10-21-1912


George Detwiler
TART OK CONTENTS

CONTRIBUTED

POETRY.

NEW OF CHURCH ACTIVITY,

OBITUARY, ETC.

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BUDDHISM

By Hannah Baker.

The birth of Buddhism took place in a country and among a people which were saturated with Brahmanism. Buddha, its father, was called the "Hindu Luther." It was only natural that an inscription should take place for Brahmanism, the leading religion of the country, had fastened its fetters to enter upon a life of wandering in the forests in meditation and prayer.

Although Gantama enjoyed all the luxuries that usually result from a life of wealth and pleasure, he was distinguished for his personal and intellectual accomplishments, and purity of heart and life. At an early age he married his cousin Yasodhara. A son was born to him in his twenty-ninth year whom he named Rahula. It was not unusual in those days for men who desired to live a life of piety to enter upon a life of wandering in the forests in meditation and prayer. They hoped by good works to become reabsorbed into the Supreme Being and thus escape the endless rebirths of the less devoted Brahmans. For a long period Gantama had set his mind seeking spiritual enlightenment, freedom, and deliverance. The frailty and decay of old age; and the horror of sickness and death caused him to meditate seriously on the sorrows of life. He realized that all things were passing away, and that there was nothing permanent but truth, and the positive eternal law of things. All existence was suffering, the immediate result of some thought or act in a previous existence. He believed in the law of cause and effect. In India the doctrine of transmigration was largely accepted; this of itself caused a loathing of existence and produced a pessimistic view of life. Gantama could see only one way out; that was, to bid adieu to wealth, home, friends, father, wife, and child and enter upon the life of an ascetic.

Without delay he made the "Great Renunciation" and exchanged his rich garments for that of a beggar. First, he sought the celebrated teachers among the Brahmas, who lived in secluded forests. These, through the inspired Veda's could not satisfy Gantama concerning "the way of emancipation and union with the universal soul." Still better, he determined to test orthodox Brahmanism. He repaired to the jungles in company with five disciples and there, after he had performed all manner of penance and had met the requirements by constantly repeating the mystic syllable om, keeping his mind concentrated on Brahma; and after "he had reduced his daily allowance of food to a single grain of rice" in the hope, that "the soul, escaping from the confines of the finite, merges into the innermost soul, to throb forever in the sunny ocean of divine existence" this great man, turned away in disgust; ceased all human effort, and once more partook of food like other men. His disciples were shocked. Gloomily they retreated their steps to the holy city, Benares, and there bewailed the seeming failure of their master.

The great epoch in Gantama's life was here met. Mara, the Tempter, suggested that he return to his station and again take up his social and religious duties. Almost in despair he seated himself under a fig-tree. There he remained one whole day and night meditating, reflecting, and questioning. With the dawn of morning the truth also dawned upon him that his desires were the cause of all his misery. It was a wonderful awakening. He saw that through inward culture and love to others all desire could be extinguished. The enlightenment he had sought was his. Joy filled his heart. The Veda with all its teaching of sacrifices and penance was of no avail; caste contained no virtue, and even God, or a Supreme Being, was

(Continued on page 12.)

GRANTHAM, PA., MONDAY, OCTOBER 21, 1912. No. 21.
Editor, GEO. DETWILER,

It is yet today.

The Master is yet tarrying. He has not yet risen and shut the door. He is still waiting to be gracious to the lost that cometh unto Me. The Vanguard.

Let Him in the Holy One, around us are those whom the Saviour died for and whom He would so lovingly save, but for some reason they will not come. They don't seem to care. There seems an absence of God-consciousness as well as sin-consciousness. They appear not to know that they are lost now. Like it is related of a party travelling in a Western state over prairie roads. They started for a certain town but turned off from the road at the wrong place and went wrong for, perhaps ten miles before they discovered their mistake. They had to go back again to where they turned off having lost much valuable time. They sadly said, "We were lost all the time we were on the wrong way, but we didn't know it." Such seems to be the case with the multitudes around us. They are on the wrong way but seemingly there is an entire lack of consciousness of it.

We think one of the contributing causes of this sad condition is because of Sunday work. The bread-winner is under necessity to work on the Lord's day, whether it be on the railroad or at the steel or iron works, as these industries demand the non-observance of the Lord's day. Even if they are not on duty they must hold themselves in readiness as a call to duty may come any time. So the man is either on duty or waiting to be called out, and the wife must keep herself in readiness to prepare a meal for him, or, fill his bucket, and she can't go to meeting, or otherwise observe the Lord's day. The children grow up irreligious, many of them not attending any Sunday school. They sleep too long on Sunday morning and can't get ready in time is the excuse. We may well ask as to what the harvest will be.

"O Lord! Thy work revive In Zion's gloomy hour. And let our dying graces live By Thy restoring power."

"O, let Thy chosen few Awake to earnest prayer; Their solemn vows anew renew And walk in filial fear."

"Thy Spirit then will speak Through lips of humble clay, Till hearts of adamant shall break, Till rebels shall obey."

"Now lead Thy gracious ear, Now listen to our cry: O, come and bring salvation near— Our souls on Thy relic."

But God! is gracious and long-suffering. He continues to call and invite, and we should hasten to obey, hasten lest we come when the door is shut. It is now yet "The Time Side" as one writes in The Vanguard.

My unsaved friends:— Multitudes of precious, never-dying souls are constantly ushered into eternity, without any preparation for their future welfare. Death comes in a time least expected to them. It is too late, their doom is now sealed, they are beyond all hope of salvation because they did not improve the opportunity of repentance. But fortunately you are still on the time-side of eternity with a sufficient chance to candidly determine what your future destiny shall be. Do you intend to cast your lot with those who seek after the soon-vanishing, deceitful and unholy delights and pleasures which now exist, regardless of death and the judgment, heedlessly speeding on without making any arrangement for the solemn realities of Eternity? These shall go away into everlasting punishment.

The end is drawing near, now is the time to decide. Do not neglect and put it off until some other season. Which shall it be, the eternal happiness of heaven, or the everlasting deep anguish and remorse of a Lost Soul in Hell? These are before you, now is the time to prepare to settle up, and make ready before it is too late.

"Seek Ye the Lord while He may be found, call upon Him while He is near." "Repent ye therefore, and be converted that your sins may be blotted out." "To-day the Savior calls: ye wanderers come. Ye ought to be benighted souls, why longer roam? To-day the Savior calls: oh, hear Him now. Within these sacred walls: to Jesus bow. To-day the Savior calls: for refuge fly; The storm of Justice falls: and death is nigh. The Spirit calls to-day: yield to His power; O grieve Him not away: 'tis mercy's hour."

A few orders for the Scripture Text Wall Calender have already reached us in connection with our renewal offer. Mr. Johnson of Napane, Ind., is the first name on our order list. We hope many of our subscribers will take advantage of our offer and send 22 cents extra when they renew their subscription. The regular price of the calender is 25 cents per single calender, 5 for $1.00, 10 for $1.75. 20 or more at the rate of 15 cents each. We would thank you for early orders. Our prices are lower this year for quantities above 5, than in former years, and hope to retain our old subscribers. Remember that to New Subscribers we offer the Calender for 17 cents.

We are again making use of several essays written by members of our Young People's Meeting, the authors being sisters Lebo and Hoffman. We do this for two reasons. We believe they are worthy of a place in the Visitor, and on the other hand we receive so little from others who receive duty it certainly would be to write for the paper.

After the above was in type we were favored with two more articles—The Crisis at Capernaum, and Reverence—which we therefore also give in this.
issue. By request we withhold the names of the authors.

Bro. A. L. Eisenhower has been moved to write another article in favor of The Good, Safe, Old, Way. We confess that it was difficult to arrange it so that it will be intelligible to our readers, as it is given largely in a way of a conversation or dialogue. He says: "After a very brief conversation with Elders Engle and Zook I went on with considerable zeal and courage as their glorious end was inspiring; indeed, and, best of all, it led surely through to the Celestial City, Hallelujah!"

"By this time the Way seemed to lay higher than the surrounding country which gave me a glimpse of it. (We preserve "it" he means the surrounding country.—Editor.) But all of a sudden I noticed a large, apparently, very happy and zealous company, but who were not on this way as this way was one incline, up and separate from the world. This company was called progressive movement and when I saw all their new, modern faiths and church work I felt very sad indeed, and had to weep."

Next he introduces Bro. Gish (presumably the late Bro. Ben. Gish) bidding him a hearty good morning, and asks liberty to ask a few questions. He makes Bro. Gish answer as follows: "When I was but a boy the Spirit wonderfully convicted me of my sins, partly through the testimony of our old fathers and mothers, how they had to confess even the stealing of pins, of pennies, or little pieces of slate pencil, worth, perhaps, one mill. I tried every way to get peace, and to console myself, but peace did not come until the very last atom was straightened, and as a last condition I had to promise God I would take this separate, self-denial way." "Yes, but Bro. Ben, they say we don't need to take this way and be humble; they say there are millions of people wearing those plain clothes. I want to confess here, brother, that I used to make fun of you, and there are those living today who will read these lines who did the same thing. I have cried over it and confessed it and will confess it."

"If we will be honest before God we will have to admit that ninety per cent of us are too proud to take that way. Well, if we don't have to, we must be separate from the world." Next he has Bro. Gish to say: "Well brother Abie (diminutive of Abraham), after I fully reached the point where I said, I will follow wherever you lead, I could not associate with me in the world as it will, O the joy and the glory which came into my soul was so wonderful that it seemed I was changed physically as were also the material things around me, and that life which came into my heart gave me such a love that it was no cross, nor was it ever a burden to me."

Blessed are the sons of God. They are bought with Jesus' blood; They are ransomed from the grave— Life eternal they shall have: With them numbered may we be, Here, and in eternity. All their sins are washed away; They enjoy the Savior's peace; They are justified by faith; They shall stand in God's great day; With them numbered may we be, Here, and in eternity. They produce the fruits of grace, In the works of righteousness; They are harmless, meek and mild, Holy, blameless, and indubitable. With them numbered may we be, Here, and in eternity.

They are lights upon the earth, Children of a world of light: One with God with Jesus one; Glory is with them begun; With them numbered may we be, Here, and in eternity—Humphreys. It is upon hard pillows that we have our visions.—Sel.
EVANGELICAL VISITOR.

DESMOINES MISSION.

We greet you all in Jesus name. We have many reasons to praise God. There are evidences of His love all around us. We are so glad for some of the results of the mission efforts. Some of the young men are doing most notably. Father Regatzi is over ninety years of age and is very poor. He thought the death bed had come for him last week and was so glad, for he longs to go home to be with Jesus. How glorious that we all can be ready if we choose.

Our date to settle the price on our mission property is set for Oct. 8. We hope the matter will be disposed of at that time in order that the work may go on unhindered and quiet the restless ones.

Bro. Ben. Moran, one of the young men who was brought to Christ through our Gospel Union Mission and more especially through the Gospel Mission Home operated by Sister J. D. Evans who cooperate with us in the mission work while in this city, but who now lives in the city of Nyack, N. Y. is now at our school, Grantham, Pa., and word just received from E. H. Hess informs us that he is doing creditable work. We also have a beautiful letter from Bro. Moran in which he expresses himself delighted with the school.

We greatly desire your prayers and cooperation.

FINANCIAL.

Report for the months of Aug. and Sept. 1912.

Receipts.

Valley Chapel Ohio, S. S., $29.70; Lena Lamichama, S. S., $1.00; Rosebank, S. S., $1.00; Hope, Kan., $13.00; and Bro. and Sis. Burtch, Winger, Ont., $5.00; C. B. Eavey, Morrill, Kan., $6.00; S. J. Winger, Oil City, Ont., $5.00; B. S. Herr, Cambridge, Ind., $25.90; Sister Elabarger, Anderson, Ind., $25.90; A brother, Spring Vale, Ont., $10.00; Total, $54.00.

Expenses.

Gas, $6.75; groceries, $35.75; vegetables, $7.00; fruit to can, etc., $12.00; total, $62.45.

Baid, due mission Oct. 1, 1912, $1.65. Yours with holy greetings,

J. R. and Anna Zook.

M. CARMAL HOME.

To the readers of THE EVANGELICAL VISITOR: Greetings in the name of Jesus, our Lord.

We are grateful to our kind heavenly Father for the manifest blessings bestowed upon us in this little corner of His great harvest field. How often are we reminded of the words of Jesus when He says, "The harvest truly is plenteous and the laborers few." We are conscious of the fact, that it is the Spirit alone, that can clear our vision and impress upon our hearts the needs of the world as God looks upon them. With our mind and strength bent to our own individual work, and from a human standpoint we do not consider the needs of others, or God's work. We fail to remember that the work for which Jesus lived and died has been intrusted to us, and God has fully provided for a full equipment for this war-fare in the gift of the Holy Spirit. This means a yielding of the human life and interests to that which is divine—a giving up and letting go of our own plans and desires for God's choice for us. May He or He may not see best to change the course of our lives, however, as we have put ourselves in this position and have taken our place in the ranks of those who daily and decidedly yielded to Christ, our lives are truly changed, and we are soon conscious of the great conflict into which God has put us to battle for Him. Some one has said, "It is not sufficient to yield oneself to self and God, and expect God to use one; these were the days when one had to co-operate with God and fight to the end, taking our stand in the heavenly place of prayer, and fight to the end against the forces of darkness and realizing that in Jesus' name, because of the perfect victory of Calvary, we are more than conquerors, not only over sin, but Satan, through Him that loved us."

God has blessed us with many temporal blessings through the Summer. The season was favorable to growing and we have had everything in the line of vegetables. While we did not have the heavy fruit yield with which we were erstwhile last year, yet God has provided even this from other sources, so that we have had no lack. A kind neighbor very liberally remembered us with a nice lot of apples for eating and canning, and other friends with choice plums for canning. Last year we enjoyed the bounteous apple crop, by having fresh apples through the Winter months, but this year we shall not be able to have apples only as friends shall remember us where apples have been a more generous crop. We are thankful for one friend who has already written us of their intention of sharing a bounteous apple crop with us.

Our school opened Sept. 8, with twenty pupils enrolled. Mr. Bollinger’s eldest daughter, Avas, has offered her services as teacher for the coming year. We greatly appreciate this and ask friends to join us in prayer that God’s blessing may rest upon this department of the work and the services given in "His name." While we are interested in the physical and intellectual advancement of these children, we would not neglect the spiritual needs and interests of each as well.

We pray that there may be a fruitful harvest as a result of faithful intercession, till and sweet dew. This is a harvest not to be reaped in a day or month or year, but it is “line upon line, precept upon precept” thus sowing seed and reaping the harvest in immortal lives in the years to come.

To friends who write inquiring concerning the work, the monthly visits of Mr. Pamphlet and his aiders, and the formation, the subscription price being only twenty-five cents a year.


FINANCIAL ETC.

Augual Receipts.

Carried forward, Sept. 8, $5.90; Mrs. Graff, Ill., $5.00; Mrs. J. W. Book, Kan., $7.25; Mrs. Hostetler’s and Brubaker’s S. S. Classes, $7.20; Ladies Sunday School, Springdale, Bellville, Ill., $5.00; Bethel S. S. Kan., $20.72; Mrs. Johnson, Ill., $5.00; Mrs. Evans, Ill., $5.10; Ellen S. Steigerwald, Kan., $6.90; Sale of produce, $36.45; Total, $90.36.

Expenses.

Groceries, $35.48; soap for laundry, $3.52; lbs. peanuts, $39.22; freight $1.15; dry goods, $4.31; granite ware, $4.25; sun-
DAYTON MISSION.

To our dear brethren and sisters of the Visitor family. Again we greet you in the name of Jesus, endeavoring to report to you once more of another month that has so hastily passed away. It tells us how rapidly time is hurrying us on; also reveals to us how important it is to make sure that we are in the will of God, so as to be engaged and improving the days of our lives. Days, months and years are rolling on, "O Time! how few thy value weigh! How few will estimate a day!"

"Messiah Home" Sewing Circle.

For the first time we greet you in Him, "in whom we live, and move, and have our being," as members of the reorganized, "Messiah Home" housing. We are now, for the first time, able to report to you concerning the work of the circle. It was with great joy that we were invited into a home to pray for a sick woman who had claimed salvation but had no real witness of her acceptance.

In our visiting we found a poor old lady, past 80 years old, who seemingly had been neglected. She said she never had been cared for. We gave her a present of 50 cents and a pair of socks. We have received at the Messiah Home Orphanage, during Sept. 1912.

 мяс, печенка, молоко; Мэри Стюарт, приготовленные на растительном масле, яблоко, капуста, овощи, гроздь; Билли Эллис, сэндвич, фрукты, орехи, яблоки, бананы, яблоки, вишни, виноград, яблоки, груши, апельсин.

FINANCIAL.

Report for Sept. 1912.

Balance on hand $29.69.

Receipts.

Bro. B. S. Herr, Cambridge City, Ind., $5.00; Sr. J. W. Edlebarger, Anderson, Ind., $2.50; Harvey M. Bosler, Louisville, Ky., $1.25; Dr. D. J. Hettreck, 35 waverlooms; Mrs. Smith, 1 pair stockings; Bertha Bonlter, 1 lb. sweet potatoes; A friend, 6 watermelons, 1/2 lbs. apples; Mrs. J. J. Brennan, 1 lb. baking powder; Mrs. Ralph Eells, 1 jar jelly; Bro. John Niesly, 45 lbs. mutton, 1 bag potatoes.

Cash on hand, $7.94.

Expenditures.

Kent, $18.00; a wash stand, $1.25; gas, $.85; table expenses, $.82; incidental, $5.00; total, $20.22.

Balance on hand on Oct. 1, 1912, $35.89.

Other donations.

Edward Kesler, sweet corn, apples butter, pumpkin tomatoes; Iva Herr, sweet potatoes, flour, tomatoes, grapes, eggs, pumpkin, butter milk; Ella Hershey, apples; Hettie Herro, gr. 95; Alleen Rohrer, sack of flour; Lizzie Kaysler, sweet potatoes, tomatoes; Lester Lohr, corn, tomatoes, potatoes, eggs; Emma Dohner, eggs; Emma Casel, gr. 95.

SAN FRANCISCO MISSION.

It gives us pleasure to say that souls are seeking the Lord and some are being saved. A number of soldiers have come out lately of whom we entertain good hopes. Our orders are "Onward," and our assurance is, "We shall reap if we faint not." Praise the Lord.

FINANCIAL.

Report from Jan. 6, 1910, to Oct. 10, 1912.

Received in cash, $107.65; articles sold for cash, $112.85; total, $220.20.

Expenditures, $183.85.

Balance on hand, $1.46.
A MISSIONARY’S VACATION.

After two years of strenuous, unremitting labor on the mission field, it seemed advisable, in order to keep in trim for the years that are coming, to take a vacation. But where? That is the question. There is no health resort within reach. It is essential for one who is continually surrounded with uncivilized natives to try to go to a more white people for a change. Livingstone near Victoria Falls is the only place accessible to us at this time. Hotels at three and four dollars a day, however, are out of the question. I try to find a room, but there is none to be had.

We close school for two weeks and David, his wife and haly and I conclude to go to a native village about fourteen miles away and stay a week or so. Two of the boys who live there are instructed to build a temporary hut for us. Our spring wagon is loaded with canvas, bed, mattress, folding table, food-boxes, etc., for the trip. Two boys, one to lead and one to drive the oxen, accompany us. At the first river we stop, if this deep bridgeless and waterless ravine may be called a river. It boasts, however, of some nice pools of water at intervals along its course, even in this dry season. Here we cook and eat our breakfast, and let the oxen feed awhile. We then continue our journey, and reach our destination about noon.

We rejoice to find that the boys have been very busy and have a nice large straw hut ready for occupancy. It is just outside the village of Kabwe which has fifty two houses. A number of the people come out to welcome us and inquire when we are going to sing, which means having services. An appointment is made for that night. In the meantime David contains off a part of the hut for their living room. The large comfortable, roomy spring-wagon is emptied and enclosed with canvas and fitted up as a temporary hut. The boys bring wood and water and we cook our supper.

It is Winter time and the weather is quite cool, especially at night and the wind most disagreeable. The hut which is surrounded by a little orchard, is built with a wide door-way, about eight feet wide. Outside of this a big fire of logs is built evening and morning, and we can enjoy the fire while sitting in the shelter of the hut. There is something especially fascinating about sitting around a blazing fire in the evening, and it teaches a part of our nature which base burners and steam heaters cannot reach. We are all more or less savages by nature.

In the evening after the people have had their supper they all come around the fire, about fifty or sixty of them, and we have a service with them, consisting of singing, prayer, and a lesson from the Sacred Word. A lantern is sent to lead the way. The sermons last about an hour and a half, then the people go into the village and we retire for the night.

The beds are so uncomfortable, to be tolerated at the Mission, but we enjoy them, and especially the fact that when morning arrives it is not necessary to hurry up so as to have a good start for the many duties sure to be awaiting; instead one can be as lazy as he likes. However the noise in the village does not allow one to sleep late. People begin talking at the earliest dawn, the calves bawl and the lambs bleat, and the stamping block and grind stones are busy. We have services with the people morning and evening. Besides this there is nothing to do but to cook and even the precious month old baby laughs and grows fat. A fat goat is bought at the village and this furnishes meat for a week. One woman sends us a dish of nice half-cooked meal, others send corn. They say, “We do not want anything in return, we wish to give it to you.”

We walk into the village and as usual are greeted by the barking of a dozen or more dogs. The men of the village have about all been taken to the mines to work, only a few old and sick ones are left. The sick of the village are visited and ministered to, but it is soon evident that some are past human help. One man is in the last stages of consumption. Four others have leprosy, that dread disease to be found more or less in nearly all of the villages in this part of the country. The village is half Batonga and half Biala. The form are the ones who generally come to the services. The congregation comes quite regularly, there being over three hundred of the chief. On Sunday evening are present. The services continue for five days without any special manifestations, then one evening after David has given an earnest heart-searching discourse, the meeting is closed and the people are told that they can go. They are very quiet for a while, then a girl arises and comes forward and says she wants to follow the Lord. An invitation is given, and a number come forward for prayer, including the chief and another man. The Spirit’s presence is especially manifest, there is a strong search, with strong crying and tears of repentance. The spirit of prayer and intercession falls on David in a marked degree. While one man can not tell how his heart is in earnest, a number least evidently are. There have been some very good examples in their village. One has been a young man who was in school a while, and two girls who were a woman who occasionally went to church and were corrected and seem to be standing true. At the service the next morning a number confessed to the lives they have been leading and expressed a determination to leave all and follow Him. One woman with a bright face says, “I have no sins. I did have but the Lord has taken them all away.”

Another evening six women came forward. On Wednesday evening after the service a general talk is held. The chief says, “We cannot understand why you send a teacher to Kalanzi and do not give us one.” They promise to do so and having a schoolhouse built if only a teacher is given them, and we promise to make an attempt to give them one. While we are at this place, David is frequently gone out on some errand, and according to the customs of the mission, we give the gospel. Seven other villages are visited in this way.

On Thursday night quite a change takes place. About the same time as waking is heard, and at first it was thought the consumptive had passed away, but on entering the village we learn that a man died at one of the mines near Bukwaho and the news has just come to his friends. He lived in an adjoining village and according to their belief, his spirit returns to his home after his death and they go there to mourn as soon as the sound of waving is heard, one after another takes up the doleful lamentation and almost before we realize it the village is about enged and every house has a light. The meeting was a very sad. Of all the religious and superstitious ideas of these heathen, this wailing for the dead seems to be the most deeply imbedded in their being. As soon as death is announced, every thing drops and off they go just as a soldier when he hears the marching orders.

This course of break up the meetings. We have however only two days left to stay here before we must move on; prayer ascends that the seed sown will yet bear its fruit to life eternal.

On Saturday we leave and go to a village in another direction. Here are seventy-five huts and no teacher. Three small boys from this village have been some time at the Mission. There is no water nearer than six or seven miles. The women have to carry all their water that distance to do their cooking. Sometimes they buy it. Knowing this we bring a five gallon can of water with us. We camp just outside the village, and as this is my first visit, I walk over to have a look at the village. As usual many of the children are afraid to come near, while a fourth an old woman, has neuralgia and toothache. How one wishes for the healing touch of a Peter or a Paul. As it is we minister a few simple remedies and try not to miss an opportunity of pointing them to the Great Physician. To the old woman some hot lemonade is given and early in the morning she is at the wagon to express her thanks and tell how much help she has received.

On Saturday evening about one hundred people gather around the big fire and we have a service with them. While in prayer two girls and some boys make a disturbance. The chief looks, two young men who had been away to work and heard a little of the gospel, hurriedly pounce upon the offenders and drive them from the congregation. This was an attentive congregation of one hundred and twenty people present. After breakfast it becomes necessary for us to start for home. Of course, we are exhausted, but we get ourselves and oxen and to be ready for school.
Dear readers of the Visor.

Greeting in Jesus precious name:

Will write and tell you a little of our work and how we are getting along in this part of God's vineyard. It is over one year since I came to this station. During this time there have been trials and tests, but the Lord has sweetly helped. There have been some blessed lessons learned, and it is my only desire to get still nearer to Jesus, and that my life may bring more glory to Him in the future.

I am very thankful that though the tests did come as I believe they always do, and perhaps harder to one who is young on the mission field, that I could always look back to the time when God called me to Africa. I know my consecration was complete, I was willing to go or stay, but as I left it in God's hands, He opened the way and brought me to this land, which helps me to know that I am called according to His purpose, (Rom. 8: 28, last clause). When this came as I believe they always do, and perhaps harder to one who is young on the mission field, that I could always look back to the time when God called me to Africa. I know my consecration was complete, I was willing to go or stay, but as I left it in God's hands, He opened the way and brought me to this land, which helps me to know that I am called according to His purpose, (Rom. 8: 28, last clause).

When the crops are harvested soon after Bro. Frey's left for America, but on account of the drought here last year the yield of corn and potatoes, etc., was very light. We had 34,200 lb. sacks, or 113 bu. of shelled corn, about six sacks of sweet potatoes and about one and one-half bu. of other potatoes. Tomatoes were a good yield, and we had some nice melons, also some aubergines and pumpkins. Peanuts and beans were a failure.

More girls have been coming since school opened on July 1, and we now have thirty-three girls, three small children and fourteen boys. This makes a large family to feed, and as there was not much grain left over in the store will have to buy corn for bread for the children, till next year's crop is harvested. We know this will cost considerable, as corn and provisions of every kind are high in this country. It has been a question with us if it would be advisable to leave some of the girls to go to their homes, till after the next year's crop is ready for use, so our expenses will not be so high. But as the work is the Lord's and we believe He has opened this school to be a help to these people, we trust He will enable us to buy food for the children and keep them here. After girls have been here a while they get out of their old ways in many things, but to leave them go home again for a few months (before they are thoroughly established in the Lord's service) is a hurt to them, and one must feel that they have forgotten much that they had learned, and you have the work of teaching over again.

During this season of the year there is not much work for the girls in the fields. Some have been digging the sweet potato ground, and digging brush and stumps out of the fields. Some do the cooking for the girls and boys, some paint and do jobs at the dairy, some at cleaning up the huts in the morning, some help in our kitchen, and the girls grind the grain for their porridge as well.

And as our wagon has been very poor and we were hauling our water in a tank on the sled drawn by oxen which made a lot of work for the oxen and we wanted them to plough, so I fixed up all the Parlia - tain tins and pails I could and have the girls to carry water from the river. They carry the buckets on their heads as their custom is and prefer it to digging in the gardens. They also help to help us thus: we have the oxen and boys ploughing with two ploughs most of the time and to get the ground ploughed before the rains come will give us a better chance for a good crop next year. The girls carry the water about one mile and take perhaps four gallons each. They make four or five trips between six thirty and ten A. M.

As our vegetables are very scarce we fenced in a garden by the Mtshebezhi River, the nearest place we can get enough water for watering the plants we expect to be well paid for by having all kinds of vegetables to use. To wait till the rains come would make every thing quite late.

We were thankful to receive a draft in last post, from the F. M. Treasury for a wagon for the Mission here which is very much needed. We hope to get the wagon soon so we can have fertilizer hauled from the nearby cattle kraals to put on the land before planting time, being about 65 miles from Bulawayo makes it a little inconvenient in buying. While we are in a way, isolated and don't have the many conveniences we had at home, we are glad of the privilege of giving the gospel to these people.

Sr. Winger has had charge of the school this term, and with the sewing class and looking after the girls' many needs, etc, the house work, etc., it makes a lot of work for Sr. Eagle and Sr. Winger, but we expect to have more help soon which will make it better for them. With some of the boys helping me while not in school I have been working at the stone wall for the veranda. During school hours I work at the carpenter work, and finishing in the house. The boys help very little with such work. It seems to be very hard for them to learn to make things straight. One boy told me he cannot see when things are straight because he is black. But some do try and they can learn. These boys and girls have not been accustomed to much discipline in their homes. They live idle lazy lives as a rule. Some are quite quick to come under discipline, but others are very slow to learn and, as they say, their heart don't want to obey. It takes firmness, grace, and wisdom to deal with these children.

Elder Steigerwald wrote me some time before I left America that most any trade is good in the mission field and I have found it to be very true. Being so far from town and everything so high in price, there is much repair work, etc., a missionary must do here, which a farmer at home can get some one else to do much cheaper.

The attendance at school and church has been quite good of late. I have been to visit two out schools from here, at the one school the attendance is very good, while not so many attend at the other one. There are not so many attend there, perhaps because of these people, the natives are helping very good at the building of the one school, since we encouraged them to do so.

We cannot wonder at these people being ignorant and slow to learn, and deep down in sin, when we think how long they have been without the gospel. It is our only desire to keep quiet before the Lord where we can hear His voice and be made a blessing to them. To this end we ask an interest in your prayers for us, and the work here. Yours in the Master's service,

Walter O. Wenger.

MTSHEBEZI MISSION.

An India Letter.

Adra, B. N. R. India, Aug. 28, 1912.

To our fellow-laborers, the Saints in the Home lands,

Dear ones in Christ:--

It is with a heart full of praise that we greet you today. Blessed is the Lord, O my soul, and all that is within me bless his holy name. We cannot in so few lines tell all that the Lord is doing for us these days. The joy that He gives us in His service is unspeakable. Oh! What men would praise the Lord for His wonderful works unto the children of men.

We have a few special things we wish to make note of.

Since our last we have had some special trials out of which the Lord delivered us. One of our colleagues, Mina Williams, was taken with boils in the beginning of her life at the beginning of her work. But in spite of all that could be done, it grew worse, till one day the doctor told us he did not see how she could live. We knew the case was serious but with this confirmation of the surgeons, came a heavy cloud upon us, when it appeared that another one would so soon lay down her life at the beginning of her work. But as many of us as could, spent the day in wrestling in prayer against the powers of darkness, till we triumphed in the name of the Lord. The Indian brethren grasped faith with us and declared, "She shall not die, but live." And she did live and made rapid improvement from that day, and we expect to see her again back at her post of duty. At the present she is at the hills recuperating. Others too have had trials with their health, but this was the severest test. The intense heat is the cause of such derangements and breakdowns as these. For this reason the missionaries and fighers try to get away to the hills each year. They are then not so liable to these happenings, and better able to do their work.

A second matter for special praise is the manner in which the Lord has been hearers of our prayers in the matters of this place. Adra is a Railway Junction and a number of Christian men are in the company's employ. They are from differ-
The Lord got hold of the brother of our living lives of debauchery. This last year missions, and some have had little or there are fathers of families that have recently been moved upon and have been attending services and are praying. A few weeks ago, at our communion service, we called for testimonies to what the Lord was doing for each. It did us good to hear of the victories and answers to prayer. The communion service was a most blessed season of worship. Help us pray for these dear people that they may come out into the light of holiness. We are needing a chapel and believe the Lord will give it to us.

The next matter for praise, is the manner in which the Lord has helped us out of our financial straits. For some months we were heavily pressed. In addition of hard times in America, and how money was going off in other channels, therefore could not help us, and pitied us because of our extremities we would likely be put into, and these kind of messages made us pity ourselves. But we looked back and remembered that in years gone by there were hard times too and God saw us through those days. We have faith to believe He would again carry us through this test. We could not draw back, but on the other hand felt God was pushing us out, and accordingly opened a new station for some of our office helpers. We besieged the throne of grace, and help came. Some friends of years past were stirred up to send to us and new friends have been raised up. This has given us the encouragement to continue in the line the Lord first led us.

We are now approaching our busiest time of the year, the cool season. This will be the time when most of our time will be spent in the villages preaching to the people. Our Indian helpers are out every season of the year because to them there is little difference. To us foreigners the hot and rainy seasons are times when we can do little in touring. Part of the time of the inconvenient seasons are spent in teaching and training our helpers. We wish of you could be with us and visit these villages and see what we see. I am sure you would say that our pictures of the need are not overdrawn. We want you to think of us, some standing with a crowd of eager hearers about us, others visiting the homes of the people and teaching the women. And as you think, pray that the hearts may be as good ground, bringing forth much fruit. Money will be needed too for this work, to buy tickets for those that travel by train, for by this means many villages will be reached; to buy food for the ballocks that will convey others by tonga, to pay for the camping expense for extensive tours; so make this too a subject with us of earnest prayer, that the work be not hindered and many souls be reached. Let us hear from you, II. Thess. 3:16.

Yours in Him,
D. W. Zook.

CONTRIBUTIONS.

TESTS OF THE SAVED LIFE.

BY MARY E. HOFFMAN.

This subject may be considered from the viewpoint of: 1. Tests proving to us that we are saved and 2. Tests that perfect us and make us to enjoy and appreciate salvation in Jesus.

His free gift is offered to all. Provision is made for every one to obtain salvation and if some do not receive what God has provided, it is because they permit something to hinder them from accepting God's love as expressed in His plan of redemption, 'For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life.' (Jno. 3: 16).

As each individual realizes that 'whosoever' includes and means 'me', he begins to understand that God's love is great and that he accepts what God so freely offers he considers himself to be the object of a love that is beyond the measure of man's mind. This love includes the whole human family and yet with the same power God can reach out to every member and lavish upon each one, who will receive it, the devotion of His great Father-heart in such compassion, tenderness, mercy, love and forgiveness that we exclaim: Truly it is wonderful! How marvelous! How amazing! How divine!

"Love so amazing, so divine
Demands my soul, my life, my all."

There should not, neither can there, be doubt in the mind of any one who experiences the love of God shed abroad in the heart, as to his relationship with Him who is the Author and Finisher of salvation. Neither can he be born of the water and of the Spirit and remain in ignorance of being made alive unto God. In short, the soul who seeks and finds salvation in Jesus will have the assurance of his acceptance with God and need no longer question his position in God's family.

"He that believeth on the Son of God hath the witness in himself." (I. Jno. 5: 10).

"Hereby know we that we dwell in him and he in us because he hath given us his Spirit." (I. Jno. 4: 13).

"The Spirit itself (himself R. V.) beareth witness with our spirit that we are his children." (Rom. 8: 16).

"Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and in God." (I. Jno. 4: 15).

"Verily, verily I say unto you, He that heareth my words and believeth on him that sent me hath everlasting life and shall not come into condemnation but is passed from death unto life." (I. Jno. 5: 24).

"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." (I. Jno. 3: 14).

"God is love and he that dwelleth in love, dwelleth in God, and God in him." (I. Jno. 4: 16).

Being in possession of His love fills us with a desire to return that love again. Our daily life may be a continual testimony of love to Him by our service in obedience to His will and conforming our lives to His example in love, meekness, humility, longsuffering, patience, gentleness, kindness, faithfulness and forgiveness.

Our daily life will manifest whether we possess salvation or whether we simply profess to have it in possession; whether we have renounced the world with the lust thereof and whether our affections are centered upon heavenly things and not upon the things of the earth; whether we are seeking first the "kingdom of God and His righteousness." Whether our life is hid with Christ in God, and whether we love Him to the obeying and keeping of His commandments. Whether we live and walk in the Spirit, and have on the whole armor of God, and with patience run the race set before us, "looking unto Jesus the Author and Finisher of our faith," Whether we know the arithmetic of the Bible consisting of: Subtraction (I. Pet. 2: 1); Addition, (II. Pet. 1: 5,6,7); Division or separation, (II. Cor. 6: 17, 18); Multiplication of grace, peace, blessings, promises and rewards will accompany these operations and the results or effect: "For if these things be in you and abound they make you that ye shall neither be barren nor unfruitful in the knowledge of the Lord Jesus." (II. Pet. 1: 8).

Almost daily opportunities will come to us to prove us along some line and manifest growth in grace and in the knowledge of our Lord and Savior Jesus Christ; whether we walk in the light as He is in the light and whether the blood of Christ has cleansed and purified us.

Here again we need not be in doubt for we have accepted "Christ Jesus who of God is made unto us wisdom, and righteousness, and sanctification and redemption." (I. Cor. 1: 23).

"For in him dwelleth all the fulness of the Godhead bodily."

"And ye are complete in him which is the head of all principality and power." (Col. 2: 9,10).

Because of a desire to live up to all
our privileges, in Jesus, as blood-bought souls, we may have many tests through being misunderstood by our friends or we may have to endure things because of the unfaithfulness and lack of charity in others. But Paul endured all things for the elects' sake that they might also obtain the salvation which is in Christ Jesus and he testifies to having been in perils of robbers, heathen, his countrymen and false brethren.

Paul endured this and much more and is to us an example of faithfulness and steadfastness in the midst of afflictions and persecutions but says: "Out of them all the Lord delivered me." "Yea and all that will live godly in Christ shall suffer persecution" (II. Tim. 3: 12).

The Lord knew what Paul needed and just as well does He know what each one of us needs lest we should be exalted above measure and through all trials and difficulties in life speaks to us in His words to Paul: "My grace is sufficient for thee." The tests are sent for the purpose of strengthening our faith, perfecting our love, and drawing us nearer to God, who is able to deliver, and fit us for better service to our fellowmen and to God.

We may be inclined to think it strange that we are so tried, and may be led to believe that no one is tested just as we are and if this thought continues, the trial becomes more severe but if we remember the many examples recorded in Scripture, we can be encouraged to know that God has a wise purpose, and though His ways are past finding out we may feel that through all He loves us greatly and desires to make of us vessels, unto honor and sanctification and meet for the Master's use and prepared unto every good work" (II. Tim. 2: 21).

Christ endured days of trial, the same is true of that 'perfect man' Job, and Abraham was called to offer up his son Isaac, which we believe was a test that tried every fiber of his being. So it is with all saints. Every inch of ground gained is tried. Sometimes the soul, after a long season of uninterrupted love and peace with Jesus, is called to endure such siftings as to make us almost astonish and bewilder.

We think of what the Apostle says: "Beloved, think it not strange concerning the fiery trial which is to try you as though some strange thing had happened unto you." He guards us against that error into which we are all in danger of falling. Neither must we allow ourselves to believe that, when tested, God has withdrawn His favor from us. "For whom the Lord loveth he chasteneth and scourgeth every son he receiveth." (Heb. 12: 6).

The testings, we said, strengthen our faith. Faith must have exercise in order to develop and it can have no healthy exercise unless it be tested to the uttermost. "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." (I. Pet. 1: 7).

In Abraham we see one of strong faith and the Scriptures record scores of instances where faith was exercised and God's plan carried out. When there is failure the child of God realizes a lack of faith and that he needs to develop along that line.

Some one has said that "God plants His trees by the rivers of water and lets the storm come down upon them, at times, in order that they may thrust their roots down deeper and draw greater draughts from the stream of life".

Many will fall away because they fail to go to the right source for help during days of trial.

The hardest people in the world are not those who are brought up in the region of sunshine and they who are most noted for mighty faith have been those whose faith was most sorely tested.

God through testings proves to the world, to the devil, and to ourselves that ours is the genuine experience. He let Job be tested to prove the devil a liar; He let Abraham be sorely tried so that the whole world might know that He had a man whose faith was unshakable. Daniel was put into the den of lions to show that every nation knows the true religion, and He allows us to be tested to prove that we have the real thing and thus find new motives and incentives to praise Him.

God permits us to pass through trial and temptation that we may come into closer sympathy with Jesus. We get near to God and know Him in our hour of rejoicing but we know Him better when we go through Gethsemane and are able with Him to say: "Not my will but thine be done.

So let us not be discouraged, when tested, but welcome, as honest souls, all the Lord sees we need, ever being anxious to know if our salvation is the genuine. For only the genuine will present us "Faultless before his presence with exceeding joy." Harrisburg, Pa.

**BEARING THE BURDEN WITH AFRICA'S MISSIONARIES,**

**BY SADIE LEBO.**

We are all aware of the fact that the missionary in Africa, or for that matter, any missionary, does not have an easy life.

Some time ago an article appeared in a popular magazine entitled, "What is to Become of the Preacher?" The writer would make it appear that the home preacher and gospel worker has a hard life of sacrifice and denial, while the foreign missionary leads a life of ease and luxury. The story is illustrated by "The Life of Sacrifice is Here at Home". The picture shows a poorly-clad and tired looking minister's wife, stopping from her hard work of washing, at the wash-tub in the kitchen, to replace a torn off button on the minister's coat before making a call. The babies amuse themselves, they have no nurse, nor is there a servant to help the tired mother.

The opposite illustration is "The Life of Comfort is in the Foreign Field". The missionary and his wife are lounging on a large veranda, having beautiful surroundings. They are care-free and contented. Their three or four obedient, dark-skinned servants are seeing to their every comfort.

This article is hardly true nor reasonable. The worker at home may be toiling hard, but so are the missionaries, at least, our missionaries. They have difficulties, hardships, trials, and burdens of work, or care, or sorrow, that to my mind, seem almost too heavy for them to bear.

Their greatest burden and responsibility are the poor heathen themselves. A missionary journal says, "there are 1,000,000,000. heathen in the world, that there are 10,000, missionaries, that each missionary is responsible for 100,000. souls". Does that look like a small matter? We may all share that burden and responsibility.

Those of us who remain at home in well feathered nests are apt to forget all about our missionaries, much less do we think of helping to bear the burden.

To help carry the burden we must be interested in missionary work. If we are not interested, we must pray to be, for the lack of interest shows our lack of knowledge of God's plan of salvation for the whole wide world—all races and nations. Not being interested also betrays our little love for Jesus, and for those for whom He died.

God loves and pities the heathen. He loved them enough to give His beloved Son to die for them, as well
as for us. Jesus died for the whole world, not only a part of it. The soul of an African is as truly precious in the sight of God as that of any one. God does not care whether it be a white man in a north temperate climate, or a black person living in the tropics. Whether that person be dressed in satin, sealskin, or calico; whether he eats with his fingers, off banana leaves, or dainty delicacies from silver and cut-glass ware. But God does care to have all men saved. The people of Africa need the gospel, and they need missionaries to bring it to them. Once we are interested in our African missionaries and natives, God shows us how to bear the burden with them. In every letter that I have read from our African missionaries they ask our prayers. We can all pray for them to be dressed in satin, sealskin, or calico; whether they see them going to take Jesus by force and crown Him King, but Jesus foreseeing this temptation. While the disciples were struggling in the midst of a high sea, vainly trying to reach the other side, had companionship with them in turn gave it to the multitude, and they all ate and were filled. Then the disciples gathered the fragments and filled twelve baskets. As soon as they had finished, Jesus commanded them to get into a ship and pass to the other side of the sea, while He sent the multitudes away. The multitudes when they saw this miracle regarded it as a sign and were going to take Jesus by force and crown Him King, but Jesus foreseeing this withdrew into the mountain to pray to God for strength to resist this temptation. While the disciples were struggling in the midst of a high sea, vainly trying to reach the other side of the Sea of Galilee, they were astonished and marvelled to see passing by what they supposed was a spirit. They cried out in fear, but Jesus whom they supposed to be the spirit, when He saw their fear and the greatness of their exertion to reach the other side, had compassion on them and said, "Fear not, it is I." Then Peter who seemed somewhat doubtful said, "Lord, if it be thou, bid me come unto thee on the water." Jesus told him to come. Peter began to walk on the water, but when he saw the monstrous waves he began to fear, and consequently began to sink. Then he cried unto Jesus to save him, and Jesus lifted him up and brought him into the ship; and as soon as they entered into the ship, the wind ceased. Then Jesus turned to his disciples and amazed said, "Of a truth thou art the son of God." This occurred about the fourth watch of the night or between three and six o'clock A.M. The next morning when the multitudes were unable to find Jesus. They were aware of Jesus' having sent His disciples across to the other side of the Sea. But they were puzzled as to Jesus' whereabouts, knowing that the disciples had taken the only boat available for their own use. But a number of ships of Tiberias passed the place and the multitude cross by means of these to the other side. Now when they came over and found Jesus there too they were greatly amazed, and asked Him, "Lord, whither goest thou hither?" Jesus did not answer their question but said that they had followed him, not because they saw signs and miracles but because of the bread which he had given them. Here comes the climax of Jesus' Second Galileean Ministry Period. It is here that Jesus declares himself to be the bread of life, and asks, "Will any of you come after me, and eat if he would live. He says that Moses gave manna in the wilderness, but that God had given him as the bread which came down from heaven. The Jews were unable to grasp the spiritual significance of his words. They began to disbelieve Jesus, for was not his mother Mary an acquaintance of theirs, and were not his brothers among them, how then could this natural man come down from heaven. It was beyond their comprehension. He says, "Ye yourselves are not able to eat the wilderness and died, but he that eateth of my flesh and drinketh my blood shall live forever. This was said in the synagogue at Capernaum and many of his followers being unable to grasp the momentous import of the words of Jesus, and thinking him irrational, turned their backs upon him and went away offended for they said, "This is a hard saying, who can hear it?" Here begins anew the unpopularity of Jesus. How the spirit of the Savior must have thrilled his followers turn coldly away from him. Even His chosen disciples seemed worried at His sayings. Jesus asked them if these sayings caused them to stumble. He asks them if they would believe His words if they should see Him ascend to the Father whence He came. Then He reveals unto them the true import of His words, by telling them that it is the spiritual flesh and blood to which He had reference and not the flesh of man for that profiteth nothing. He says that the words spoken are spirit and life to them and all who believe them. Therefore it is impossible for a man to come to Him unless the Father who is the spirit draw him. When Jesus saw the dullness of the perception of the people, and saw how they turned away He turned sorrowfully to the Father and said, "Lord, how is it possible that thou hast the words of eternal life." How the heart of the Savior must have warmed towards His disciples when they thus bewailed their unwavering fidelity when they say, "We have believed and know that thou art the Holy One of God." 

Grantham, Pa.

A proud heart and a lofty mountain are never fruitful.—Gurnall.
REVERENCE.

The reproach has often been cast on the American nation, that her children are wanting in reverence. How far this is true with regard to them in contrast with other nations, may be a question; but we all know that there is such a thing as calling a father by the name of “The Boss” or “The Old Man.” There is such a thing as the fourteen being ashamed to walk side by side with his mother. We know there is such a thing as the young ladies of the house being seated in the parlor, elegantly dressed, entertaining company, while the mother is doing the work of the kitchen. Have we not all seen a boy or girl in the teens seated at the table while the mother, whose place should be the seat of honor, is trotting around waiting on his lordship or her ladyship? How sadly frequent is it to see the wishes of a mother made light of and disregarded. It may be she expresses the hope to her son that he will remain at home tonight, but ere the words have died away he takes down his cap, muffler and hat, and self-seeking explanation and walks off. These things are enough to bring the blush to our cheek. And where does all this originate? Some say: “Oh, they inhale it with the very air they breathe.” Yes, the moral air, not the natural.

It is possible for mothers to surround their children with the right moral atmosphere. When they first come under the mother’s charge there is no lack of reverence. They look up to her as to a superior being. They trust her implicitly. The thought does not cross their minds that mother could be untruthful, or deceitful, or even equivocal. What a strange experience it must be to a child when it first dawns on its or her mind that mother has not meant what she said! Mothers begin with questions. Why not put forth an effort to retain that kingdom? Children do not suddenly lose hold on the reins of power. The mother whose heart is not slackened by promises unfulfilled, by threats unexecuted, or by disregard of their own personal dignity.

Besides reverence for parents children should be taught reverence for man—the human being. Man. That wonderful, complex, three-one being, made in the image of a Three-One God. We should never grow weary impressing on children the thought that they have a soul within them that will never die; a soul capable of communing with the great God who inhabiteth them. They should be told often of the value of that soul—how He that made it said, “What shall it profit a man if he gain the whole world and lose his soul?”

They should be taught to reverence too, the mind, that can scale the height of the stars, count the number of the skies, find out the hiding place of the lightning, it forth in the sky to carry the message of man from country to country, or, diving into the deep recesses of earth and ocean, command them to yield up their treasures for the use of man. They should be taught to feel that mind with food bestowing its nobility; to shun the light, frothing reading that weakens instead of strengthening, that impoverished instead of enriches. A reverence should be so instilled into them for these powers that they would tremble to offer for their contemplation those that are impure or impious.

Should we also teach them to reverence those things of which it has been said, “Dust thou art and into dust thou shalt return?” Yes, we should because we are to arise from the dust again. This corruptible body is to put on incorruption. These bodies of ours are worthy of great honor, for the Son of God took not on Him the nature of angels. He took to himself a true body. Paul says, “What! Know ye not that your bodies are the temple of the Holy Ghost?” In the temples of the heathen gods no irreverent foot dare enter. He should not be taken off before they enter the abode of the god of wood and stone. And shall we suffer that which defileth to enter the temple of God and the God of heaven and earth hath said that He would condescend to dwell? Great pains should be taken to instil into the minds of children a reverence for their bodies, not a sily, empty conceit of them, but a due appreciation, a becoming estimate of them, so that they will take all proper care of them yet suffer nothing that is not clean and pure and lovely to come near them.

We cannot begin too soon to write on the hearts of children that the intoxicating cup defileth, that it drag noble bodies down into the mire. When the drunkard with his bloodshot eyes and staggering gait crosses their path, the mothers should impress on children the lesson as to the importance of doing the work of the kitchen. If what I wish is good, for freer heart for sharing.

Not for scenes of richer beauty, Not for paths of lighter duty; But for freer heart for sharing, Not that there be less to bear; Not for braver heart for bearing, Not that there be less to bear, Not that there be less to bear, But for freer heart for sharing. Here I pray.

Not for scenes of richer beauty, Not for paths of lighter duty; But for freer heart for sharing. Gentle hands, more patient being— Every day.

Not that joy and peace enfold me, Not that wealth and pleasure hold me; But that I may dry a tear, Speak a word of strength and cheer. On the way—Sharlot M. Hall.

If what I wish is good, And suits the will divine, By earth and hell in vain withstood, I know it shall be mine. Still let them counsel take To frustrate this decree; They cannot keep a blessing back From Earth and hell in vain withstood. Selected.
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Grantham, Pa. October 21, 1912.

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Buddhism.
(Continued from page 1.)
not necessary for man to attain to this condition of mind and soul. He had become Buddha, which means,—an Enlightened One. The great question as to how to escape the suffering of existence and to arrive at the state of Nirvana was forever settled.
Being illumined himself, he set out to teach others. His fundamental doctrines were, “The Four Sacred Truths;” “The Eight Fold Path” or “The Middle Path;” and ten special commandments. The “Four Sacred Truths” are these: 1. There is pain or sorrow because of existence; 2. This comes from desire; 3. Pain and sorrow may be made to cease by conquest over desire, and that conquest is equivalent to the attaining of Nirvana; 4. There is a way that leads thither. With the acceptance of these “Four Truths” the followers of Buddha had also to believe in “The Eight Fold Path” which is summed up thus: 1. Right belief; 2. Right thought; 3. Right utterance; 4. Right motives; 5. Right occupation; 6. Right obedience; 7. Right memory; 8. Right meditation. The following five commands were also binding on him: 1. Do not kill; 2. Do not steal; 3. Do not commit adultery; 4. Do not lie; 5. Do not become intoxicated. In addition to the first five commands the monk had to submit to five more restrictions, which are: 1. Take no solid food after noon; 2. Do not visit dance, singing or theatrical representations; 3. Use no ornaments or perfumery in dress; 4. Use no luxurious beds; 5. Accept neither gold nor silver. It was also required that the monk take the three vows of Celibacy, Poverty, and Obedience. The underlying principle that actuated these sincere yet blinded people to observe these laws was to obtain merit. The monk alone through merit could attain to the state of Nirvana, which means no less than “the extinction of all existence” or the arrival at the place where the action of Karma, which is the law of consequences, is brought to an end. In other words, the state of absolute rest to mind and heart. Gantanma believed that “the resultant force (Karma) of all past actions, brings into existence a new being whose state is happy or miserable according to desert, good or evil, embodied in that resultant force.” “The state of Nirvana, Buddha held, may be entered upon before the death of the body, and therefore it is not identical with annihilation, as has often been represented. Although its meaning is extinction, it is the extinction of desire, of suffering, of error, of ignorance; and it is termed the eternal state.” Is it any wonder that one third of the male population under the sway of Buddhism are monks? While Buddha rejected the Brahmanical system of priesthood and many of its religious monopolies, such as sacrifices, penance, and the reabsorbing of the soul into the Supreme Being, it embraced its doctrine of transmigration.

Buddha first went in search of his two celebrated Brahma teachers, but finding that they both had died, he next sought his five disappointed disciples. Quickly and joyfully did they join themselves to him. A little later a large number of high society men accepted his doctrine. These he sent out in different directions to proclaim what he had taught them. It was the common class of people, however, who heard him gladly. Not only did his strong personality attract the people but his life was one of simplicity and purity, his doctrines one of universal brotherhood. The caste system should no longer bar the poor from enjoying the privileges of the nobility. One author says: “The Buddhist morality is one of endured patience, submission and abstinence, rather than action, energy, enterprise. Love for all beings is its nucleus, every animal being our possible relative. To love our enemies, to offer our lives for animals, to abstain from even defensive warfare, to govern ourselves, to avoid vices, to pay obedience to superiors, to reverence age, to provide food and shelter for men and animals, to dig wells and plant trees, to despise no religion, show no intolerance, not to persecute, are the virtues of these people.” Could those people without a God desire more? Shall we not who live in a land where the gospel of Jesus Christ is preached hang our heads in shame?

One grand feature of Gantanma’s teaching was that it appealed to human reason. This it did through the influence of the sermon. Confucianism and Brahmanism remained within their own land, but the missionary spirit of Buddha and his followers spread their religion to other regions than their own. Quite unlike Brahmanism it gained its popularity independently of the sword and frauds of priest-craft. During his life he had strong opposition from the leading Brahmas but he never faltered after he believed he had found the truth. It is said that with the exception of our Lord himself, there was not found among the founders of religion a purer and more perfect man than Buddha. Had he but had a vision of the True Light how vastly different would be the panorama that would meet our gaze. Although, the religion of this great man bestowed great benedictions upon India, China, and Japan because of its moral and educational influence, yet it could not stand, because its root was not planted in Christ the immovable “Rock of Ages.”

Buddha died at the age of eighty years. After his death Buddhism made very little progress for some time. About 250 B.C. Asoka, the great Buddhist emperor, ruled in India. It was during his reign that Buddhism again received a great impetus and was made the state religion. But modern Buddhism fails to reach the high standard of morality taught in the original doctrine. History tells us
every promise of Scripture is a
written word of God, which may be pleaded
before Him with this reasonable request: “Do as Thou hast said.”

A CREATOR will not cheat His creation, but by the merit of the shed blood of
our Lord and Savior, Jesus Christ. How few can truthfully say, “I am
free indeed.”

A SERMON.
Notes of a sermon by J. R. Zook, preached at Gospel Temple, Des
Mones, Iowa, Sept. 22, 1912.
Subject: FREEDOM.
Scriptural text: “If the Son therefore shall make you free, ye shall be free indeed.”

FREEDOM DEFINED.
Any exemption from constraint or control.”
“Ease or facility of doing anything.”
“Frankness, boldness.”

RELIGIOUS LIBERTY.
As here used in its narrow sense means the right to worship God ac-
cording to the dictates of our own consciences, but we wish to treat it in
a wider sense. However, we must be careful not to get license, improper
familiarity, violation of the laws of decorum confused with divine liberty.
CHRIST ALONE CAN LIBERATE.
No one can emancipate himself from the lashings of a guilty conscience, and the power and tendency of the inward foe—the carnal mind.
Pardon and cleansing are obtained a-
lone through the blood of our loving
Christ, who gave Himself for us as a sacrifice without spot or blemish. In
whom we have redemption through his blood, the forgiveness of sins ac-
cording to the richness of his grace” (Eph. 1: 6). “The blood of Jesus Christ, his Son cleanseth us from all sin” (I. Jno. 1: 7).

YE SHALL BE FREE INDEED.
Not a sham or feigned liberty, but real genuine freedom in its widest
sense. “Indeed” is used here to em-
phazise freedom. Sometimes it is used in the sense of admission or surprise, but in this connection it is rightfully used in the emphatical sense because of its greatness and importance, and which cannot be effected by legalism, penance, growth, culture, time, etc., but by the merit of the shed blood of our Lord and Savior, Jesus Christ. How few can truthfully say, “I am
free indeed.”

ARE WE FREE INDEED?
Do we realize that our sins are all—
every one—under the blood—free
from the guilt of every sin you have ever committed?—free from the tend-
cency and desire to sin?
Can we look God in the face and feel free? When we read God’s book,
are we free indeed? or is it a sort of a make believe freedom? Can we look
into the face of our wedded companion without feeling condemned? Can we
meet our enemies face to face and feel free? How do we feel when with those
we deal with in business, in society, in spiritual things? Are you free in
respect to worldly pleasure, the card-
party, the dance, the fair, pitching
horse shoes, jesting and joking, fool-

ish talking?

Preachers of the gospel of Christ, do you preach the full gospel to your
people without fear or favor? Are we free on this line? Are we free
from hypocrisy, pride, avarice? Are we free to spend our money as God
directs? Does it hurt to give money,
time, or children in consecration and
in practical reality to the Lord? Are
we free from the fear of death, hell,
judgment Second Coming of our Lord? Are we free from the fear of
accident, disease, calamity, poverty;
do we feel free from the dread of old age?
Are we free from fanaticism, indecor-
um, hatred, partiality, selfishness, jeal-
ousy? Can you look into the faces of
your own children and feel perfectly free? Are we free in prayer, testi-
mony, sermon, and song? Do we have
liberty? Do you have power? How
is it with our hired help, our neighbors,
our elders and ministers? How have
we treated them?

May the God of light and all peace
help us to see our real condition and
not meet God in judgment in a self-
decreed condition.

Some people seemingly can do any
uncharitable, and unchristian act and
apparently feel justified. There is
a tremendous stupid in these last days.
May the God of all hope wake us up
and keep us awake, and make us what
we ought to be, in soul, spirit and
body.
Are we free from every unholy
physical passion—sensuality and ap-
etites? Christ does a complete and
thorough work—for “If the Son
therefore shall make you free, ye
shall be free indeed.”

DO YOU KNOW what Luther said?
Suffer and be still, and tell no man thy
sorrow. Trust in God; His help will
not fail thee. This is what Scripture
calls keeping silence before God. To
talk much of one’s sorrows makes one
weak, but to tell one’s sorrows to Him
“Who heareth in secret” makes one
strong and calm.—Tholuck.

IT IS SAID that the Duke d’Alva
starved his prisoners after he had giv-
en them quarter, saying, “Though I
promised your lives, I promised not
to find you meat.” Thus in the same
way the world deceives its votaries in
the end. “The wages of sin is death,”
(Rom. 6: 23).—Sel.
A LETTER TO THE YOUNG PEOPLE.

OUR YOUNG PEOPLE.

Dear Young People:—I praise God for salvation in Jesus, and I am glad that I love Him who has redeemed me and realize that I owe unto Him all things because of what He has done, and is doing for me daily. As I seek to be obedient to Him and walk in His ways this love to Him grows stronger and more firmly unites me in fellowship with the Father and with His Son, Jesus Christ, and brings me manifold blessings.

I appreciate the "Visitor" and am an interested reader of its columns, especially of the Young People's Page and am pleased that our editor gives a place to young, as well as older ones, when they desire to testify through its pages. I trust that the young members may show their interest in this page by occasionally writing for it. The effort will prove a blessing to others as well as to yourself and when you remember that possibly fifteen or eighteen reader are in your testimony you should consider it a great privilege thus to help magnify the name of Christ.

Youth is no barrier to usefulness and the young have many opportunities for service if they will use them. Obedience in youth brings blessings that will follow even down to old age. Last Summer while attending a meeting at which a number of young people were present I was told that some of them had recently entered the Lord's service. Among this number was one whom I remembered having seen as a child on her mother's knee only a few years ago, and I was glad that this girl had followed Ecc. 12: 1.

The thought of Young Peoples' Meetings under the leadership of our worthy editor, held in the Messiah Home Chapel every Sunday evening, has interesting subjects for consideration. I believe I voice the sentiment of all who attend and especially of those who take active part, that through the study of these subjects we have learned to know our Bibles better thus being the means of strengthening our faith, and especially if by our lives we put to practice that which we learn from time to time.

This same experience may be yours and I trust the time is not far distant when we shall see the fruit of Young People taking active part in such meetings.

The thought of Young Peoples' Meetings in the country districts has been a blessing to me and I have thus given these impressions believing that God knows how to use them for His honor and glory.

Yours in His service,
A sister.

E. J. Harrisburg, Pa.

OUR YOUNG GIRLS.

May God bless the girls! And God bless the mothers and fathers of every land! To bring up our girls to lives of virtue and usefulness requires the most watchful care from their earliest infancy to complete maturity. There can be no relaxation without great peril through all these years, and none so perilous as those when the girl is merging into womanhood, and none so needful of wise and loving safeguarding.

Right at this point is the failure. A girl can so easily go astray from the best of homes and instruction, but she is not likely to if she cherishes her privileges. Headstrong girls easily fall a prey to the seducer.

The fashion of dressing little girls in frocks so short as to expose their legs nearly to their bodies is cultivating immorality from which they seldom recover. Bare-headed, bare-armed, and short-dressed girls on the street invite the bold gaze of men and boys and consequently bring about that so many of our young girls are lured into a life of prostitution? What about the mothers who dress children thus? And what about those who are not of Christ—falling in with the fashions of harlotry at the expense of the innate sense of womanly modesty? Yet it is quite common to see the short sleeves and scantily-covered necks of young women and older ones of such a profession.

Oh, women of God and of virtue, shall we not by voice, pen, and example rally to the rescue of our girls by pervecting means? O mothers! look well to the costume, habits, and associates of your girls. Give them a home-and-mother education which will inculcate a love of virtue, and an abhorrence of vice. It is true that the young men who dress their girls are often the mothers of other days who administered severe discipline to their children in the matter of questionable conduct. She should well to be on her guard where her children were at night, and with whom they associated by day. Comparatively few went astray. This question of our girls is overwhelmingly comprehensive and important, as well as that of our boys. Study, pray, and act—Anna Alvars in The Vanguard.
THE END OF THE WAY.

There are so many hills to climb upward; I often am longing for rest; but who appoints me the pathway knows just what is needful and best; I know in His Word He has promised that my strength it shall be my day; and the toils of the road will be nothing when I get to the end of the way.

When the last feeble step has been taken, and the gates of the clear city appear, and the beautiful songs of the angels float out to my listening ear—when the last sound so mysteriously will be plain and as clear as day; yes, the toils of the road will seem nothing when I get to the end of the way.

Though now I am footsore and weary, I shall rest when I'm safely at home, I know I'll receive a glad welcome, for the Savior Himself has said "Come; so when I am weary in body, and sinking in spirit, I say, "All the toils of the road will seem nothing when I get to the end of the way."

Cooling fountains are there for the thirsty; there are cordials for those who are faint, and waters that are whiter and purer than any that fancy can paint; then I'll try to press hopefully onward.

The sun through each weary day, the toils of the road will be nothing when I get to the end of the way.

INFLUENCE.

Aw ay up among the Alleghanies there is a spring so small that a single ox on a spring day could drain it dry. Yet, it has its unobstructive way among the hills, till it spreads out into the beautiful Ohio. Thence it stretches away a thousand miles, leaving on its banks more than a hundred villages and cities and many a cultivated farm; then joining the Mississippi, it stretches away some twelve hundred miles more, till it falls into the emblem of eternity. It is one of the greatest tributaries to the ocean, which obedient only to God, shall roar till the angel with one foot on the emblem of eternity. It is one of the greatest tributaries to the ocean, which obedient only to God, shall roar till the angel with one foot on the emblem of eternity.

Mrs. Brown and her son Edward lived in a neat though humble cottage just within the borders of a great city. For a long time their income had been small, and only by close managing, after the death of the father, had they been able to keep the plain little home.

On the Sunday previous to the opening of our story, at the church which they were accustomed to attend, they had listened to a sermon from the words, "Cast thy bread upon the waters: for thou shalt find it after many days, and since that time Mrs. Brown had often found herself sitting senseless, with eyes fixed upon some object, deep in thought. Then, at times, half unconsciously she sang softly the old song, "Cast thy bread upon the waters."

"How can we when we have scarcely enough for ourselves?" She was questioning one evening as after reading again the verse she laid aside her Bible, after which she moved quickly about the room making ready the evening meal. In the meantime, unaware of what she was doing, she again sang softly, "Cast thy bread upon the waters." Then in a somewhat stronger voice came the word, "You who have a scant living here." Here she stood, then humbly, lowly, till soon in clear sweet tones came the song.

"He who in His righteous balance Will your sacrifice accept, Will your loving deeds repay."

Soon Edward came in from school all enthusiastic with what he called a new idea. Nearly always he had known just how to start to his father of subjects of special interest, but this time, owing to the fact that he rather expected his mother might be a sphere and influence you surely have." No man can live unaware of what he is doing, she again sang softly, "Cast thy bread upon the waters."

"I have not forgotten you how you cast your bread," answered Edward promptly, thus making plain to the doctor this very day and he tells me that Jack's overwork was going to be done, or he must quit school. I know," declared Edward in assurance, "for I talk-

ed with the doctor this very day and he tells me that Jack's overwork was going to be done, or he must quit school. I know, "It's nine years," Edward went on, "since Jack came here, and there isn't another boy in school who has worked as he has. Think of it! At that time he was without money and friends, and it has been only through his own strength and effort that now his college work is nearly completed. Two years more and he would finish and it's a size for him to leave now.

Edward stopped for a moment, then hesitatingly added, "I've been wondering if we couldn't help. Wouldn't it be a good time for Jack to cast his bread upon the waters?"

"Why, Edward!" exclaimed Mrs. Brown, "have you been thinking about that verse too? Isn't it strange! That's what I've been thinking about. But what can we do?"

"My room's big enough for two," answered Edward promptly, thus making plain his plans. "And really, mother, I'd be glad to do with less myself for Jack's sake." "I believe that I am too," thought Mrs. Brown, and soon the way was clear, for besides reducing other expenses, Edward decided to buy fewer clothes than he had planned for, and Mrs. Brown felt comforted in the thought she had worn for some time would still do for another season.

And, "See Edward," she said, bringing from a chest a coat of dark-plain, "who needs a better wrap than this? I had thought of getting a new one, but it's good enough isn't it?"

So it went on, each thinking of some sacrifice to make, till at last all was settled and there only remained the part of getting Jack's approval of the matter.

To Jack it seemed a long day. Things had not gone as well as usual and no wonder that he was somewhat discouraged. His face brightened, however, when after knocking, Edward entered and revealed his plan. It was not long, till in spite of Jack's hesitancy, Edward had persuaded his friend to accept the offer. Before another night Jack was comfortably situated in the Brown home. And the evening had been so pleasant that he could not help telling which of the three was the happiest and most thankful.

Two years passed altogether too soon, for Jack had become very dear to Mrs. Brown and Edward, and it is needless to say that he loved them not a little, and so it was very natural that all three were sad when, his course finished, one morning toward the last of June Jack said good-by and went to another town and to another work.

Years have gone by. On a beautiful street stands a residence. On the door place we read, "Rev. J. Crafton." Yes it's Jack, and there is a Mrs Crafton and three bright-eyed children.

But there is another member of the family, for when Edward died of fever Mr. and Mrs. Crafton insisted upon Mrs. Brown's sharing their home. The dear lady has grown old now, and Mr. Crafton cares for her with great tenderness.

One day while sitting near him she took his hand in hers and smiled, saying, "You're kind to me, Jack."

"No kinder than I ought to be," he answered, pressing the thin hand in his lips. Then his eyes found the page of the open Bible upon her lap, and he read aloud the words found in Ecclesiastes 11: 1. "I have not forgoten you how you cast your bread, he said, when he had finished.
the verse. And a moment later as she left the room she murmured, "Thank God! Whoever thought it? Here I am getting back leave for crumbs."—Selected.

HERE ARE THE FAULTY PROOFS.

"Millenial Dawnism," or "Russellism," that insidious and deadly heresy which is abroad in the land, has pronounced its own condemnation in the blasphemous denial of Christ of the Gospels, the Christ of God, the Son of the Man of God.

Mr. Chas. C. Cook, of New York, in his efforts against this Millenial Dawn prop­aganda by preparing the pamphlet by Rev. Dr. I. M. Haldeman, entitled "Millenial Dawnism, the blasphemous re­ligion that teaches the annihilation of Jesus Christ," is often met with the report from Russell's followers that he does not read this at all, and that he is thus grossly mis­represented by Dr. Haldeman. In fact, Russell has in public address and by printed attack charged Dr. Haldeman, by name, with having misrepresented him. To ef­fectually answer this denial of Russell and his followers Dr. Haldeman has prepared a supplement to his pamphlet in which he publishes the Russell's exact words, cit­ ing volume and page in his books, where the words were originally stated. He has too rigorously taught. We are doing our readers a good service by giving them here—by permission—the array of proofs of the charge as presented in the Russell's exact words, with due offset for * * * "Father Adam's soul" by his death * * * paid a full and exact compensation for * * * Father Adam's soul (that is, "forfeited his being"). Vol. 1, page 148.

"It was necessary, not only that the Man Christ Jesus should be so juxta­posed that the Man Christ Jesus should never live again, should remain dead to all eternity." Vol. 3, page 36.

"Our Lord is Jesus * * * no longer a man!" Vol. 2, page 139.

"If our Lord has a future use for a human body," Vol. 2, page 155.

We know nothing about what became of it. Vol. 2, page 362.

We do not believe that the body was dis­ solved into gasses * * * no our body!" Vol. 2, page 139.

"Our Lord is no longer a human being. He is no longer human in any sense or degree. Since he is no longer human in any sense or degree a human being—we must not expect him to come again as a human being!" Vol. 2, page 125.

"The Man Jesus Christ suffered for us, in the most absolute sense of the word—Eternally Destroyed." Vol. 5, page 466.

"The Man Jesus is dead—forever dead." Vol. 5, page 454.

There you have it—The Climax! There! The mask is completely off. These are the fearful words which Russellism can never read. They have been here again and shiver as you read them:

"The Man Jesus is dead—forever dead. If Jesus is dead, then does Christ live again?—if death means what Russell says it means—as stated on page 329, Vol. 5, "Christ's death means— as a state of non-existence"; if Russell says, page 347, Vol. 5, "The dead are utterly destroyed, utterly destroyed by their own words. The Man Jesus is dead forever—dead it says and teaches that Jesus, the Man Christ Jesus, is "utterly destroyed." And when a human being is in a state of "absolute non-existence" when a human being is "utterly destroyed," what is the state and condition of that human being but annihilation. When, therefore, Millenial Dawnism—"Pastor" Russellism—says the Man Jesus is dead—forever dead—that as a man he is in a state of "absolute non-existence," and that as the Man Christ Jesus he is "utterly de­stroyed," it teaches and teaches the an­nihilation of the Man Christ Jesus. Vol. 5, page 454.

Millenial Dawnism—"Pastor" Russellism. It teaches that the Man Christ Jesus has been utterly de­stroyed. It seems too horrible, even, to think about, but the proof is in Russell's own words. We are authorized to say that the pub­lisher, Charles C. Cook, 150 Nassau Street, New York, will be glad to mail a copy of the 84-page pamphlet (with the Supple­ment) to any applicant, free, though if any prefer to do so they may remit 10 cents to cover cost of printing and mailing.

MARRIAGES.

EYSTER—ENGLE.—On Sept. 25, 1912, at her home in Elizabethtown, Pa., Bro. S. D. R. Engle was united in marriage to Miss Clara Amanda Wenger, of Peabody, Kans., by Elder Henry Landis, grandfather of the groom.


EPLER—MELLINGER.—On Sept. 17, at 1:30 p.m. John S. Epler, of Elizabethtown, Pa., was united in marriage with Sr. Anna Mellinger, by Bishop D. R. Eyster. -Bro. Epler is an earnest Christian who contemplates unit­ing with the Brethren in Christ in the near future. Sr. Mellinger has been a faithful worker in the Home, where they expect to reside and labor indefinitely.

OBITUARIES.

ULRICH.—Sr. Eliza Ulrich of Cumberland Dist., Pa., was born Feb. 9, 1838, died Aug. 28, 1912, aged 74 years, 6 months, and 28 days. She was the daugh­ter of the late Joseph and Mary Ulrich, with whom she moved to Ohio in 1847. In 1863 she was married to Bro. S. W. Ulrich, a Christian church, in a railroad accident near Law­ an station. The young couple had left the girl's home and were proceeding to her long desired home. Funeral was held on Sept. 5, 1867. Services were conducted by Elders M. H. Oberholser and H. O. Wenger.

M. H. Oberholser and H. O. Wenger. (Text her own choosing) II. Tim. 4: 6, 7, 8. A SAD EVENT.

On Saturday evening, Sept. 14, 1912, there occurred in the vicinity of Elizabethtown, Pa., the death of Nelson Brubaker, a grandson of Elder Jacob L. Brubaker, of Lawn, Pa., and Ada Kaylor, a sister in the United Christian church, in a railroad accident near Law­ an station. The young couple had left the girl's home and were proceeding to her long desired home. Funeral was held on Sept. 17, 1912. Services were conducted by Elders M. H. Oberholser and H. O. Wenger. (Text her own choosing) II. Tim. 4: 6, 7, 8. A SAD EVENT.