Evangelical Visitor- April 1, 1903. Vol. XVII. No. 7.

George Detwiler
Abundance of Joy.

That the religion of Jesus Christ should make a man happy is most reasonable. Yet we need to distinguish this happiness from the natural joy, or the feeling of gladness, which persons may experience in a state of sin, or irrespective of one's spiritual relation to God. Mere cheerfulness is not the joy of the saved man. Men may be merry, and not be saved. When it is insisted on these days that a Christian should bea happy, cheerful man, little more is meant than that he should be of good spirits; be lively, merry, make fun, laugh and have a good time; be light-minded and jocular. But this is mere worldly exhilaration, and is not in harmony with that sober-mindedness and gravity which so become a man dealing with such weighty matters as the eternal interests of the soul. Animal

flow of spirits, levity, joviality and hilarity are not that joy in the Holy Ghost which the primitive Christians possessed.

Genuine Christian joy has its source in the gospel. That meriness of heart which we may have with the world springs from nature's fountain. It is found in "the dances of them that make merry," as well as in the levity of Christians. When the prodigal son returned it was natural that they should "eat, and be merry." The older son complained that his father had never given him "a kid, that I might make merry with my friends." That is not the joy of the Christian. That is mirth, merriment, gayety accompanied with laughter. If we are aiming at this when we talk of Christians being happy, we do greatly err. The gospel is glad tidings, and all Christian joy must in some way come from this supernatural fountain. It produces when received a calmly happy and cheerful state of mind, which is as consistent with tears as with laughter, or more so.

Christian joy is not dependent upon surroundings. The laughter of the ungodly will be turned into sorrow and mourning when outward conditions become untoward. When sickness comes, or adversity, or losses, or death, then the laughter and jocularity of the world cease. But there is no time nor condition when Christian joy may not abound. In the midst of sore trials and afflictions "we count them happy which endure." "If ye suffer for righteousness' sake, happy are ye." "If ye be reproached for the name of Christ, happy are ye." "Rejoice, as much as ye are partakers of Christ's sufferings."

Christian joy is also a fruit of obedience through the Holy Ghost. Christ taught his disciples that they would be happy in doing the things they knew. Paul insists that joy is a fruit of the Holy Spirit, and not mere good feeling and a cheerful, social spirit. If we truly believe in Jesus Christ and in his word we will "be filled with all joy and peace." The very "kingdom of God is...peace and joy in the Holy Ghost." And the stream of this joy and peace is not subject to the vicissitudes of our temporal life, for in great "trials and afflictions" there may be "the abundance of joy." There is a deep, calm delight in the soul that rests on Jesus.

Christian joy is not affected by the prospect of death and eternal destiny. Some of our "glad" Christians become not only sober, but fearful, when eternal things come into view. Their hilarity ceases. That is something not so funny, and so their mirth ceases. Not so with those who have the peace and joy in the Holy Ghost. Such joy really increases as the face becomes grave in presence of the mighty things of eternity. For when we have been faithful over the few things here, we shall enter into the joy of our Lord. There is indeed greater "joy set before" us in the beyond than we ever experienced here. The true spiritual joy of the soul has better ways to find expression than the levity so characteristic of many Christians. The inspired formula is, "Is any merry, let him sing psalms." "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."—Dr. Forney in the Church Advocate.

If you want to spoil all that God gives you; if you want to be miserable yourself, and a maker of misery to others, the way is easy enough. Only be selfish—it is done at once. Think about yourself, what respect the people ought to pay you, what people think of you, and then to you nothing will be pure.—Charles Kingsley.

The pressure of a hand, a kiss, the caress of a child, will do more to save, sometimes, than the wisest argument, even rightly understood. Love alone is wisdom, love alone is power; and, where love seems to fail, it is where self has stepped between and dulled the potency of its rays.—George MacDonald.

Ignorance is the enemy of patriotism.
EVANGELICAL VISITOR


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To Foreign Countries, $1.25 a Year.
The following article is a reprint of an article which appeared in the October 1, 1902, number of the Visitor. Possibly many may not have noticed it at that time, and we would wish that all would read it. In the January 15, 1903, number appeared a statement of the beginning of this Fund, the amount promised being seventeen hundred ($1,700) dollars, and it is hoped that the cause will appeal to many who have means and could enjoy the “more blessed” of Jesus if they would invest a few thousands in so worthy a cause. Address all communications to S. R. Smith, Harrisburg, Pa.

A SINKING FUND NEEDED.

To the readers of the Visitor—greeting in Jesus’ name.

No doubt most of the readers of the Visitor remember that Barbara M. Kern, of Indianapolis, Ind., several years ago donated to the church of the Brethren in Christ, sufficient money to erect an orphanage building on the grounds of the Messiah Rescue and Benevolent Home, at Harrisburg, Pa., for the purpose of rescuing and caring for homeless and orphan children; consequently, a good substantial, brick building was erected, which when furnished is capable of comfortably sheltering about sixty children; but as yet it is only partly furnished. All kinds of furnishings are needed, such as iron beds, bed furnishings, carpets, chairs and clothing for children, besides desks and chairs for a school room.

Our hearts are often touched with the cry for help from such who are really in need and bereft; however we have to face the stern fact that it is not enough to say “be ye fed, clothed and contented,” but that actual means must be supplied.

We have of late been apprised with the fact, that an endowment fund should be established to provide a permanent income for the support of the Orphanage.

In counselling about this matter, several persons have manifested a desire to aid in establishing such fund providing an effort was made. In order to expedite the efforts of those who would like to contribute to this fund, but are not financially prepared, and since an endowment fund could only produce the amount of interest that could be realized from the investment, we would make the following proposition: Any person desiring to contribute to this fund can give his or her note to the Board of Managers for whatever amount they desire at 5 per cent., the interest only to be used toward the support of the Orphanage during the donor’s lifetime and at the death of the donor the principal to be paid to the Orphanage to be re-invested as a perpetual fund; this way the contributor would know how the money is invested and feel sure of the safe investment, besides it being a working capital in the endowment fund. Is there not some one who will come forward in this way, and help provide means to save innocent ones who are deserted, yet whose souls are just as valuable in the sight of God as those who are more fortunate.

Anyone desiring to communicate about the Messiah Home Orphanage or the Messiah Rescue and Benevolent Home, can do so by addressing any of the undersigned Board of Managers.

Eld. Aaron Martin, Pres.
Henry A. Garman, Vice Pres.
A. B. Messer, Treas.
J. M. Wolgemuth,
S. R. Smith, Secretary.

Private correspondence from Africa informs us that the goods shipped from here in December last had arrived at Cape Town about the middle of February and by this time will have arrived at the Mission. As to the new house Brother Steigerwald says it was a long, hard struggle to get it as far as it is. They have eight rooms ready now to paint. The material which they use for plastering the walls leaves them very dark and they must apply something in the shape of whitewash. He says the house will be nice when finished, but more, it will be strong and comfortable. We hope the dear missionaries may soon enjoy the comfort which the house will afford them.

In I. Cor. xi. 5, 6, the Apostle says that a woman praying or prophesying shall wear a covering on her head. In the same epistle, chapter ii. 2, he says, each one shall lay by in store on the first day of the week, as God has prospered him. The same subject is enlarged upon in the eighth and ninth chapters of II. Corinthians, and we conclude that the matter of liberal and systematic giving was considered important by the Holy Spirit, because of the plain directions given. We as a church have had much legislation concerning the instruction in the first mentioned Scripture, but why should we not be equally strong to have the latter carried out as well.

Word comes to us of a gracious work of soul-saving which is in progress at the Black Creek church near Stevensville, Ont., our old home district. Although weather and road conditions were very unfavorable, yet the people came and the Lord sent converting grace and sanctifying power and a goodly number have been caught in the gospel net. Brother J. R. Zook is laboring there. We rejoice greatly over this news, and hope the church there may be greatly revivified, and made to prosper and God be glorified.

One of our exchanges of which we think much is the “Record of Christian Work.” The April number has an interesting Table of Contents. We find for ourselves instruction and interest principally in the treatment of the Sunday-school Lessons by F. B. Myers and C. I. Scofield, and in Bible Notes for Daily Devotions by G. Campbell Morgan.

We are requested to say to the delegates and friends of Dickinson county, Kansas, who may contemplate coming to Conference, that they call on, or write to, Brother D. S. Wagar, of Abilene, Kans., who is making efforts to secure reduced rates for the trip. We hope he may be able to secure rates so favorable that many of our Kansas friends will come.

We learn with pleasure that Brother Jonathan Lyons, late of Yale, Mich., has, on the advice of Elder S. Baker, and also that of the Mission Board, located at Carland, Mich. We hope his ministry at this place will be blessed of the Lord, to the small class of members at this place. His P. O. address is now Owosso, Mich. R. R. No. 5.

As announced in a former issue the Annual Conference of the church will convene at the Cross Roads M. H., Florin, Lancaster county, Pa., on the third Wednesday in May. Florin will be the post-office and railroad station, and is on the line of the Pennsylvania railroad. We have now a small number of the volume of 1902 nicely bound. There are yet four not ordered. The price is $1.00 here at Harrisburg. All who would like to have one of the books ought to order at once. We also have a few to spare of 1900 and 1901, bound together, same price.

Our correspondents will please exercise patience if their contributions do not appear as soon as they expect. We are trying to fill the pages of the paper with such matter as may prove interesting and of benefit to our readers, knowing that considerable of a variety is needed.

Elder John H. Smith informs us, and also the Brotherhood and friends in general, that he has removed from Canton, Stark county, Ohio, to Wilersville, Wayne county, Ohio, which will now be his address. Persons writing to him will remember the change.

The Pennsylvania State Council will convene at Harrisburg, on the first Wednesday in May. It is hoped that the gathering will be a representative one, that all the districts will be well represented.
A Little Light.

'Twas but a little light she bore, While standing at the open door; A little light, a feeble spark, And yet it shone out through the dark With cheerful ray and gleamed afar As brightly as the polar star.

A little light, a gentle hint, That falls upon the page of print, May clear the vision, and reveal The precious treasures doubts conceal, As they thought, to open doors, Where new regions may explore.

A little light dispels the gloom That gathers in the shadowed room; Where want and sickness find their prey, And night seems longer than the day, And hearts with many troubles cope Uncheered by one slight ray of hope.

Oh sore the need that some must know While journeying through this vale of woe! Dismayed, disheartened, gone astray, Caught in the thickets by the way, For lack of just a little light To guide their wandering steps aright.

It may be little we can do To help another, it is true; But better is a little spark Of kindness, when the way is dark, Than to miss the road to heaven For lack of light we might have given.

Selected by SISTER N. E. BRILLINGER.

For the Evangelical Visitor.
Christ's Second Coming.

(An article written by the late Bro. Louis W. Shaffer, a minister among the Brethren in Christ, and copied by his daughter, M. I. B.)

"Then if any man shall say unto you, Lo, here is Christ or there; believe it not. For there shall arise false Christs and false prophets and shall show great signs and wonders; too much that if it were possible they shall deceive the very elect. Behold, I have told you before." (Matt. xxiv, 23, 24, 25.)

In this chapter we find that the disciples desired the Savior to tell them the time when he would make his second appearance, and, as they thought, restore the kingdom of David, but we find that the Savior was more anxious to prepare their minds for the eventful and rugged journey that they were about to enter upon, to get into the blissful regions of their blessed Master's kingdom. Little did they think or know of the desperate struggles, the faith-trying discouragements, the bitter givingsays, the fiery trials that they would necessarily encounter. All these were but vague ideas in their minds, of which the Savior was well aware. So, in order that they should not become weary in waiting for his coming, he tells them that it was not for them to know the time and seasons when that advent should take place, and that even he himself did not know the day nor the hour, and that it was a secret which none but the Father alone knew. The Savior also wishing them to know how to calculate time, he tells them that with God one day is as a thousand years, and a thousand years as one day. But to prepare their minds rightly he gives them a faithful warning, not only to remain steadfast in the persecutions that they would have to endure, but that false Christs and false prophets would arise and deceive many, yea, even the elect, if it were possible. And not only so, but on account of persecutions and offenses the love of many should grow cold, and forsake the cause.

But the greatest secret of all, they did not experience until the gift of the Holy Ghost was poured out on them on the day of Pentecost; for that was the great transmutation of the Savior's own life and Spirit as well as the great fountain of light that led them at once to a full revelation of the Messiah's kingdom. In this endowment they received not only a full knowledge of divine things, as to what was true and false, but also power to resist all attempts of the enemy to overcome their faith in Christ, or, in opposing them in establishing all the commandments and ordinances according to the perfect will of their Lord and Master. Now then, the Savior delegated unto them full power to establish his kingdom upon earth, under the guidance of his Holy Spirit by which they had a clear discernment of all spiritual things of whatever nature or character they may have been, so that they were fully competent of judging who were false Christs and false prophets. And I may say that is not denied to the meek and faithful followers of the Savior even in our age, and if any are deceived it is because they give heed to seducing spirits more than the teachings of the Spirit of God.

But we find that the Apostles after having established laws to regulate the great scheme of salvation, they, according to the orders received from the Savior, commenced to preach the gospel and propagate the religion of Jesus all over the known world. When we examine the teachings of the Holy Scriptures, as well as the life and practice of the Holy Apostles, and also their followers, we find that one of the main principles in the religion which they propagated was to instill into mankind the very opposite principles of those which mankind inherited through the fall of Adam, and before we can become perfect in the practice of that religion we must come in possession of the same power that the Apostles and all their true followers had; for as that power not only gives strength to the inner man, but also inspires him with a true knowledge, or, in other words, makes him capable of judging what belongs to the man of sin and what constitutes the man of God. Now, then, the Savior, giving this power and knowledge of his revealed will, makes us all responsible to him, as to the fulfillment of the duties resting upon us. Have we kept the sacred charge committed unto us?

The Savior, in this same chapter containing our text, showed very plainly the great importance of faithfulness in keeping the sacred charge. This was highly necessary from the fact that as the opposing element that was then already fomenting among the Jews against the new religion, and the Savior well knowing that they would embrace every opportunity to apprehend and kill his followers, therefore they should always be ready for their fate as became his sheep, prepared for the slaughter. "Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh." "Who then is that faithful and wise servant whom his lord hath made ruler over his household to give meat in due season. Blessed is that servant whom his lord when he cometh shall find so doing. Verily I say unto you that he shall make him ruler over all his goods." Now these are the blissful promises, but let us hear what he says to those who are not faithful to their charge. "But and if that evil servant shall say in his heart, My lord delayeth his coming and shall begin to smite his fellow servants and to eat and to drink with the drunken; the lord of that servant shall come in a day when he looketh not for him and in an hour when he is not aware of, and shall cut him asunder and appoint him his portion with the hypocrites; their shall be weeping and gnashing of teeth." From this we may learn that to be faithful in the discharge of our duty is to gain all the happiness and glory and honor that God has promised to his saints, but to be unfaithful is to reap all the judgments that are threatened to the unfaithful.

"For there shall arise false Christs and false prophets and shall show great signs and wonders." This goes to show us that the enemy does not only oppose the cause of religion by pointing them to the word, but also by deception. And we may say that none but professors of religion ever opposed the Christian religion. For
the enemy as soon as he saw that some of the people would serve the Lord and worship him, then the devil also set up a worship, but took good care that he would be the object that would receive the honor from it.

For the EVANGELICAL VISITOR.

Eternal Life.

Dear Editor of the Visitor:

I was impressed sometime ago to give my assistance for the maintenance of the Visitor, by way of contribution and also my renewal of subscription.

If there were more writers the task of filling the columns would be relieved and the interest for the advancement of the paper might be strengthened.

The subject that presented itself to me is recorded in I. John ii. 25, viz.: “Eternal Life.” What promise more consoling and precious could the Saviour have left for us poor, weak mortals than the one mentioned? Therefore what efforts should we not put forth to inherit that life; that when this silver cord is broken we may live with Jesus and the blood-washed saints forever.

Is it not surprising to think of God’s wonderful mercy to us; that such a promise can be obtained by complying with God’s commandments and keeping them? And it will be no task to keep the commandments if we repent and are truly converted and reconciled to God, for he says, “My yoke is easy and my burden is light.” Are there any to whom the burden is heavy? If so, it should not be, for the way of salvation is finished. The price was paid on Mount Calvary. It took nothing less than God’s own Son, who shed his precious blood as an atonement for the sins of the whole world. If all heaven was concerned about our salvation and God gave his only begotten Son to offer himself as a ransom for the sins of the whole world and died the cruel death of the cross that you and I might live, what strenuous efforts we should put forth—every necessary effort on our part that we fail not to inherit that promise, “eternal life.” No one has ever made a promise who is more sure of keeping it than the one with whom we have to do.

What a vast difference between eternal life and eternal death! And the one or other will surely be our portion. The thought itself, that in heaven no pain, sickness or sorrow shall come, and freedom from Satan’s power, should inspire us to go forward as bold ambassadors for Christ. How often in this pilgrim way are we beset with trials, tribulations and temptations! Shall we complain? God forbid. See James i. 2-13 and I. Cor. x. 13. If perchance there be one who yielded to the temptation in which he was or she was over­taken, should we who have laid our hands to the gospel plow give up the work, and thereby forfeit the promise? No. For we know we have a Mediator between God and us and if we come with a contrite heart he was abundantly pardon us. “A broken and a contrite heart, O God; thou wilt not despise” (Ps. li. 17).

O, that many more unconverted souls would come as the one in Matt. xix. 16, and inquire, “Good Master, what good thing shall I do, that I may have eternal life,” is my prayer.

Yours for Christ,

I. N. HERSHEY.

Derry Church, Pa.

For the EVANGELICAL VISITOR.

Love, the Fulfillment of the Law.

Dear readers of the Visitor:

In Psalm 15 we find the citizen of Zion described, and, I trust, we all who name the name of Jesus want to be found among the blest at Christ’s right hand. Let us together then read and study what manner of persons we ought to be. “Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill?” He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not.

He that puttheth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.”

Why is it that so many Christians are so easily offended. Here we have God’s own word, teaching us how to live and he says, “he that doeth these things shall never be moved.” And in another Psalm we find David speaking like this, “Great peace have they that keep thy law, and nothing shall offend them.”

What is the law now? Why, it is love; that deep charity, that love that never faileth.

My prayer and aim is for that love. Let us look well into our condition between God and ourselves and see if we are really walking in that love. For Christ says, “Be ye therefore perfect, even as your Father which is in heaven is perfect” (Matthew v. 48).

“When out in sin and darkness lost, Love found me, My fainting soul was tempest tossed. Love found me. I heard the Savior’s words so blest, Love found me, Come weary, heavy laden, rest, Love found me.”

CHORUS:

“O ‘twas love, ‘twas wondrous love, Love that moved the mighty God, Love, love, ‘twas love found me.”

Yours for love and union till he comes.

MRS. S. LEPPERD.

For the EVANGELICAL VISITOR.

“Builders.”

Whilst praying, the words “all things are yours” came to me with comfort: finding the passage I saw that the believer is called to be a builder, and is assured of the abundance for him to build with in Jesus: the following thoughts sprung into being.

We are all builders; both saved and unsaved, spiritual and worldly, all alike are building.

One class are building the “Temple of God,” they are building for eternity, and the material for building purposes is supplied from the loving heart of God. Nothing of an earthly nature enters into their work: everything comes from heaven, and will last forever.

The other class are busy on a massive image of man; all the best that is in the natural man is built into this structure; yes, all that the world loves and bows down to, the wealth, culture, power and learning of unredeemed man is breathed into it. The builders are putting the best that they have into the image, regardless of the fact that the very moment of its completion will be the signal of its destruction.

Both classes have the power of putting their very personality into their work, so that they become united to and a living part of it.

Nebuchadnezzar looked down the centuries, down somewhere near our time, perhaps but a little, a very little, beyond, and he saw both these works finished; still looking he saw the destruction of one, and the eternal establishment of the other. He looked, and this is what he saw; a great image, whose brightness was excellent,
and form terrible, stood before him. This gigantic man, had a head of gold, breast and arms of silver, belly and thighs of brass, legs of iron, feet part iron, part clay. Away off in the distance he saw a high mountain, out of which a “stone” was cut without hands, which smote the image upon his feet, and then he saw this “Stone” become a great mountain and filling all the earth.

Daniel explains this vision; this head of gold is Nebuchadnezzar himself, king of Babylon, ruler of the world. From the moment man yielded to the wicked one, this image has been under construction, and now the best that is in the natural man has come to the front; the head of gold is completed and now takes control of this world. The head being finished, the master builder directs his workmen to the next work; the silver arms and breast are completed as the Medes and Persians take their turn at world ruling; then the brass thighs and belly are added during the rule of Alexander the Great. Next the workers complete the legs of iron: the Roman power holds sway over all the world and joins with the Jews in putting the Son of God to death. Looking back, from our day, we can see the spirit of natural man, which is at enmity with God, permeating both this image and the builders who have woven their very lives into it, nor need we expect any change as the rest of the image is being worked out; one spirit pervades the whole image, the spirit of Satan.

And now we come with a bound to our own time; turning to the Book of Revelation we find that the work on this great image has been going steadily forward, and is about drawing to a close. The feet are nearly completed, soon the figure will be made to stand, and then the last crowning act will come. Nebuchadnezzar after seeing the great image with its head of gold representing himself, set up a golden image and required the nations to worship it. The Jewish captives, refusing to do so, were cast into the fiery furnace. A world ruler, in like manner, is to come forward and complete this image of the natural man, this offspring of Satan. He will put his very personality, which will be satanic, into it and give it life so that it shall speak and shall cause as many as will not worship the image to be killed. There is to come such a ruler, who will do great wonders and deceive the dwellers on earth, so that they shall bow down to him as God; then shall the man of sin, the son of Perdition, the wicked one be fully revealed: so that he as God siteth in the temple of God, shewing himself that he is God. Through the dark ages we have had startling evidences of his existence, but he is yet to be revealed in all his pride of life. Man originally created-in the image of God, now largely bears the image of Satan; man transmits this image to his posterity and when it is perfected in some world-ruler then shall the image be complete.

But Nebuchadnezzar saw a “stone” that fell upon this image, breaking it to pieces: Jesus calls this “stone” the Kingdom of God and says “whosoever it shall fall upon it will grind him to powder.” Paul refers to that “stone” when he says “Ye are God’s building, the Temple of God;—the Spirit of God dwelleth in you.” He not only pictures each believer as forming a part of this temple, but also of being a builder of it and bringing material for its construction. He urges each to be sure to build upon the Solid Rock, for any who are not thus building, who have not dug deep and found the rock-bed, are surely building, but they are building the great image and on shifting sand. There will come a time of testing, and in the midst of the storm, the Living Rock will fall and the sandy mass of earthly rubbish will crumble away; building and builders will alike perish. So it becomes one to be sure that he has come to the Solid Rock, Christ Jesus, for if this is the case and he abides in him, he will be saved, even although with mistaken energy, he has not perhaps, brought the best building material into this Temple. Yes, he will be saved, yet he will have the mortification of seeing all his perishable works, his hay and stubble vanish; he will be saved, yet so as by fire. The wise builder will only build into this temple, the things of Jesus Christ, so that when the test comes, he will take pleasure in his work, for it will stand. Many an eloquent sermon not uttered in the Spirit, will like dry tinder be consumed in the flames; many a cup of cold water, given to God’s little ones, with love’s hands in the name of Jesus, shall sparkle like a dew-drop in this temple of Jewels.

This building of God, is likened by Peter to a spiritual house of “Living Stones,” priceless, redeemed jewels, the most precious of which is Jesus, the chief corner stone. Yes, Jesus is the foundation and chief corner stone, in whom all the building fitly framed together growth out into an holy temple of God, an habitation of God through the Spirit; Jesus lives in every Jew. How Peter delights in this thought; he has himself found his place upon this Rock; what a sermon he would preach to those who claim him as their foundation, if they would only listen.

John on Patmos got a clear view of this wonderful stone as it descended to earth. To the heathen king it was but a large stone; he could see no architectural design, no beauty in it. Doubtless he grieved as he saw it fall upon his beautiful image, and grind it to dust, so that the gold and the clay, the precious and the vile was carried away like chaff before the wind and “there was found no place for them.” As John looked upon that purifies the gold; neither that had appeared to his sanctified eye, the most beautiful spectacle he ever beheld. He saw this wonderful stone, the building of living jewels, this temple of God as it descended from heaven, and, lo, it had become a great city, even the New Jerusalem, having the glory of God: her light was like a jasper-stone clear as crystal, the walls of Jasper, the city of pure gold; the foundations garnished with all manner of precious stones and “no temple was there” for the Lord God the Almighty and the Lamb are the temple thereof.

I read recently that the Chinese architects when they are building a stately edifice, cover up their work as much as possible, so that to the careless onlookers the operations seem mean and insignificant, but when completed all the rough building and coverings are removed, perhaps in the night-time, and in the early morn the master piece of the builder shows forth in all its grandeur.

And so it is with this wonderful building, this holy city which is now being built. The busy world does not heed the noise of the mallet as the rough diamond is being chiselled into its proper form; nor notice the fire that purifies the gold; neither does it hear the shout of praise as the well prepared jewel falls into the niche provided for it by the Chief Builder.

This temple is being built as it were in the wilderness away from the rush and flurry of this mad world. The time fast hastens however when the last jewel shall be prepared, and then shall the elect be gathered up, and meet the Lord in the air (Paradise!) “And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels” (special treasures, margin). But whilst the elect
are thus gathered, worldly activity is quickened on earth; the world rulers complete their work, the man of satan, the son of perdition comes to the front and boldly uncovers the great image upon which Nebuchadnezzar looked in his vision. But in the midst of the homage that will be paid to it, and whilst terrible persecutions are raging against those who will not join the worshippers, the stone which the heathen king saw so many centuries ago, the building of God of which Paul wrote, the living jewels of Peter, the holy city, even the Kingdom of God, shall descend and shall grind the image upon which Nebuchadnezzar looked in his vision. But in the midst of the homage that will be paid to it, and whilst terrible persecutions are raging against those who will not join the worshippers, the stone which the heathen king saw so many centuries ago, the building of God of which Paul wrote, the living jewels of Peter, the holy city, even the Kingdom of God, shall descend and shall grind the image into dust.

Then shall the Son of Man sit upon the throne of his glory, and the living nations shall be gathered before him, and he shall separate them even as a shepherd divideth his sheep from the goats. The kingdoms of this world shall crumble away, and the rejected Christ as Lord and King shall reign with his saints over the whole earth, for the stone that smote the image became a great mountain and filled the whole world.

The Christian then is a builder; he has a sure foundation; God has provided everything he needs to build with; they are all in Jesus, for he who gave his only Son with him freely gives us "all things"; in him is all the fulness of the Godhead bodily, and we are complete alone in him. Then how unlimited are our resources; how careful we should be that we only use that which God places within our reach out of the fulness that is for us in Christ. How foolish to take of earth's clay, or iron, or even of its gold, which comprise the material which makes up the image that Nebuchadnezzar saw and tried and fit such worthless, earthly rubbish into this temple of God—the Chief Builder will certainly prevent such from entering into any part of his work; it will be discarded and burnt up.

As I conclude this paper, it is with the prayer in my heart that I may be kept in that lowly attitude, which shall receive of Christ some of these "all things" which only will stand the test of time and eternity, and that I may apprehend with all the saints that "all things" are mine, and I am Christ's, and Christ is God's.

A. McG.

Half-hearted service grows from half-hearted love.

Enthusiasm climbs to success on obstacles, making them stepping stones.

For the Evangelical Visitor.

Thoughts on Matt. VI. 1.

"Take heed that ye do not your alms before men, to be seen of them: Otherwise ye have no reward of your Father which is in heaven." (Matt. vi. 1).

Dear readers of the Visitor: By God's help I will pen a few thoughts on the above Scripture, as I have been impressed for sometime to write, but failed to know the subject. These are the Savior's own words. Take heed that ye do not your righteousness before men, or make an open display of it. True we shall be righteous but Jesus will help us if we ask him in our quiet way. We are all very anxious about our reward even in earthly affairs. How much more should we be engaged in our Father's work so that we may get our heavenly reward? O, I have found we are richly rewarded, even in this life, by perfect obedience to our Father's will.

My prayer has often been when I give alms that I may not make a display of it. God forbid. O, that we all might hunger and thirst more after God and his righteousness, and then we would not see our own! May God help us to look to Christ and not to ourselves. Let us cling close to Jesus who has done so much for all and especially for me. It is wonderful when I meditate how the dear Lord has been leading and guiding me, how he saved me from an early grave. It was shown very plainly that my body was as dead, but now was to be more alive and awake to the interest of God and dying souls. Sometimes I feel if I knew I was an instrument in God's hand of bringing one soul to him, I could rejoice more than if I had all earthly riches. O dear ones, I feel there is a responsibility resting on me as never before. But God does not ask more than we can do. I am so glad for that. Whenever I have an opportunity to speak to a sinner about his soul and do it I have a clear conscience. But I want to, by God's help, clear myself of the blood of all. For we must all stand before the judgment seat of Christ. I can truly say I love to serve God and obey him for the great love he has for me. He has wonderfully saved me and kept me by his mighty power. Praise his holy name. I know I am not worthy and often wonder why it is so. Oh let us keep the bright reward in view and work while it is called to-day, for the night will come when we cannot work.

We have had an encouraging meet-
Dear Dearly beloved readers of the Visitor: I feel it a duty as well as a privilege to write once again, first, asking God's grace, which leads us into all truth. If we are only willing to be led by God's Spirit how much good can be accomplished! Then we can truly say, "None of self but all of Thee." Then the dear Lord can use us to his own glory. O that we may present ourselves to God as living sacrifices, holy, acceptable which is our reasonable service. Yes, when we are made alive in Christ Jesus then we realize that we begin to live, and not till then can we present our "bodies a living sacrifice." When we are brought from death unto life then we are in Christ and Christ in us.

It is now past 22 years since I found the Savior precious to my soul and I can say O, does not our heart burn within us when the love of God is showered into our hearts. O, the plain and narrow way! Only Jesus and his dear followers walking thereon. Let us love the way—the high way of holiness. Yes, his ways are ways of pleasantness and all his paths are peace. When we study how good God has been to us doing for him is so little compared with his love toward us. I feel for the unsaved—first my family then for others. O that we may all be found willing workers for Jesus and happy at his right hand for evermore!

O sinners, harden not your hearts, but come while you may. Mercy still lingers; to-day is still open.

Christ our Redeemer,
Died on the cross;
Died for the sinner,
Paid all his dues.
Need never fear;
For he will pass, will pass over you.
When I see the blood I will pass over you. Yes, when we are washed in the blood of the Lamb and live to the glory of God, then we are safe. Yes, praise God, at his right hand are pleasures for evermore.

When our Savior made use of the parable of the vine and the branches he also added the above words, "without me ye can do nothing." Yet with our physical strength with which God has blest us, we can do manual labor, and we may also pretend to worship God by an outward profession. We may sing loud anthems, offer prayers in fitting and laudable style, and perhaps preach commendable sermons using enticing words to draw the attention of the people, yet if we do not draw our substance from the true Vine and are not prompted to worship through the right spirit and influence of Christ, all our labor will not be accounted as "fruit" and God will not be glorified thereby.

The words "Without me ye can do nothing" are perhaps not so easily comprehended. The pronoun I is used in print with only one letter of our alphabet and is so easily and largely made use of in conversation in relating adventures and experiences, &c. To rely alone on the source of the vine, and subdue this I or self is perhaps not so easy as we imagine.

The words "Let him that thinketh he standeth take heed lest he fall." Why that word thinketh but to show us how we may deceive ourselves and trust in our own strength and righteousness. Although we may have realized in times past that the Lord has pardoned our transgressions and showered blessings upon us we are still weak and destitute. We cannot trust ourselves or in our own strength. We may perhaps be worshipping together in the Lord's sanctuary and be permitted to taste some heavenly manna that our Father in mercy drops down to us, and we are soon ready to shout out loud hallelujahs, when it would be perhaps more in place for us to say, "Ebenezer," "hitherto the Lord has helped." I agree with the poet when he says in his hymn titled "The Golden Plain."

"Then we'll sing hallelujah to God and the Lamb, Who has saved us from sorrow and pain; Yes, we'll sing hallelujah to God and the Lamb When we meet on the bright golden plain."

Could we see ourselves as the Lord sees us, weak, ready to pluck forbidden fruit, full of imperfections, we would not need to wonder why the Savior said "without me ye can do nothing," and would perhaps have to say with the Centurion, "Lord I am not worthy that thou shouldest come under my roof." Yet we have many precious promises to console ourselves, even if the way that leadeth to the celestial city is narrow, a way of self-denial and the cross to bear. The prophet Isaiah saw our Savior, as "despised and rejected of men, a man of sorrows and acquainted with grief," and if we want to be his true followers, should we expect to walk all the way in golden slippers (as Bunyan puts it), "Beloved let us not think it strange" if we meet with trials and griefs: if we are despised by the world. Let us take courage and follow Christ in humility and say with the poet: "Let the world despise and leave me They have left my Savior too."

In due time we shall be rewarded, if we remain honest and sincere and obey his commandments.

Yours, endeavoring to get to the feet of Jesus.

J. D. K.

God gives added might to him who does all things with his might.
Crucifixion and Resurrection of Christ.

"But now is Christ risen from the dead, and become the first fruits of them that slept."—I. Cor. xv. 20.

On Friday, the 10th of April of this year and on the following Sunday, the 12th, the Christian Church in general celebrates the New Testament feast days, Good Friday and Easter, the former in commemoration of the crucifixion, the latter of the resurrection of Jesus Christ.

The main reason of the death of Christ and the chief result of his resurrection are both definitely stated in Rom. iv. 25: "Who was delivered for our offences, and was raised again for our justification."

The resurrection of Christ forms one of the most important, because absolutely conditional, factors in the plan and work of salvation. If he had not risen from the dead his whole work, intended for salvation of sinners from sin, condemnation and death, up to his burial, would have remained powerless and fruitless. By his death on the cross sin was atoned, the debt was paid and reconciliation was effected; by laying aside of the dead body in the grave and closing up of the latter, sin the Old Adam, was carried away out of the sight of God's eyes and the condemning law, so definitely prefigured by the typical scape-goat, Lev. xvi. 21-22; by the resurrection the righteousness demanded of the law was presented, realized, manifested; by the ascension to heaven and sitting down at the right hand of the Majesty in the most holy place, the whole work of redemption was presented, acknowledged and ratified.

The resurrection of Christ is termed the "first fruits of them that slept." Previous to this miraculous resurrection, during all the ages of the world's history, not one human being had risen from the dead, with bodies, to die no more. Enoch Gen. v. 24 and Elias II. Kings ii. 11, were suddenly changed and translated, not resurrected. The restoration to life of dead persons, recorded in the Scriptures, were mere resuscitations to bodily life: these persons died again afterwards. The first resurrection of human bodies, of which we have any account, occurred after the resurrection of Christ. Matt. xxvii. 52-53. The resurrection of Christ established beyond controversy his sonship with the Father, victory over death and the grave, and the valid redemption of the whole person of man, body, soul and Spirit.

How glorious the truth, and blessed the fact, Immutably firm stands God's own wrought out act Death has been conquered, and life is regained, Salvation full and free may now be obtained.

—J. Y. Schultz, in the Manna.

The Happy Man's History.

The happy man was born in the City of Regeneration, in the parish of Repentance unto Life. He was educated at the school of Obedience, and lives now in Perseverance. He works at the trade of Diligence, notwithstanding he has a large estate in the county of Christian Contentment, and many times he does jobs of Self-de-nial. He wears the plain garment of Humility and has a White Robe to put on when he goes to Court. He often walks in the Valley of Self-Abasement, and sometimes climbs the mountains of Spiritual Mindedness.

He breakfasts every morning on Spiritual Prayers, and sups every evening on the same.

He has meat to eat that the world knows not of, and his drink is the Sincere Milk of the world. Thus happy he lives and happy he dies.

Happy is he having gospel submission in his will, due order in his affections, sound peace in his conscience, sanctifying grace in his soul, real divinity in his mind, true humility in his heart, the Redeemer's voice on his neck, a vain world under his feet, and a crown of glory over his head.

Happy is the lot of such a one. In order to attain to this, pray fervently, believe firmly, wait patiently, work abundantly, live holy, die daily, watch your heart, guide your senses, redeem your time, love Christ and long for glory. Amen.

Selected by Sister Engel.

One cannot give money or anything else with the same passion with which he gives himself. All other forms of consecration are secondary—valuable, but secondary. No generation, therefore, can show its full faith in Christianity which does not offer its best gifts.—William J. Tucker.

There are two good rules which ought to be written on every heart—never to believe anything bad about anybody unless you positively know it to be true; never to tell even that unless you feel that it is absolutely necessary, and that God is listening while you tell it.
After All.

Grief is strong, but joy is stronger;
Night is long, but day is longer;
When life’s riddle solves and clears,
And the angels in our ear
Whisper the sweet answer low—
Answer full of love and blessing—
How the wonderment will grow
At the blindness of our guessing.
All the hard things we recall
Made so easy—after all!

Earth is sweet, but heaven is sweeter;
Love complete, but faith completer;
Though we stumble, though we fall,
Falls upon and sanctifies
When life’s riddle solves and clears,
And the heavenly guards keep sentry,
Close beside our wandering ways,
Love complete, but faith completer;
Earth is sweet, but heaven is sweeter;
All the hard things we recall
Night is long, but day is longer;
Thou shalt enter in at last.

Another Side.

Can any one comprehend the amount and intensity of the mental worry endured by 100,000 wives and mothers in our country, whose husbands and fathers are spending much of their time and money in the saloon or clubhouse, with its bar and card table? Many of them become so weakened in vitality by the continued worry caused by ever-increasing dread of the fast-approaching disgrace and poverty that they become easy victims of consumption or other infectious diseases, and not a few of them become insane. Neither does the mental worry and nervous exhaustion end with these—for the investigations of the last half century have shown conclusively that children begotten by parents whose blood is tis­

The chaplain came upon a soldier lying wounded on a battlefield, and seeing that the end was near, said,

"Would you like me to read you something from the Bible?"

But all the wounded soldier could answer was, "I’m so thirsty! I would rather have a drink of water."

The chaplain quickly fetched him some water, and then, when the soldier asked for something under his head, he took off his own overcoat and rolled it up to make a pillow.

"If I only had something over me!" moaned the soldier. "I am so cold!"

In a moment the chaplain had taken off his undercoat to cover the sufferer, and as he was doing so the dying man looked up in his face and said:

"If there is anything in your book which makes a man do for another what you have done for me, let me hear it."—Selected.

It is a serious thing to die, it is a more serious thing to live. So, as it is a great and glorious thing to die, it is a thing greater and more glorious and god-like to live a resigned, active and blessed, if not happy life.—Schiller.
Angels Unawares.

In the hours of morn and even,
In the noon and night.
Trooping down they come from heaven,
When the daylight is declining.
All unseen are hovering near us;
Trooping down they come from heaven;
Every task that is before us.

0. faint hearts, what consolation
In the hours of morn and even,
Lord, and many have stood for prayer.
Memorized and sung on Sunday night.

Angels unawares.

Proud of His Mother.

There are some young people who
Outgrow their fathers and mothers,
Along with other things that belonged
to their childhood, but we are glad
To think that the great majority of
Our readers belong to a different class.
Mr. Moody was fond of telling a story
Of a young man who was prouder
Of his mother than of anything he had gained or done by his own efforts.

There was once a boy in college,
And he was about to graduate.
He wrote back to the farm for his mother.
She had already turned her skirt around
And said, "When he comes to us,
We will allow a daughter's charms,
And privileges.

A Letter and Hymn.

Smithville, Ohio.

Dear Editor:
I wish to contribute a poem to the children's department in the E. V. which I memorized and sung on Sunday night. March 7th, at the Smithville meetings conducted by Brother J. R. Zook, of Des Moines, Iowa. The attendance and interest is good. Twelve have given their hearts to the Lord. A class of about twenty children have also given themselves to the Lord, and many have stood for prayer.
The meetings are still in progress.

COLD PROFESSOR.
I saw a cold professor.
In worldly garments clad.
Was living a profession.
I saw that he was sad.
His back was heavy burdened.
Never spoke of freedom.
For he was never free.

He seldom read his Bible.
He did not believe in holiness.
He never spoke of freedom.
For he was never free.

He had one of his family prayer.
Unless 'twas when the preacher had been invited there.
He would not allow a daughter's charms, or privileges.

Ten Rules of Politeness for Children.

1. To be polite is to have a kind regard for the feelings and rights of others,
2. To be polite to your parents, brothers, sisters, and school-mates as you are to strangers.
3. Look people fairly in the eyes when you speak to them or they speak to you.
4. Do not bluntly contradict any one.
5. It is not discourteous to refuse to do wrong.
6. Whispering, laughing, chewing gum, or eating at lectures, in school, or at places of amusement, is rude and vulgar.
7. Be doubly careful to avoid any rudeness to strangers, such as calling out to them, laughing, or making remarks about them. Do not stare at visitors.
8. In passing a pen, pencil, knife, or pointer, hold the blunt end toward the one who receives it.
9. When a classmate is reciting, do not raise your hand until after he has finished.
10. When you pass directly in front of any one or accidentally annoy him, say, "Excuse me," and never fail to say, "Thank you" for the smallest favor. On no account say "Thanks."—School Rules of Santa Barbara, Cal.

Good Manners at Home.

Practical jokes are rarely indulged in by persons of nice perceptions, and passing the bounds of good taste when it ceases to be a matter of pure fun on all sides. Inquisitiveness is always bad form. "Whom is your letter from?" "What makes your eyes so red?" are interferences with one's rightful privacy. A closed door should be respected and give assurance of seclusion.

One who is so disloyal as to repeat to any outsider, however intimate, anything to the discredit of the family, deserves to forfeit all family rights and privileges.

There are no terms strong enough to condemn the vanity of parents who will allow a daughter's charms, prospects and advantages to be advertised in the public prints.

Society requires that whatever their private relations, husband and wife face the world as a unit, harmonious and with interests identical.

One thing good form imperatively demands—that by no mischance, no loss of self-control, shall family discords be revealed to strangers, children, or servants.

An uncontrolled voice is always unmanly and undignified.

A readiness to give up in little things is the most tactful appeal possible for a return of courtesy at other times when the matter may be of importance to us.

Personalities that are made to do duty as family jokes are never funny to strangers.—Mrs. Burton Kingsland, in the December Ladies' Home Journal.
**PUBLISHERS' NOTICE.**

To Subscribers.—Our terms are cash in advance.

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

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

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

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

To Correspondents.—Articles for publication should be written on one side of the paper. Write all business letters on separate sheets.

2. Communications without the author's name will receive no recognition.

3. Communications for the Visitor should be sent in at least ten days before date of issue.

Send money by Post-office Money Order, Registered Letter, or Bank Draft, to G. D. Dietz, Harrellurg, Pa. Canadian Currency is discounted with us.

Harrisburg, Pa., April 1, 1903.

**The Lesson of Nature.**

There's a wealth of lovely pictures in this blessed world of ours.

There's the rainbow in the heavens, after Spring and Summer showers.

With its wondrous hues prismatic, with its gorgeous Autumn hue.

There's the garden with its flowers, with its roses ill aglow.

There's the sunrise o'er the mountains in a veil of blueish haze.

The Lesson of Nature.

The sunrises, sunsets, all the dancin' waves, the meadow full of clover, and the fair, unclouded sky.

There's the simmering August days; there's the fresh fall of snow.

There's the blessing in the sunlight, in the shadow sliverly.

There's the simmering August days; there's the fresh fall of snow.

The Lesson of Nature.

The Lesson of Nature.

There's the meadow full of clover, and the cattle grazing there—

All is quiet, all is peaceful, all is free from every care.

There's the twinkle through the wood, with its gorgeous Autumn hue.

There's the twinkling star a-peeping through the deepening evening blue.

There's the cloudless sea, that's an ocean, a fair, unclouded sky;

There's the dancin' wave a-winkin' as the ships go sailing by.

There's the garden with its flowers, after Spring and Summer showers.

There's the blessing in the sunlight, in the shadow sliverly.

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There's the twinkle through the wood, with its gorgeous Autumn hue.

There's the twinkling star a-peeping through the deepening evening blue.

There's the cloudless sea, that's an ocean, a fair, unclouded sky;
A series of meetings, conducted by Bro. J. R. Zook of Des Moines, Ia., was commenced February 17, at the Bethel church, Smithville, Ohio, and closed Sunday evening March 8. The brother came filled with the holy Spirit and was not afraid to confess his message. We feel that the new rate of rental is excessive. Will you ask God about this matter and must pay it? That means may not be wanting, so that the work may go on unhindered. God wonderfully helped us last year and believe he will again.

Yours sincerely,

G. CLIFFORD CRESS.

Meetings at Smithville, Ohio.

EVANGELICAL VISITOR

MISSIONARY.

Addresses of Missionaries.

H. Frances Davidson; Bro. and Sister H. P. Steigerwald; Bro. Levi and Sister Emma Doner, Mattock Mission, Bulawayo, South Africa.

Isaac O. Lehman, Mrs. Isaac O. Lehman, Roodepoort, Transvaal, South Africa.

D. W. Zook and wife, Mrs. Amanda Zook, Sripat Purina P. O., Bankura District, Bengal, India.

And Mrs. S. H. Zook, Havanas, Tex.

J. G. and Mrs. Susan Cassel, Box 74, Guatemala, Central America.

Mrs. Anna Herr, Josiah and Rhoda Z. Martin, Sripat Purina P. O., Bankura District, Bengal, India.

Mr. and Mrs. Jesse R. Eyster, Maitiland, Cape Colony, South Africa.

For the Evangelical Visitor.

Mission Work at Hidalgo, Texas.

For the benefit of the Evangelical Visitor.

A Call for Laborers.

The Savior said to his disciples, “The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest.” And not so much at any time as at this, when we see poor people, who are so very yet unsaved, and without one bright hope for the eternal, standing on the verge of eternity do we feel like making this prayer.

This world is a great harvest field waiting for the reapers. Great are the opportunities, and by God’s help, great are the possibilities of doing a good work against the time to come. The Savior said, “Lift up your eyes.”

Did the disciples not see the hosts of people as they came and went? Yes, verily, but like many to-day, they could not see their spiritual needs as Jesus saw them. These things were absorbed in earthly things and they wondered why Jesus talked with the Samaritan woman. Just so to-day, our poor heathen brethren are...
The following taken from a pamphlet, entitled, "Rightly Dividing the Word of Truth" by C. I. Scofield, is worthy of careful meditation. Therefore Scripture what is our exalted station through the grace of our Lord Jesus Christ, the love of God and our acceptance by faith of the same. It also shows to what we are saved, and how we may walk therein by the enabling power of the Holy Spirit, through fellowship and communion with him. May we be refreshed to realize and appreciate our responsibilities and opportunities in the gospel, as herein depicted.

The Believer’s Standing and State.

A distinction of very important and special understanding of the Scriptures, especially in theEpistles, is that which concerns the standing or position of the believer, and his state, or walk. The first is the result of the work of Christ, and is perfect and entire from the moment that Christ is the savior of his faith. Nothing in the after-life of the believer adds in the smallest degree to his title to God’s favor, nor to his perfect security. Faith alone confers standing in God’s sight, and before, him the weakest, most ignorant, neck and failure on man to that place, which to the Lord Jesus Christ, has precisely the same title as the most illustrious saint.

But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. (John i. 12.)

Whosoever believeth that Jesus is the Christ, is born of God, (1 John v. 1.) And if children, then heirs; heirs of God, and joint heirs with Christ. (Rom. viii. 17.)

To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith. (1 Pet. i. 5.)

In whom also ye have obtained an inheritance. (Eph. i. 11.)

Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him. (1 John iii. 2.)

Until that day. (Col. i. 27.)

Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. (Rom. v. 1, 2.)

For God is able to make you abound in all things, and will provide you with every good work. (II Cor. ix. 13.)

Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings. (Eph. i. 3.)

To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved. (Eph. i. 6.)

But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, quickened us together with Christ, by grace you are saved; and raised us up together, and made us sit together in heavenly places in Christ Jesus. (Eph. ii. 4, 5.)

Now in whom, also, after that ye believed, ye were sealed with that Holy Spirit of promise. (Eph. i. 13.)

For by one Spirit are we all baptized into one body. (I Cor. xii. 13.)

For we are members of his body, of his flesh, and of his bones. (Eph. v. 30.)

What I know ye not that your body is the temple of the Holy Ghost? (1 Cor. vi. 19.)

Every one of these marvelous things is true. Every believer on the Lord Jesus Christ. Not one item in this glorious inventory is said to be gained by prayer, or by diligence in service, or by church going, or by alms-giving, or self-denial, or holiness of life, or by any other production of good works, so much as by faith, and therefore belongs equally to all believers. The very instant that the brutal jailer of Philippi believed on the Lord Jesus Christ, he became a son of God, a joint heir with Christ, a king and priest and the owner of an incorruptible, undefiled and unchangeable inheritance. In the instant that he believed with his heart and confessed with his mouth, Jesus as Lord, he was justified from all things, had peace with God, a standing in his grace, and all hope of glory. It shows also that Christ’s gift of life, when made accepted in the full measure of God’s own acceptance, was sealed with the Holy Spirit, indwelling by the Holy Spirit, and was baptized into the mystical body of Christ. Instantly he was clothed with the righteousness of God (Rom. iii. 22), quickened with Christ, raised with him, and seated with him in the heavens.

What his actual state may have been is quite another matter; certainly it was far, far below his exalted standing in the sight of God. It was not all at once that he became as royal, priestly, and heavenly in walk as he was at once in standing. The following passages will indicate how these two things are constantly disseminated in the Scriptures:

Standing.

Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints.

I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him, in all utterance and in all knowledge; even as the testimony of Christ was confirmed in you; so that ye come behind in no gift, but are all come to the full of the mind of our Lord Jesus Christ. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ. (1 Cor. i. 29.)

But ye are washed, but ye are sanctified, but ye are justified; even as Christ our Lord, and by the Spirit of our God. (1 Cor. vi. 11.)

State.

For it hath been declared unto me of you, my brethren, by them which are of the household of Chloe, that there were contentions among you. (1 Cor. i. 11.)

And I, brethren, could not speak unto you as unto spiritual, but as unto carnal... For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal and walk as men? (1 Cor. iii. 1-5.)

And ye are filled up and have not rather magnified that he hath done this deed might be taken away from among you. (1 Cor. v. 2.)

Now therefore there is utterly a fault among you, and a division because of your law, one with another. (1 Cor. vi. 7.)

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Now therefore there is utterly a fault among you, and a division because of your law, one with another. (1 Cor. vi. 7.)
Standing.

Know ye not that your bodies are the members of Christ? (I. Cor. vi. 15.)

And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. (Matt. xvi. 17.)

If we live in the Spirit. (Gal. v. 25.)

Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. (Col. i. 12, 13.)

The student cannot fail to notice, also to God, the highest possible standing, and then to exhort the believer to maintain a state of grace, which was given us in Christ Jesus, that the body of sin might be put off from the rudiments of the world, why, as long as you live, be thus minded. (Phil. iii. 15.)

If ye then be Christ's, seek those things which are above, where Christ sitteth on the right hand of God. (Col. iii. 1.)

Mortify therefore your members which are upon the earth. (Col. iii. 5.)

Walk as children of light. (Eph. v. 8.)

Therefore let us not sleep, as do others; but let us watch and be sober. (I. Thess. v. 6.)

Wherefore comfort yourselves together, and edify one another, even as also ye do. (I. Thess. v. 11.)

Sanctify them through thy truth: thy word is truth. (John xvii. 17.)

And the very God of peace sanctify you wholly. (I. Thess. v. 23.)

Not as though I had already attained, or were already perfect. (Phil. iii. 12.)

Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection. (Heb. vi. 1.)

He that hath suffered the stroke, ought himself also to go on, and walk, even as he walked. (I. John ii. 6.)

State.

Shall I then take the members of Christ, and make them the members of an harlot? (I. Cor. vi. 15.)

But he turned, and said unto Peter, Get thee behind me, Satan; for thou art an enemy of mine. (Matt. xvii. 23.)

Let us also walk in the Spirit. (Gal. v. 25.)

But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds. (Col. iii. 8, 9.)

Lessons From Joshua.

V.

"Every place the sole of your foot shall tread upon." (Josh. i. 3.)

"Foot conquest," some one has said. God's gifts are not really ours until we arise and cross the Jordan of difficulty that stands between us.

The wealth of literature in our homes is not really ours until we read and appreciate what is written.

The books in my book cases are only in a very limited sense mine until I have read and studied them.

In most homes there is a wealth of joy, and peace, and happiness, and power lying on the parlor table unexplored and unappropiated.

"The Word in the Book is gold in the mine;"

The Word in the heart is purest carried to its height.

Canaan belonged to Israel, does still, because it was given them for God. It was only theirs as they placed their foot upon it, and took it. There they were, in the kingdom of his dear Son.

Young man, the education that is the fundamental thing in your earthly life is yours if you will put your foot down and take it. Not too late yet even if you are 50 or 60.

Heaven is yours. Salvation from sin is yours. The mansion in glory is yours, the joy of the love of God in the heart is yours, peace in believing is yours, the joy of service is yours, if you will but put your foot down and say "by the grace of God I will."-

A. Z. M.

Do not look forward to what may happen to-morrow: the speaking Father who cares for you to-day will care for you to-morrow and every day. Either he will shield you from suffering, or he will give you unfailing strength to bear it.—Francis de Sales.

You never get to the end of Christ's words. There is something in them always behind. They pass into proverbs, they pass into consolations, but they never pass away; and after all the use that is made of them they are still not exhausted.

MARRIAGES.

BEACH—SAGE.—Married, on March 11, 1903, at the home of Brother Peter Baker, Gormley, Ont., Elder H. R. Heise, officiating. Brother John Beach to Sister Elizabeth G. Sage.

OBITUARIES.

BRANDT.—Died, at Hope, Kans., Nevada, Feb. 25, 1903, aged 50 or 60. Services conducted by Brother Samuel Wingert.

Zook.—Died, near Chambersburg, P.a., Jan. 25, 1903, Sister Elizabeth Zook, aged about 25 years. Funeral service conducted by Elder M. H. Oberholser and others, was held at the Brancer M. H. Intermont in adjoining cemetery.

LEHMAN.—Died, Jan. 22, 1903, near Scottdale, Pa., Naomi Ruth, infant daughter of H. N. and Rebecca Lehman, aged about 45 days. Services conducted by Elder M. H. Oberholser and others.

PEATZ.—Died, Jan. 20, 1903, Lavinia Peatz, aged 73 years. She was one of
eleven children, never married, and outlived all her family. She never was member of any church. She lived a good and peaceable life, which is a credit to any one. Funeral service was conducted by Elder Samuel Wert, assisted by Elder Samuel B. Herr, father-in-law of the deceased.

BOOK.—Died, at her home near Hope, March 12, 1844, died March 10, 1903, aged 80 years, 5 months and 29 days. Deceased was converted in 1843 at the First Gaines U. B. church, conducted by Bishop H. T. Barnaby and Rev. Alvin Riegle, of that Church. Text—Phil. iv. 16, 19, 20.

HUNSBERGER.—Died, March 13, 1903, near Hope, the wife of Brother Hunsberger, aged 69 years, 1 month and 8 days. She leaves behind, a husband, two sons, three daughters and a number of grandchildren, to mourn her loss. Services conducted by Elder Jacob N. Engle, assisted by Bro. Jacob N. L. Herr, at Hope church.

RHODES.—Died, at her home, near Ramona, Mich., March 13, 1903, Mrs. M. R. R. Henry Rhodes. Born in Welland county, Ont., March 12, 1844, died March 10, 1903, aged 58 years, 11 months and 26 days. She was converted and united with the Brethren and lived a good and peaceable life, consistent with the triumphs of the Christian faith. She leaves behind, a husband, three sons, three daughters, one brother, eleven grandchildren and five great-grandchildren, to mourn their loss. Services conducted by Elder Samuel Hoover and Joseph Burkhart, assisted by Revs. Aaron Gingrich and Morris Landis. Three children preceded her into yonder home imperial. "Asleep in Jesus! O, how sweet. To be for such a slumber meet! With holy confidence to sing "Asleep in Jesus! O, how sweet."

CURRY.—Died, at Swatara Station, Pa., on Sunday, March 8, 1903, Sister Emma, wife of Rev. John B. Curry. She was the eldest daughter of the late Rev. John Kreider, of Campbeltown, Pa. She was converted and united with the Brethren in Christ church at the age of twenty years and two months. She joined the United Christian Church, where she led an evangelical Christian life. Appropriate, indeed, are the words of the poet to the text, Prov. iv. 18—"But the path of the just is as the shining light, that shineth more and more unto the perfect day." Her life was devoted to her God and her family. She feared to leave her departure a sorrowing husband and eight children, besides an aged mother, three sisters and two brothers. Funeral service was held on the 9th in the Antrim church, conducted by the Brethren Joseph Burkhart and Samuel Wert, the oldest, and Sister Mary Ann Balsbaugh's M. H., near Hockersville. Services were conducted by Revs. Aaron Gingrich and Morris Landis. Three children preceded her into yonder home imperial. "Asleep in Jesus! O, how sweet. To be for such a slumber meet! With holy confidence to sing "Asleep in Jesus! O, how sweet."

GROVER.—Died, March 15, 1903, at the home of her son-in-law, Mr. Dunken, Shippensburg, Pa., Julia Ann Grover, aged 77 years, 9 months and 10 days. She was a member of the Brethren in Christ church for many years. She was the mother of three sons and three daughters, who survive. Burial took place in Shippensburg cemetery. Funeral services were conducted by Samuel Hoover and Joseph Burkhart, assisted by Rev. W. L. Herr, of the U. B. Church.

BRÆCHBIL.—Died, near Marion, Franklin county, Feb. 6, 1903, Catharine Geil Bræchbil, aged 78 years and 15 days. Sister Bræchbil was the widow of Brother J. G. Bræchbil, who preceded her to the spirit world nearly nine years ago. She was converted and was a devoted member of the church for about forty-six years. She was sick nearly five months, her sufferings being intense, yet she bore all patiently. Death was no terror to her. She often expressed a desire to be with Christ. Her family miss her very much, yet they console themselves, hoping that their loss is her gain. The following members of this family are: John G. Bræchbil, of Marken, and F. A. S. Bræchbil, of Elizabeth, and three grandchildren. Funeral services were held on the 9th in the Antrim church. Interment was made in the cemetery adjoining the church. Services were conducted by the home brethren, George Wingard, John D. Wingard and Jerome Funk. Text—Rev. xiv. 12, 13.

GROVER.—Died, March 15, 1903, at her home, near Hope, the widow of Brother George Grover, aged 69 years, 1 month and 8 days. She leaves behind, a husband and nine great-grandchildren. The names of the children are: Mrs. M. M. Yoder, Columbus, O.; Mrs. H. D. Conolly, Ashatabula, O.; William Davidson, Creston, O.; I. C. Davidson, Barberton, O.; Mrs. J. P. L. Landis; Mrs. J. E. Brewer and Mrs. M. L. Hoffman, of Abilene, Kans.; Mrs. Warren Davis, West Milton, O.; Mrs. John Diehl, Mrs. John Brechbill, and H. R. Davidson, of Garrett, Ind.; G. A. Davidson, Kans.; C. C. Croft, and H. E. Frances Davidson, Bulawayo, South Africa. She moved to Ohio early in life to a home which her father had built near White Pine, Mich., for some years, as also at Abilene, Kans., West Milton, O., and the last two years in Harrison Pa., where she was staid at the M. R. and B. Home up to the time of his death. He was converted early in life and became a minister in the Brethren in Christ church at the age of twenty-three, and not long after received the office of Bishop. He traveled extensively in the interest of the church through many States and Canada, and was editor of the church's periodical, the Evangelical visitor. General services were held at Harrisburg, Pa., and at Smithville, Ohio, March 22d. At Harrisburg, the Brethren George Detwiler, S. Shumberger, Elders A. Martin and M. Oberholser took part, and at Smithville, Revs. R. D. Smithville, and R. P. Storer. Services of the co-worker of the deceased, assisted by others, conducted the service. The funeral was largely attended by relatives and friends. Those of our brethren who usually well remember of having seen the aged sire as he regularly attended those of our meetings, arriving at an early hour and staying till the close of the meetings, feeling the need of our presence for the help of our people. He was converted in his young years at a camp-meeting whither he had been invited by his father who lived in the mountains, quite a distance. He himself had given the details of his conversion to the Brethren. He was of very other with very interesting experiences in his life. He was a member of his family at home to embrace religion, and through him both of his parents turned to God. During the last two years of his life, the time of his death covers a period of seventy-six years. Financially the Lord had abundantly blessed him and in return he was very liberal in donating to Christian and benevolent causes and when our people erected their house of worship he also opened his purse. His funeral was largely attended at Broach's church, of which he was the founder. His remains were laid to rest in the cemetery adjoining the church. Rev. H. Shoop preached from the text—"If a man die he shall live again.

DAVIDSON.—Henry Davidson was born in Westmoreland county, Pa., of Scotch ancestry, April 15, 1823, and died of paralysis at the Messiah Reformed Church, Saturday, March 13, 1903, at his home near Hope, the wife of Brother Henry Davidson, aged 80 years, 5 months and 2 days. His immediate family was largely attended at Broach's church, of which he was the founder. His remains were laid to rest in the cemetery adjoining the church. Rev. H. Shoop preached from the text—"If a man die he shall live again."