5-15-1899


Brethren in Christ Church

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TABLE OF CONTENTS.

EDITORIAL.
The Corresponding Price ..... 181
Holiness Unto the Lord ..... 194
Special Mention ..... 194

POETRY.
Heredity ..... 196
God's Lambs ..... 196
Aspirations ..... 200

ESSAYS.
Put Away all Sin, S. G. Engle ..... 182
Moses and the Church, Jesse Egle ..... 182
Formed and Deformed, D. V. Heise ..... 183
Sin, Charles Baker ..... 194
The Restitution of all Things, K. C. Hening ..... 186
The School of Christ, M. K. Stover ..... 189
Experiences, Rosa Detweiler ..... 189
Testimony, Amanda Nissley ..... 190
The Bubbleon Phagare, J. K. Forney ..... 196
What do you Eat? Jesse Engle ..... 199
MINISTERS' PAGE ..... 191

HEALTH AND HOME ..... 192

CHURCH NEWS ..... 195

MISSIONARY.
Matoppi Mission ..... 197
From Japan ..... 198
Africa Bound ..... 198

OUR YOUTH

Bible Study ..... 196

OBITUARY, ETC. ..... 200

THE CORRESPONDING PRICE.

There is probably no phase of vital Bible truth more pervasively accepted than that of the "ransom." In Matt. 20:28 we read: "* * the Son of man came to minister, and to give his life a ransom for many," and in Mark 10:45 the same language of Jesus, speaking prophetically of Himself, is recorded, thus contrasting emphatically the thought that one life should be the corresponding price for many lives. Paul, after this transaction was accomplished, testified of Jesus (1 Tim. 2:6) as follows: "Who gave Himself a ransom for all," adding also that in due time the testimony should be given. To Titus (chap. 2:14) he speaks of thus giving Himself (Christ), saying that the purpose was to redeem us from all unrighteousness. Peter also testifies thus: (1 Peter 1:18, 19) "* * ye were not redeemed with corruptible things—* * but with the precious blood of Christ."

The word "ransom" is defined to mean: (a) The release of a captive by payment of a consideration; (b) Redemption.

This "ransom-truth" lies at the foundation of all Bible-truth. Much that passes for theology today is a lame, simply because it does not accept this plain statement of the Bible as being a fact. Men have dabbled about trying to believe "something about the plan of redemption," but have never believed that Christ did pay a corresponding price for Adam's sin and that He was delivered because of our offenses; and this was done—if done at all—centuries before many of the human kind had any existence or actual knowledge of the work having been accomplished—hence, it was done without our aid by either works or faith.

But, what was done? Why, the price was paid—the penalty, or debt, was canceled for all—every one. This statement is not made as "a vindication of universal salvation;" but it is presented to vindicate the Bible truth that there is in store a universal offer of salvation on reasonable terms. Oh, that men and women would believe this! Christ died (past tense) for us the ungodly.

It is the appropriation of the above that brings us into the reckoning of life according to God's mind; and it matters not whether we understand it or not, it is simply what God said about the death of His Son as affecting our relationship with Him. Paul also witnesses to this as being a fact (2 Cor. 5:14, 15), saying that the love of Christ constrainst us; "because we thus judge, that if one died for all then were all (reckonedly) dead: and (we also judge) that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again."

This brings the believer on a new plane of life, not only according to God's reckoning, but also according to his own reckoning. He starts on a new life, having received new hopes and aspirations and fears. His hopes are not the old hopes of his unbelieving life; in fact his old life was one of "no hope and without God in the world."—Eph. 2:12.

Things have so materially changed that he has taken hold by faith on the "promise of the life that now is, and of that which is to come."—1 Tim. 4:8. He has also been caught by the attraction of new aspirations. His longing eyes have caught a glimpse of the privilege to eat of "the tree of life which is in the midst of the Paradise of God" (Rev. 2:7); that we should be made heirs according to the hope of eternal life (Tit. 3:7); that by patient continuance in well-doing, glory and honor and immortality might be his in that day.—Rom. 3:7. His fears, also, are no more the same as those of his former estate. It is no more a fear of the day of wrath and righteous judgment of God; no more the attempted evasion from indigination, tribulation and anguish; no more a dread of hell or the hauntings of "everlasting destruction from the presence of the Lord and from the glory of His ..." [continued on page 193.]
to Adam and Eve, yet it took the—a3 gods. This seemed so harmless—the desire to eat of the fruit and be —lose to us communion with God. It —sin in us, and one sin will lose to us —cause somewhere. Sin is continual­ly robbing us of blessing. God's —known nothing but victory. The —should be put to flight with slaugh­ter and defeat, when before they had known nothing but victory. The cause of defeat was that Achan had taken of the abominable things. This one man's sin is a type of one sin in us, and one sin will lose to us a life of victory; and more, it will lose to us communion with God. It was only one sin that brought death; the desire to eat of the fruit and be —to Adam and Eve, yet it took the —sacrifice of Heaven’s richest treasure to cancel the sin, and again restore man where he could, once more enjoy communion with his God, though he yet bears the marks of his transgression. One leak will sink the staunchest ship; one error may wreck the most promising life; and one sin may lose the soul. God will not share His glory with Satan. For His indwelling, the heart must be free from all sin. When the christian life is void of victory and does not enjoy the fullness of the blessed gospel, it is because of sin and lameness in us. "Ye shall seek me and find me, when ye shall search for me with all your heart."—Jer. 29:13.

King Asa had a glorious reign. They entered into a covenant to seek the Lord God of the fathers with all their heart, and with all their soul. All Judah rejoiced, they sought Him with their whole desire and He was found of them, and the Lord gave them peace.—2 Chron. 13:12-15. It is only the whole-hearted service that will give to His people an over­coming life. It is only the true, yielded life that has no sin. Upon the condition that we have no sin, He will abide in us, and what we ask will be granted. I entreat, let us all search for the one sin; it may be secret; God knows and we know. A house is no stronger than the foundation it stands upon. A chain is no stronger than the weakest link in it. Our christian life is only as strong as the weakest point in us. If we have one sin we are in sin and our christian life will not soar above it. Christ died to save us from our sins, and if the work is not complete in us, then Calvary's sacrifice is in vain so far as the man with the one sin is concerned. If we meet cir­cumstances in life over which we have no control, they are God's concern. But such deformities of life that can be overcome through our consecration, we must be ac­countable for, and only as we soar above them, through Him who gave us both to do and to will, do we have a life of blessings and unbrok­en victories. No one short of a pure and sinless heart shall see God. God's Word does demand that we put away all sin. S. G. ENGLE.
great and solemn change. Hence the law, yet obedient.

Who but a faithful steward would face a tyrannical king, who possibly himself, or his predecessor was offended by the killing of some of his subjects? Yet, at Jehovah's bidding he reports his message to the tyrant, until finally he is threatened with death.—Ex. 10:28. While his experience with Pharaoh indeed was very trying, it must have been more so when his own people waged the conflict against him.—Ex. 14:10-12; 15:24; 16:2,3; 17:2-4.

But when certain ones aspired after the priesthood, (a common sin of to-day), not being satisfied with the Levitical order,—he fell on his face in utter perplexity, no doubt implicating the guiding hand to lead through this trying emergency also. And God evidently pointed out to him what course to pursue.—See Num. 16. And when the Lord threatened the destruction of the rebellious people, and would make of him a great nation, he, in meekness interceded for them, and prevailed with God—Num. 14:13-20. Thus he proved his sincerity in his endeavors to fulfill his charge, and bring his people into the promised land.

The constant sin of a just king is, to do the best for his people in every way. A wise king knows full well that to hold the nation together, is his only strength, and to accomplish this end he must be able to govern that his counselors and statesmen are held in unison; and so long as this exists, there is little danger of a rebellion. Invariably where there is an outbreak, or in surrender, it is led by some prominent personage. In order to hold the heads together a king will prosecute and even execute a leading character if he becomes corrupt.

Likewise was Moses wise on these points of legislation, and had the moral courage to punish the factionists and transgressors.—Num. 25:4,5. Hence the divine approval: "He performed the office of a king: held together the heads of the people: together with the tribes of Israel!"

Peter tells us that we are a royal priesthood.—1 Pet. 2:9. The Rev. elator terms us kings, and priests. —Rev. 1:5; 5:10.

Christ prayed for the union of His people for all time to come.—John 17. The Apostle Paul also admonishes in the same direction. —Eph. 4:3,13. Where then is our royalty? Why are the sheep of His pasture scattered on the mountains of Israel, and the lambs bleating in confusion? Is there no "King in Jerusalem?" Or is there such a period in the history of the dispensations as transition? And, if so, are we in it? Or why does each one go to his own?

If in the purpose of God the church dispensation ends, and we be brought each individually to be shepherded by one shepherd, let it come to pass on the sacred and sanctifying principles of the Gospel of Jesus Christ; and not in a bellicerent and "devouring spirit," lest we be consumed.—Gnl. 5:15.

That in the wisdom of God a church was established on earth, both under the old and new dispensations, was not a farce, God being too wise to err. And spirit-filled saints under the old dispensation, such as Zacharias, Elizabeth, Mary, Simeon, Anna, etc., were all prepared for the transition into the new era, and the sweet odor of divine love was emitted by every sentence they uttered. Likewise the church, or true saints of to-day, are known by the spirit they breathe. If any, other than the spirit of meekness, humility, and brotherly love dominates, we carry our Judge in our own bosoms; and while it is possible to veil from our fellowmen the deluded state of our own hearts, yet in due time the fruit will become manifest. May we then, as we glide over the transition period, manifest the Bridal spirit; and, before crossing the millennial boundary, already have received the white robes, (Rev. 19:8), having our tastes changed and adapted to the fruits of millennial glory.

For the Evangelical Visitor.

FORMED AND DEFORMED.

W HEN we take into consideration the wonderful capacities of the human mind, the almost limitless tension to which it may be exerted, and the varied interests to which it may be applied, we are brought face to face with a stupendous fact that all scientific conglomerations can never deface, namely, that man is the immediate workmanship of the all-wise Creator. "Created in Christ Jesus unto good works."

What an idea some of these noted scientists must have of their ancestry when they take us far down the ages, even before time was noted, and lead us over their long line of development through which they had to pass until they, by the multiply process of reserving the fittest, could claim even a respectable lineage to the ape.

God's children do not want such an ancestry. The Bible gives us the only true history of man's origin. "The Lord God formed man; in the image of God created He him," and endowed him with an intellect, will-power and reasoning faculties to act and choose for himself in the great panorama of life's responsibilities. "Thou madest him a little lower than the angels."—Heb.2:7. Then he must have been just as the Lord wanted him to be in form and appearance, subject to the laws of God in nature, which we believe is the true law of health and happiness.

The artists who drew the first Bible pictures of man must have taken their ideas from Bible statements. The Lord has not left Himself without witnesses. True, men directed by Divine influence have existed at all times, by whom the Lord handed down to future generations the purposes of His will, and through whom He also reproved the world on account of its wickedness. His people were not to follow the nations in their customs and habits, nor in the vain things with which they amused themselves. They were to be "a peculiar people," differing from the nations in their ungodly and idolatrous practices (Deut. 12:29-32), as well as their unchaste and immoral appearance in their...
some do—"The hurt of the daughter of my people" may again be healed, and Zion once more become a peaceable habitation for the children of God. When Satan transforms himself into an angel of light, it is as easy for him to throw off the prayer-covering and shout hallelujah, or laugh, or dance, or fall under the power, (in his deluded victims) and call it holy, as it is to curse and swear, to drink and smoke and dance, or do all manner of evil in the blinded sinner and call it holy.

It is truthfully said of our Blessed Savior that He was never seen to laugh, (though He often wept) much less to engage in those tumults and unbecoming demonstrations that we see and hear of.—Isa. 42:1-4; Matt. 12:18-21. Oh Lord! deliver those dear ones, who oppose the council of the church, follow strangers, and make their selfish spirit subservient unto Thy Holy Word, from the spirit of shameless stupidity. Amen. D. V. HEISE.

For the Evangelical Visitor.

SIN.

WHAT is sin? John says, "Sin is the transgression of the law."—1 John 3:4.

There was a time when there was no sin. God was the only living being at that time. He always was and always will be. "Before the mountains were brought forth, or ever there had formed the earth and the world, even from everlasting to everlasting, thou art God."—Ps. 90:2.

In course of time God began to create things visible and things invisible; "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him."—Col. 1:16.

What time, or how long the angels were created before man, we know not. One thing we do know, that they were not created inafflicable. They were created as "ministering spirits, sent forth to minister for them who shall be heirs of salvation."—Heb. 1:14. For a time they went and came as they were hidden, being obedient to the law and order of heaven without gain-saying. Each one vied with his fellow in bringing homage and adoration to their Creator. They apparently showed no signs that a rebellious spirit was lurking within their hearts. But as is often the case, when all goes well, then suddenly everything seems to go wrong. So, seemingly it was also in heaven. At an unexpected moment one of the mightiest angels with all his adherers rose in opposition to the commands of God. This step resulted in their overthrow. "There was war in heaven. Michael and his angels fought against the dragon, and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."—Rev. 12:7,9.

In this that the angels transgressed the commands of God, the first sin was committed. From the time Satan was cast out of heaven, he went forth filled with wrath and envy against God and man. And whilst walking to and fro in the earth, he came to the garden where he found man in a harmless and innocent state. Upon seeing their happy and blessed condition, he began to plot their ruin. How well he succeeded in this is well known to every rational being. The misery and disastrous consequences resulting therefrom are incomprehensible and indescribable.

On account of the sin of our first parents, death has come upon the whole human family. If God had not provided a remedy, there would have been no hope for man. Man would never have been able to extricate himself from the plight into which he had fallen. But God, who is rich in mercy, could not see His creatures, whom He had created and into whose nostrils He had breathed the breath of life, be forever separated from His presence, making a difference between them and the angels.

The angels, which are called "the
sons of God,” are of a different origin from man. They apparently were not created from perishable earth; consequently on account of their origin and lofty and superior position, their fall proceeded not from the Lord, but are doomed to endless banishment from God. On the other hand, when mankind had sinned, on account of their weak and frail nature which they had inherited from the earth, God was moved in tender compassion towards them, sending His Son to redeem them from their fall, and restore them again into fellowship with Himself.

We have noticed from the above that the angels as well as man were created with faculties that placed them in a condition in which they were liable to sin. But this was not sin to them; neither had they any sin until they transgressed the law and order of God. Where there is no transgression there is no sin, John says, in the language of our subject, that “sin is the transgression of the law.” Hence, as long as our first parents had not transgressed, they had no sin, even whilst a propensity to sin was in their members. This is evident; because when the enemy came to Eve, as she looked upon the tree she “saw that it was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise,” she took of the fruit thereof, and did eat,” etc. Here we see that the looking upon the fruit of the tree was no sin to her; but as soon as she had taken of the fruit and eaten thereof the sin was committed. The Lord did not say, “In the day that thou lookest upon the tree thou shalt surely die;” but He said, “In the day that thou eatest thereof thou shalt surely die.”—Gen. 2:17. Our first parents were not accountable for the liability and propensity to sin within them; but as soon as they had transgressed, they were accountable for their transgression.

It was for the transgression of our first parents and because of the effects thereof upon the human family that the Savior came in order to reconcile man unto God, so that none need be lost on account of the sin of our first parents. If any are lost, they are lost on account of their own actually committed and unrepented sins. “The soul that sinneth, it shall die. The soul shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son,” etc.—Ezek. 18:20.

Then, too, we learn from the Word of God that no matter how often and grievously one may have sinned, they can all be forgiven, or washed away by the blood of Christ, save one special sin. “Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men.”—Matt. 12:31. We frequently hear such who have sinned with a high hand, having often been convicted in former years, but were not obedient to the heavenly calling, saying, that if God out of love to them lets His heavenly light shine into their benighted souls to the degree that they see the enormity of their guilt and the imminent danger of being cut off without a ray of hope, that they feel as though they have committed the unpardonable sin. Many, we fear, at this juncture sink into despair, and pass away from time to eternity without coming to the knowledge of the truth. To such, who are about to sink into despair on account of sin, we would say, Be not discouraged, but come to the Lord with all your guilt, forsake the world with all its charms, giving yourselves, body and soul, to Him; thus you will realize that there is mercy for you. According to the words of Paul, none commit this unpardonable sin, unless they have at one time received the knowledge of the truth. “For if we sin wilfully after that we have received the knowledge of the truth there remaineth no more sacrifice for sin.”—Heb. 10:26. There are not many who commit this sin, and according to the Word of God it is of no use that we pray for such a person; for our prayers will not be answered in their behalf. “There is a sin unto death: I do not say that ye shall pray for it.”—1 John 5:16.

We also feel it our duty to say to such who have in former days been enlightened and received the knowledge of the truth, but have “left (their) first love” and joined hands with the world, Be not discouraged, and let not the enemy make you believe that there is no hope for you; as long as you have not sinned wilfully but have been led away from God through the infirmity of the flesh, or, if you have not been as watchful as you ought to have been, make haste and come to the Lord again; for you are standing on dangerous ground. “Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.”—Rev. 2:5.

The plan of salvation which Christ wrought out is so liberal and on so broad a basis that it includes all the kindreds of the earth. All who come to God as penitent sinners and believe on the Lord Jesus Christ, receive a hearty welcome and are placed in the same position from which Adam and Eve have fallen, namely, at peace with God. As long as we abide in the doctrine of Christ, we enjoy sweet fellowship and have the approbation of God. If we are disobedient, we, like Adam and Eve, lose our fellowship with Him. But thanks be to God that we can come again and be restored to the joy of our salvation. “My little children, these things write I unto you that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.”—1 John 2:1,2.

Again we learn from John that it is possible that the children of God can sin. Sad experience has taught us that this is too often the case. Yet, notwithstanding this, John has also said: “Whosoever is born of God doth not commit sin: for His seed remaineth in him, and he cannot sin, because he is born of God.” No, he “doth not commit sin” wilfully; but through the infirmity of the flesh, may at times do something which may be sin unto him. Then if he comes again to God and acknowledges his guilt, Christ becomes “a propitiation for his sin.”
“He cannot sin, because he is born of God.” N >, “he cannot sin,” if he listens to the Monitor within.

God’s Word also teaches us that if the penitent sinner comes to God he shall have his sins forgiven and become an heir of heaven. As such, he is exhorted to “watch and pray, lest (he) enter into temptation. The spirit truly is ready, but the flesh is weak.”—Mark 14:38. This admonition is given to all God’s children, because all have flesh and blood to contend with. The enemy also besets them on every side, whom we are exhorted to “resist steadfast in the faith.”—1 Pet. 5:9. Yet in the face of all these facts, some tell us that after we have been born again we can, through another experience, have all inbred sin taken out of our hearts. We read of different kinds of sin, such as “wilful sin,” “presumptuous sin,” and “secret sin,” but not a word about “inbred sin.” Consequently we take it for granted that there are no inbred sins. We know that there was a tendency to sin in our first parents, but that it was no sin to them. We also have inherited a tendency to sin from them, but we are not accountable for it. Neither is it sin to us; but as soon as we transgress the commandments of God, we are accountable for the same. Then, when the transgressor is enlightened and comes as a penitent sinner to God, he has his actual, committed sins blotted out and is then just as free from sin as though he had never sinned. But the tendency to sin within us is not taken away. Neither is it taken away by a second experience as some claim. If this inbred sin, or the propensity to sin, were taken away, there would be no possibility for us to sin any more. That this is not the case, is plainly evident from the words of the Savior, where He says, “And what I say unto you, I say unto all, watch.”—Mark 13:37.

That the Savior here includes all God’s children is beyond successful contradiction. If the inbred sin, or the propensity to sin would be taken away, the Savior would have no necessity to say to all of His children, “What I say unto you, I say unto all, watch.” The Savior came indeed to destroy the works of the devil; that is, He came to cleanse us from our actual, committed sins, but the propensity to sin was in our first parents before the fall, consequently that is not taken away.

This doctrine, that the inbred sin, as some call it, can be taken out of our hearts, is to the best of our understanding, an error, and a grievous error at that. We would entreat our beloved brethren to be careful, and not be “tossed to and fro, and carried about with every wind of doctrine,” etc.—Eph. 4:14. This doctrine, according to all appearance, has a tendency to make its adherers careless and indifferent. It is plainly to be seen by every observing eye that such persons generally join hands with all classes of Christian believers, regardless of faith and practice. They do not obey the injunction of the apostle, where he says, “Withdraw thyself from every brother that walketh disorderly.” Again, the apostle entreats us to “mark them which cause division and offences contrary to the doctrine which ye have learned: and avoid them.” If we are to withdraw ourselves from a brother who walketh disorderly, and are to avoid such persons as Paul describes, it is evident that we cannot go linked arms with such who claim to be God’s children and yet reject or change the ordinances of God’s house. If we go along with such we more or less encourage them in their faith and practice, and may perhaps be the means of causing others to be perverted, and thereby make ourselves “partakers of (their) evil deeds.”—2 John 11.

Among the children of this world are those, and we fear such are also among the professed followers of Christ, whose hearts are filled with conceit. They, according to their opinion, have no equal in this world. All they have and possess in this world is better and of a superior quality than their neighbors. Their words are weightier and their persons are more effective and better appreciated than that of other divines. In short, they seem to correspond well with those whom Solomon describes so minutely in the following words:

“There is a generation that are pure in their own eyes, and yet is not washed from their filthiness. There is a generation. O how lofty are their eyes! and their eyelids are lifted up.”—Prov. 30:12,13.

“But thou, O man of God, flee these things: and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life,” etc.—1 Tim. 6:11,12. Live an honest and consistent life. "If it be possible, as much as lieth in you, live peaceably with all men.”—Rom. 12:18. "And holiness, without which no man shall see the Lord.” And above all things, "Let another man praise thee, and not thine own mouth: a stranger and not thine own lips.”—Prov. 27:2.

Nottoway, O.

Not for the Evangelical Visitor.

THE RESTITUTION OF ALL THINGS, Spoken by the Mouth of all the Holy Prophets.

“He shall send Jesus Christ, . . . whom the heaven most receive [retain] until the times of restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began?”—Acts 3:20-21.

A former paper we called attention to some of those prophecies which foretell the destruction of the whole “earth,” or order of society, as well as the “heavens,” among the professed followers of Christ, whose hearts are filled with conceit. They, according to their opinion, have no equal in this world. All they have and possess in this world is better and of a superior quality than their neighbors. Their words are weightier and their persons are more effective and better appreciated than that of other divines. In short, they seem to correspond well with those whom Solomon describes so minutely in the following words:

“There is a generation that are pure in their own eyes, and yet is not washed from their filthiness. There is a generation. O how lofty are their eyes! and their eyelids are lifted up.”—Prov. 30:12,13.

“But thou, O man of God, flee these things: and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life,” etc.—1 Tim. 6:11,12. Live an honest and consistent life. "If it be possible, as much as lieth in you, live peaceably with all men.”—Rom. 12:18. "And holiness, without which no man shall see the Lord.” And above all things, "Let another man praise thee, and not thine own mouth: a stranger and not thine own lips.”—Prov. 27:2.

CHARLES BAKER.
that very thing. He says: "I saw an angel come down from heaven, having a great chain in his hand. And he laid hold on ... Satan, and bound him a thousand years, ... that he should deceive Satan, and bind him a thousand
times. He says: "I saw ... years, . . . that he should deceive Satan, and bind him a thousand
times of the "seven times" of Lev. 26, which are called by our Lord the
times of the Gentiles," during which Jerusalem must be trodden under foot of them; i. e., must be
under the dominion of the Gentiles; during which times the Jews would have no dominant authority in the
land promised to them, as was foretold through the prophet.—Ezek. 21:24-27. The Jewish nation must re
main overturned until Messiah should come, whose right it would be to reign; i. e., until the second coming
of Christ and the setting up of His Kingdom. This indicates that the
Gentile times will end when the kingdom of God is established in the
earth, The seventy years of desolation of the land ended with the first year of Cyrus, which was 536 B. C.
This date is agreed to by all chronologists and is the practical starting point of accuracy in secular history.
—2 Chron. 36:22,23. If the period of desolation was seventy years long (2 Chron. 36:20,21), it must have
begun in the year 606 B. C. Thus the beginning of the Gentile "seven times" is presented to us in God’s
Word. Can we be at all sure about the date when they will end? All
signs indicate that the time is about to expire, and "men’s hearts are
failing them for fear, and for looking after those things that are coming
upon the earth;" for the end of Gentile times means also the end of
the authority and rule of the Gen
By the time they have had no certain
wandering place, but have been "a
nation scattered and peeled," and
have been subjected to all manner of indignities and cruelties at the
hands of the people of the earth.
All this has been in the fulfillment of the "seven times" of Lev. 26,
which are called by our Lord the
times of the Gentiles," during which Jerusalem must be trodden
under foot of them; i. e., must be
under the dominion of the Gentiles; during which times the Jews
would have no dominant authority in the
land promised to them, as was foretold through the prophet.—Ezek. 21:24-27. The "seven times" thus represents a
long period of 2520 years; and since they began with the year 606 B. C.,
it is a matter of simple arithmetic to ascertain that they will end with
the year 1914 A. D.

According to the Lord’s Word, therefore, we should expect that all
the affairs of the nations of the earth will be wound up by that time,
and that the distress of Israel according to the flesh will also come
to its end, and their authority in the
land of Palestine, promised to Abra
ham and his seed for an everlasting
possession, be established. Who is
there, that has kept in touch with
current history, who cannot discern the affairs of earth shaping themselves to the very ends so long ago foretold in the Scriptures? “It is the
Lord’s doing, and it is marvelous in our eyes.”

The national polity of the Jews will be re-established during the
next fifteen years, as the Gentile kingdoms fall into anarchy; and when the Gentiles are at their ex
remity, with no law, no order, but all in chaos, the fact will be ap
preciated by them that during all the time of trouble the Jews have
steadily prospered, and that special
miracles were wrought in their behalf by God during the same time. Their own inability longer to govern themselves will cause them to turn
longing eyes toward Palestine where they will see a perfect government and its blessed results.

“And it shall come to pass in the last days, that the mountain [king
] of the Lord’s house shall be
established in the top of the moun
tains [kingdoms], and shall be ex
alted among the hills [lesser king
] ; and all nations shall flow
unto it. And many people shall go
and say, ‘Come ye, and let us go up
to the mountain [kingdom] of the
Lord, to the house of the God of
Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the Word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more."—Isa. 2:2-4.

Thus shall the terrible days of trouble be shortened, and then will peace and quiet be restored again to the affairs of men under the administration of righteousness and equity by the Kingdom of God, which will then be in power.

And now to the text quoted at the beginning of this paper.—Acts 2:20-21.

Our Lord's second advent is to be at the beginning of the times of restitution, and the purpose of his second advent is the work of restitution. The word "restitution" means "restoration," or that something lost shall again be returned to its former possessor. Our Lord Jesus came to seek and to save that which was lost—the whole human race. At his first advent he bought them with his own precious blood; at his second presence he is to restore them again—to offer them everlasting life on the following liberal terms; viz., that they believe on him and conform themselves to the just and righteous regulations of the Millennial Kingdom.

Associated with Christ in his throne will be those who, from the day of Pentecost till his second advent, have walked in the "narrow way;" who have followed in his footsteps; who have overcome the world, the flesh and the devil—in all but a little flock. But it is the Father's good pleasure to give to these the kingdom (Luke 12:32); "to him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. 3:2); "and they lived and reigned with Christ a thousand years."—Rev. 20:4.

"And I saw a great white throne, and him [Christ] that sat on it, from whose face the earth and the heaven ["the present evil world"] fled away."—Rev. 20:11. Thus, in this symbol, the Revelator describes the Millennial Kingdom of Christ. It will be "great"—his dominion shall be "from sea to sea, and from the river unto the ends of the earth."—Psa. 72:8. It will be a "white" throne—"with righteousness shall he judge the world, and the people with equity."—Psa. 98:9.

"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne." "And the spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come, And whosoever will, let him take of the water of life freely."—Rev. 22:1,17. Thus the Lord has made known to us the beneficient objects of His thousand-year kingdom; its aim being to restore life and happiness, as possessed in Eden, to "whosoever will" come and take them on the terms before mentioned. An invitation is extended to the ends of His dominion—"The Spirit and the bride say, Come, whosoever will." We call attention to the fact that in order to divide the Word of Truth properly according to God's plan of the ages (2 Tim. 2:15; Eph. 3:11, R. V.), we must place the time of this world-wide invitation in the Millennial age, when the "great white throne" will be set up and when the "pure river of water of life, will be flowing from the established throne. We must also notice that the "bride" will join with the Spirit to extend the blessed invitation, and that there is as yet no "bride," for the "marriage of the Lamb" has not yet been celebrated. The invitation now being sent forth is an opportunity to become a member of the "bride," who shall in due time "lavish blessings all around."

It now remains for us to ascertain who will be the beneficiaries of the throne—who will be the ones to have the opportunity to receive life in its perfection under that blessed kingdom. The people who will be alive when the days of trouble shall be shortened will, of course, hear the invitation, and that right quickly; but are they the only ones who will receive it? What say the Scriptures? "I saw the dead, small and great, stand before the throne [reading of oldest Greek Mss.]"—Rev. 20:12. The language is unmistakable. This certainly shows that "all the families of the earth" are to be blessed in the seed of Abraham, "which seed is Christ" (Gal. 3:16); and if we had space we could cite the reader to passages in the Bible where certain ones, long dead are mentioned as being among those who are to be blessed. What a wonderful plan is the plan of God! To Him be glory and honor both now and forever!

At the end of the thousand years, Satan is to be loosed for a "little season," to deceive the nations again.—Rev. 20:3,8. His binding and imprisonment for the thousand years will be in order that "he should deceive the nations no more till the thousand years should be fulfilled," and that the work of enlightening and blessing the nations might not in any degree be impeded by his machinations. But after the families of the earth shall all have been blessed, and paradise restored, Satan will be allowed to exercise his deceptions upon the people as at the beginning he was permitted to tempt Adam and Eve in the garden of Eden. We will not presume to say how many will succumb to his efforts at the end of the thousand years; but our opinion would be, after having all the advantages of the kingdom, with its opportunities to contrast good and evil and their results not many would incline to evil again. However, the Scriptures are not explicit on this point, and so we leave it. But the Bible plainly declares that all who follow Satan then, with their leader, shall be destroyed. "All the wicked will God destroy." "Fire came down from God out of heaven and devoured them all."

"Then cometh the end, when he [Christ] shall have delivered up the kingdom to God, even the Father."—1 Cor. 15:24-28. When all evil shall have been subdued, and the willfully wicked persons destroyed, God will receive the kingdom from the hands of Christ and will then himself be "all in all." "Behold the tabernacle of God shall be with
men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God."—Rev. 21:3.

E. C. HENNINGES.

For the EVANGELICAL VISITOR.

THE SCHOOL OF CHRIST.

I AM glad, that I am a pupil in this school, and that Jesus is my teacher. Naturally, children like to go to school when they have a kind instructor; and as such I can recommend to you my teacher. He is kind and loving. When the lessons seem very hard, He says, "Do not become weary in well-doing; for in due season we shall reap if we faint not." If the trials of life are hard to understand, He will comfort me with these words: "All things work together for good"—but only to the ones who are called according to His purpose.

I well remember when I went to school that I did not care to go on those days when the lessons seemed hard; but such will not do in this school. In order to become educated for Eternity it is necessary that we learn all the lessons Jesus has for us. He tells me He is able to do all things work together for good, and I used to pray with mine eye."—Psa. 32:8.

My teacher shows me that if our burdens are heavy He will bear them for us. How consoling and soul-stirring this poem is to me:

"O, what peace we often forfeit,
O what needless pain we bear;
All because we do not carry
Everything to God in prayer."

Yours in His name.

M. K. STOVER.


For the EVANGELICAL VISITOR.

EXPERIENCE.

"I will instruct thee, and teach thee in the way which thou shalt go: I will guide thee with mine eye."—Psa. 32:8.

BELOVED in the Lord.—The Lord helping me, I will write some of my experience. I was baptized when an infant, and became a member of the church by confirmation at the proper age. But this did not make me a child of God, nor did it give peace to my weary soul, because it was only an outward form. I was still in the world seeking enjoyment, yet finding none that was real. I was often convicted of my wanderings from God, but knew not how to come to Him. A few years after my confirmation the Evangelicals held meetings near my home, which I attended a few times. Invitations were given for sinners to come to Jesus. Conviction took hold of me and a real desire entered my heart to become a Christian. I asked the prayers of God's children there, and prayed earnestly myself until I received the forgiveness of my sins, and was made happy indeed. But I did not understand what it means to live a Christian life, to obey God's Word, or to follow Jesus. There was no encouragement for me, and I soon drifted back into the pleasures of the world. My life was now very miserable, as I could not fully enjoy myself in the world, on account of the Spirit's convictions which followed me everywhere. Praise the Lord for it.

At the age of eighteen years I first met some of the Brethren in Christ. Their very presence and appearance revealed to me that it means much to be a Christian. The more I attended their meetings, the more I longed to be among them. Conviction took hold of me as never before. I realized that these people had something in possession that I never had. It was at Belle Springs, Kansas, that I attended meeting, and got acquainted with many of the dear Brethren. I loved them very much, but did not like their plain apparel, because I thought I could not dress that way. I soon realized that some of these dear brethren were deeply interested in my soul. They prayed earnestly for me, and pleaded with me as no one else had ever done. This increased my love for them. My heart was melted, I longed to be saved, and become a true follower of Jesus. I asked them to pray for me, and soon received pardon from the Lord. Real joy came into my heart, the burden was removed, and I was free.

In a prayer meeting I expressed what I realized. Near the close of the meeting, Bro. Jacob N. Engle preached a short sermon, and it was just for me. He made very plain to me, through God's word, that there must be a giving up of all. A coming out from among the world, a separation from sinners, a denying of self, a taking up of the cross and following Jesus. "If any man will come after me, let him deny himself, and take up his cross, and follow me."—Matt. 16:24. Then there was the light on God's Word came to my heart. The Spirit led me to baptism, and to unite with the Brethren. But this I thought I could never do. That very evening I grieved the Spirit by saying, "I cannot go to these people." Yet deep down in my heart there was a real longing to be one among them. The enemy of my soul tried to make me believe that all my friends would despise me. The cost was too much. I wanted to serve God, but in my own way. I thought I could not quite give up all. I got into darkness again.

One whole year I was in a miserable condition. I longed for peace but found none. But, bless the Lord, the dear brethren kept praying for me, and pleading with me to give up all for Jesus. The Spirit
said to me again and again, “Come, and follow me.” Finally, I concluded to go where there were none of these brethren, thinking that would give me peace and liberty to worship the Lord in my own way. I made preparations to go to California. All this time the Spirit was convicting me of rejecting His leadings. The time for leaving came, but, praise the Lord, something came in the way so that I could not go. It was the Lord’s doing, although I did not understand it at the time.

The Spirit of the Lord came upon me with mightier conviction than ever before. But still I refused to walk in the path of obedience; and in order to get away from these convicting influences, I went to Nebraska, where there were no Brethren, and lived among strangers. But the Spirit of the Lord was there just the same. For six months I sought rest where none was to be found. Many sleepless nights did I spend, and sometimes at the midnight hour I thought I could see some of the dear sisters standing by my bedside praying and pleading for my soul. Often I longed to be at a little prayer meeting at the Belle Springs meeting house, and at other times I tried my best to say, “peace,” when there was no peace.

At the end of six months I was glad to go home. I had tried very hard to get away from the Spirit of the Lord, and to throw off the affection I had received for the Brethren. I determined not to go to their meetings, and for a time persevered in this, but finally the drawing was too strong and I went. Oh how long-suffering God was to me, as also were His children who did not get tired praying for me and speaking many kind words of encouragement, which were stepping-stones to the kingdom for me. It was at a meeting three years ago last winter that I was melted down, and for the first time fully realized my helplessness and nothingness. I prayed to the Lord for help, and earnestly asked Him to open my way, promising to follow Him anywhere. Truly the Lord answers prayer. He took hold of me, I had to cease my struggling and trying, and let myself fall into the strong arms of Jesus, trusting Him to carry me through. But first I had to become willing to give up all for Jesus, even home and friends. As soon as my will was wholly given up to the Lord, He filled my longings with joy unspeakable and full of glory. The wonderful love of God was shed abroad in my heart. The Lord spoke peace to my soul. Blessing upon blessing was mine to enjoy. It was more than I expected, and I realized that I was unworthy of such grace.

It will be three years in April since I first went Christ in baptism. That was a glorious day to me, I was swimming in love, and as free as a bird in the air. Since then I have had many grand lessons to learn. Sometimes I was surrounded on every side by temptations, and I would seem to be sinking, but I would cry out to the Savior to lead me lest I stray, and He never failed. Today I am rejoicing in full salvation.

My experience is very precious to me, but I am so glad that I need not look back to my past experience and lean upon that; for I have Jesus every day of my life, and it is wonderful what He is doing for me from day to day. Hallelujah, what a Savior! He is leading me from victory to victory, from glory to glory, and sinking me deeper in the ocean of His love. I desire to be low down at the feet of Jesus, ever learning from Him. He has promised never to leave me alone. Praise the Lord for His precious promises!

Yours in the love of Jesus,

Rosa Detwiler.

TESTIMONY.

“I’ve anchored my soul in the Haven of rest, I’ll sail the wide seas no more; The tempests may sweep o’er the wild stormy deep, In Jesus I am safe evermore.”

DEAR Editor: Being acquainted with many of the readers of your paper, I thought perhaps a few lines penned by me would not be out of place.

Having had the privilege to read the SVisitor for a number of years, and thinking of how many precious and profitable moments it has afforded me, causes me to appreciate it more and more. And the letters from our dear missionaries, how we read them with interest; how it delights my soul to offer up a message to God in their behalf! He tells us, “My strength is sufficient for thee”; and, “Be thou faithful unto death, and I will give thee a crown of life.”

“This is a blessed day to me, and I feel that I must take Him at His word.”

It is now over six years since we invited this blessed Jesus into our home. We have found Him to be “the chief among ten thousand, and the One altogether lovely.” I often think that we cannot praise Him enough. But I am sorry that I waited so long to step into the sunlight of love. The way is growing brighter day by day.

We cannot serve two masters. The things I once loved I now hate; but above all, I do love God’s book and its teachings and promises.

“We’ll walk in the light, beautiful light, Down where the dew-drops of mercy are bright. Shine all around us by day and by night, Jesus, the Light of the world.”

This is altogether different work from what I had planned to do today. But we are taught, “Grieve not the Spirit.”

“Happy while the moments fly; Happy while the days go by.”

Yes, we can be; and who has a better right to be happy than the ones who are at peace with Him in whom we live, move and have our being? A peace that passeth all understanding; something the world cannot give nor take away. When I see people seeking for pleasure that satisfieth not, I want to tell them, “Taste and see that the Lord is good and His mercy endureth forever.”

There are two spirits, the good and the evil. Let us consider which one we are serving. May we ever let our light shine that men may see our good works and too glorify our Father which is in Heaven.

“All hail the power of Jesus’ name, Let angels prostrate fall; Bring forth the royal diadem, And crown Him Lord of all.”

Amanda Nisley

Topeka, Kans.
QUESTIONS FOR MINISTERS.

WILL you have to give an account of every sermon you preach, of every address you give, of every visit you make? If so, what influence is this having on you?

May not every sermon you preach, every address you give, be the last some unsaved soul may hear?

If you lead men to believe they are saved when they are not, what results will be? the results?

Do men ever conclude from your silence that they are safe?

Do you as often refer to the terrible results of sin as Christ did?

Ought not a minister to live in intimate friendship with Christ? Do you?

Is there any soul in your district so fallen that the Holy Spirit cannot save it, and that He cannot use you to save it? What influence shall this have upon you?

Will not the influence of your whole ministry depend upon your own personal relationship to Christ? If so, what influence ought this fact to have upon your life?

Does not Christ know where you can be the most useful? If you trust Him, will He not place you there?

What will be the result if you are unwilling to go where Christ wants you?

Does not the neglect of the Bible always lead to leanness of soul and feebleness of ministry? Will you neglect it?

Has not God made the greatest sacrifice He can make that sinners may be saved? Ought not you to do the same?

Can any one estimate the results of lending a book or giving a tract? Ought you not to lend to others every book and every tract which has been helpful to yourself?

Will it be long before you will be with Christ in eternity? Ought you not to live now as you will then wish you had lived? Will you do this?—Faithful Witness.

ELOCUTION VS. YEL00UTION.

TO MISTAKE eloquence for elo­
cution is a grave error in any one, but never more so than in the
pulpit. The former is only the
science of noise; the latter is the science of eloquence. The former
is the art of “making the welkin
ring;” the latter is the art of im­
pressing wholesome truth on the
minds of the people and moving
them to love and accept and
obey it. All truth is truth, but its
acceptance or rejection depends
largely on how it is presented. The
mother who puts honey into her
child’s eyes and ears instead of into
its mouth, only wastes the honey
and disgusts the child. Some preach­
ers “split the ears” of their people
with their yelequence, and then are
surprised and disheartened because
they do not heed, receive and obey
the truth. The fault is not in the
truth nor in the people; but in the
manner of presentation. God’s truth,
when presented in the tender, lov­
ing, persuasive spirit of Jesus, so as
not to only convince the judgment,
but stir the emotions, will not re­
turn unto Him void. Noise in the
pulpit, when accompanied with the
cloven tongues of fire, as on the day
of Pentecost, is all right. Other­
wise, it does much harm.—Religious
Telescope.

THE PASTOR AND MISSIONS.

WE put it above every other thing that the pastor shall be himself missionary at heart and in life. Even a pastor, God’s appoint­ed leader of the people, may in a
perfunctory way preach on “The
Commission” and take the “annual
collection.” He may in half-hearted­ness tell his people that they owe something to the Boards or to the brethren on the foreign field, or to a
lost race; but that does not win.
When a man’s very being is on fire
with a doctrine, others catch the
feeling; but when he presents it in
an insipid manner, his words fall
cold. The pastor ought to be a liv­
ing, breathing; burning sermon all
the time on this great subject. He
need not tell the people, either, how
much he is in earnest. They will
find it out. Oh, pastor, look and
see whether you really mean it when
you preach missions! See whether
there is spiritual power in the ser­
on, as there would be, surely, if
you were in earnest. See whether
it is a delight, or simply a duty, to
try to lead your people into this
blessed service. If not, then sit
more at the feet of the Teacher, and
spend more time in communion with
the God of Missions, and come forth
so burdened with the message that
your very frame will tremble under
its weight, so surcharged that you
will electrify your people. It needs
hardly to be added that this kind of
earnestness will always tell in the
pastor’s leading his people in giving
—not necessarily in giving more
than any other, though this is often
the case, but in setting them the ex­
ample of regular, systematic giving.

“The pulpit is concerned too much with quantity. There are evangel­
ists who work solely for numbers, or
so it seems. It looks well in print,
and assures them of another job. It
does not matter whether the con­
verts stay in the church until the
evangelist boards the train or not.
It will be an easy matter to reach
the number of accessions we so much
desire if we preach an easy gospel.
But haven’t we enough of the easy
variety of Christians in our ranks
now? Let us not say that roses
bloom on the narrow way where there are none; let us be honest
with the people. A worthy bishop
describes some of the preaching in
this way: Some of the ministers of
God dare to stand in their pulpits
and preach as follows: “You must
repent, as it were, and be converted,
in a measure, or you will be damned
to a certain extent.” A man de­
scribed his pastor as ‘a man with a
well balanced mind; with one-half
he thought he would and with the
other he thought he wouldn’t.’ There
are too many men like these in our pulpits today. Brethren let us call a spade a spade. It takes a brave man to face the Sanguines of sin, or to beard the wealthy hypocrites in their dens."

HEALTH AND HOME.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—Psalm 144:12.

A WORD OF WARNING.

I WISH to enter my protest against the all too prevalent custom, especially in country places, of allowing children to go home to sleep with friends or schoolmates. When "boarding round" on the frontier, in my early days of teaching, I was often pained and surprised to hear through my pupils whose parents supposed them to be sleeping.

I remember hearing the most obscene language from a boy whose parents were more than ordinarily high-minded and religious. His companion, a boy of his own age, had been allowed to "stay all night" with him, and was being tutored in a manner which must have pleased his Satanic majesty. The visitor whose mind contained much of childish purity, made some feeble protests against the filthy communications of the other boy, but his preceptor in vice parried them with the cunning art of a sophist. The pure mothers of each never would have believed their darling sons guilty of bad language or practices.

There are, of course, other opportunities for evil communications, but none so dangerous as the seclusion of the bed chamber in the night hours. Aside from this danger, there is no good excuse for children going from home to sleep. Let them occupy their own beds and sleep alone if possible.

Mothers are too prone to trust their children's associates because they belong to good families and have been well reared. Often they forget that their own little ones may be led astray or subjected to evil influences. The contagion arising from one child may spread through a school or a neighborhood like a pestilence.

Keep, then, a watchful eye on the children; guard them from exposure, but do not let your solicitude be known to them unless you are confronted by their guilt. Nothing so humiliates a high-minded child as to be suspected of uncleanness.

Do not think lighter of a son's impropriety than of his sister's. Do not excuse obscenity from his lips by saying, "Oh he's a boy, We can expect no better of boys!"

There are boys whose imaginations, fed by foul conversation, are as filthy as a stagnant pool; boys with faces upon which is stamped lasciviousness; boys with leering eyes and rakish demeanor. There are boys with healthy minds and unpolluted bodies—boys with clear, frank, honest eyes, revealing pure soul depths within. Which of these shall your boy be, O mother?

Shall your sons swell the ranks of those who sow to the wind and reap to the whirlwind, who are scattering abroad rottenness and disease? Or shall they be pure men, going into the world to uplift and build up instead of tearing down and destroying?

Do not be content for your daughters with that prudence which leads them to be careful of their reputation, but hedge about their childhood with all pure influences which shall encase them in innocence. Unaffected modesty is a girl's best safeguard.

The girl who can utter innuendoes, or relate stories suggestive of impure thoughts, even in the presence of her most intimate girl friend may be "smart enough to look out for herself," but she is not one a noble man would choose for a wife, or who would elevate the home or society.

"To walk well, to talk well, graceful manners and culture is just as necessary to the woman that wants to appear well as any article of dress."
A lofty shape rose sudden in his path; it cried—'You lie,' and struck him in his wrath.

Heredity, the bragging, stark and still, fell prostrate at the feet of Mighty Will.

For the Evangelical Visitor.

The Bubonic Plague.

Facts Concerning This Dread Disease as Noted on a Recent Tour Through India.

Since the plague has broken out in India a few years ago, above fourteen million people have died from the effects of that dreadful disease. Many have doubt read about the plague; but, not knowing how the victims are affected, I will write something concerning it.

The first manifestation of it is a swelling under the arms, which is soon accompanied by a high fever. The victims are in great agony, and many die within a few hours. Some, however, linger two or three days. Over ninety per cent of the cases are fatal. The glands are affected and decay follows very rapidly.

The best physicians have been puzzled how to treat this plague. They had daily sittings in Bombay last winter, taking notes and making investigations. Many think it is caused by poor drainage and then he had seven objections about going to Egypt.—Rev. M. E. Baldwin.

Abilene, Kansas.

'Try being perfectly independent from the first, and shun debt in all its forms.
EVANGELICAL VISITOR.

A Semi-Monthly Religious Journal,
For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the church.

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

Subscription, $1.00 per year; six months, 50c.

Sample Copies Free.

To Foreign Countries, $1.25 a Year.

Committee of Publication.—Elder Samuel Zook, Abilene, Kas.; Eli Hoffman, Donegal, Kas., H. N. Engle, Abilene, Kas.

H. N. Engle, Editor.

Elder Samuel Zook, Treas.

All communications and letters of business should be addressed to the Editor.

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Entered as second-class matter at the Post-office at Abilene, Kansas.

Abilene, Kansas, May 15, 1899.

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We have found it necessary to adjust our work on this number in advance of the regular date of issue. In consequence a few reports and items of interest must necessarily be held over.

We are pleased to note the progress made on the Brethren's church building in Custer county, Oklahoma. Bro. D. L. Book writes that the evening of Sunday, April 30, was appointed as the time for holding the first service in the new building. It was also purposed to organize a Sunday School on that date.

We insert a letter under the Missionary Department of this issue, taken from the March number of The Gospel Message. We have watched with interest the progress of the work in Morocco by our Gospel Union brethren. Although the hardships endured by the workers have been apparently barren of any marked visible results, we have been stirred in reading this message with the renewed conviction that God is calling out a people from among all nations and tongues and people, and that He will have some even from Morocco to help constitute The Bride. We believe that it cheers the hearts of the laborers who have laid their lives on the altar for Morocco to know that their "labor is not in vain in the Lord." Such consecration and sacrifice cannot but bear fruit unto God, even though, as in other cases of foreign work, it may take a dozen or a score of years before any visible results follow. It may be the source of comfort to the brethren to know that constant prayer is being offered up for Morocco.

SPECIAL TO OUR SUBSCRIBERS AND CORRESPONDENTS.—Before this page goes to press we purpose (D. V.) leaving home on a short visit. Our office will be left vacant of any representative while we are gone. * To our local patrons we would say that the workmen in the rooms adjoining our office will be pleased to give any desired information possible. Anything needing our personal attention will receive a prompt response by calling at residence on cor. 8th and Olive streets. * Continue to address us at Abilene. Anything of special note will be forwarded to us in order to secure the earliest possible attention. Any remittances will be duly acknowledged on the June label of your paper. * In all probability the June number of the Visitor will reach you some time after the usual date of issue; so do not be uneasy if that be the case, but try to believe that it is just a delay.

HOLINESS UNTO THE LORD.

God's standard for a man's life is "holiness." The positive demand of the Almighty is that we be found holy and without blame all the days of our mortal sojourn. The ideal, as seen by the prophet Zechariah, (ch. 14:20) was that in the restitution age and kingdom dispensation "holiness unto the Lord" shall be the motto, even upon the bells of the horses. These things give us but a glimpse of what God designs. He makes no provision for the perpetuation of sin. His provisions are perfected for its present abolition and final destruction.

But man is not holy, and the consequence is that his life is un-holy. Lust doth conceive in the affections of all mortals who abide under, and are controlled by, carnal conditions of the mind. Lust, (or, as elsewhere rendered "concupiscence") is not sin so long as it has not conceived (Rom. 1:13); but sin is a consequent concept originating from an inherent propensity. Now God's grace is boundless; and His provisions are matchless, indeed! In His economy, man may be both pardoned and cleansed. But much controversy has arisen within the ranks of holiness teachers as to God's order in effecting the gracious boon. The error of "eradicationists" has done much harm in perverting the minds of such who have anxiously inquired into the truth. When we speak of this term, we refer more particularly to what people say than to what they mean; for many who use the word "eradication" do not critically understand their own assumed position. We hold that the term "eradic­cation" has no place in pure theology, and that the concepts originated in men's minds in consequence of its use are positively misleading and prevent­ingly harmful. It is no Scriptural term and should be abolished from our category of theological hair-splitting.

But how, then, does God deal with sin? Plain it is that He pardons our actuated sins; and it is a clear Scriptural position that he cleanses us from (or, respecting, positionally), the "lust" or "propensity" to sin; and this by imputation, first. Right here, however, is where "eradica­tionists" will rise up, many even before they hear the end of our statements. But the fact remains that God does impute Christ's righteousness to us, and we do, by faith, take cognizance of this fact. Yet imputed righteousness does not, as any candid mind will admit, eradicate any propensity or anything else from the system.

But, we continue to deal with the term "imparted righteousness." God
does impart righteousness to the soul as we walk in the light of consecration. If no visible practical holiness manifests itself in the life and being of the individual, all his boastsful claims to imparted righteousness may well be questioned. In fact they are indeed less even than “sounding brass and tinkling cymbal.” Nevertheless, the question arises, What does imparted righteousness eradicate from the being? Nothing; indeed. It does bring the propensities in positive conformity to the mind and will of God. It imparts a subserviency of God-given powers, which have in many instances been grossly perverted, to the original, wise design of the Creator. And this change has in many instances been so marked and radically comprehensible, (we speak of our own blessed experience in this mortal body) that it actually seems like the extraction of a propensity—a part of the being.

Now the controversy on this question arises chiefly from the fact that we have at the best but vague ideas of religion, and concerning the things in which God deals with us our minds are very frequently pervertedly exercised. This may seem as an unchargeable charge, especially if accepted in a broad sense. And yet, as we have been permitted to glance behind the veil and catch but a glimpse at the “follies of religion,” we have no vindication to make, but simply state that it is a truth open for refutation.

God deals with us through our intellect. In dealing with sin as it affects us, he does it through our mind. His condemnation of sin in this flesh is only realized as the faculties of our mind—through faith—enter into the appropriation of God’s provisions and possibilities for us. It is by the faith-reaching and faith-appropriating processes that God both enters and advances us into His knowledge, and power, and possessions. Talk about heart-religion, or head-religion, or mind-religion as much as you please, and scath it with the severest sarcasm you can marshal before the notice of men; yet, when all is done and said, God speaks to and deals with individuals through his or her intellectual faculties, thus impressing the being. Anything having aught else for its basic element is a vague fancy which must be tried by fire—and something more searching than “tried-fire” at that. Now God does not “eradicate” (take out) from us our intellectual faculties (in which are embodied our powers) in the processes of His gracious economy any more than He takes from us our blood or our bones. His operation of regeneration takes out one set of intellectual faculties and put into us another set. He does not take out our old propensities and replace them with new ones. He does not change our vile bodies and replace them with glorious ones—not even bring them back to the Adamic plane, only by the impetration and reckoning of faith processes—until the resurrection of the being from the dead ones.

What then is eradicated? That is the question which remains for you my dear reader, to answer. We may make our boasts in Christ Jesus and speak visonarily of our realizations; yet to intelligently take hold of God’s truths may do violence to our inherent and cultivated prejudices.

In all this argument we do not lower the standard of Christian living nor trench the possibilities of God-proffered attainments in grace. Personally, we know the power of God to keep from sin; and we have realized (probably, however, to no boastful degree) the subserviency of propensity to the mind of God. We are but learners—not graduates—in the school of Christ; yet the more we view the subject at hand from an intelligent, biblical and practical standpoint, the more we are convinced that a strict adherence to Bible language will eliminate much controversy and perverse conception regarding holiness, such as Satan is very willing indeed that men should use and parley with, in order that he may the more effectually blind their eyes to the truth regarding the nature and destiny of man. * Eradication, as taught by some holiness enthusiasts, is diametrically opposed to the Bible teaching that the present life is the time of probation and season for testing the consecration of those who are called to be saints.

The following lines from Wilkinson’s *Epic of Paul* expresses Bible truth regarding man’s propensities as related to God’s eternal holiness:—

If I have taken the Buddha’s sense aight, He means that they the happy are, and wise, Who finds a means of ceasing from desire And entering into passionless repose, A state from death itself scarce different. Contrariwise taught Jesus. “Blessed they That hunger and that thirst”—that fan desire To all-consuming flame of appetite: But it must be for righteousness they pant, Not from desire, but from impure desire To cease—that is salvation; and we best Cese from impure desire when we, to flame The whitest, fan desire for all things true, For all things honorable, and all things just, For all things pure, and all things lovely, All of good report, and worthy human praise. Passion for these things, being pure passion, burns The impure passion out; but passion such Is kindled only at the altar fire Of the eternal God’s white holiness.
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."—Proverbs 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 sent.—Ed.]

God's Lambs.

The lambs of God's fold are the children Who seek in their earliest days To serve Him and love Him and please Him, And follow in all His ways.

To them He has promised His blessing, His love and His guidance while here; To them He will give, in His kingdom. Of His home and His glory a share. —Sel.

Reverence for Parents.

Look out for the young man who speaks of his father as the "Governor," the "Squire," or the "Old Chap." Look out for the young woman who calls her mother her "Maternal Ancestor," or the "Old Woman." The eye that mocks her mother her "Maternal Ancestor," or the "Old Woman," the "eye that mocketh" her, means that she has not learned the lesson that her mother taught her. "The eye that mocketh her mother" is the same as "the eye that mocketh her." "The eye that mocketh her" means that she has not learned the lesson that her mother taught her. "The eye that mocketh her" is the same as "the eye that mocketh her mother." —Sel.

Success lies in yourself.

Men who succeed in the world, as a rule, do so not by having extraordinary, but common opportunities. In other words, success is in the man, not in the opportunity. It is not men with extraordinary opportunities who have left their mark upon the world. It is an Euclid with a pair of compasses; a Galileo experimenting with a straw in his prison cell; a Palissy burning his household furniture to develop his enamel; a Franklin with a kite; a Fulton with a paddle wheel; a Humphrey Davy with old bottles and tin pans in an attic; a Whitney with a few tools in a Southern cellar; a Howe with shuntles, needles and rough machinery; a Professor Bell, poor, and experimenting on the telephone with the simplest apparatus; a Leonidas at Thermopylae; a Horatius at the Bridge;—these are the men who have been the benefactors of their kind. We pity a young man who can read the history of men who have benefited the world with their inventions, and not feel that he, too, can do something; we pity the young man who can read the biographies of successful men and still claim that he has no chance in life. —Success.

Bible Study.

This topic for June is "Peace—A Fruit of the Spirit."—John 14:27; Isa. 20:3; Romans 5:1; Eph. 2:14. Yours for entire consecration, Jordan Detwiler.

No. 3.—Love.—A Fruit of the Spirit.

There is a love, I know not from whence it comes; but it must have been generated by God. Man in his natural state loves perhaps all who love him; at least he has a love for all in whom there is a quality which pleases his affections, but then his love is at a limit. Such is the love in all created beings.

Then there is another love which is not natural—a love which loves not only those who love and please us, but also those who revile and persecute us. 1 John 3:14 says, "We know that we have passed from death unto life because we love the brethren." Now, having passed from death unto life, we can see the source of true love. This is found in 1 John 4:8, "God is love"—the unbounded ocean of love. Herein is His love made manifest, that when the world was lost in sin He sent His dear Son. His only Son, in the likeness of man to be the propitiation for sin; and in the Son was manifested the Spirit of the Father, which was love unlimited in every respect. Every act He did shows love in its purest form, love unbounded, and His death upon the cross shows His wondrous love towards us. Even when we persecuted Him, He loved us and gave himself for us a sacrifice to God, a sacrifice of love, a pleasing sacrifice to God, a sacrifice which God accepted as a sweet smelling savour to cancel burnt sacrifices.

Christ has gone from the earth to be with the Father that He might there intercede for sinners; but He has not left us on earth alone. He sent the Holy Spirit into the world and the Holy Spirit dwells in the Christian. Now, since the Father, Son and Holy Spirit are one, therefore it is a spirit of unbounded love; and as the Holy Spirit dwells in us it flows out from us in love just as much as we let it.

Walk in love. Not in love simply deep enough to wet the soles of the feet and moisten the soul, but in love, such as the love of Christ, which was unthomorable and reached out to all mankind.

Love of God, the fountain of love, brought to us in the Spirit, which shows itself in the apples of love. —Sel.

Stevensville, Ont.

No. 4.—Love.—A Fruit of the Spirit.

"Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength; this is the first and greatest commandment; and the second is like unto it, Thou shalt love thy neighbor as thyself." On these two commandments hang all the law and the prophets.

The test of our love is obedience.—1 John 2:8. "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life," Jesus manifested his love in giving his life in obedience to the will of his heavenly Father, though it cost a loss of life and reputation, do we imitate his life? or do we leave undone the things which cost a loss of life? We are to love our enemies (Matt. 5:44-48); for if we love them only that love us, what reward have we? do we not even sinners the same? Do we love our neighbor as ourselves? Do we love them well enough to do them the good that is our privilege in this life? or do we only love them well enough to meet them in heaven? "Let us not love in word, neither in tongue, but in deed and in truth."—1 John 3:18. Deeds are fruit, words are but leaves. Do we love Jesus above everything else? or do we leave undone the things which cost a loss of life, to gain the love or respect of our fellow creatures? Yours for entire consecration.

love of God, we cannot help but love the brethren; and we will not have the brethren all in our Little Brotherhood. But, wherever we meet with those that are truly born of God, those will be our Brethren and Sisters, be they white or black or tawny, all alike. Oh may God help us that we can say with all our heart, "One Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in you all."—Eph. 4:5

No. 6.—Love—A Fruit of the Spirit.

Love is one of the greatest commandments in the Bible. It was through love that the dear Savior came into this world to die for us, that through Him we might be saved.

There is a love which everyone has, but it is not that love spoken of in the Bible. The love which we get at our new birth is from above, and not of this world; it is a Love towards everyone.

Love is the fulfilling of the law. True Love will show for itself whether a person is a true servant of God. It is not puffed up, never gets into trouble, but always helps out. Love will gain the victory, when often trying to force things will make them worse. Love worketh no ill to his neighbor; and our neighbor is everybody. When a person gets filled with this true Love in the soul, the wrongs committed while in sin all will be made right.

To live a true life we cannot take the world along; it must be left behind.

Bethesda, Ont.

T. ATKINSON.

No. 7.—Love—A Fruit of the Spirit.

"God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life."—John 3:16. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"—John 4:20.

Dear readers, "Let us not love in word, but in deed and in truth."—1 John 3:18. All through God's blessed Word we find that love is the fulfilling of the law. "Perfect love casteth out fear."—1 John 4:18.

Yours in the Faith, EUGENIO OSAND.

EVANGELICAL VISITOR.

MISSIONARY.

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

"Go ye into all the world and preach the gospel to every creature."—Mark 16:15.

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

MATOPPO MISSION.


I HAVE just arrived home from a short visit to the hills, a trip of about two miles, visiting my little guide (and help), to Bulawayo. On my last journey thither, he became ill while in town. A swelling formed on his leg, which opened after causing him much pain. The walk and exposure may have been too much, not being accustomed to such journeys.

When I arrived at his home, I found him sitting upon a rock on a small, ragged blanket by a few rays of the sun, beating down upon him. While his suffering was less than previously, he was still in a depressed condition, with a dry parched skin. This was no doubt benefited by a good anointing with oil, of which we may say more elsewhere.

My amazement was again aroused at the strange formation of these rocks, valleys and crevices. We might well name it a city of rocks covering a scope of 40 by 60 miles. I do not wonder that this people were hard to conquer by their former enemies, since they had thousands of crevices where they could hide away like rats.

Many of these small, intervening valleys consist of fertile soil, having the benefit of the rains shed from the granite rocks around them. On these spots the natives usually plant their gardens, which mostly consist of corn, kaffir corn, nyati, pumpkins, squashes, gourds, peanuts, and a sort of pea growing in the ground much as the peanut. We like them very much. The natives bring them to us in exchange for salt.

In these isolated places they have their homes, which usually consist of grass (grass) or mud huts, about eight or ten feet in diameter, with a small hole about the size of a large bushel basket for an entrance; no chimneys, only a small dished place in the center where they have their fire. Usually three stones, ten to twelve inches in diameter, serve, firstly, to hold in place the vessels in which they cook, which are usually earthen, and of their own making; and, secondly, to serve as an oven, or heater, since after being thoroughly heated they hold the same quite a while and warm the huts nicely, making them quite comfortable in the absence of needed clothing and bedding. The latter usually consists of some animal's skin laid on the floor, and sometimes a blanket or skin to cover with, and in many instances, nothing at all is at hand for this meager comfort. Some, however, have their huts nicely arranged with smooth, well manipulated earthen floors of ant hill dirt, which, after the ants have worked, is of a tough, pitchy consistency, almost as hard as brick. In many instances household furniture is also well arranged.

Many of the men however tend towards habits of idleness rather than industry. Polygamy is one of the gods at whose shrine they worship. They look upon their wives as chatties. A young married man, passing by the Advent Mission with two of his wives, said to one of the missionaries, These are our oxen!—similar to which, they are also used. They claim the more wives a man has the more dignified and independent he is, and the more land will be cultivated for him. In connection with this, the morals of many do not class among the highest type. As a missionary among them, it is truly an adorning grace to possess Matt. 5:8.

Their women usually are half clad in animal skins. The mothers, as a rule, having an additional one over their backs, forming a kind of pouch in which they carry their babes, or pickaninnies, as they call them. With these they toil for hours, the little chaps sometimes chattering, sometimes laughing, and sometimes sleeping; but, strange to say, seldom crying. We could continue to at least gratify the curiosity of many who would enjoy a glimpse into heathen life; but as we are not here for this purpose we shall turn our pen into another channel for the time being. May give more of heathen life and habits in the future.

Matt. 28:19 being the purpose of our mission, we are glad to find ourselves engaged in the same, and cannot lose time to stop and consider the criticisms from home and abroad; since, from whatever source they come, they always first-strike Him who stands between us and the great commission.

I am however happy to say that, personally, I have to my knowledge not touched the purse-string of any, either publicly or privately; but what augments my joy is the liberal support given "to help us on our way after a godly sort" in the few short weeks, journeying from home through Canada and the States, and I am sure that those whom we were not able to visit in our hasty journey to the coast, even in other states, would have had as liberal hearts to disclose as the former. Furthermore, I am glad to learn through the columns of the Vis­ti­ron, as well as from private sources, that
the beloved Brotherhood, as well as many friends of the mission cause, have by their liberality proven themselves to be above criticism, for which may the Lord have all the glory for the past, only to make them prolific in the future. The field is not simply the Matoppos; but Jesus said that “the field is the world.” A mission may be re-opened; and am glad to say, with our personal work I refer to the school, which, as I stated in the last report, was poses of God concerning the heathen, as well as all mankind.

I am fully convinced that those in forts, at least do not place them in the possess the Love of Jesus) lose their all charms for wealth and earthly com-

true the heathen field in the spirit lose with all cheerfulness. Those who enter appointed for homeservice labor and party, was crowded out of our last.—Ed]

Dear Christian brethren and sisters, your prayers have not, and are not, falling to the ground: Continue to hold up the “Prophets’ hands” everywhere, and for their fellowship and cooperation in the work so ardently pressing on us from every side.

May the beloved Brotherhood have a blessed fellowship in the coming Conference union. May every heart be gladdened by the unanimity in all matters pending for consideration, and every decision close according to the sacred Word of Truth. May the love and forbearance be such as not to be forgotten in eternity.

“To God only wise, be glory through the ages!”—Rom.16:27.

**AFRICA BOUND.**

CHOSHI CHIBA KEN, JAPAN, 4-12-'96

I HAVE recently returned from a visit to Nagayama, a place not far from here. My heart was touched with what I saw—the blindness of heathen devotion.

We are no more in Yokohama. I am at present with a Swedish missionary, but expect to be with my brother Jerry at present with a Swedish missionary, and party, was crowded out of our last.—Ed]

**FROM JAPAN.**

MARY E. LONG.

* * * *

**AFRICA BOUND.**

LAS PALMAS, CANARY ISLANDS, 3-30-'99

[Note.—The following notes from Bro. Hatherall, who is in company with Bro. Cress and party, was crowded out of our last.—Ed]

Dear Children of God, and Brethren in Christ:—Job says: “If they obey and serve Him, they shall spend their days in prosperity, and their years in pleasure.”

We, Bro. Weaver, Swanson, and Lehman, Bro. and Sister Cress and myself, express our deepest gratitude to you for prayers offered, and to Almighty God for prayers answered in our behalf. “There shall no evil befall thee.”

We embarked on this superb vessel on the 23rd., sailed from London the 24th and reached Southampton the 25th. While in port the S. S. “New York” sailed for New York, the presence of which discovered in us an affection for home. Loosing our mooring we sailed at about 2 p.m. the same day. The Thames, English Channel, Bay of Biscay, and now the Ocean, have all been held in the “Hollow of God’s hand.” It is as though to speed His messengers, Jesus said, “Peace be still; and there was a great calm.”

The British fleet of torpedo boats, guarding the channel, were silent as if God had said, “Better that a millstone were hanged about the neck, and that he be cast in the depths of the sea, than he should touch these little ones.”

Leaving the coasts of France and Portugal to the east, dotted with lighthouses, one is reminded even while traversing the mighty deep, that, “Jesus is the light of the world.”

“I have with me,” says the Lord, “My presence shall go with thee.”

Last, but not least, in connection with our personal work I refer to the school, which, as I stated in the last report, was re-opened; and am glad to say, with renewed interest both on the part of the teachers and scholars. I am glad to see the countenances lit up with joy and hope, especially of the former, who have great reason to be encouraged with the interest and progress made under their incessant toil. Already does the group of scholars (will not say children, since they range from six to thirty-five or forty years) look and act more humane than nine months ago. Neither is this the most encouraging feature of the school; but it is very observable that some are very anxiously laboring to read the Testament for themselves, in order to read the story of Jesus and learn His teachings. Oh! may “showers of blessings” fall on the “thirsty lands,” and the increase be an hundred fold.

May the beloved Brotherhood have a blessed fellowship in the coming Conference union. May every heart be gladdened by the unanimity in all matters pending for consideration, and every decision close according to the sacred Word of Truth. May the love and forbearance be such as not to be forgotten in eternity.

“To God only wise, be glory through Jesus Christ forever, Amen.”—Rom.16:27.

**EVERY LAND OF WOE.**

**FROM JAPAN.**

CHOSHI CHIBA KEN, JAPAN, 4-12-'96

I HAVE recently returned from a visit to Nagayama, a place not far from here. My heart was touched with what I saw—the blindness of heathen devotion.

We are no more in Yokohama. I am at present with a Swedish missionary, but expect to be with my brother Jerry at Choshi in a few days, whence our goods are now being moved. Choshi is about 100 miles from Yokohama and has a population from 60,000 to 70,000 people. It is situated on the coast and by the mouth of a large river. There are no Europeans here, and only one native Gospel worker. We hope to give us souls at this place, and also that He may help us in acquiring a knowledge of the language so that we can get the Gospel to them. The need for the workers in this field is in-

deed great and we are praying the Lord of the harvest that He may send forth laborers.

Most every town and city at home has the Gospel preached in some way, but it is not so here. No trouble here about getting on each other’s territory in Gospel work, for the field is so large that each one can have a dozen villages if He chooses, all to himself.

God is keeping us, soul and body; and we have found the promises, “I will never leave thee nor forsake thee,” and, “My God shall supply all your needs,” true and never failing. Thank God! Pray for us.

Yours for the lost of earth,
MARY K. LONG.

* * * *

Bear messengers of gladness, To every land of woe.”
Even the canary visiting us this morning so far from land, reminded us of Noah's dove, bespeaking a country, in need of our presence, upon which from our ark we hope soon to disembark. The healing touch of Christ, upon Bros. Cress and Swanson, proved a mighty antidote for seasickness, further indicating to all the forces of polluted nature, "So far shalt thou go, and no farther;" and still more, proving the pleasure of the Lord upon His obedient children. And now we are looking by faith to God for Eld. Weaver, who, through change of climate, is a little abnormal in health. We know "He is not slack concerning His promise. Faithful is He that has promised, who also will do it."

Here and there the door is opened to a kind word and act; also an occasional enquirer after salvation is met, but best of all God is with us.

"Simply trusting every day, Trusting through a stormy way, Even when our faith is small, Trusting Jesus, that is all."

Brethren let's get right with God, then put on th' whole armor, and battle against sin. Amen.

Yours in Jesus,
WM. J. HATHERRALL.

LETTER FROM MOROCCO, AFRICA.

The dear friends and readers of the Message will remember that two years ago there appeared in the Morocco Notes the account of my having been stoned in one of the Fez gates. This took place in the month of Ramadan, the month in which all the true Mohammedans fast in the strictest manner from early dawn until sunset, and when they are far more fanatical than at any other time of the year. I refer to this now because of its seeming connection with the following experience: While I was in the midst of the crowd, the stones falling all around me, there was one man that stood and looked on, who just one year from that time, in the midst of Ramadan, accepted Christ, broke the fast, and ever since has been a faithful witness of the power of the Gospel.

This man Drees is the one of whom I now wish to speak. Since his conversion he has the most of the time been associated with us here at Fez. In the study of the language and the preaching of the Gospel. As I was about to start to Tangier with the thought of accompanying Mr. Nathan to Morocco city, and feeling that in a manner I was responsible for him, Mr. Elson and myself rented a room and fitted it up where he might run a little store, and where he would be able to make his own living and still have many opportunities for preaching the gospel.

He has ever since his conversion been of the impression that this great yearly fast was purely of the Devil, so when it came around this year he continued to cook and eat his meals in the room just as aforesites. The day I left for Tangier we exhorted him to "endure hardness as a good soldier of Jesus Christ." Yet how little did we think that the test was to be so severe. On the fifth day of the month of Ramadan, while he was eating his mid-day meal, he was discovered by some fanatical Mohammedans, who began throwing stones at him through the iron grating above the door, meanwhile heaping upon him all the curses of the Oriental Category, and explaining, "You, an Arab, who was a Mohammedan, your father and mother Mohammedans, your grandfather and all your family Mohammedans, and now you turn Christian?" then crying at the top of their voices, "Beat him! burn him! cut his throat!" Finally their rage became so great that they broke in the door and continued beating him severely, demanding of him all the time to witness to the prophet Mohammed, which "would mean to deny Christ; but he continued to say, "I am a Christian," and openly confessed Christ.

One of the mob finally pulled a pistol, placed it to his heart, and told him to witness to the prophet or die! He cried "Shoot! death with Jesus is better to me than to witness to a lie." But God restrained the finger that was on the trigger, and as they continued beating him, he repeatedly asked God to forgive them for their cruel treatment. About this time the man who had been our mulletteer for three or four months last summer, appeared on the scene, and he being counted a holy man among them, as he was from the line of their prophet Mohammed, was able to partially disperse the crowd, and then go for Messrs. Elson and Beed, who quickly came down to the shop.

When they arrived, Drees stepped into the middle of the street with the Word of God in his hand and there boldly confessed Christ, saying, "I am a Christian and not a Mohammedan." One of the first things that he said to the brethren was, "Praise God, I did not deny Christ." He was not excited, but had found that God's grace was truly sufficient: he had certainly faced death, had "Endured hardness as a good soldier of Jesus Christ," and Jesus had stood with him. The brethren did not think it wise to leave him in the shop that night, so they took him to the house with them, and well they did, for it is hard to tell what would have happened to him had he remained, for the mob returned that same night, and not finding him there broke open the door, burned his straw mats and carried away the rest of his belongings. * * *

As a result of this faithful testimony, the man that came to the rescue has confessed Christ, has broken the fast, and seems to be earnestly seeking to know more of the truth. This appears wonderful, as he was a most bitter opposer of the Gospel, so much so that after we had given him a faithful presentation of the truth last summer, we were compelled to discharge him from our employ because of his opposition to it. But God's Word is powerful, converting the soul, and our hearts are again encouraged to "Have faith in God."—H. A. Hammer in the Gospel Message.

WHAT DO YOU EAT.

A Reply to Frequent Questions from America Relative to our Dietary.

The above may seem a stale question to publish in a religious periodical. But since receiving letters from Brother and Sister Cress, who at that time were journeying eastward through the U. S., aiming for the Atlantic coast, from whence they would sail for South Africa to join the little band in the Matoppes, the above subject has been to some extent agitated, namely, "What do you eat down there?" The Brother in his letter states that no question is more frequently asked; and further says they can not tell because they do not know; and thinks it would be to the satisfaction of many of the readers of the Visitor to have a response.

Well, I suppose you all believe that we are stationed somewhere on earth; hence Gen. 1:29,30 applies to us in some degree at least. It is marvelous with what facilities of expedition the world is furnished in the close of this nineteenth century; and again to what degree of perfection agriculture and horticulture have been developed. Then, too, the Lord said, "All the gold and silver is mine," and to know that we are His also, leaves it an easy question for the believing and trusting mind to solve as to the daily needs and source of supplies. Christ asked His disciples, "When I sent you without purse and scrip and shoes, lacked ye anything?" They said, "Nothing."—Luke 22:33. Although they were not furnished with all the dainties of this epicurean age, they still had to say, "Not anything." So likewise we must say, "Nothing." While we are not furnished with
all the dainties and luxuries of the day, we have so far had all that was necessary to life, and we may say to health, with little exception, the circumstances witness. While we were reared in a land of plenty and among a people of industry which brought to us superabundance, we, in our consecration, were taught the lesson "to be content with such things as we have," a principle which is indispensable with all true, self-sacrificing missionaries. Then, again, I am impressed with the blessing of good cooks, who have learned to prepare "such things as we have" in a healthful way. Since in Africa I have often been impressed with their economy, but these latter among the foreign missionaries must be greatly attributed to the fact that they have left pleasant and healthful environments for a strange and new regimen of life, often with no friends around them, and, as we see it among the police of the city, are working on a table and preparing to make them a healthful and old time meal. Consequently they succumb to irregularities of the system, followed by discouragements and despondency, after which they fall an easy prey to disease and death. Let it be said that contentment and trust to a reasonable degree should correspond with such as have been the accompaniments of home, to which a cook knows how to prepare a healthful meal is a real boon when and wherever circumstances allow; more especially if the Mission is permanent, and not an itinerant one. I attribute much of the blessing of our past and present health to such environments.

To the question, however, What do you eat down there? In a limited degree we say, Much the same as in America. For our staple diet we have a constant access to cereals: wheat, corn, oats, barley, rice, beans, etc., all prepared similar to the home process; and in the absence of milk, tastes much the same; home process; and in the absence of milk,; prepared to make them a healthful and palatable dish. It should be added that the vegetables are readily to a reasonable degree. It should be added that the vegetables are bought in course of time be supplied on the required garden and farm products can in course of time be supplied on the mission farm, since irrigating facilities are within control to a reasonable extent.

In the provision of God we were favored with a tract of land, no doubt by the government, and prepared similar to the home process; and in the absence of milk, cream and butter, tastes much the same. Still we prepared for the table. While at Cape Town and Bulawayo we had constant access to vegetables, and at the former place fruits could be had in abundance. The tables of the former house were usually so high in price that we did not feel it our privilege to buy and use to the extent even that might have contributed to the health and comfort of the body. At the latter place fruit is still more costly; dried fruit, however, can be had at a proportionate price.

As to the use of flesh diet, we also could supply ourselves with all that was considered necessary. On leaving Bulawayo we purchased ourselves with a few coops of poultry, which was rather expensive, but while they have furnished only a small supply of eggs (owing to a lack of grain no doubt) they furnished an occasional dish of fresh meat, which seems to come in, not only as a luxury, but an actual need for the system. Then again we bought several goats at the Fort. These furnished very delicious mutton, although they were quite small.

Nature also has furnished some edibles in the form of salads and fruits. The fruit first in order was the wild fig; then came a fruit the size of a large orange, called "wild orange" by the whites. These fruit, while much used by the natives, did not seem to fill a very important place for us; yet could be manipulated so as to furnish a fair dish. To the question, however, What do you eat down there? In a limited degree we say, Much the same as in America. For our staple diet we have a constant access to cereals: wheat, corn, oats, barley, rice, beans, etc., all prepared similar to the home process; and in the absence of milk, tastes much the same; home process; and in the absence of milk,; prepared to make them a healthful and palatable dish. It should be added that the vegetables are bought in course of time be supplied on the required garden and farm products can in course of time be supplied on the mission farm, since irrigating facilities are within control to a reasonable extent.

By the foregoing, our many friends in the home land can see that the Lord did not send us to Egypt (Africa) to make tile and failed to furnish straw to burn them. What he asks of us now is to display wise stewardship over the "manifold grace of God." —1 Pet. 4:10

A friendly farewell greeting to all.

JESSE ENGLE.

"A Christian should be ashamed to die rich; for with all the opportunities for doing good, of helping to spread the Truth, it looks as though he had not been a wise and faithful steward if he has allowed wealth to accumulate on his hands."