen? 1. He was seen at ten different times after He arose and before He ascended to heaven, by reliable witnesses. 2. They conversed and ate with him. 3. After His ascension to heaven He was seen by Stephen, the first Christian martyr, and by Paul, the apostle to the Gentiles, and by John the Revelator. 4. Angels testified to it. There is still one more blessed proof to us which we will name as fifth. 5. Because our sins are forgiven. Paul writes to his Corinthian brethren, like this: If Christ be not risen then ye are yet in your sins, and all that have died are perished. Are you in your sins? Or are you delivered? It is very probable that the Corinthian brethren had often testified in Paul's presence of sins pardoned and deliverance from fear of death. If they now express doubt of Christ's resurrection, they condemn their own testimony. If Christ had not risen, our pardon would be impossible; because the at-one-ment would be imperfect. 

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To know forgiveness of our sins, regeneration of heart, entire sanctification of soul, body, and spirit is the best proof of Christ’s resurrection.

BODIES OF SAINTS GLORIFIED.

Blessed are they who shall have part in the first resurrection; for over such the second death shall have no power! “If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him * * * for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first.”

Which part of them that sleep in Jesus will God bring with Him when He descends from heaven? The spiritual? Where is the body that is mortal? In the grave or death? What will happen to the bodies that sleep in Jesus when the Lord descends from heaven? They shall come forth glorious, incorruptible, immortal; they shall be changed from natural to spiritual, like unto that of the Son of God, and shall be reoccupied by the spiritual, which had departed at death. Our redemption is not completed until we awaken in His likeness.

It was through the merits of the blood of Christ that the resurrection was instituted. The spirit of Christ in the soul will qualify us to be partakers of the first resurrection. “He that hath the Son hath life; and he that hath not the Son of God hath not life.”

There shall also be degrees of reward at the first resurrection. Paul writing to the Hebrews refers to some who would not accept deliverance, that they might receive a better resurrection. Reward will not depend on intellectual, social nor political attainments, but on soul development; the perfection of maturity of the grace of God in the soul—which again depends on our activity and obedience to God.

With what vigilance this truth should stimulate us in the Master’s service to accomplish accomplishments to His glory! Let us have the law of sin which we find in our members destroyed by the law of the spirit which is found in Christ Jesus, in order to hasten soul development.

“AS IN ADAM ALL DIE, SO IN CHRIST SHALL ALL BE MADE ALIVE.”

Death has passed upon all flesh; and through the power of the resurrection of Christ, all must come forth. Jesus said: “The hour is coming in which all that are in the graves shall hear His voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation.” Paul repeats that fact saying, “There is a resurrection of the just and the unjust.” John, the Revelator, tells us that those two resurrections are a thousand years apart.

Jesus, through the power of the resurrection by the merits of His blood has planted a resurrection at every grave of both saint and sinner. But what a difference in the nature and character of those two resurrections! One to immortality with honor and a higher life, the other to shame and contempt and death—which means a lower life, the smoke of the torment which shall ascend forever and forever. How long will it take to die this eternal death?

To saints, Easter means a resurrection of life more abundant and everlasting joy; but to a sinner it points to a resurrection of destruction and destruction—a sad and painful change of relationship to God. — Read Rom. 2:6; Matt. 16:27. Let us all share the morning-glories of the first resurrection through obedience and faith to the Lord Jesus Christ, who is made unto us wisdom, righteousness, justification, sanctification and redemption.

The lowest form of life is the mineral life. The next higher life is vegetable life—it having all that mineral life has and more. The next higher life is animal life—it having all that vegetable life has and more. The next higher life is human life, which has all that animal life has and more. The next higher life is the Christ life, which has all that human life has and more. Oh, for the Christ life in the soul, spirit and body, that shall blossom in the morning of the first resurrection. Come let us reap its fruits and flowers. J. B. Zook.

For the EVANGELICAL VISITOR.

POSSIBILITIES OF CHRISTIAN LIFE.

Dear Brethren and Sisters and readers of The Visitor:—I have read with pleasure your spicy little paper, and I feel led to give vent to my feelings.

First I am so glad God gave me an experience enabling me to understand the Pentecost people. Also the Visitor does not only afford intellectual food, but as G. D. Watson calls it, real “soul food.” Bless God! It encourages me to see how others are overcoming, and how they press on in the Canaan life.

It seems people need balancing up nowadays. Some want to stay in the Wilderness, and some in Canaan. Let not these different degrees puzzle us. It is God’s will that we become strong soldiers of the cross. Caleb did not only cross Jordan, but he received Hebron. So we should not only become young men, but press on and become fathers in Christ in due time. My experience is this:—When God promises us anything, our part is to meet the condition and claim the promised object. We need a strong faith based on God’s Word. If God is able to save us to the uttermost, we should be willing to let Him do so. If He is willing to fill us with the love of Jesus, we should bring Him our hearts for that purpose. I believe we limit God’s power too frequently. We are satisfied with milk, when we should be hungry for strong meat. We see men as trees walking, when we might see every man clearly. We are saved from guilt when we might also be saved from self. We have the peace we craved, but could have the power Jesus promised.

My experience is that when we know God’s will on any point and will not obey, we will stop right there or backslide. When we obey God as nearly as we can, faith is spontaneous; we have His witness, and all is well. Is it not true that
if people would positively obey God as the Spirit leads. He would soon lead them into Holiness? O, to be perfectly honest before God on our knees, and then follow the Holy Spirit into all truth! Beware of covetousness. Beloveds, remember us also to God. Yours, aiming to be Heavenly-minded.

Birmingham Kan.

J. L. WINEY.

For the Evangelical Visitor.

TESTIMONY.

DEAR Brethren and Sisters in the Lord: I am led to give through the Visitor, a little of my late experience.

I find the words, "Oh! how happy are they Who their Savior obey!"

so true. It is all through obedience that I am what and where I am. Glory to Jesus for a salvation that saves us from all sin! And not only saves us but also sanctifies and fills us with the Holy Ghost and baptizes us with fire.

Praise His holy name forever! It is not my well doing. Surely goodness and mercy have followed me all the days of my life.

At the age of eleven years the Lord began to strive at my heart and I became willing to serve Him. I was honest before God, and Oh, how narrow was the way shown me. I had to leave the world behind—also all foolish talking. I felt so free, there was nothing between me and God. I knew I was "a child of the King," and from that time I walked in all the light I had and had many happy seasons. But when this new light (sanctification) came to us I felt there was something wrong but did not know what it was. But as I looked back over my life, while raising my family, I saw so many places where I could have made it better.

Oh, I saw the need of being wholly sanctified before raising a family. Would to God that all our dear young people could realize this before marriage.

While my family was growing, my prayer was that my children would give their hearts to God while young; and that I would not make any fashionable clothes for them. And praise the Lord! He answered my prayer.

Oh, dear ones, I am filled to overflowing with the love of God, when I think of what He has done for poor unworthy me. I know for myself that the prayer of the righteous availeth much.

My faith is stronger than ever. Jesus is all and in all to me.

I came to the place where there was nothing but the Word of God and Jesus, and that is all I need. He satisfies my longings. All I need do is "trust and obey."

I used to worry so much, but now I am saved from it. "Safe in the arms of Jesus, Safe on His gentle breast; There by His love o'ershadowed, Sweetly my soul shall rest."

I know there is much more in store for me. I am only a child beginning to learn—and I mean to obey God.

I long "for a closer walk with God." I cannot get through praising Him. Indeed my latest days are the best.

Yours in the service,

Moonlight, Kan.

MARIA SHEETS.

WHAT IS MAN.

THERE are things in earth and heaven that cannot be weighed and measured by human instruments. When science has reached its limit there is more beyond. The telescope may sweep the skies, the microscope may scan the atoms; the chemist may analyze and the philosopher may philosophize, but there is still a great unseen and undiscovered realm.

Man himself is a mystery which no man can comprehend. We know he is formed of dust, science teaches this. Says Prof. Langley in his New Astronomy:—

"In the South Kensington Museum there is, as everybody knows, an immense collection of curiosities. There is one shelf, however, which seems to have some attraction of equal interest to all. It is the representation of a man reduced to his chemical elements; or rather an exhibition of the materials of which the human body is composed. One jar shows the exact quantity of carbon in us, smaller bottles contain iron and phosphorus in just proportions, while others exhibit still other elements of the body; and the whole repose on a shelf for the coming of a new Frankenstein to create the original man, and make him walk about as we do. The little vials that contain the different elements which we all have in smaller proportions, are more numerous, and they suggest, not merely the complexity of our constitutions, but the identity of our elements with those we have found by means of the microscope, not alone in the sun, but even in the far-distant stars and nebulae, for this wonderful instrument can find traces of poison as well as analyze a star, and its conclusions lead us to think that the ancients were nearly right when they called man a microcosm or little universe. We have literally within our bodies samples of the most important elements of which the great universe is composed, and you and I are not only like each other, and brothers in humanity, but children of the sun and stars in a literal sense, having bodies made in great part of the same things that make Sirius and Aldebaran. They and we are near relatives."

All this is true, but is this all? The "invisible things" are yet beyond us. "The things which are seen are temporal, but the things which are not seen are eternal." The invisible things are the more real and permanent. We are surrounded by invisible air, fed by invisible oxygen, held by invisible gravitation, warmed by invisible calorific, vitalized by invisible life, thrilled by invisible electricity, moved by an invisible will guided by invisible intelligence, and who knows but behind all these there stands amid the shadows of his own creation "the invisible God," "whom no man hath seen nor can see?"—Col. 1:15; 1 Tim. 6:16.

And man, formed of dust in the image of his invisible Maker, has yet an invisible nature which chemists cannot find out and which is only known to that God who made
him, and who searcheth the hearts and trieth the reins of man.—1 Chron. 28:9; Ps. 7:9.

Before His gaze man in all the complexity of his nature lies open to view. He knew man in his original perfection, knows him in his present sinful ruin, and knows how to redeem and deliver him and give to him eternal life, and make him a partaker of his own divine nature, a sharer in the gift of God which is eternal life through Jesus Christ our Lord.—H. L. Hastings.

reckoning.

"Reckon ye yourselves to be dead indeed unto sin: but alive unto God through Jesus Christ."

No matter what your spiritual condition may be, a confidence in God that accepts His propitiation for our sins, will keep one from sinful practices, and being kept from outward transgressions, will awaken a desire for inward righteousness.

The self-life dies hard. It naturally lives according to the law of sin and death; but if the soul taking the first reckoning "dead indeed unto sin" leaves that side as settled forever, and lives altogether in the devil's goods, and refusing to do on God's side, rejecting all the worldly.

"Looking unto Jesus who is the author and finisher of your faith."

He is strong to deliver and mighty to save. Your case is perfectly safe in His hands. The devil may say it is false-reckoning and that you are a hypocrite to take a positive stand "alive unto God," when you feel uprising within. It looks like a contradiction, but remember:

"We are (only) made partakers of Christ if we hold the beginning of our confidence steadfast unto the end."

While we trust in feelings or inward frames, we shall always be tossed about.

Carnality will surely die if given no chance to act. It is always taking a weak stand to testify that the devil has any hold on you, or that you are under bondage to a man's opinion, or a wavering spirit, and hoping that God will sometime make you free. This is simply fighting under a wrong flag. No nation ever gained its liberty until it declared its freedom from the rule of tyranny. Your freedom is purchased, was fully paid for, nineteen hundred years ago. Whoever will may be free. If you want freedom, take it. Act upon it in faith.

Jesus Christ your Advocate never lost a case submitted unto Him. He ever lives to make intercession for you. God and all the heavenly host believe in Him and honor His appeal. Your case can't be lost, if actually left in His hands. He will see you through. Never under-take to fight it out yourself. You are not able. He knows your position in faith and honors it. No one else need to know, and none can judge from outward appearance.

Having given up ever taking your case out of His hands again, you will be able to "hold fast the confidence and the rejoicing of the hope." You will reckon the work sure, because One who loves you and cannot fail, has taken it. There is nothing too hard for Him.

"How sweet it is to be anchored fast
To a hope that cannot fail.
Let us reckon with a firmer trust,
And He will make it real."

—The Firebrand.

I CANNOT FEEL SAVED.

Martin Luther in one of his conflicts with the devil, was asked by the arch-enemy if he felt his sins were forgiven. "No," said the great Reformer, "I don't feel that they are forgiven, but I know they are, because God says so in His Word."

Paul did not say believe on the Lord Jesus Christ and thou shalt feel saved, but "Believe on the Lord Jesus Christ and thou shalt be saved." No one can feel that his sins are forgiven. Ask that man whose debt was paid by his brother, "Do you feel that your debt is paid?" "No," is the reply. "I don't feel that it is paid: I know from this receipt that it is paid and I feel happy because I know it is paid."

A dear Christian, on hearing others speaking of their feelings used to say, "Feelings! feelings! Don't bother yourself about your feelings. I just stick to the old truth that Christ died for me, and He is surety right on to eternity, and I'll stick to that like a limpet to the rock."—Ex.

"Satan deludes the masses by the lie that the world is growing better, because persecution has ceased. O, be not deceived. Persecution has ceased only, because virtue has ceased which once provoked it. There is nothing in modern religion to stir up the enmity of the carnal mind. The world and the so-called church are united, and peace prevails because truth which disturbs it is suppressed. But the hatred is there entrenched under the profession of religion."

"Can sanctification be lost and justification retained?" Why lose either or both? A skillful driver is the one that keeps the farthest away from the edge, and not the one that tries how near he can drive to the edge without actually going over. What does anybody want with such a question as heads this article unless he wants to make some dangerous experiments?—Sel.

"The man who works for the Lord will never be out of a job."
Wise Words to Young Preachers.

I thank God that I was stuck down in a quiet, little obscure place to begin my ministry;—for that is what spoils half of you young fellows; you get pitchforked into prominent positions at once, and then fritter yourselves away in all manner of little engagements that you call duties, going to this tea-meeting, and that anniversary, and the other breakfast celebration, instead of stopping at home and reading your Bibles and getting near to God. I thank God for the early days of struggle and obscurity. I dare not speak of attainments. I may venture to speak about aims, here, and I would like to give a last number of my younger brethren attentions—with the determination ministry, the pulpit; and I believe of concentrating all my available strength on the work of Christian intellectual force on the work of simple charm of concentrating their on that matter, to make my ministry preaching. I have tried and I am thankful to Dr. Angus for his words—

**Yelling in the Pulpit.**

There is reason to believe that not a few preachers confound enthusiasm of pupil utterances with loud voice, and labor under the impression that the way to waken people up and set them to thinking is to yell at them. They have probably taken, consciously or unconsciously, as their model the type of speaker, common in an earlier day, who worked himself up to a white heat of fervor in public addresses. Others have formed the habit of shouting in the pulpit without intending to do so. It has grown upon them gradually and has become second nature with them. In all cases it is a deplorable habit, especially so when it asserts itself most importantly, as for instance when tremendous vocal power is expended upon parts of sermons which admit of no emphasis.

The moment a preacher begins to yell in the pulpit he weakens himself very materially, and raises the natural suspicion that he is in the brush and having a hard time to get out. When he exerts the full force of his lungs upon a commonplace utterance he makes himself ridiculous. This is none the less true because some people who attend church services like that sort of thing, being more impressed with "the wind" than with the "still small voice." A congregation that has been so accustomed to boisterous preaching that the simple, natural delivery of a sermon seems to it tame and lacking in fervor is in an unhealthy condition. When a young preacher manifests a tendency to tatter some one ought to draw him to one side and give him this advice: "Don't try to scream people into the kingdom."—Central Chr. Advocate.

"Ministers these days need as much as ever two important powers, the power to do and the power to endure. Capacity to work is much needed. There never was more need for this. Too many lack in this respect. They seem to think that when they have preached the Word, that is all. But it is not. Activity in scores of ways is necessary. Do, do, do, that is the voice which comes from every quarter, and is for the minister's ears. There is much to be endured. Endured, too, when physical powers are of little avail. There is need of calmness, of patience, of sweetness, of forbearance, of long-suffering, and of that peculiar strength which goes with these qualities. Put these two together and you will have the minister much needed today. No minister can succeed these days who is not able to endure as well as to do, and to do as well to endure."

While everybody in the neighborhood is enjoying good health, let the minister preach a sermon against the useless habit of going from the funeral to the house of feasting. There is no necessity for the custom whatever; besides, it is very unbecoming, and often leaves burdens that the poor can ill afford to bear. Preach this sermon while the people are in good health; then no one will become offended.—**Gospel Messenger**

"Eloquence in the pulpit without the Word of the Lord in the sermon is like a tree which blossoms abundantly, but never bears any fruit."
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 114:12.

MODERN HYGIENE IN PRACTICE.

It is far more wholesome to drink impure river water, than to breathe the air of a crowded and unventilated room, and how cleanly people can be content to do so, is only explicable on the principle that what the eye does not see, the heart does not grieve over, writes Dr. Alfred Schofield in Leisure Hour.

Now we all live in houses, and even if we pass our days out of doors, we have to pass our nights within. This subject is one of painful interest to us all.

The real problem in ventilation is not the size of a room, but how often the air of a room can be changed without draught.

Suppose a room is ten feet by ten feet, by ten feet high, and there is a narrow window in it two feet wide, and a fireplace.

The room will be sufficiently ventilated if the window is opened one inch for every person in the room, the foul air finding a ready exit up the chimney.

The practical person asks, "Is there any way in which I can find out whether the air does contain the right amount of carbonic acid, and no more?" Certainly there is.

To test the air of a room, you bring into it a half-pint bottle full of water. You empty this water out in the room, when the bottle immediately fills with the air of the room. You then put into the bottle one tablespoonful (half an ounce) of pure lime-water, cork, and shake it.

If it turns milky in a few minutes, the ventilation is insufficient.

In the day, the problem is easily solved, because the air of a room can be changed without draught three times an hour.

The difficulty is in the evenings and nights, and in winter. Observe what is done. The window is closed, the curtains drawn, the two gases lighted.

Now two gas-burners produce so much carbonic acid in an hour as ten men, though, being pure, it is not so injurious; nevertheless, the room requires more ventilation, and instead, there is less, or none at all.

It has been calculated that, in a fair sized room, hermetically sealed, a man might exist for one hour. If he had a candle, this time would be reduced to three-quarters of an hour; if a lamp, to half an hour; while, if he had two good gas-burners, and wanted to be really cheerful, he would live just five minutes.

All this shows that ventilation should always be increased when lights are burning in a room, and not decreased.

At night in bedrooms, the fresh air is a necessity of life. It is folly to rail at "night air" as if it were a mysterious poison.

As a matter of fact, there is no air at night but night air, and it happens to be always far purer than day air, at any rate in towns. It should be freely admitted without draught.

There can be no doubt that, though impure air may be a slow poison, it is a sure one. It lowers the whole tone of the system, and lays the unsuspected foundation for numerous and fatal diseases.—The Household.

THINGS WE DO NOT WANT.

WHAT a heap of things there are that we do not want," said a shrewd old Greek.

There are some people who want everything they see, even to the moon; for babies have been known to cry for that. But how few of these things are really necessary. People spend their time in making things they do not want; they spend their money in buying things they do not want; they spend their lives in taking care of things which are of no earthly use to them; and sometimes we find a house lumbered up with lots of trifling trumpery, which, when the brightness and newness is rubbed off from it, is simply worthless trash and useless lumber. People purchase clothing that they never will wear out, buy ornaments which in a little while become a nuisance, load themselves with tawdry finery which they are soon glad to get rid of, and spend their time preparing food which injures rather than nourishes, and destroys life that it should lengthen out.

It is a great thing for a man to know what he does not want; to have simple tastes; to "abhor that which is evil," to seek that which is permanent, and do that which is right.—The Christian.

SYSTEM NECESSARY IN THE HOME.

SYSTEM is as necessary in the home as in the schoolroom, tho the round of labor is so different and its results often less apparent. A woman in the center of a home certainly needs a broader view of life, a larger outlook, than the daily routine of the kitchen, dining-room, bedroom, cooking, tidying, and sewing or she becomes a machine and a drudge. We need, by sheer force of heart and mind, to rise above the distasteful and monotonous in our daily cares and duties, and see life as a whole, and our work as parts—small, of course, but parts,—of the universe and the universal plan. Looked at in this way, our work cannot seem menial or trivial, neither can any part of it assume undue proportions; but it must of necessity adjust itself to its proper place in our lives.—Ladies' Home Companion.

The best time for taking a bath is just before going to bed. There is no practice more objectionable than to go to bed closely wrapped up in the dust and dirt that accumulate on the surface of the body during the day. Nor is there any thing I know of so conducive to sound sleep as a tepid douche just before getting into bed. I have many times known bad sleepers become the best of sleepers from the adoption of this simple rule.—Ex.
OUR YOUTH.

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

[Note.—The "Bible Study" of this department is conducted by Bro. Geo. Detwiler, of Sherkston, Ontario, to whom all communications relating thereto should be addressed. —Ed.]

TWO TOILEERS.

Two men toiled side by side from sun to sun, And both were poor; Both sat with children when the day was done, About the door.

One saw the beautiful crimson cloud And shining moon; The other, with his head in sadness bowed, Made night of noon.

One loved each tree and flower and singing bird On mount or plain; No music in the soul of one was stirred By leaf or rain.

One saw the good in every fellow man, And hoped the best; The other marvelled at the Master's plan And doubt confessed.

One having heaven above and heaven below, Was satisfied; The other discontented, lived in woe, And hopeless died. —Sel.

BIBLE STUDY.


The following article reached us too late for the March 15 issue.

GEORGE DETWILER.

FRUIT-BEARING—A TEST.

Judging does not belong to the Christian any further than that we judge ourselves; but we have a right to know and be tested by the fruits.

Pruning or cultivating thorns or thistles for a century will never make them produce good fruit; therefore make the tree good, then the fruit will be good. "By their fruits ye shall know them."—Luke 6:44.

"Why call ye me Lord, Lord, and do not the things which I say?"—Luke 6:46. How inconsistent to say: "Lord, Lord," and then deny Him by our works or fruits! Matt. 7:28 says, "A good tree cannot bring forth evil fruit." This is strong and positive language.

Let us first ask: What is the fruit a Christian should bear? See Gal. 5:22,23. Then how is it that there is apparently so much which is not good fruit borne by professed Christians?

To our minds the fact is evident that they have not allowed the Husbandman to prune and purge away the superfluous growth; hence comes the bitter fruit, or wild grapes; and the good fruit becomes more scarce and more stunted, until they are cast forth as withered branches. We cannot get right-doing out of wrong-doing.

Read what Paul says in 2 Tim. 4:7,8 and then let us ask ourselves the question, If I am not bringing forth good fruit, will I love His appearing?

I Cor. 6:31 says, "But if I have better economy and strive in your hearts, glory not and be not against the truth." So after all, if the heart is not pure, but has enyvy and strife in it, the fruits cannot be love, joy, peace, etc.

Let us ask God to turn His search-light into our hearts, and let us judge ourselves in the light of His Word. Let us take the admonition given in Matt. 23:33: "Either make the tree good and his fruit good, or else make the tree corrupt and his fruit corrupt; for the tree is known by his fruit."

Yours in Christ,

Y. S. DONER.

Gormley, Ont.

A SCIENTIFIC FACT.

A FEW years ago a call was made from London, Eng. to the scientists of the world, to assemble for discussion of whatever scientific subjects might be presented; every statement to undergo most rigid scrutiny.

One member said: "Tobacco is not injurious. I have chewed it for fifty years, and my father for sixty years, without any perceptible change. All this hue and cry about it is nonsense." The actuary answered: "Step forward sir, and let us canvass this matter thoroughly. How much do you chew?" "I chew regularly three quids per day, of about this size."—cutting them from his plug. One was given to a Russian, and another to a French chemist, with: "Please return their extracts." Then the actuary said, "Will any young man, unaccustomed to the use of tobacco, chew this third quid before the audience? Here are twenty dollars to anyone who will." A young man stepped forward. The audience was requested to scan his looks, cheeks, eyes and general appearance before he took it, and closely watch its effects. He soon became pale from sickness, then vomiting and soon fainted before the assembly. The extract from one quid was given to a powerful tom-cat. He flew wildly around, and then and there died. The other extract was put upon the tongue of a charming dog, which uttered a yelp, leaped frantically, laid down, and expired.

These facts transpired before the

world. They are recorded in the most scientific repository of this century or any other. They cannot be controverted. Every consumer of tobacco, in either form, is a practical witness that these are its precise effects, by his own initiation to its use.—O. S. Fowler.

GRANDMOTHER'S RULES.

1. Always look at the person to whom you speak. When you are addressed, look straight at the person who speaks to you. Do not forget this.

2. Speak your words plainly; do not mutter or mumble. If words are worth saying they are worth pronouncing distinctly and clearly.

3. Do not say disagreeable things. If you have nothing pleasant to say, keep silent.

4. Think three times before you speak once.

Have you something to do that you find hard and would prefer not to do? Then listen to wise old grandmother: Do the hard thing first and get it over with. If you have done wrong, go and confess it. If your lesson is tough, master it. If the garden is to be weeded, weed it first and play afterward. Do first the thing you don't like to do, and then with a clear conscience, try the rest."—Sel.

HOW HE LOVED.

A LITTLE boy declared that he loved his mother "with all his strength." He was asked to explain what he meant by "with all his strength."

He said, "Well, I'll tell you. You see we live on the fourth floor of this tenement; and there's no elevator, and the coal is kept down in the basement. Mother is dreadfully busy all the time, and she isn't very strong; so I see to it that the coal is up four flights of stairs all by myself. And its a pretty big hod. It takes all my strength to get it up there. Now isn't that loving my mother with all my strength?"—The Picture World.
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H. N. ENGLE, EDITOR.


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We take this means of expressing our thankfulness and showing our apprecia­tion to those who have so heartily re­sponded to a request for contributions on the theme of the present issue.

Would you like to have some friend read this number of the Visitor? Send the name and address to us and we will mail a copy to them. This proposition is open as long as our extras last.

Minutes of Kansas Joint Council have been sent to some official in each of the local districts for distribution. Call on your deacon or minister for a copy. Isolated members can have them by ad­dressing us. Enclose stamp for postage.

The Ninth International Sunday School Convention will be held at Atlanta, Ga., April 26-30. Sunday School workers of Kansas who wish to attend should write to J. F. Drake, Topeka, for particulars. The railroads make a cargo­rate, and entertainment will be free to all accredited delegates.

As will be noticed in the Minutes, Bro. C. O. Mussel of Abilene, Kas., was ap­pointed to act as correspondent with the Railroad companies with reference to securing reduced rates to General Conference. Those of our Kansas readers who are interested in this matter should write to him for information. We hope to have a notice of the progress of this matter in a later issue.

We have been expecting for some time a series of articles on "The Second Com­ing of Christ," by our Bro. J. R. Zook of Des Moines, la. He writes us that he hopes to have them ready for publication in early issues of the paper. This will answer numerous inquiries by such who are anxiously waiting for the appear­ance of this series in the Visitor.

Ian MacLaren, who is now on a lectur­ing tour in this country, begins in an early issue of The Ladies' Home Journal his latest piece of literary work. It is a series of popular articles in which he defines the relation that a minister holds to his congregation; how a preacher is helped by his people; how a congra­gation can make the most of a minister, and other phases of the most satisfactory attitude of a congregation to a pastor.

From the Des Moines (Iowa) Leader of March 10 we clip the following: "In the case of C. H. Good, administrator, vs. J. R. Zook et al., the demurrer to the pet­tion was overruled and the defendants given five days in which to answer. This is a case in which the plaintiff, as ad­ministrator of the estate of Charles Good, is suing to recover $25,000 worth of property at West Second and Grand avenues. Under the ruling, the case must go to trial on its merits."

The meetings in Abilene were closed on the eve of the 19th ult., a crowded house being present. A in­teresting and helpful to many. We pray that the constancy of religion may abide with all, but especially with the converts, now that the revival season is past. The "stony-ground" hearers have no promise. It is those who yield them­selves fully to receive the truth who are made to be both partakers and yielders of "the peacable fruits of righteousness."

A dear sister who sends in a liberal offering "for the help of God's children who have left home and dear friends in order to bring the Gospel to the heathen and win souls to Christ" writes further: "Oh, how carefully our people can sit under the preached Word of God and in­side and extravagance, not willing to deny themselves of one thing for Christ's sake! How willing we ought to be to take God at His Word and obey in small things. My prayer for the dear ones who have left home for Christ's sake is that God may bless them with health and godly zeal so that many souls may be brought to Christ through the power of the Spirit."

Bro. J. G. Cassel and wife are spending some time in this county, visiting friends and helping forward, as they find opportunity, the work of the Lord. They feel a burden upon their hearts for the lost of Honduras, toward which and their faces are set. They are ready to move on as soon as God indicates by opening the way. We joy to see them "go" not that we are glad to part with their companionship, but because the "fields are white to harvest" and some­one must needs carry the joyful news and
help gather the ripened grain. In another column we submit a letter from a convert of those parts which in a limited degree shows the needs, as also the possibilities of grace among the priest-ridden people of that land. Do your sympathies extend to your purse in this matter? They certainly should.

There has come to our table an illustrated pamphlet entitled "Ceylon—a Key to India," published by the American Board, Boston, Mass. This pamphlet is a new departure in Missionary literature, and is the first of a series of 20, each one of which will describe and illustrate one mission of the American Board. We believe that the lack of interest in Missionary work is chiefly due to the lack of knowledge of the work, and that the offerings to the various Boards and Missionary enterprises would receive a marked stimulus if the work of each Board and different departments—educational, medical, industrial—were definitely pictured out and described in such a way that a busy man could get a grasp of the whole without expending too much time or effort. From the appearance of the first number of this series, we bespeak for it a large circle of interested readers. The familiar names of Misses Mary and Margaret W. Leitch are associated with this work.

A number of names will be dropped from our list after this issue if not heard from at once. We have asked repeatedly to let us hear from you. Many of our readers are absolute strangers to us. We know nothing of your circumstances—financial or otherwise. It is simply a matter of business on our part to have some system in our work and have our mailing list in an orderly condition. And, again, it is a positive matter of courtesy on your part, not to speak of business, that we should have some word of explanation from you. Are you not able to pay your dues? Let us kindly hear about it. Do you want your paper discontinued? write us, enclosing money to pay for all arrearage. To deal with these matters are some of the unpleasantnesses which come up in connection with our work; and yet we feel bound to deal with them according to some system of righteousness. Has anything been unright in our connection with the finances of the work, be free to address us as your servant. Mistakes are liable to occur; but we want to correct them now.

Our Easter Number needs neither introduction nor apology. It will at once be recognized as bearing heavily upon a much neglected theme pertaining to the Christian faith and hope. In fact, the theme of the Resurrection is a too sadly neglected one, by both the pulpit and the religious press. We present a group of essays of which we have no reason to be ashamed, so far as construction and originality is concerned. It only fore-shadows what capacity for the pen-ministry our people possess if these with other talents were but turned into that channel for developing their possibilities of usefulness. Of course, you will not agree with all the thoughts submitted. We do not, our self, accept them as a whole. But no one, we are quite sure, can give them an unbiased reading without catching some new thought or getting a glimpse at Resurrection conditions and purposes from another point of view. We are confident that this collection of essays can not but be helpful to many of our readers; and we pray God that it may bring to the candid searcher after truth a new inspiration to lay hold on "the Christian's Hope."

A Brother writes: "Your paper is doing me good. I like the way you edit it. I pray God to sustain you in your work. I am seeking light on the Millennium and am interested in your editorials." We can only reply that it is our purpose and hope to interest people. We try to discard anything which we have reason to believe is not of interest to some one. If our writing, or testifying, or preaching, or general deportment does not interest some body—set some one to thinking new thoughts—then it is a question whether indeed we are fulfilling life's mission. The subject to which our brother refers is one of marked moment at this crisis of the world's history. But church people as a rule do not want to hear much about it. Not any more than Judaism wanted to hear about Christianity. That the Gentle Times and the Gospel Dispensation are about to close is conceded by even the most conservative of thoughtful men. Yet there seems to be a restraint laid upon freedom of thought and speech on what we are convinced is a vital issue as pertaining to God's economy of Grace. We hope for yet broader avenues for expression on this theme. Sometimes we are forced to feel that the world is asleep and the church is being soothed right over a boiling caldron which cannot but burst forth in a mighty eruption within a few years. And yet, in the face of such facts as these, men's prejudices will not permit candid and impartial investigation of the truth. In the face of it all we are trusting God as to our own opportunities, and destiny.
for the prayers of the saints in his behalf that he may be liberated from the power of the devil and that he may have complete victory in Jesus. We make a note of this to the glory of God. It is just like our Father's doings—true to His promises. Amen. It is the simple confidence exercised in the united prayer of faith. "And the prayer of faith shall save the sick." We would, however express a word of caution right here. If the Adversary can get our eyes turned away from "Jesus only," fixing them on some person or persons, or even resting our healing or deliverance from sin on other people's faith and prayers and piety, he has succeeded in robbing the seeker after light and truth of a vital point in gaining the victory and having complete reliance on God, who alone is the Great Center.

A CARD OF THANKS.

THOMAS, OKLA., 3-20-'99.

THE Brethren of Thomas, Okla., extend their sincere thanks for the donations received from different parts of the Brotherhood: and may the Lord bless the givers. We now expect to go ahead with building, although we have not quite enough to finish. We are looking to God in faith, believing that He will move in His name 3 55

Bro. Benj. Flagg, Ont 1 50

Bro. S. Climenhaga, Ont 1 00

Sister Detwiler, Ont 50

Sister Anna Rhodes, N. Y 50

Bro. Alvin Berry, N. Y 50

Sister Lydia Stover, Ont 25

Bro. Peter Stover, Ont $1 00

loth is as follows:—

EXPENSES.

Rents 12 00

Total 3 75

$1 00

$21 35

CHICAGO MISSION.

Financial report for the month ending March 15th it was as follows:

EXPENSES.

Balance on hand $19 99

Fue 3 75

Rent 12 00

Balance on hand $16 61

B. L. BRUBAKER AND WORKERS.

Englewood, I11., 6001 Peoria St.

REPORT OF LABORS IN MICHIGAN.

GRAVELTON, IND., Mar. '99.

On December 7th my wife and I left home for Carland, Mich., for the purpose of holding a series of meetings at that place. We found the Brethren and Sisters all in good spirits to work for Christ. The meetings were well attended, notwithstanding the cold and stormy weather. Many souls were made happy in the love of Jesus. Two arose for the prayers of God's people. The meetings closed on the 12th of January.

My wife was called home on the 31st of December because of the illness of her father.

On January 13th I left for Akron, Mich., where I remained about five days among my wife's relatives, holding three meetings. Many friends were made happy in Christ.

On January 19th I started for Marlette, Mich., to visit a niece of my wife's. At this place I was permitted to attend Baptist and Methodist services.

Left here on the 23rd to visit the Brethren at Elmer City, Mich., finding the members all well excepting Sister Vanderveer, who has been afflicted with rheumatism. Has been unable to work for two years and could not see to read or write. She was anointed in the name of the Lord for the healing of her body. She wrote me a letter recently, stating that she can now see both to write and read the Bible.

The most of my labors have been Evangelistic in their nature on account of not having church buildings or school-houses to worship in.

We had good meetings. Two came forward to seek the Lord in the pardon of their sins. One bright conversion. Others were searching for a deeper work of grace in the heart; and again others were almost persuaded to come to Christ.

On the 22nd of February I returned to Marlette and held one service. Many souls were made happy. Thence I went to Yale, where I met Bros. Jonathan Lyons and — Reichart, holding four services and visiting the Brethren, together with many friends. Many were made to rejoice in the Lord. I praise God for the many warm testimonies we were permitted to hear while on our journey.

I returned home March 4th, finding all well. Praise the Lord.

BENJAMIN STUMP.

HERE AND THERE.

LANCASTER, PA., March 15, 1899.

AND I, if I be lifted up from the earth, will draw all men unto me.—Jno. 12:32.

The above text is of great importance as by it we may know the purpose for which He was "lifted up."

While in His nativity He was of vast benefit to the disciples, all of His lessons would still have been of little consequence had He not been lifted up. Let us remember that the glory that shone in the Transfiguration disappeared, and Jesus only remained.

We are so glad that He is still the same Jesus who stilled the waves; we realize more than ever our dependence on Him in our work in Lancaster. We are not here all the time, yet the dear workers have Bible-study and other devotions four times a week. We left the Isai Home on Monday, Feb. 26th, en route for our home in Mechanicsburg; paid some visits and attended some services.

On the following Saturday we came to Harrisburg and attended a series of meetings at the Messiah Benevolent Home; here we again met our beloved evangelists Brother and Sister Zoek; also our missionaries, Brother and Sister Cress, together with other dear ones.

As we walked in we had the pleasure of meeting Elder Weavers of Tabor, Iowa; and without a personal introduction we had a warm handshake and a kiss of charity (love).

We stayed at the Home until Wednesday on account of the great snow storm. During this time we heard Elder Weavers:
speaking on different subjects. Thus we learned to love him for the truth's sake. Hallelujah to God!

Arrangements being made for us to visit the church with him, we came to Mt. Joy on the 16th of Feb., stopping with David Engle and wife. There was a meeting appointed at the Reich's meeting house next day, and on Sunday morning we attended the Brethren's regular appointment at Cross Roads; the Elder there read and preached to an attentive audience.

We with others were invited to the home of Bro. Jacob Hershey; after a refreshing meal we had a Bible-reading led by Elder Weavers, and at night he again preached at the Cross Roads m. b. At the close of the service several came forward, greeting him in the name of the Lord and giving him of their overplus to help him on his way to South Africa, where he is going to preach the glad news of salvation.

On Monday night he preached in the U. B. church at Mt. Joy, to a large congregation. Many of our people were present.

Here he also received a liberal contribution. No collections were taken by his request as he is out and out on the faith line. We do not wish to respect persons, but we do wish to honor the Holy Spirit's presence in these services. Dear ones, I wish I could give you in full Bro. Weaver's thanks for the love shown him; he came as a stranger but was received as a brother. Heb. 13:1—"Let brotherly love continue."

On the 21st we came to Lancaster; here again there were appointments at the Ishi Faith Home and at other places. The meetings and Bible Studies were greatly enjoyed, and the power of the Holy Spirit was manifest. Brother Weavers remained here till the 4th of March, when we accompanied him to Philadelphia. On Sunday we attended four services: on Sunday evening he preached at the Brethren's Mission; his text was Jer. 2:19.

Monday, in company with Brother and Sister Zook and Sallie Creider, we came to New York where we met Brother and and Sister Cress, who were staying at the Alliance Home at 8th Ave. and 44th St.

The next day our Brother Isaac Lehman arrived, accompanied by his father, Jacob Lehman, and three of his brothers.

Tuesday at 7 P. M. we held a missionary meeting in the parlor. Bro. Swanson was also present. We listened to some excellent talk.

On Wednesday morning the 8th at 6:30 A. M. thirteen of our company met in the room of Bro. Cress, where we, like the apostles in the upper room, had our parting prayer.

At 12 M. we stood on the wharf where the Majestic, the vessel which had borne off Elder Jesse Engle and his company, and Brother Eber Zook and wife, lay waiting to bear Brother and Sister Cress away.

As she moved off, we could, with joy, wave our handkerchiefs, and our last remembrance is of the dear ones pointing upward, signifying that we should meet in Glory at His coming.

"We'll girdle the globe with salvation, With Holiness unto the Lord; And light shall illumine each nation, The Light from the Lamp of His Word."

On our return we stopped in Philadelphia at the Mission with Brother and Sister Stover; we were well pleased with the work and feel more than ever to join in prayer for the success of the work in that large city.

We returned to Lancaster on the 10th, praising God for His care over us. We would still be remembered in your prayers.

Joh. H. Myers.

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.

For the Evangelical Visitor.

THE WORLD'S GREAT NEED.

The world has those who'll stand and fight, And face their foes for countries' right; The world's great need is people, who Will live for God—to Him be true; For man's applause or some great name! For honor, glory, wealth and fame— For man's applause or some great name! But oh, how few will take the way That Jesus trod, His voice obey; How few will bear the humble cross, And risk their lives to save the lost! Willingly amidst the heathen live— Will live for God—to Him be true; Will live for God—to Him be true; For the EVANGELICAL VISITOR.

The world's great need is people, who Will live for God—to Him be true; Will live for God—to Him be true; The world has those who'll stand and fight, And face their foes for countries' right; The world's great need is people, who Will live for God—to Him be true; For man's applause or some great name! For honor, glory, wealth and fame— For man's applause or some great name! But oh, how few will take the way That Jesus trod, His voice obey; How few will bear the humble cross, And risk their lives to save the lost! Willingly amidst the heathen live— Will live for God—to Him be true; Will live for God—to Him be true; The world's great need is people, who Will live for God—to Him be true; Will live for God—to Him be true; The world has those who'll stand and fight, And face their foes for countries' right; The world's great need is people, who Will live for God—to Him be true; For man's applause or some great name! For honor, glory, wealth and fame— For man's applause or some great name! But oh, how few will take the way That Jesus trod, His voice obey; How few will bear the humble cross, And risk their lives to save the lost! Willingly amidst the heathen live— Will live for God—to Him be true; Will live for God—to Him be true; For the EVANGELICAL VISITOR.
food. The next morning he came to our hut through rain and wet grass, reporting his wife sick. After he had his story told he asked for some corn-meal. After a short consultation we decided that if this was the way the Lord wished to answer the prayer we had no other way than to grant his request. In all probabilities they had nothing for breakfast.

Some time prior to this, as the Sisters were visiting the sick, a man was referred to who was living eight or ten miles from our place; in a day or two his son came to our place apparently serious, again referring to his father, stating that they would bring him to a neighboring kraal if we would come to see him; in a few days two messengers came to our door stating that the man was on hand. So according to the promise we made them, we accompanied them to the place and administered to the case as the Lord gave wisdom.

In another instance a messenger came in haste, reporting a sick woman; the distance later proved to be about five or six miles. It so happened that the brother of the sick was working for us at the same time: so the message was a joint one. We at once got ready and followed our great Physician over rough roads and vales, and after a speedy race of one and one fourth hour we arrived at the place of the sick.

On arriving, we found quite a few of the friends assembled, some of whose faces seemed flooded with tears, weeping for their sister. Following some of the company we crawled into the hut by a hole about as large as a large bushel-basket. Looking around in the "gloomy vault" I began to question if indeed anyone was very sick here; finally I observed, lying on the floor, the hide of an animal, the end of which I slightly raised, where lay the sick, having refused to eat or drink for two days, seemingly helpless.

After examining her pulse, (the only way of ascertaining her temperature) the same was up to 120 pulsations to the minute. This confirmed the fact that she was indeed a sick woman.

We took her case to the Lord in prayer, feeling assured that His promises were "yea and amen." After this, part of the body was anointed with oil. After a short stay we closed by another prayer. Before leaving, we again took note of her temperature, which had fallen between twenty and thirty pulsations, thus feeling assured that the Lord had administered His healing power. By noon next day a messenger again appeared, stating that the sick was better, and had partaken of some food.

We again followed our guide, and on entering the hut I looked for the sick who was sitting up with bright open countenance; and should the friends have said she was not the same person, I could not have doubted it. The sad countenances of the friends were changed into joyfulness. Thus we see "Jesus Christ, yesterday, today and forever." By noon the next day she was raised, where lay the sick, having refused for their sick. Following some of the prophecies, I stayed with her. The Lord had thus confirmed to us all that was said in prophecy. After the blessing was done with one in English, and after several Spanish hymns and a few more recitations there followed two English kindergarten movement songs. "What can all you lassies do?" was a source of great interest to all, and afterward some of the mothers of the little girls expressed themselves as very much pleased and grateful for the great
trouble it was evident their teacher had taken with the children.

Then Mr. Ben-Oliei gave them a short address in Judeo-Spanish, telling them why we rejoice at Christmas time, because then the Child was born who is called by Isaiah “the mighty God, the everlasting Father, the Prince of Peace.” He told them the sign that God had given of the coming of the expected Messiah was that He was born of a virgin, and that He was to come before the destruction of the Temple and Jerusalem.

He closed with prayer, and mothers and children joined in the Lord’s Prayer in their own language. Then followed the happy time for the children when they received their presents, and pretty dolls sent by kind friends in England and a warm petticoat were given to them, with a bag of sweets, an orange and a little cake. They also received a pinafore each, prepared by their indefatigable teacher.

Daisy presented her class with slippers to wear in the work room to prevent their sitting with wet feet. Also a dress for the eldest of them who has been with us all the time and has so profited by the training that she is now carrying on the work and teaching the class under our daughter’s superintendence. The others also received one, a pretty shawl and the others a pair of stockings. This was followed by the poor mothers coming forward to receive the warm jackets or skirts they had made for themselves at the Meetings, with toys for their children, sweet oranges and cakes, and each woman who had a son that could read was given a Gospel for him. Altogether the number present was 120.

In the School Evangeline tells the Gospel stories to the little girls in their vernacular and afterwards they repeat them sweetly in their own way. They do also in their homes; one day a mother brought her tiny son to say some texts her little sister had taught him which she had learned in the school. Thus the good seed is sown and only time will show how much fruit it has borne to the glory of God.

We earnestly ask your prayers and help to assist us in carrying on this Christian and philanthropic work for the Jewesses of Jerusalem. This mission to the Sephardim of Jerusalem, and all its wider and entirely dependent on the free-will offerings of the Lord’s people.


MRS. AGENS BEN-OLIEL.
DANIELS. — Died, in North Dickinson county, Kas., on March 17, 1899, of pneumonia, Susan Maud, infant daughter of Bro. and Sister Allison Daniels, aged 4 months and 6 days. Funeral on the 18th, attended by a large number of sympathizing friends and neighbors. Interment at Zion. Services by Elder Samuel Zook.

SMITH. — Died, at Fork's Road, Ont., on March 8, 1899, at the home of her son, Sister Barbara Smith, (nee Sider) aged 88 years, 10 months and 25 days. Deceased was a faithful member of the church for many years, and died in the hope of a blessed immortality. She was the mother of 8 children, 4 of whom are yet living. The funeral on March 19th at the Fork's Road U. B. church was largely attended by friends and neighbors. Psalm 116:15 was made use of as a word of comfort by Bro. Geo. Detwiler.

DAHOFF. — Mary A. Dahoff, widow of John S. Dahoff, (deceased), was born April 15, 1834, and died March 15, 1899, aged 64 years, 9 months and 4 days. Deceased was a faithful member of the church for many years, and died in the hope of a blessed immortality. She was the mother of 6 children, 4 of whom are yet living. The funeral on March 19th at the Fork's Road U. B. church was largely attended by friends and neighbors. Interment in adjoining cemetery. Discourse by D. V. Heise and J. Krehbiel.

BRILLINGER. — Died, Oct. 29, 1898, at New Madison, Ont., Mary Ann Brillinger, in her 67th year. Our departed sister was for seven years previous to her death confined to her bed with paralysis, and was quite helpless. Until about the last month of her life she retained her mental faculties and had a very retentive memory. She was faithfully cared for by her daughters, who are deserving of praise for their labor of love. She was a member of the Brethren in Christ for many years, and her church appreciated the visits of ministers and others, relieving, as it did, the monotony of her lonely lot. She often wished "to be with Christ which is far better," and we trust she is safe in the better world. She was a devoted and consistent member in the church of Christ in fellowship in June, 1885. Was a regular attendant at meeting and always manifested a willingness to testify for his Master. We need not mourn as those who have no hope. Services were conducted at the Evangelical church on the twenty second of February, by Elder Jonathan Wert and Bro. John B. Nieley, from James 4:14. Interment in the cemetery near by.

SHELBENNERGER. — Martin Shelbenger was born in Lancaster county, Pa., Oct. 18, 1818, and died at the home of his son-in-law, Henry Retter, in Tippecanoe city, Ohio, March 9, 1899, aged 80 years, 4 months and 21 days. He was married to Susanna Hoffman Dec. 5, 1839. To this union were born four children—one son and three daughters. He moved to this state in 1859. One daughter died over 51 years ago, and his wife departed this life on July 13, 1886; another daughter died July 22, 1898. There remain one son, one daughter, 12 grandchildren, 10 great-grandchildren, one brother and a host of friends to mourn their loss. Deceased was a kind husband and father and was loved by all who knew him. He joined the church of Christ about 22 years ago and proved a faithful member until death. He suffered greatly for the last six or seven months; finally the last few weeks of his life. Yet he bore all without a murmur until God saw fit to take him home. Services were conducted by Elder J. B. Wingert and Henry Gump. Text, Job 14:15.

STOUTENBERG. — Mercy Stoutenberg (nee Smith) died March 5, 1899 at the home of her son-in-law, Willis W. Lynch, at Carsonville, Mich., to which place she had been brought from her home in Guster, remaining seven weeks, to be treated for a complication of diseases by the physician at that place. Deceased was born July 9, 1838 in Haldeman township, Ont., moved to Alger, Mich., in 1856 and was married to Hiram Stoutenberg of Sanilac, Mich., on Nov. 19 of the same year. To this union were born 11 children, one son preceding her. Her husband, five sons and five daughters mourn their loss, yet console themselves with the hope of her eternal gain. With her husband she joined the Brethren in Christ in fellowship in June, 1865. Was a devoted and consistent member in the church, an affectionate wife and mother, and will be missed. May her prayers and influence still live. Services were held in the Methodist church at Carsonville on the 7th. Because of snow blockade many could not attend, yet near by friends and neighbors attended well. Burial at Washington cemetery. Discourse by S. Reishard and W. Hallman from Heb. 9:27,28.

SIDER. — Died, March 14, 1899, in Wains- fleet, Ont, Sister Barbara Sider, (widow of the late Christian Sider who preceeded her by 15 years) aged 75 years, 4 months and 29 days. Sister Sider's health was bad for many years, much of her time having been confined to her bed, until the whole of last summer she enjoyed remarkably good health, feeling, as she said, like a young person, until within a short time of her death when she was taken with the languirpe. She had her home with her son, John, on the homestead where she with her compan­ion in life settled 56 years ago. She was born in Welland county, Ontario, and came to Wainsfield when the country was yet new. They both joined the Brethren in early life, and to them were born 13 children, four of which are gone hence. She lived a consist­ent Christian life until death, never wavering in her faith. Three sons and six daughters are left to mourn their loss, all living within thirty miles of the old home­stead. All are members of the Brethren. Of the sons, two are in the ministry, the other is a deacon. Funeral on 17th. Obsequies improved in Brethren's church near by, by A. Brees, from 1 Thess. 4:14, to a large assembly of sympathizing friends. Her remains were laid in the family lot near by.

ESHELMAN. — Died, Feb. 27, 1899, at Tonawanda, N. Y., Sister Susan Esheleman, at the home of her daughter, Mrs. George Fisher. Deceased had been staying for a number of weeks with her daughter Anna who was suffering from a severe attack of typhoid fever. About the time of her con­valescence the mother was taken sick with pneumonia and heart disease. She was born at Victoria Square, Ont., Dec. 18, 1841, aged 54 years and 2 months. Was married to Daniel Esheleman, March 8, 1863. Ten children were born to this union. Her husband and three children preceeded her to the grave. She was a faithful member of the River Brethren church. She bore her affliction with patience and Christian fortitude. Was always ready to assist in every good work. In her home life she was esteemed by a large circle of friends. Her love went out to them in kind words and acts. In her last afflications she admonished her children at her bedside to prepare to meet their God. It is believed that our loss is her eternal gain. Her testimony was always inspiring and it is with sorrow of heart that we record her de­mise. The remains were brought to Clarence Center. Interment at Clarence Center cemetery. Discourse by D. V. Heise and J. Krehbiel.