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BRAHMANISM.

(Prepared by the writer in the regular work of the Bible School.)

India, long known as the land of mystery, is the home of Brahmanism. Two hundred millions of its inhabitants are Hindus, the remaining number include the Mohammedans and the aboriginal tribes.

For centuries the country was occupied by these aboriginal races and other marauding savages. In later years the Aryans invaded the land and gradually gained power and influence until they became the leading authority of the country. The conquerors introduced the Sanskrit language, also the religion known successively as Vedism, Brahmanism, and Hinduism.

Unlike Mohammedan and Confucianism the religion of India is not identified with one name; no formal organized supreme head; no formal confession of faith, but adapts itself to varieties of creeds and practices; no one Bible but an endless collection of sacred books which claim to be a revelation from the Supreme Being.

Brahmanism in its inception was a religion of nature; a religion to which many creeds had through successive ages contributed their several parts. Among the tribes who first migrated from the high tableland of central Asia into Punjab were a "people of profound spiritual instinct and of the keenest intellect." Unguided by direct revelation their devotional instincts sought out a worship or religion for themselves. Naturally many sacred books were written by many different authors to express their religious thought. Those possessed of poetical power gave expression in snatches of song. These songs, hymns, and prayers were handed down from one generation to another until, finally, it was believed they were supernaturally rendered. For the aboriginal they were so esteemed and revered by the Hindus. They admitted of no system of faith but are simply the expression of the vague conception of the best singers of the Aryan invaders. No library of sacred books can furnish authority for that which is sacred in their teaching. They adopted many gods representing nature, such as—light, fire, rain, clouds, and the sun.

The Vedie Literature, which composes their Bible, is commonly known as the four Vedas. They are: First, the Rig—Veda; Second, the Saman, or Samaveda; Third, the Yajus, or Yajurveda; Fourth, the Atharvan, or Atharvaveda. These texts books embody writings in hymns and prose speculating on the nature of the world and man and explain the ceremonial application of the acts.

Sacrifices and offerings were introduced and their religion became a material one. No where in the world were the people more religious but it became so complicated and changeable and full of contradictions that it has not yet been fathomed. The most horrible and foolish methods were resorted to, to appease, or please their gods. "To abstract one's self from matter, to renounce all gratification of the senses, to macerate the body, is thought the true road to felicity." In spite of all this they tell short of the sanctity of life.

Morals played no part in their devotions. The foundation of their religion was as a house without a foundation or roof. There was no single rule to protect, or guide the people, therefore, they became vain in their imaginations. The religion of Brahmanism while tending to the ideal missed its mark and became a one sided spiritualism. It was sadly wanting in Idealism.

VEDISM DEVELOPING INTO BRAHMANISM.

Gradually mental development increased, and apparently the consciousness that there was one Supreme Being was introduced. They said, "There is but one being, no second." This great being who is before all and by all things and of all things the same essence is called Brahma. He was all intelligence, thought rather than will. Through meditation he gave existence to the worlds, to the waters, and to a productive seed from which he himself was born, after it had developed into a golden egg.

This grand system of philosophy expressed the origin of Brahmanism. A deity like Brahma, the creator, did not satisfy the people so they added two others: Vishnu, the preserver, and Shiva, the destroyer of the universe.

The symbol of this was three majestic heads springing out of one body. The following lines by Kailidas, India's greatest poet will explain their opinion of the celebrated Hindu Triad or Trimurti.

"In these three persons the one god was shown. Each first in place, each last—not one alone:
Of Siva, Vishnu, Brahma each may be first, second, third among the blessed Three."

Following this theological development from Vedism into Brahmanism came the great social caste system, proposed by the Brahmans in order to preserve their race distinction. They were divided according to occupation. First, Brahmans—the educated Brahmans, priests and clergy; Second, Kshatriyas—the soldiers and rulers; Third, Vaisyas—the agricultural and common people; Fourth, Sudras—the slaves. The duty of the Sudras was to serve the higher castes. Intermarriages took place, and hundreds of castes were formed.

The best Brahmans, or twice-born men as they are called, are those who memorize the whole Vedas and observe special social and sacred rites. The Vedas contain one thousand and ten hymns which they are supposed to memorize during the first twelve years of student life. Having accomplished this they are free from offence in thought, word, and deed, even from guilt if they had killed the inhabitants of three worlds. Should a low born man, however, strike a Brahma he is doomed to hell for a thousand years, but can again be redeemed by penance and transmigration. After death the twice-born man is reabsorbed into the supreme spirit, thereby, escaping the endless rebirths of the other castes, of which there are eight million four hundred thousand.

There are three qualities of the soul.

The first is knowledge tending to goodness; the second, desire tending (Continued on Page 11.)
Evangelical Visitor

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EDITORIAL.

"SAFETY, SANCTITY, SUFFICIENCY."

The above is the title of a sermon preached by W. H. Griffith Thomas at the Keswick meetings, England.

His text was Obadiah 17: "In Mount Zion there shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions."

In his opening remarks the speaker said that Paul said that the things that happened to Israel happened to them for examples or types and that the record was given for our admonition. That we are therefore justified in utilizing the history of God's people, Israel, for spiritual purposes today, but with the one caution, "be careful to "keep in mind that wherever there are promises of future glory to Israel in the Old Testament our use of those promises today is spiritual and secondary, by way of application, and not either historical or primary, by way of interpretation.

If we do not take care on this head we shall incur that somewhat cynical, and yet true condemnation of those who take all the blessings to themselves and leave the curses for the Jews! The headings of our Authorized Version, page and chapter headings, in Isaiah have much to answer for in this respect, that they spiritually utilize the promises to Israel and apply them to the Church, with which primarily they have nothing to do. But when we keep this clearly and constantly in mind, there is no reason whatever why we should not use these Old Testament passages with special reference to our life today.

Taking up his subject then the speaker enlarged on the realities of the Christian life, saying that Obadiah seemingly indicated some vital and fundamental realities associated with the Christian life, as it depicted Israel redeemed, restored to their former glory after bondage to their terrible enemy, Edom. There will come a day when there shall be deliverance from those enemies, a fresh consecration to God, and a recovery of their possessions, as in the former days.

Answering the questions as to what we understand by the Christian life, and what are the blessings of which the Old Testament is full, and how to apply them definitely and locally, the speaker gave as his first point, safety. "In Mount Zion there shall be deliverance" "those that escape" R. V. "Here, then, is the foundation of everything—safety. The Gospel starts here. The great New Testament word salvation means nothing more and nothing less than safety, deliverance, escape, first of all from the penalty of sin. This is the first step in the Christian life. "The second steps cannot possibly be taken unless this first step has been taken: holiness, a truer and purer life, is utterly impossible until, and unless we have settled this first question—escape, deliverance, safety, from the penalty of sin. . . . So the question that comes to everyone is, "Am I safe?" "Am I delivered from the penalty of sin?" "There is therefore now no condemnation to them which are in Christ Jesus." "The first aspect or element of condemnation has reference to this great and fundamental reality of deliverance from the penalty of sin." . . . . The way of deliverance is the way of faith, the acceptance of Him who died that we might live; whose death became our righteousness. "that we might become the righteousness of God in Him."

Then comes the thought which logically follows, deliverance goes on to refer to the power of sin—"Those that escape," that is, that are safe from the power of sin. . . . . whether that power is realized in connection with Satan, or with circumstances or with self, our three spiritual foes." Obadiah's prophecy implies, "escape, deliverance, safety in regard to the power of sin as it faces us today." It is needful that Christians learn more what it, deliverance from the power of sin, means, the secret of victory over Satan, over the world, and over self.

Then as to what holiness means, which he designates, sanctity. "And there shall be holiness." We need to be reminded as to what is the fundamental conception of holiness in the Old Testament and in the New. The root idea is always separateness. Whether you take the Hebrew word or the Greek, whether you think of the English words connected with holy or holiness, or saint and sanctification, and saintliness, the fundamental, root, basic thought is separateness. There is an entirely different set of words connected with purification. Purification, I believe does not enter into the word which we translate as 'sanctification, though it is an essential and vital result and consequence, for if you look at a passage as Ephesians 5: 25, 26, you will see that the Lord died and gave Himself for the Church that He might sanctify, that is, separate it, having purified it. There are other texts also, which clearly mark the distinction between the vital thought of sanctification and purification.

"What do we mean by separateness? Negatively, separateness from sin; positively, separateness unto God. 'There shall be, separateness,' or 'There shall be sanctity. . . . Separation from, separation to."

Then follows what constitutes, "SPIRITUAL POSSESSIONS, IN CHRIST,"—sufficiency. "And the house of Jacob shall possess their possessions."

"There was a vast area of land, called originally, the holy, the separated land which Israel had allowed to be taken by their enemy. God had given them the land, but they had not properly possessed it or kept it. The army had taken it; and this promise is that the day would come when they should enter into their heritage again and possess their possessions.

"Let us think for a moment of the fact of spiritual possessions in Christ—safety, sanctity, with a view to spiritual possessions in Him. . . . Shall He not with Him also freely give us all things? 'All things are yours,' hath given unto us all things that pertain unto life and godliness.' "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with
all spiritual blessings in the heavens in Christ." So, 'accepted in Christ' is intended to mean 'endowed in Christ.' It is not 'will bless,' but 'has blessed us with all spiritual blessings.'

"Studying carefully Eph. 1: 3-14, you will see that the Apostle after having stated the fact of all spiritual blessings, proceeds to show how these blessings have come—in the purpose of the Father (vs. 3-6); by the purchase of the Son (vs. 7-12); and by the power of the Spirit (vs. 13-14). Each section of that wonderful paragraph ends with a similar phrase. The Father's purpose was intended to be 'to the praise of His glory! The Son's redemptive work was unto the praise of His glory; and the Spirit's power was similarly to be 'unto the praise of His glory.' So, whether eternally purposed by the Father, or historically provided by the Son, or personally applied by the Spirit, these are the possessions intended for us, for our abundant provision day by day.'

The provisions, therefore, made in the gospel for the Christian are, no condemnation, deliverance, and the Spirit whereby he may live according to the will of God. It is of importance that Christians possess their possessions, but it is also important that they enjoy them.

To many Christians, perhaps to most Christians, the Lord Jesus Christ is like a vast estate with infinite possibilities, but its wealth, is unexplored, its beauties not enjoyed and its produce unused. Some of the reasons why God's people do not possess their possessions in Christ Jesus, are, first, ignorance. They do not know, they do not realize what their possessions are in Christ Jesus. They don't know what are "the things that are freely given unto us of God." God wills that we should know. Secondly, sloth prevents people from entering into their possessions. "They have touched the hem of Christ's garment; they have realized something of safety in Him from the penalty of sin, but they do not go forward. There is spiritual sloth, spiritual listlessness; and they do not possess their possessions." In other cases it is self-satisfaction. They are content with imperfect possessions, and therefore imperfect enjoyment. They are content with a lower standard of Christian living than God intends them to have; and they think, and they say, we should heed the word: 'Be not righteous overmuch, Spiritual self-satisfaction; They say we can never accomplish these things, that we must be content with living for the most part in Rom.7, only occasionally getting a glimpse of the glory of Romans 8. Self-satisfaction in any form is to be avoided as one of the most disastrous of the Christian life."

Another reason why we do not possess our possessions is timidity. We are afraid. The secret of victory is whole-hearted surrender to Jesus Christ as the Son of God. When the spies came back from their visit to Canaan they presented a majority report and also a minority report. The first told them of the wonderful glories of the land, but also of the enemies and their own inability. The other report was equally clear about the glories of the land, and also about the enemies, but they also said, "We are not able to overcome," because they are thinking not of the Anakim, but of God. "God's purpose for everyone of us is enjoyment, the enjoyment of all those things that are ours in Christ Jesus; enjoyment not for ourselves, not for anything in the form of what would be called spiritual luxury, but enjoyment for service, that we may be able through that enjoyment to pass on the joy and the blessing to others."

Now then the secret, the simple, all-embracing secret of this safety, sanctity and sufficiency, is Faith. Faith "is the only possible response to God's revelation. His faithfulness is met by our faith, His truth by our trust. He is trust-worthy; therefore I must be trust-ful. Faith accepts all things in Christ; faith claims them as our own possession; faith appropriates them to our own personal use; faith uses them to the glory of God."

BIBLE SCHOOL NOTICE.

The Messiah Bible School and Missionary Training Home will open for the coming school year on September 9th. Any one desiring information or catalogue, please address Enos H. Hess, Secretary, Grantham, Pa.

We are glad to announce that there are other people interested in our school effort who are not members of the Brethren in Christ Church. Last year a resident of Harrisburg and Grantham, Miss Pannie Eby, a sister of an Ex-Mayor of Harrisburg, was deeply interested in the welfare of the school and offered Fifty Dollars in prizes for recognition of the best record of deportment, Christian effort and class and general work.

These prizes were divided as follows: First, Twenty-five Dollars and second, Fifteen Dollars and third, Ten Dollars.

This recognition on the part of Miss Eby was very much appreciated and speaks well for the school work. Besides these prizes another friend of the school gave Five Dollars each to nine students who stood highest in their work, following the three that secured the Eby prizes.

This year Miss Eby again offers the sum of Fifty Dollars in prizes as follows: First, spelling prize, Five Dollars; second, Preparatory class prize, Five Dollars; third, Advanced Course prize. Fifteen and Ten Dollars respectively; fourth, Orational prize, Ten and Five Dollars respectively. These prizes are to applicants only who are full year students.

It appears that there are some who object to the giving of prizes. We would prefer not to call these prizes, but tokens of recognition for special efforts and from that standpoint we feel that we are privileged to resort to this method of encouraging all those who make special efforts.

This last mentioned Fifty Dollar prize to be divided is, as we understand it, by no means all that will be forthcoming to the students who will prove themselves along the various lines of study, effort and deportment, as we are informed there are others who are looking forward to encouraging this work along the same line.

The India Missionaries, Bro. and Sr. A. L. Musser, their son, Ezra, and Sr. Magie Landis, landed at New York about two weeks ago and are now among their relatives in Franklin county and elsewhere. A letter from Bro. Musser giving account of their homeward voyage is received, but rather too late to get into type for this issue. It will be given in our next. The voyage was not without some unpleasantness and discomfort on account of encountering severe storms, and of being in overloaded ships. They were also unduly delayed at Genoa where they changed ships. Their home coming has given them much joy in meeting their relatives, but they are much concerned about the work in India, and ask the saints to pray for the same.

Bishop W. O. Baker of Louisville, Ohio, informs us of their Harvest Thanksgiving meeting held at Valley chapel, Aug. 10, P. M. The congregation was not large but seemingly intent on worshipping the Giver of all good. Besides the sermon there was a congregational praise meeting and
all appeared to think it was good to be there. The service, it was understood, was a public expression of gratitude to the Heavenly Father for the blessings received, and it was felt that thanksgiving in the daily devotions of the worshippers would properly follow.

JABBOK FAITH MISSIONARY TRAINING HOME AND ORPHANAGE.

An Urgent Need.

To the Visitor family, greeting: We come to you through this medium; according to a provision in Art. 66, Sec. 5, page 158 of Conference Minutes of 1912.

Thanking you for your very liberal and timely help in the past, and feeling assured that you are waiting for an opportunity to help again in this time of need, we are asking for the amount needed to complete building and furnishings as follows:

The completion of the upper story, the basement and the installing of heating and lighting plants. We are asking this because the Home is in need of the room, and as well the conveniences herein named for the comfort and care of all concerned. Especially do we consider the heating plant a pressing need, as heating so large a house with stoves, is quite a burden, and not very safe nor economical.

TRUSTING THE LORD TO LAY THIS MATTER UPON THE HEARTS OF THOSE WHO CAN HELP

Sincerely yours,

D. R. Eyster, Sec. & Treas.
J. R. Zook, Chairman,

Thomas, Okla., Aug. 2, 1912.

Oh, the bitter pain and sorrow That a time could ever be,
When I proudly said to Jesus, "All of self and none of Thee."

Yet He found me; I beheld Him Bleeding on th' accursed tree,
And my wistful heart said faintly, "Some of self and some of Thee."

Day by day His tender mercy, Healing, helping, fall and free,
Brought me nearer, while I whispered, "Less of self and more of Thee."

Higher than the highest heaven,
Deeper than the deepest sea,
Lord, Thy love at last has conquered,
"None of self and all of Thee."

--Selected.

"All that I was--my sin, my guilt,
My death was all my own;
All that I am, I owe to Thee,
My gracious God alone."

give up principle, but give up your own way in upholding rights. —Sel.

Love feels no burdens, thinks nothing of troubles, attempts what is above its strength, pleads no excuse of impossibilities, for it thinks all things lawful for itself and all things possible. —Thomas A. Kempis.

EVANGELICAL VISITOR.

News of Church Activity
IN THE
HOME AND FOREIGN FIELDS

Addresses of Missionaries.

Africa.

H. P. Steigerwald, Grace Steigerwald, Matopo Mission, Bulawayo, South Africa.
Myron and Ada Taylor, H. Frances Davidson, Choma, N. W. Rhodesia, South Africa.
Isaac O. and A. Alice Lehman, box 5953, Johannesburg, South Africa.
Louis B. Steckley, Sadie Book, Cora Alvis, Mbandare Mission, Selukwe, S. Rhodesia, South Africa.
Jesse R. and Malinda Eyster, box 10, Boksburg, Transvaal, South Africa.

The following are not under the F.M.B.: D. W. and Mrs. D. W. Zook, Adra, B. N. R., India.
Elmina Hoffman, Kedgaon, Poona Dist., Ramabai Home, India.
Mrs. Fannie Fuller, Gwalia, Tank Road, Bombay, India.

Central America.

Mr. and Mrs. J. G. Cassel, San Marcos, Guatemala, C. A.

Missionaries in Furlough.

H. J. and Emma Frey, Abilene, Kansas.
Sallie K. Doner, Campbellstown, Pa.

Our City Missions.

Philadelphia Mission, 3445 North Second street, in charge of S. Mary K. Stover.
Chicago Mission, 609 Halstead street. In charge of Sister Sarah Beth, Brother B. L. Brubaker and Sister Nancy Shirk.

Jabbok Orphanage, Thomas, Okla., in charge of E. N. and Adella Engle, R. R. No. 3, Box 1.
San Francisco Mission, 52 Cumberland street. In charge of Sister Lizzie Winger and workers.

Love Feasts.

Iowa.

All are invited. Trains will be met at Dallas Center.

Ontario.

Joint Council convenes at Markham on Sept. 12.
Markham, Sept. 14, 15.
Black Creek, Sept. 21, 22.
Wainfleet, Sept. 28, 29.
Howick, Sept. 28, 29.
Waterloo, Oct. 5, 6.
Nottawa, Oct. 12, 13.
Walpole, Oct. 12, 13.

Harvest Meetings.

Pennsylvania.

At Mechanicsburg, Sept. 14, 2 P. M.
At Free Grace M., H. Lykken Valley Aug. 31. 2 P. M.

Sept. 14, An all day (forenoon and afternoon) barn harvest meeting at the home of Bro. Garrett D. Tyson about one and a half miles east of Sonderton, Pa. All are heartily invited, especially ministers.

A cordial invitation is extended to all to come to these meetings.

Des Moines, Mission.

Greeting to all the Saints:
The work of the Lord is progressing nicely. Our tent meeting down in the city has proved a decided success. We just wish the readers of the Visitor could stop in and enjoy the feast of good things. Quite a number have sought God for the pardoning of their sins, and truly some have come out gloriously. Some have been sanctified wholly and filled with the Spirit.

Every service is fresh and uplifting. Teams and autos sometimes stop on the street to hear the message. One man left the service seven times one evening and then came back and gave his heart to God. Drunkened men come staggerling in sometimes and always behave themselves, at least they have thus far, and frequently come to the straitly and bow in penitence. Eld. S. R. Smith preached one evening and was greatly appreciated. Eld. J. N. Engle also participated in the service the same evening with splendid effect. Eld. J. R. Herr of Abilene, Kan., spoke one evening and also caught the inspiration and was a great blessing to the meeting. We never hear a contrary testimony. A number of church people claim to have been definitely helped and truly they give evidence of it. Continue to pray for the work at this place. Love to all.


Receipts.

Abilene, Kan., S. S. $16.84

Expenses.

Gas, $2.00; water, 1 quarter, $1.85; groceries, $25.00; vegetables, etc., $5.90; inciden-cials, $7.50. Total, $47.85.

Bal. due Mission Aug. 1, 1912. $25.00.

J. R. and Anna Zook.

Philadelphia Mission.

"Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever."

Another month is passed and God has been very good and supplied our needs according to His riches in Christ Jesus.

May God abundantly bless all the dear ones who had a share in this work.

I was to Lancaster county to visit my boys, and quite often I was asked who was staying at the Mission at present. Father and mother Stover and myself. I thought I would tell this for the benefit of those who are interested in the work. There was a good bit of remonstrance done. The Mission is all painted and done up. We thank the Lord that the needs are supplied: my heart is in the work. There are many poor and needy need our help. A dear brother sent ten bushels of potatoes. What good we can do among the poor.

Financial

Report from July 22 to August 10, 1912.

Balance on hand, $22.14

Receipts.

Laurel, Pa., 75¢; Navarre, Kansas, $2.00; Ft. Hunter, Pa., $2.00; Elizabeth-
town, Pa., $1.00; A sister, Philadelphia, Pa., $5.00; Offering, $6.08; Total, $11.82.

**Expenses.**
Provisions, $19.10; other expenses, $4.63 gas, $2.00; Mission, $4.10; Total, $11.92.
Balance on hand. Wagaman, $5.00; Offering, $6.68; Total, $11.82.

Your Sister in Jesus,
Mary K. Stover.

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**OUR VISIT TO THE NORTH.** (Continued).

In our last report we had reached the Mission in Buffalo, N.Y. We were very kindly greeted and received by Bro. and Sr. Wagaman and the dear sister workers engaged ther in soul saving. Yes, you must go after the lost and bring them into the way. We arrived on Saturday, July 20.

Way back in the prophecy of Isaiah we have joy expressed in the hope of the gospel: The wilderness and solitary places shall be glad and shall rejoice and blossom like the rose. Our city mission workers need encouragement. Sin abounds all around; the saloon is so plenty that the surrounding air is filled with an alcohol breeze. We are trying to realize that men that sin abounded grace did much more abound, yet we feel we need to be stronger.

Strength ye the weak hands and confirm the feeble knees (Isaiah 35:3).

Dear readers, you who never go out on the streets to preach and pray, do you not get the experience or the blessing that we report of where it is written, "I will therefore that men pray everywhere, lifting up holy hands without wrath and doubt¬ ing." It does not seem hard even on the streets of Buffalo or Lancaster to kneel; our knees are not so stiff that we cannot get down. But it is harder to lift up holy hands. You just try it, and be sure that you do not Doubt. We have the thought of the highway. "And a highway shall be there," the way of holiness: the unclean shall not pass over it, but it shall be for those. May God bless you, are you one of those who are willing to take the way? Think, brother, of our dear missionaries who are willing to go out and teach the heathen. But that is not so hard as city mission work. Just look at them out on the streets of Buffalo or Lancaster and other places. It means lifting up holy hands without wrath and doubting. The prophet says: "But it shall be for those." Who? "The wayfaring men, though fools, shall not err therein." You home Christians, just think of our self-sacrificing workers. People passing look at these faithful ones and say, "What a set of fools." Yes, your passing look at these faithful ones and think of our self-sacrificing workers. Where is your name among them? Do you see that work still going on through the zeal of that Christian worker and her helpers. Many testimonies were given by those present, saying they are looking for the near coming of our Lord and Christ.

Later in the night we stopped at the Welcome Mission on Broadway: where we had often been. Here we met Bro. Herdsman who seemed glad to see me. He embraced me in his arms. O, what will it mean at the end? The answer is in Luke 19: 16: "Then came the first saying, Lord, thy pound hath gained ten pounds." v. 17: "And he said unto him, Well, thou good servant, because thou hast been faithful in that which was committed to thee, thou shalt have power over ten cities." On July 30, in the morning we had farewell to our dear mission workers and came to Wellsboro, Pa., where our son met us and conveyed us to his home three miles East of town. On Sunday morning we preached in his church. Our subject was, Our Citizenship. The congregation was small. If it were not for the word of God we would falter, but we have scripture prepared for us and the work.

We left our son, A. Z. Myers, Aug. 9, and came to Harrisburg, Pa., to the Messiah Home and were greeted by those in that room. We are God's children. We left our son, A. Z. Myers, Aug. 9, and came to Harrisburg, Pa., to the Messiah Home and were greeted by those in that room. We are God's children. We left our son, A. Z. Myers, Aug. 9, and came to Harrisburg, Pa., to the Messiah Home and were greeted by those in that room. We are God's children. We left our son, A. Z. Myers, Aug. 9, and came to Harrisburg, Pa., to the Messiah Home and were greeted by those in that room. We are God's children. We left our son, A. Z. Myers, Aug. 9, and came to Harrisburg, Pa., to the Messiah Home and were greeted by those in that room. We are God's children. We left our son, A. Z. Myers, Aug. 9, and came to Harrisburg, Pa., to the Messiah Home and were greeted by those in that room. We are God's children. We left our son, A. Z. Myers, Aug. 9, and came to Harrisburg, Pa., to the Messiah Home and were greeted by those in that room. We are God's children. We left our son, A. Z. Myers, Aug. 9, and came to Harrisburg, Pa., to the Messiah Home and were greeted by those in that room. We are God's children. We left our son, A. Z. Myers, Aug. 9, and came to Harrisburg, Pa., to the Messiah Home and were greeted by those in that room. We are God's children. We left our son, A. Z. Myers, Aug. 9, and came to Harrisburg, Pa., to the Messiah Home and were greeted by those in that room. We are God's children. We left our son, A. Z. Myers, Aug. 9, and came to Harrisburg, Pa., to the Messiah Home and were greeted by those in that room. We are God's children. We left our son, A. Z. Myers, Aug. 9, and came to Harrisburg, Pa., to the Messiah Home and were greeted by those in that room. We are God's children. We left our son, A. Z. Myers, Aug. 9, and came to Harrisburg, Pa., to the Messiah Home and were greeted by those in that room. We are God's children. We left our son, A. Z. Myers, Aug. 9, and came to Harrisburg, Pa., to the Messiah Home and were greeted by those in that room. We are God's children. We left our son, A. Z. Myers, Aug. 9, and came to Harrisburg, Pa., to the Messiah Home and were greeted by those in that room. We are God's children. We left our son, A. Z. Myers, Aug. 9, and came to Harrisburg, Pa., to the Messiah Home and were greeted by those in that room. We are God's children. We left our son, A. Z. Myers, Aug. 9, and came to Harrisburg, Pa., to the Messiah Home and were greeted by those in that room. We are God's children. We left our son, A. Z. Myers, Aug. 9, and came to Harrisburg, Pa., to the Messiah Home and were greeted by those in that room. We are God's children. We left our son, A. Z. Myers, Aug. 9, and came to Harrisburg, Pa., to the Messiah Home and were greeted by those in that room. We are God's children. We left our son, A. Z. Myers, Aug. 9, and came to Harrisburg, Pa., to the Messiah Home and were greeted by those in that room. We are God's children. We left our son, A. Z. Myers, Aug. 9, and came to Harrisburg, Pa., to the Messiah Home and were greeted by those in that room. We are God's children. We left our son, A. Z. Myers, Aug. 9, and came to Harrisburg, Pa., to the Messiah Home and were greeted by those in that room. We are God's children. We left our son, A. Z. Myers, Aug. 9, and came to Harrisburg, Pa., to the Messiah Home and were greeted by those in that room. We are God's children. We left our son, A. Z. Myers, Aug. 9, and came to Harrisburg, Pa., to the Messiah Home and were greeted by those in that room. We are God's children. We left our son, A. Z. Myers, Aug. 9, and came to Harrisburg, Pa., to the Messiah Home and were greeted by those in that room. We are God's children. We left our son, A. Z. Myers, Aug. 9, and came to Harrisburg, Pa., to the Messiah Home and were greeted by those in that room. We are God's children. We left our son, A. Z. Myers, Aug. 9, and came to Harrisburg, Pa., to the Messiah Home and were greeted by those in that room. We are God's children.

John H. Myers and wife,

Harrisburg, Pa., Aug. 9, 1912

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**AFRICA CORRESPONDANCE.**

P. O. Box 549 Johannesburg, South Africa,

July 22, 1912.

Elder George Detwiler:

Dear Brother in Jesus:

First, we thank God for His continued love and mercy upon us and the work. We continue to be kept very busy in our many duties in the work. We left here yesterday (Sunday) morning, leaving Sister Lehman to take charge of the services at this place. I first called at the Langhaage Mission as I desired to have a quiet talk with the newly baptized brethren, and be made a help to them in the Lord's service. The Lord was with us as they seemed to appreciate the words given them. I continued Westward stopping to see Bro. Kolwane and the dear sister workers wherever it was possible, as he had just succeeded in making final arrangements for a room in that large needy compound which has no full gospel mission, where he can hold gospel services and answers. Thank God! Bro. Kolwane and I knelt down together in that room and thanked God for hearing and answering prayer in giving us that room for our mission. The Lord blessed us as we knelt there together in humble thankfulness.

The work is widening and the Lord is hearing and answering prayer. I continued my journey to the Florida Mission where I found that Bro. Unmali and his helper had not returned from their round of services in the compounds. They gave me some dinner after which we had our service to begin at two o'clock. The Lord gave us a real good service as we endeavored to proclaim the whole truth, and we leave with a great desire to return. As I began my homeward journey; the winter sun was nearly setting and I was fourteen miles from home journeying by bicycle. I reached home in a little over an hour, quite tired, yet happy in Jesus' love. Blessed be His dear name.

This leaves us all quite well except that Ernest has mumps. We ask your prayers for us all.

Faithfully yours in Jesus,
Isaac and Alice Lehman.
which we do not understand but nevertheless we accept them as they are and acknowledge that they are wonderful and perfect. Why then should we presume to be capable of criticizing God’s revealed will to man. The Bible is the inspired Word of God. Like all His other works, it is perfect, and will reveal its hidden treasures only to him who is willing to sit at the Master’s feet and learn.

As one watches the drift of public opinion we see more and more the newspapers the conviction continually forces itself upon him more and more that Christ must certainly be coming soon. I would like to see much written to warn our young people, yes, and the older ones too, against the great amount of false present day teaching so fascinating to the natural man, so subtle and undermining in its influence.

Allow me to refer to another editorial in May 13, number, signed H.I. I may be wrong but it seems to me that there is a little danger lurking behind the thought expressed, especially these days when the Bahai movement is making such strides, and people are eager to find all “the good people possess in their view of God,” so that they may unite on the same level in their religious views. Or as the Bahai states, “that all nations should become one in faith and all men brothers, …that diversity of religion should cease.” It is said, “It’s work has brought to pass the curious spectacle of Jews, Christiaans, Mohamme­dans, Hindus, etc., finding a common platform upon which they may unite to wor­ship God.” This of course means putting Christianity on a level with heathen reli­gions. The Christian religion rests upon Christ, our Saviour, without Him it is nothing. There is no Christ, absolutely no Christ to be found in any other religion hence there is no comparison. He and He alone is the universal Saviour.

When one comes face to face with heathen­dom in all its hideousness, he does not meet “so called heathen,” he meets heathen pure and simple. How dark it is no pen can picture. Missionary letters are perhaps too often full of the bright side of the work in telling of the sheaves that are being gathered here and there. They are looking for sheaves and come rejoicing when they find some. The darkness of heathen­dom is accepted as a matter of course and is said about it, but it is here con­stantly before the eyes with all its ugliness, its licentiousness, its demon possession and demon­worship, its false prophets, its witchcraft. It often weaves one down with such force that he is forced to cry out “How long; O Lord; how long?” There is no Christ, absolutely no Christ to be found in any other religion hence there is no comparison. He and He alone is the universal Saviour.

There are about fifty enrolled in daily at­tendance. On my last visit to this place I found thirty-six pupils seated on logs in the sun busy engaged in studying their lessons. Among them were women with nursing babies, poring over their books and as much interested as any. There are four men and five women belonging to the school. The pupils are not only learning to read, but they answered readily the scriptural questions asked them, and they all seem desirous of following the Lord. We have formed an Inquirers’ Class at that place and when there are no services there, many of them come to Sunday services at this place, which is nine miles away. May the teacher, Jamu, have your earnest prayers that he may walk softly and be a means of helping others come to Christ.

Bro. Taylor has been engaged in evan­gelistic work since December, and is find­ing many new places where Christ has not been named. At present Sister Taylor and Baby Ruth are out with him for a little change.

We have not opened schools at the two villages nearest us this year for two rea­sons, one is that there seems to be very little interest and the other that they are not far enough to attend school at the Mis­sion. The desire is to do so; but most of them are hardening their hearts against the truth. We hope that you will help us keep on praying for them.

Yours in His service,
H. Frances Davidson.
Choma S. A. July 8, 1912.

CALLEST THOU THUS OH MASTER?

Callest Thou thus Oh Master?
Callest Thou thus to me?
I am weary and heavy laden,
And longing to come to Thee;
And out in the lonely darkness
Thy dear voice seems so sweet,
But I am not worthy Oh Master,
Not worthy to kiss Thy feet.

“Child,” said the gracious Master, When I come through the darkness,
Seeking my sheep, who have gone astray,
I knew thou wert heavy laden,
I knew thou hadst need of Me,
And the feet of thy loving Master Are weary through seeking thee.”

Comest Thou thus, oh Master? Comest Thou thus to me?
When my untrimmed lamp is dying,
And my house is not meet for Thee.
For Thou art so great and holy,
And mine is so poor a home,
And I am not worthy, Oh master,
Not worthy that Thou shouldst come.

“Child,” said the gracious Master, And His voice was very sweet,
“I only ask for a welcome,
And rest for My weary feet!”
Then over my lowly threshold,
So dark, and驾ing by sin,
Though I am not worthy, oh Master, I pray Thee to enter in.

Sél, by Mabel Hess.
195 Abbey St., Harrisburg, Pa.
no inspired rules applicable to their position and work, or even tenure of office, and the same power that created the office and supplied it, can remove him at its “own sweet will.” No doubt these simple statements may give some of our members a severe jolt on what they thought was a smooth proposition, but why should we shut our eyes to plain facts? There is one alternative, to be honest with ourselves and the public, that is, to acknowledge our belief in “Episcopal” Church Government, in toto, Bishops, Ministers, and Deacons. This, I do not think the Brethren are prepared to do, for which I feel glad, though brought up in that view myself. As to attaching the title ’Eld.’ to a man’s name whom the church refuses to recognize as a scripturally ordained Eld. or Bishop is practically (I don me) placing him in a false position before the public, like the man without the wedding garment. In fact for myself I would prefer my simple name without “frills” at all, than to sail under borrowed colors. We are differently constituted individually and I suppose our view points vary according to our angle of vision.

Now, as to the use of the title ‘Rev.,’ ‘Reverend,’ which only occurs once in the Bible and then applied to God Himself there is much difference of opinion, and conference has prescribed a remedy, that, I presume is only advisory in its provisions. When we carefully examine the title ‘Reverend,’ it is not such an awful affair after all.

To reverence is to regard with fear, mingled with respect and affection, reverence, “Reverend, worthy of reverence” Webster’s Dict.—“As He is, so are we in this world.” God’s ministers are His Ambassadors. Should they not be revered and respected on account of their sacred and holy calling? It is not the man but the position he fills that receives the honor and indirectly it honors God Himself. To take the ground that only God is to be “revered” is in direct opposition to our every day practice. We revere our parents, our aged friends, whose saintly lives and whose venerable appearance appeal to our reverence and respect. We revere (or ought to) the house of God. We enter its portals (or should) in a different manner to that in which we enter a house, shop, or store. We remove our hats at the door, and quietly and reverently take our seats. Is this robbing God of honor and giving it to the building? By no means, that is, in proper limits. Vile and wicked as the world has been, and is, it still recognizes the value of the gospel of Jesus Christ, and to show its “Fear mingled with respect and affection” has for ages called ministers ‘Reverend.’ Instead of detracting honor from God I believe in the main it has had an opposite influence in the history of the world.

And now Brethren having given my personal impressions on these lines I do not ask you to accept them, but read and investigate for yourselves. If anyone feels to write to me anytime it will be gladly received and is sure to reach me, with or without “frills” at either end of my name, Richmond Hill, Ont. F. Elliott.

THOUGHTS ON THE INEXCUSABLE.

By Lewis Berg.

Therefore thou art inexcusable, O man, whosoever thou art that judgest, for wherein thou judgest another thou condemnest thyself, for thou that judgest another doest the same thing (Rom. 2: 7).

Although Jesus said, “By their fruits ye shall know them,” yet according to the above there seems to be no exception in cases of those judging, especially harshly and uncharitably, but what it is a sign that they are guilty themselves, and are well illustrated as having beams in their own eyes. If the sinner could see himself as God sees him he would not be so ready to condemn others. He would perhaps see the importance of getting rid of his own condemnation. So also with the hypocrite, if he would stop and scrutinize his own thoughts and acts and see and realize the heinousness of his own condition in God’s sight, in which he is living, he would become silent in so far as the judgment of others is concerned. It seems to be ever true “He that is without sin among you let him first cast a stone.”

The text quoted above seems to be one of the closest cutting and most heartsearching in holy writ. Under various circumstances it seems to apply in many ways. From the fact of some of our own experience in the past, and there seems to be a constant tendency on the part of many in that direction, and we meet such almost daily who attempt to excuse themselves and also justify themselves in pursuing a wrong course of life, by finding fault with others or, on the ground that some who profess Christianity are hypocrites. Indeed, it may be reasonably inferred from the tenor of the language and the position of some that they cannot see the propriety of being saved and do works of righteousness so long as they see some one else do wrong. And not until they see everybody else reform will they be disposed to reform themselves. We might just as well reason a little further along this line and conclude that whenever Satan and all his combined forces of demonism reform then will we see the propriety of our own individual reformation. What awful deception! It seems to me that of all the deceived and deceivers there is none worse than those along this line who seek to excuse themselves in a wrong course because some one else does not live right.

It is not necessary to assume and conclude that alike guilt and condemnation implies exact likeness of some particular transgression. By reason of the fall of mankind into sin and death through the disobedience of one man, Adam, all are constituted sinners; condemned and alienated from the life of God. “All have sinned and come short of the glory of God.” There are many who fancy their own condition to be an exception because they do not indulge in some particular things, or commit some particular deeds. As an illustration we have known persons who could engage in card playing, go into saloons and drink to some extent, at least, and be interested in many other worldly amusements, yet not lie nor steal. But they refused to be interested in church and Sunday school work, but rather condemn them because at some time some one or more of these church members misrepresented and cheated them in some matters of dealing. Not satisfied with denouncing the church-es, they often set themselves up as better than they, claiming to have respect for God, and are thankful for His blessings (natural, food, clothing etc) thereby thinking that God approves of them, although they never accepted Christ as their personal Saviour, the only means of peace with God, salvation and regeneration. They have never repented of their sins much less offered prayers to God in recognition of Christ who is the propitiation for the sins of all. Many are deceived into believing that God will some how excuse them on various lines outside of real salvation in Christ. But that is one of the very snares by which the adversary makes sure of them. Two wrongs never make one right. Sins of omission as well as sins of commission will condemn us and constitute us guilty before God. “Therefore to him that knoweth to do good and doeth it not to him it is sin.”
There are many ways to hinder the promulgation of religious knowledge and salvation. The infidel, the false teacher, the faultfinder and the critic, these all, directly or indirectly, more or less, hinder the work of God among men. And of all the ignorance the worst form seems to be that which attempts to excuse itself for lack of interest in religious work because there are some bad people, who profess, in the Church. Would to God that all such might become awakened to the fact that this condition is not God’s fault, nor the fault of His word, and His true children, and that it is the individual who remains out of harmony with God and His teaching that will suffer equally loss with the hypocrite and wicked, and that the unbelief of all classes will not make the word of God of no effect. “If we believe not, He (God) is faithful, he cannot deny himself.”

Every one’s reward will be the inevitable, according to their works, despite the fact to the contrary of opposition to God and His work, though they do like in times of old, kill the true prophets, dig down the altar of true worship, neglect the true worship and service, and even ascribe the work of church and Sunday school, and missionary effort to error and delusion. God is still able to carry on His work along those lines and reserve to Himself faithful ones to that end who will not bow to the image of Baal. “Woe to them that call evil good and good evil.” This is especially true of Millennial-Dawnism, besides many other isms of self-righteousness.

But nevertheless God’s blessing is still resting upon true church, Sunday school and missionary work today and we still see results of the same, people becoming converted and becoming energetic and efficient workers in the cause of Christ and His salvation.

What benefit will it be in the end for any one to remain disinterested in their salvation and the cause of Christ upon which hinges an eternal profit or loss, simply because some one else is a hypocrite, or not interested? It should not be a question of the hypocrite, but of respect for God and His salvation in Christ, and our eternal interest in Him. Those who see the corruption that is in the world, and the inevitable and eternal ruin that will result unless interrupted in time ought to have enough respect for God and themselves to see the import of becoming an example to others. For who can predict the results and eternal benefit of the many that might become saved, and the glorification of God if every one that knows to do good would unhesitatingly resolve to do so.

Therefore any and all will be found inexusable in the final day of reckoning who have taken a position of any kind, knowingly negligent, or deliberately outside of the only Name and means of salvation, faith in the all atoning blood of Christ. It will not be a question then of some one else being a hypocrite or a bad church, or the bad things that I did not do etc. But the question of my individual salvation and regeneration. “For every one must give account of himself to God.” By individual faithfulness and overcoming to the end will it be said to the individual “Enter thou into the joy of thy Lord.” “Thou hast been faithful over a few things.” “He that overcometh and keepeth my works to the end” (Rev. 2: 26). Not the works of Millennial-Dawnism, Christian Scienceism, or any other self-righteous ism.

“The true believer fears the Lord. Obey His precepts keeps His word. Commits his work to God alone And seeks His will before his own.”

**JESUS CHRIST THE CHANGELESS ONE.**

By George S. Grim.

Our age needs to hear the whole truth, that Jesus Christ is the changeless One. At first we are tempted to materialism. We are prone to trust on the onward march. Then through the enlightenment of the mind or by a bitter understanding and a personal experience we find out how sincere the material world is; we trust in money, and for a while every thing moves along prosperously but suddenly we awake to the truth by the word that we cannot feed the soul with coin. We trust in pleasure and discover when it is rather late that it is Dead Sea fruit. We trust in the applause and praise of such that stand high in society, but we soon learn that when we need a friend they are not there. We give our thought to music, and art; the day comes when the soul searches in vain for a lost chord, refuse to respond to the old strains, even though a David touched the string. The noblest monuments of earth will crumble, and the finest canvas loses its charm of color. Friends one by one, join the silent procession. At last the soul is left alone. It is with conviction that these that I cannot satisfy that the apostle writes in Hebrews the words: “Jesus Christ the same yesterday, today and forever.” He walked on the shores of Galilee and healed the sick and stilled the waters by His word. He is the same as when He raised Lazarus from the dead, and Himself came forth from the tomb. Stephen and the early martyrs died with the testimony that they saw the heavens open and Christ sitting at the right hand of God. If He is the same yesterday to-day and forever; can I not trust Him—to whom the saints—all ages have given their witness?

*Louisville, Ohio.*
plied: "The days and years that I have wasted. But the days and years did not come back."

THE GOOD OLD WAY.
Jer. VI.

BY A. L. EISENHOWER.

Thus saith the Lord. Stand ye in the ways and see and ask for the old paths, where is the good way and walk therein and ye shall find rest for your souls. But they said, we will not walk therein.

There are many ways these days but they are full of thieves and robbers. If we were to travel on a path in the same direction as those who have gone before we would overtake those who have passed over it last. Those who have passed over this way last are our fathers. Let us look at some of them.

The first one that I will call up is Elder Jesse Engle. Look at him. What a meek, quiet, friendly spirit he always manifested. I never saw him ruffled; how plain he was, how readily those tears flowed when praying or preaching. His words had weight and impressed us greatly when he talked to us. Follow him into his home, and hundreds have been there. The discipline in his home was ideal. His children nearly all became Christians during his lifetime. Oh the discipline in his home was ideal.

The second one is Elder Zook. Of him the same may be said as to how to eliminate having large families, or any other way. They did not believe in wearing jewelry or any other society,—the church only. They believed in heaven and hell. They believed in social and matrimonial purity, as is proven by the large families they propagated and raised. Being a man of medicine professors of holiness and many others have seriously sought advice of me in regard to how to have large families, or even any. This very advice I have seen given on the inside page of a holiness paper, being intended especially for evangelists, claiming children are a hindrance to preachers.

Say Elder Zook, how did you get through? "Let me die the death of the righteous and let my last end be like his."

I could name more like the ones I have named. There was Eld. Noah Zook, father Martin and even my own parents and others. Dear, grand, noble mothers they were. They beat the hobble skirted, full wasted, bare armed, lownecked, powdered face, popular, jewelry bedecked, high heeled, professor with no experience to tell. I am very sorry the experience meetings are almost eliminated and sentence prayers and testimonies are put instead.

Others whom we would overtake on the old paths would be Luther, Knox, Wesley, Cartwright and the apostles and finally prophets and patriarchs which I will not take up in this paper. This is not intended to invite controversy, but it is the burden of my heart.

Dear brethren, let us stay by the church and her teaching. In concluding I would say, let us not go to reconsidering after article of former Conference decisions until we have nothing original left. God bless our dear church. I feel she and her teaching are on the old paths and it will be safe to follow, Bro. A. M. Engle's letters are surely food to my soul. Say, some of you aged pilgrims come on with what you have; we will appreciate it, and then there will not be so much selected matter.

Yours truly and sincerely.

1405 22rd. St., Des Moines, Iowa.

ABRAHAM THE MAN OF FAITH.

Notes of a sermon by J. R. Zook, preached at Gospel Temple, Des Moines, la., June 30, 1912.

Text Gen. 22: 1, 2.

Abraham had settled at Beersheba, dug a well for himself and his flocks and herds. But he became afraid if they should return and come into some of our assemblies they would not know they were at home.

Again, they supported themselves and did not believe in joining the lodge or any other society,—the church only. They believed in heaven and hell. They believed in social and matrimonial purity, as is proven by the large families they propagated and raised. Being a man of medicine professors of holiness and many others have seriously sought advice of me in regard to how to have large families, or even any. This very advice I have seen given on the inside page of a holiness paper, being intended especially for evangelists, claiming children are a hindrance to preachers.

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Again, they supported themselves and did not believe in joining the lodge or any other society,—the church only. They believed in heaven and hell. They believed in social and matrimonial purity, as is proven by the large families they propagated and raised. Being a man of medicine professors of holiness and many others have seriously sought advice of me in regard to how to have large families, or even any. This very advice I have seen given on the inside page of a holiness paper, being intended especially for evangelists, claiming children are a hindrance to preachers.

Say Elder Zook, how did you get through? "Let me die the death of the righteous and let my last end be like his."

I could name more like the ones I have named. There was Eld. Noah Zook, father Martin and even my own parents and others. Dear, grand, noble mothers they were. They beat the hobble skirted, full wasted, bare armed, lownecked, powdered face, popular, jewelry bedecked, high heeled, professor with no experience to tell. I am very sorry the experience meetings are almost eliminated and sentence prayers and testimonies are put instead.

Others whom we would overtake on the old paths would be Luther, Knox, Wesley, Cartwright and the apostles and finally prophets and patriarchs which I will not take up in this paper. This is not intended to invite controversy, but it is the burden of my heart.

Dear brethren, let us stay by the church and her teaching. In concluding I would say, let us not go to reconsidering after article of former Conference decisions until we have nothing original left. God bless our dear church. I feel she and her teaching are on the old paths and it will be safe to follow, Bro. A. M. Engle's letters are surely food to my soul. Say, some of you aged pilgrims come on with what you have; we will appreciate it, and then there will not be so much selected matter.

Yours truly and sincerely.

1405 22rd. St., Des Moines, Iowa.
The innocent son now inquires as to the sacrifice. Here is the wood and fire, where be the victim? The fire and wood are therefore provided. It was God's way to withhold even at this crucial time. The sacrifice is now made in both places at once, and the sin offering is added. The wailing voice breaks through the vault of heaven. The father's woe is over. Victory! The work is done, and yet not done. What a flood of joy and glory.—No word can express the emotion which the passover service of that day aroused, and the sacred ground on which it was held will forever remain the scene of such glory and triumph.

The TRAGEDY OF A LIFE.

Under this head The Christian Advocate gives "a very pathetic illustration of the havoc which malicious persons can make in the life of a godly man" which has recently come to light in Washington, as follows:

"Fourteen years ago a clergyman of one of the leading Protestant denominations was convicted of a very serious crime. He proceeded to his house in the church, but his hopes of ever being set right before the world and had resigned himself to the terrible fate of an unmerited disgrace."

It is written in that strange, majestic old Book, which flames with the awful light of the Judgment Throne, "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

In the last glimpse which the old Book gives us of the beautiful City of God, where all the good of all the ages shall have everlasting habitation and home, we get also a glimpse of the wretched multitude without the city: "dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and Whosoever Loveth and Maketh A Lie."

Some of the victims of the malignant liar's tongue will have to wait for justice, vindication, and compensation until "that day" when the secrets of the earth will be set in the white light of the judgment. —Sel.
BRAHMANISM. (Continued from Page 1.)

to passion; the third, sensuality tending to darkness. The future state, after death, of the first, is equality of the sexes; the second passes into the bodies of men; the third descend into beasts and vegetables.

The common Brahmanical creed contains the following belief, “the eternity of the soul, the eternity of the substance out of which the universe has been evolved; the necessity of the soul being united to a body before there can be consciousness, will or action; the worthlessness of the body; a place of reward or punishment where a working out of the consequences of acts takes place, which, however, is not final; and the transmigration of the soul through an innumerable succession of bodies.”

BRAHMANISM DEVELOPING INTO HINDUISM.

In the sixth century before Christ Buddhism was produced as a reaction against the re-assertion of Brahmanism and for a time threatened to take the lead in the religious and social system in India. After a long struggle between these two, Brahmanism re-established itself and became known as modern Hinduism. The heroes of ancient history were now transformed into gods by deifying them as incarnations of Vishnu.

Brahmanism entered an easy and rapid path to decay when it sought to popularize itself by the doctrine of incarnation. There are said to be ten incarnations. Buddha is the ninth; the tenth is yet to come, “of whom the Parasen says that he is to be a sinless incarnation, in significant distinction from all who have preceded him, is to be born of a virgin, and is to come riding on a white horse to destroy all the wicked with the great sword which he wields.”

In spite of the efforts of reformers and philosophers “religion passed from the region of thought to the region of fail.” New myths and legends from nature and history were added; idolatry became universal, the number of gods having swelled from thirty-three to three hundred and thirty millions. It is said it is easier to find a god than a man in India.

Other features of Hinduism are the “path of deliverance from rebirths; the pilgrimages to the sacred rivers and cities, and the shameful Sakti worship of the Tranta.” It must not be accepted that all of these different features of worship are prevalent in every section, or even in parts of India. Choice of a religious creed or faith is perfectly optional with any man. He may keep his position as a Hindu questioned regarding his belief so long as he conforms to certain social rules. He may believe in one god, many gods, or no god; or he may be a believer in the Vedas or a sceptic as concerns their authority. Pantheistic philosophy is most prevalent, however, among the lower classes while polytheism is uppermost among the ignorant masses.

Pantheism as a creed, gross idolatry as a religious instinct, and caste as a social system, make up the real triad of Brahmanism.

Perhaps the most prominent principle which constitutes the strength of Hinduism is the ancient teaching which gained such a tremendous hold upon the people, through its priestly domination and caste system. They believed that Brahma was absolute Intelligence and they therefore aspired to be one with him. Everything from a straw to the high estate of a god was based upon this idea. By perpetual meditation on him they were taught to keep themselves pure from defilement. They studied the Vedas, observed rites and sacrifices and mortified the affections and lusts of the flesh. In this way they hoped to arrive at perfection and obtain exemption from personal existence. A high sense of obligation actuated them to thus devote themselves to this stern theory of duties, not only for their own good, but also for the good of others. Even to this day the Hindus bear marks of noble characteristics, the result of ages of intellectual and physical training. The grandeur of their aim cannot be denied but their humanity sadly failed.

Its weakness is manifest in the absence of a higher standard than its own. Since God is on common level with man, and “virtue and vice are alike indifferent for salvation” they take no account of the personality of God or of His divine characteristics. There is no Godhead, therefore worship has a de-moralizing effect upon them. Conscience cannot determine between good and evil for both are attributes of God. Man also ceases to be a free moral agent for by the law of Karma, through transmigration, he is destined to his fate. Since God exists in everything he feels under obligation to worship inanimate objects. Worship has become immoral even to the extent that their gods are made the objects of lust.

The caste system is an enemy to all reform, it has given birth to a haughty and contemptible race that denies the common brotherhood of their poor and common brethren.

Hinduism in its weakness places woman in a position of utter degradation. She is nothing more than the property of the man. She is the property of her husband. Women are schmoozed and treated accordingly. They study the Vedas and do not comprehend the teachings of the Vedas.

LOVE FEAST.

The people in India are still groping about in the darkness of spiritual ignorance. For thousands of years they have been seeking to appease their consciences by dead works. The destroyer of souls has succeeded by his power to blind the minds of those who are weaker than he obtains the mastery, sin will continue to have the pre-eminence. Christianity is the only religion that is sure to prevail against the strongholds of India and Jesus Christ alone is the source of complete deliverance from the grasp and power of heathenism.

HANNAH BAKER.
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Grantham, Pa., August 26, 1912.

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EDITORIAL NOTE.

We bespeak a careful reading for what Sr. Francis Davidson writes, in this issue. Beuing where the darkness of heathen religion is real she is able, no doubt, to properly estimate the measure of good there is in it. We ourselves noticed the expression in the editorial note she refers to but did not undertake to question it. We are glad Sr. Davidson noticed it, and we do well to take heed to the hint of danger attaching to it. She calls attention to the new, and yet not new, system, Bahaisim, which is meant to discover to one common ground on which all may unite in worship.

To Correspondents.

Let all who may write to this office remember that although the Visitor is now printed and mailed at Grantham, Pa., its office address is still 1216 Walnut St., Harrisburg, Pa. Don't send letters to the editor addressed to Grantham, Pa.

RELIGIOUS TRAINING FOR CHILDREN.

The writer of the recent article on "Training in the Heart and Conscience," which appeared in The Christian Herald, has made a splendid plea for the systematic instruction of our boys and girls in matters that concern God and righteousness. To teach them everything else from A, B, C, to cube root in a painstaking and systematic way, and give a secondary place to strengthening the moral stamina—without which secular accomplishments are simply tools that may be employed in a direction antagonistic to the best interests of the individual and society at large—is, indeed, an important thing in all the world; indeed, the position of professing Christians.

One thing is needful—there are many things valuable, but just one needful. A Christian, who is such not merely in name, has no doubts about what that one thing is. Christian parents are theoretically unanimous that to neglect the moral and religious training of the child which has come into our home is inconsistent with our avowal that there is just one all-important thing in all the world; indeed, they agree that such neglect is fraught with dire consequences. Yet we need a reminder such as is given by the Rev. Richard Braunstein in the article alluded to, which is really worth reprinting.

But how is this training to be done? Parents come in first for consideration. Does the little the parent can do meet the demands of the case? Many parents there are who feel their responsibility. They appreciate that to make a living is important, but to make a life is still more important. However, in the stress and swirl of the hurried days and the insistence of vocation, they can hardly find the time and leisure for systematic work on these lines, and many lack the ability. Then there is the Sunday school. Yes; and it is the only religious instruction some children get. But what idea of the importance of the matter will be raised in the mind of the child who receives systematic instruction in secular studies for five or six days in the week, and hears religious matters discussed just once during this period? The study of the Word of God is crowded into one corner of the week. Thirty hours for secular studies and one hour, or rather thirty to forty minutes if the opening and closing exercises be deducted—one hour, let it be, for the study of religious truths, which are revealed truths, unknown to natural man. The sense of the proportion is disturbed by such an arrangement.

About a year ago, I spent some time at the Child Welfare Exhibit. There I saw—I couldn't help seeing it—a large placard with the superscription: "A Short-Weight Education." Then: "Thirty minutes a week for religious instruction in Protestant churches. Instruction in mathematics offered in elementary and high schools, 1,067 hours, equivalent in time to 41 years of Sunday-school instruction. Instruction in writing, 354 hours, equivalent to 14 years of Sunday-school instruction." Then followed in large, bold lettering, "What is to be done?"

With regard to Sunday school, we cannot forget that even with all the zeal our workers show, they themselves often lack the training that we require of our secular instructors.

Can we look for help to our public schools? They are maintained by a general tax. All taxpayers, therefore, must have equal rights. What form of religion should there be taught? Immediately the warring factions are upon us. Jews, agnostics, Protestants and Romanists all have before our law equal standing, and there surely cannot be religious coercion of a minority. If anything is un-American that certainly is. The equality of all religious beliefs is also evident by the fact that there are teachers in our public schools of all shades of belief and unbelief. There is not and cannot be any religious test. But as a father, I want to know under whose guidance my boy is during the greater part of his waking hours. Some urge that we should let our public school teachers preach a creedless religion and morality; but as soon as you make a statement concerning God and righteousness, in fact, any mention of it, you are voicing a creed. "I have no creed," said a woman, and thereby uttered the shortest of all creeds.

The one deduction that came to me after reading Rev. Mr. Braunstein's forceful article was that under present conditions the only solution is found in the Church school. There seems to be no other way of giving our children, in the way of education, not only a lunch, but a dinner, a full-weight education! In my city, there is such a school with twelve teachers and a building worth $200,000, maintained by our Holland friends of the Christian Reformed Church, the same denomination which responded so nobly to the plea for the China Famine Fund. The Episcopalians at some places also have such schools. The Lutherans have a still greater number
—thousands of them throughout the land. A unique feature of the Lutheran schools is this: that about 80 per cent. of the teachers are men who have made teaching their life-work. The children of these schools have all the secular instruction that is afforded in the public schools, and in addition, the study of the Word of God; and all instruction throughout the day is permeated by an avowed Christian spirit. I am acquainted with such a Lutheran school in this city, where, because the congregation is not rich in worldly goods, the building is very unpretentious, but where the results of the work of the two male teachers are simply grand, the scholars upon graduation entering the public high school where they easily rank with the best in their classes. The parents who send their children to this school say, "We know that they can get instructions at other schools; but our children, God bless them! ought not to be exposed to instruction that is totally divorced from the Word of God. Give them the best possible preparation for their citizenship in this world and the next! For a complete education, let there be a union of religious and secular work."

What a blessing it would be for the church and the state as well as for the individual, if, from the time when our children grapple with the intricacies of the A, B, C to the days when questions of Greek syntax and the fourth dimension loom up, they would be under the guarding and guiding influence of the Word of God and Christian inspiration!

*Paterson, N. J.* Walter Koenig.

Some food for thought in the interests of the welfare of our own people as a Church family.

For E. V. by Sister Anna Zook.

**FANATICISM.**

The genuine fanatic is not a hypocrite. He is sincere and earnest. His fundamental mistake is in being consecrated to his own will, and thinking it is consecration to God. "Am I not," he says, "always led by the Spirit of God? And can the Spirit of God lead one wrong?" He assumes that his will and the will of God are always the same. Whoever, therefore, opposes him, he takes it for granted is fighting against God! "Of course he cannot be a Christian!"

This is the spirit that presided at the Inquisition, and kindled in all ages the fires of persecution. It is impatience of contradiction, cruel and relentless.

The Spirit of God begets kindness and humility. It never, in its zeal for the truth, pursues any individual to his injury. It leaves the recompensing of evil to God, to whom vengeance belongs. It never consigns a man to perdition till God sends him there.

Fanatism, when restrained by law from violent persecution, seeks its compensation in severe judgments and fierce denunciations. It puts the worst construction upon actions, and calls offenses, real or imaginary, by the hardest names. He who has the Spirit of the Lord, imitates Michael the Archangel, who when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, "The Lord rebuke thee."

The fanatic cannot bear contradiction, or take advice. He can give but cannot take reproof. He who has the Spirit of God is as teachable as a child. Moses talked with God face to face. But when a friend suggested a better course than that he was pursuing, Moses listened to the suggestion, and adopted the plan proposed for the administration of justice. He was taught of God, and so was not above being taught of man.

The fanatic is unyielding in his course; but they who are filled with the Spirit, submit themselves one to another in the fear of God. Fanaticism is not always attended by extravagance of conduct. It may be very quiet outwardly, while malignant passions burn within. No degree of extravagance, while unaccompanied with malevolent passions, can constitute one fanatic. Fanaticism is not wildness and extravagance merely; but its essence consists in substituting, for that love that beareth all things, unkind feeling and a furious zeal. The great enemy and sure preventive of fanaticism, is HUMBLE LOVE.

In humility there is safety. The storm that uproots the stately oak leaves the humble shrub undisturbed. The most wonderful manifestations of God to your soul will not hurt you, unless Satan succeeds in getting you lifted up with spiritual pride. But if he does—if you get lifted up in your own opinion, so that you think you cannot go wrong because God leads you, and the work of God can not go right unless it has your support, or at least your incor- dence—then you are in danger of becoming a fanatic.

Do not think that God will curse a person on a stool with glass legs. The glass serves to isolate him from the earth, because it will not conduct the electric fluid. Were it not for this, however much might be poured into his frame, it would be carried away by the earth; but, when thus isolated from it, he retains all that enters him. You see no fire, you hear no fire; but you are told it is pouring out toward you.

If thou, then, wouldst have thy soul surcharged with the fire of God, so that those who come near thee shall feel some mysterious influence proceeding out from thee, thou must draw nigh to the source of that fire, to the throne of God and of the Lamb, and shut thyself out from the world—that cold world which so swiftly steals our fire—the electric fluid. Were it not for this, however much might be poured into his frame, it would be carried away by the earth; but, when thus isolated from it, he retains all that enters him. You see no fire, you hear no fire; but you are told it is pouring into him. Presently you are challenged to the proof—asked to come near, and hold your hand close to his person. When you do so, a spark of fire shoots out toward you.

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**SPIRITUAL INFLUENCE.**

When a lecturer on electricity wants to show an example of a human body surcharged with his fire, he puts a person on a stool with glass legs. The glass serves to isolate him from the earth, because it will not conduct the electric fluid. Were it not for this, however much might be poured into his frame, it would be carried away by the earth; but, when thus isolated from it, he retains all that enters him. You see no fire, you hear no fire; but you are told it is pouring into him. Presently you are challenged to the proof—asked to come near, and hold your hand close to his person. When you do so, a spark of fire shoots out toward you.
THE BIBLE, THE WORD OF GOD.

Particular effort is being put forth on the part of the propagators of infidelity, to inculcate their doctrines of belief and uncertainty into the minds of the young people. Many professors in colleges do not hesitate to confess their infidelity, and to make light of the Christian faith after their classes, and yet the larger universities have discarded the Bible entirely.

For protection against this evil influence, intended by Satan to destroy all true piety from the land, every young person should arm themselves with the whole armor of God. Most effectual is the sword of the Spirit—the Word of God itself. With all its seeming faults and seeming contradictions, the Bible still holds its own against the attacks of skeptics. There are facts concerning its inspiration and authenticity that they are unable to dispute however anxiously they may be disposed.

Notwithstanding the assaults made upon the Bible, it is still the most popular book, is increasing in popularity, and promises to ever be the most widely acknowledged of all books. It is immortal. All other books die. Most of the books now quoted from were written within the last three, or even one hundred years, and few of those which are really old have any influence, having been found to be inadequate for the present generation. But the Bible has come through ages and has lost none of its luster nor any of its influence. Its immortality is an important characteristic.

Another characteristic, unexplained by the skeptic, is its authority. Somehow the Bible binds the conscience of man; it makes one feel that it must be obeyed. Should one who has never seen a Bible happen to find a stray leaf along the wayside, he would be convinced that there is something super-human about it. There is a power behind the message. For some reason the message accords with a voice in the heart.

As I read the Bible, something inside of me says, "Amen." I read of the guilt of the human heart and that I am a sinner before God, and I say, "That is what I am." It speaks of God's holiness, and I feel like saying, "That is true." I know that there is a holy God. I have been made to feel fearful by His hallowed presence." I read the promises of eternal redemption—the very thing that I have felt I needed—and, oh, my soul is filled with rapture. Somehow the Bible answers my inward questions. What it tells me I feel is true, and therefore I doubt not its authority. If there is a God, and if I be made in His likeness so that I can understand His impressions, then this Bible must be His Word.

God being the speaker, His words must have authority—every word must have authority. Would God stretch forth His hand and write on the tables of stone, and take up His abode for a time on Mount Sinai, displaying His glorious majesty with lightnings and thunders, to give Israel only an ordinary code of civil laws? Would He send down the cloven tongues of Pentecost and perform amazing miracles in confirmation of a gospel, every particle of which is not fulfilled? But He go to this expense to give us an unreliable, merely human, or partly human and partly divine, Bible? No, the Bible is wholly divine, and being divine it commands authority and demands reverence.

Those who argue that the Bible is only partly inspired should consider its own statements concerning itself. The Bible claims that, as a book, it came from God, and this claim is as true as any other claim that it makes. If we believe the doctrine of Justification by Faith, on the ground that the Bible teaches it, then we must believe the inspiration of the whole Word on the same ground.

Jesus in His teaching everywhere accepts the Scriptures—the Law, the Prophets, and the Psalms—as the living Word of God. In His quotations from the Old Testament, He mentions only the language as the source. To Him it was of more importance who dictated the Scriptures, than who reported or recorded them here on earth. In the Acts and Paul in all the Epistles we read again and again such expressions as, "He saith," "God saith," "the oracles of God," "the Holy Ghost saith," 'well spake the Holy Ghost by Esaias the prophet." The apostolic writers acknowledged God as the sole inspirer of the Word.

There is proof abundant between the lips of the Bible to answer all charges made against it. We must study them. Such study gives us a consciousness of God, a feeling of quiet assurance, a steadfastness of Christian experience, and an unspakable joy of heart that puts all doubts to flight. Furthermore, it prepares us to give to every man a reason for the hope that is within us—Selected.

THE REALLY NICE GIRL.

There is only one good and safe rule: a girl should never allow a man to kiss her, or even hold her hand unless they are engaged, and have the fullest intentions of marrying each other.

Looked at from the lowest level, it is good tactics for a girl to be reserved with a man. If he knows he can kiss her without being engaged to her, his respect for her falls. A man likes best what he has to work to win; he doesn't want a woman to come even half the way when he is wooing her; the more difficult the chase, the more he values her.

But carrying out a line of conduct from prudential motives in order to make one's self more valuable in a man's eyes should not be enough for the really nice girl. She must guard her body, because it is the temple of her mind and her character. To yield herself in the very slightest way to a man is unwise, it is unworthy of her mind and character. Her own mind, her own character, are to be her life long companions; they will be closer to her always than husband and children, parents and friends. To get the highest and best out of life she should re-
line, purify and develop these companions. —Mand R. Warren, in Womans world for August.

A LETTER.

The plan of Salvation is laid. Now if you lay any other we are accused. Paul says so. If you or any other preach, any other gospel. I often think of preachers, and if they lay down any other thing aside of God’s plan it is not correct. But not only preachers but any brother. I think I see and hear such as they believe in the principles and doctrine of the Brethren, but not all the Brethren’s things. Well, what is not right I will not sanction, and I don’t want anybody else to do so, but, say, there is such a thing and I see it very plainly the plain plan common as it is not quite right in my estimation and now I will take my own way and do as I think or please; side in with the world so you can please better and work more. Say, can we be for God and against them? Can we be for the Brethren and still work against them? So we cannot; we can’t go with one foot with God and the other foot a little another way neither can we do that with a Brotherhood. God says we are for Him or against Him.

There was such a warm spiritual time at the barn harvest meeting at Bro. Enos Tyson’s home place. I thought of some of the young Christians being so free in testifying for God; the way they could sing, pray, and work more. It brings tears to my eyes when I see our young brothers and sisters full of testimony and song. Sometimes some say they see no humility any more. I thank God I don’t think to see plain people with plain clothes and white caps is humility, but when I see how such people conduct themselves in clothes that don’t make us feel big or proud, and one is willing to do what others don’t want to do and we live about as near right as we can and serve God in Spirit, in clothes, love a song or testimony or prayer when we come to meeting and serve God in Spirit and truth; such is acceptable to God. I don’t want to say I will never wear a hat, but for a covering I am one with the Brethren. And Paul meant it so or be never would have mentioned cover. Don’t you think Paul knew every woman would have hair? When they tell me it means hair I tell them, then it means hair for man and he shall understand or reader could only make it a liar. "Let God be true and every man a liar." God meant more in His plans than what we bring along in this world when we are born.

Did you never read, "Ye must be born again?" To those who are human nature it means hair but divine nature teaches you something else. I don’t want to say, but I am satisfied with one, but when I hear how lightly they are preaching covering off and worship bare headed, I want to watch my steps to follow after them and tell them who they tell me don’t preach clothes preach off of me what God wants me to have and I think it will take more than is in man to get my covering off. I am so glad I found this simple plain common way to heaven,—the narrow way. Praise God! Surely I was born from above. Hallelujah! or I never could travel on. We read in Heb. 10, of the new and living way. It is the way we draw near with boldness, full assurance, let us hold fast our profession. Yes, praise God, we can do that and have and keep plain and common, we can do what God wants us. Yes, one says it don’t say hold fast to plain clothes but hold fast your profession. Yes, and as I always say, no wonder it is said sometimes of cold and formal ones if we have a form on the outside and no song or testimony, or nothing else in service, is it any wonder that they say you are cold and formal? I thank God that we can be a spiritual people and that no one has a better right to it than plain common people. People, like Bro. Sol. Engle said once here at Silverdale we should argue a life time about the commandments of God, and just to think how foolish it would be when in five minutes we could then hand work out the words of the word and so be free. Is it not true? In Hebrews we read of how they first had burnt offerings and sacrifices but He taketh away the first that he might establish the second which is Christ. He was offered once for all, not twice, once for all. This word, second, don’t mean to me that you are to accept Christ twice. I accepted Him once and He never asks me to do it the second time, but now He does tell me to follow Him, and by God’s grace I mean to do that. I was born and now I develop on till I get to Jesus in heaven. If this is not right Gospel I do not want the brethren to print it. I am free. I think of Bro. Avery Long. He said once while the Brethren were baptizing in New York there stood a fashionable young lady on the bank of the river. She said, if this is the way to heaven she would go to hell. Do we see how people will follow any and everything but Jesus? Say, He was always respected and honored, but they see no beauty in Him. It will not hurt us, let us work on faithfully. If we think nothing is right any more it might be seven thousand are right and you wrong.

Amanda Snyder.

LOOKING.

BY JOHN H. MYERS.

We need a mark to look at when we want to go somewhere. I want to go to heaven where our forerunner has gone. "And while they looked steadfastly toward heaven, as he went up, behold two men stood by them in white apparel!" (Acts 1:10). Our blessed Lord had gone up to heaven and they were gazing up to heaven where He had gone. A good place to look at, heavenward. He went where He was before. We read, Heb. 12: 2; "Looking unto Jesus the Author and Finisher of our faith, Who for the joy that was set before him, endured the cross, despised the shame, and is set down at the right hand of the throne of the God." We glory in the cross of Christ: we can say to the glory of God, we crucified with Christ. "Nevertheless I live," says Paul, "yet not I, but Christ liveth in me." And it is a blessed life while we look to Jesus who for the joy set before him, did so willingly suffer shame; and despised the honor of the world. As a king, or ruler? No, but as a suffering Son to do the Father’s will; to bring a lost world to God who He said, was His Father. Though He was a son He learned obedience to the Father for the joy that was set before Him, to bring a lost world to God.

Beloved, in looking to Him we have joy and rejoicing that we have a share of His salvation for our own poor lost soul, and then joy in looking to Him in the administration of the word in our commission: Go ye into all the world and preach my gospel. We do appreciate our call in the ministry of the word of God, and rejoice in the thought that they that sow and they that reap shall come rejoicing together, looking to Jesus who sowed the seed and we have reaped it to the joy of our hearts.

We are blest in looking to Him who said, "And I, if I be lifted up, will draw all men unto me." What a blessed thought in looking unto Jesus as the example of our life! May our looking so magnify us that the very Christlike may be seen in us and may reflect on the lives of those around us that they will say as did the prophet of old that they would say, "This is the seed that the Lord has blessed.

The looking has done us much good in our own life when seeing the beauty of Jesus, as He was seen by holy men of old, as the fairest of ten thousand and the one altogether lovely.

Looking unto Jesus, the Author of our faith, who said, "Come unto me all ye that are heavy laden and I will give you rest." I am glad I came and found rest for my poor soul. Yes, as I looked I lived. Glory to His name forever more. Then I looked for more and He said, "Take my yoke upon you and learn of me for I am meek and lowly in heart and ye shall find rest unto your souls.

Bless God I have a rest in looking to Jesus: Oh, how grand that we need not wait till we get to heaven to find rest for our soul. Hallelujah to our God! Yes, Jesus says, "For my yoke is easy and my burden is light."
Dear saints, I mean by the grace of God to keep "looking to Jesus" that I may share the joy that is revealed in Him who suffered for me and died upon the cross and arose from the dead for my justification; and I am complete in Him.

Yours looking for Him in His soon coming.

Clarence Center, N. Y., July 26, 1912.

OH LORD! HOW LONG, HOW LONG?

"How long will God forbear? Where does hope end? and where begin? The confines of despair? An answer from the sky is sent. Ye that from God depart While it is called to-day repent And harden not your heart."

While reading through the Visitor of July 1, also the S. S. lesson lately, the above words came very forcibly to my mind. How long will God forbear?

For if God spared not the angels that sinned but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment: and spared not the old world, and turned the cities of Sodom and Gomorrha into ashes, condemned them with an overthow, making them examples unto those that after should live ungodly, etc., (II. Peter 2).

What may we be looking for in these last days when sin and wickedness are aboundning on every side? Can we not all say with Sr. Hannah Baker: "Do we not hear the distant rumblings of the tempestuous breakers?" But I fear we cannot hinder the great judgments of God which will shortly be poured out upon this earth, though we do our utmost.

Only the fire which shall burn the earth and melt the elements with fervent heat shall remove sin off of this earth. It is high time the Church, the Bride of Christ were aroused and see if we are the true, the noble, the pure and the good? Is the whole leavened? Shall we warn the rising generation to take heed unto their ways, and we live up to our profession that the light of the Gospel may reveal sin as it is surrounding us? Or shall we stand back and conceal the light? God help us.

Yet, by and by, close at hand we see the angels making ready to come to gather out of the Kingdom all things that offend, and them that do iniquity; and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth.

Have we warned all about us of the dangers sown by the enemy? Or are we too modest to say anything? Let us look to ourselves and see if we have the wedding garment on. Or have we only entered the Kingdom to gather out of the Kingdom all things that offend, and them that do iniquity; and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth.

How many are there who are sheltering under its branches. How many are there who are sheltering under it to cover up some sin or receive honor, or for some wicked purpose? I fear more than shelter underneath it as their Great Rock and hiding place.

People, even ministers, naming the name of Christ and living in all manner of sin and wickedness, leading others astray, while the Apostle gives the warning: "Let him that nameth the name of Christ depart from iniquity." No wonder we are made to say, "How long! how long!"

The Kingdom is so corrupted with leaven that we are made to ask where are the true, the noble, the pure and the good? Is the whole leavened? Shall we warn the rising generation to take heed unto their ways, and we live up to our profession that the light of the Gospel may reveal sin as it is surrounding us? Or shall we stand back and conceal the light? God help us.

They grow in beauty side by side, They filled one home with glee; Their graves are several miles as wide, By mountain, stream and sea.

MARRIAGES.

KULP—GOOD:—On Aug. 15, 1912, at the home of the bride, Elmer Kul, of Lancaster, Pa., was united in marriage with Orpha L. Good, daughter of Bro. and Sr. Ino, Good, of Dallas Center Iowa. J. R. Zook of Des Moines, Iowa, was the officiating bishop.

OBITUARIES.

STOUTENBERG.—Bro. Hiram Stoutenberg, of Galt, N. B., was united in marriage with Lizzie and Mary Canada, Oct. 28, 1828, and passed away at the home of his son in Custer Twp., Mich., July 26, 1912. Aged 83 years, 9 months and 3 days. He was for many years a member of the Brethren in Christ, and left the evidence of his readiness to meet God. The funeral services were conducted by Eld. V. L. Stump, of Moore Town Center.

MORRISON.—Malinda Stauffer Morrison, daughter of the late J. K. and Martha Stauffer was born in Lancaster county, Pa., Oct. 10, 1855, died July 26, 1912, aged 83 years, 9 months and 16 days. The deceased leaves to mourn her departure, her husband, E. Morrison, and ten children, one girl having preceded her to the beyond.

She moved with her family to Iowa in 1865 and about six years later they moved to Guthrie, Okla., where they have since resided. Sr. Morrison was united in marriage in her early life and united with the Brethren in Christ. She remained a consistent and faithful Christian. Her death was caused by a paralytic stroke, suffering a month and a half. Her deathbed she warned others to get ready, and had a desire to be with Jesus. Funeral services were conducted at the home of the deceased by Eld. D. R. Eyster and Rev. Bug, Free Methodist, Text Rev. 14: 13. Interment in Guthrie cemetery.

HEISEY.—At his home at Millersville, Pa., on Aug. 4, 1912, Bishop Henry L. Heisey, aged 67 years, 7 months and 27 days. The subject of the above notice was born, Dec. 7, 1844, in Lebanon county, Pa., and converted at the age of nineteen years shortly after which he united with the Brethren in Christ. Following his marriage in 1867 to Fannie B. Lindeman, he moved to Manor Township, Lancaster county, Pa., where he resided until death. His wife and the following children survive: Eld. Jacob L. and Bro. Noah L. of Washington Boro, and sister Lizzie and Mary at home. He was ordained to the ministry in 1876, and as bishop in 1880, in which capacity he faithfully served the brethren, which caused for him many anxious concerns with his sleepless nights and many sighs that to one knew of but he and the Lord alone, but he continued faithful to the end.

He was a modest conservative brother and had a deep concern for the present and future welfare of the church of his choice. For a few years prior to his death he felt that his time on earth would not be long and therefore took the necessary steps in supplying the need of his district in having a leader of the flock properly elected and ordained, the choice falling on Eld. C. N. Hostetter, and to his bed fourteen weeks. Toward the end of his sickness complications set in all of which he bore up under with Christian fortitude.

The funeral was held from his home at Millersville, Wednesday, Aug. 7, with short services at 10 o'clock in the home and at 2 P. M. at Manor Church. Services were conducted by Bro. John Martin assisted by the home brethren, and Bishop White of the Zion Brethren.