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Transformation.

Lord I would offer Thee
A heart’s unspotted gold;
And yet how can it be,
When all there is in me
Is touched with blight and mould?
I found within no thought
So holy that it may
Unshamed to Thee be brought,
Except as it hath caught
From Thee a hallowing ray.
Yet all I am is Thine;
Through sins and flaws and stains
I feel thy presence shine
Take me, and make divine
All that uncleaned remains.
Lord, of Thyself not much
In me canst Thou behold,
And yet thou savest such;
The magic of thy touch
Transmutes my dross to gold.
Contiption thou dost prize
All sacrifice above,
Dear Lord, I dare arise
And look into Thy eyes,
Because I know Thy love.
Selected by Frances B. Heisey.

Notice to Correspondents.

Please don’t crowd your words and lines
on the paper. Leave a little margin at the head
of the page and at one side. When there is
everything crowded on the page
that can be put on there is no room
to make corrections or changes.

EDITORIAL NOTE.

Since our last number went out we have heard from Bro. Myron Taylor twice. The first was written upon his arrival at Liverpool, England. The voyage was rough, but he enjoyed good health after the first few days of sea sickness. He made the passage on a cable ship. The second letter bears date June 27. While the letter is private, yet knowing that many are interested we will herewith give the greater part of it to our readers.

Steamship Athenic, June 27, 1907.

Dear Brother: Greeting in Jesus’ Name. He says, “Lo, I am with you always,” and we find him true to his promise. It is blessed to know him and the power of his resurrection.

During my stay in Liverpool and London I met many Christians who were of much assistance to me. This morning a commercial man, a Christian, helped me carry my baggage to the train, went along with me and helped me transfer until I got to the railway station, paid his own way and helped and helpers. The communication will appear in our next number.

Money That Awaits a Claimant.

Some conference guest who found entertainment at the home of Bro. John Demmy, 1208 Bailey street, must be short of a sum of money. In putting the rooms in order after conference a sum of money was found in one of the rooms. If this notice reaches the eye of the loser he is requested to apply to Bro. Demmy and prove property and it will be restored.

A Card of Thanks.

Will the Editor please allow me a little space in the columns of the Visitor in order to express my thankful-ness to the many dear brethren and friends who so lovingly assisted me in caring for my mother during the years of her widowhood? Especially do I feel under obligation to thank the Church of the Cumberland District for the generous aid and support, feeling sure that they shall not lose but share in the reward of those of whom the Savior said, “as much as ye did unto the least of these, ye did it unto me.”

May God bless each one; and will you remember your bereft sister in your prayers?

MARY A. BOWERS.
Mechanicsburg, Pa.
The Earnest of the Spirit—What Does It Mean?

In Ephesians 1:13-14, we read: "In whom also after that ye believed ye were sealed with that Holy Spirit of promise which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

In II. Corinthians 1:22 and 5:5 the word earnest is used in the same sense. In all of these passages the equivalent word in the German is "Pfand," a word not elsewhere used as an equivalent. We have heard ministers interpret this word as though it meant eagerness, warmth, zeal, importunate, sincerity, etc., of which words it is also a synonym. But earnest in these passages is rather a synonym of pledge, the thought expressed in the German word "Pfand." It conveys the thought of first-fruits being a pledge of the coming harvest.

Of the meaning of the word in these passages Cruden, author of Cruden's Concordance, says, "These phrases signify the assurance which "the Spirit of adoption does give being a pledge of the coming harvest. And in regard to the 'earnest' part of it; (2), it was regarded as a pledge that all the price would be paid. So the 'earnest' of the Spirit—"the Spirit is an earnest of everlast­ing life; and the comforts of the Spirit are an earnest of everlasting joy;" (1), that the comforts of the Chris­tian here are of the same nature as they will be in heaven. Heaven will consist of like comforts; of love, and peace, and joy, and purity; and these comforts, these influences of the Spirit, are a pledge of heaven. They are the security which God gives us that we shall be saved. If we are brought under the renewing influences of the Spirit here; if we are made meek and humble, and "search of his glory."
tion of the Spirit, are all engaged that the promises shall be sure to all "the seed, and the accomplishment of them shall be to the glory of God (v. 20), for the glory of his rich "sovereign grace, and never-failing "truth and faithfulness.

On II. Cor. 5:5, he says: "And he "that hath wrought us for this, is "God; because nothing less than a di-

vine power can make a soul partaker "of the divine nature; no hand less "than the hand of God can work us "for this thing. A great deal is to "be done to prepare our souls for "heaven, and that preparation of the "heart is from the Lord. The earnest "of the Spirit gave them this assurance, for an earnest is part of "payment, and secures the full payment. The present graces and "comforts of the Spirit are earnest "proofs of the Spirit's work. The word "earnest as used in II Cor. 7:7, "when he told us your earnest desire" and 8:16, "which put the same earnest care into Titus," which is entirely foreign to the Apostle's thought in the passages under consideration.

"Oh Christ, he is the Fountain. The deep, sweet Well of love! The streams on earth, I've tasted More deep I'll drink above. There to an ocean of fulness, His mercy doth expand, And glory, glory, dwelleth. In Immmanuel's land.

"Oh, I am my Beloved's. And my Beloved's mine. He brings a poor, vile sinner into his house of wine. I stand upon his merit, I know no other stand. Not e'en where glory dwelleth. In Immmanuel's land."

A German hymn-writer expresses a very prevalent fact when he writes: "Alle Christen hoeren gerne Von dem Reich der Herrlichkeit, Demnach sie meinen schon von ferne, Dass es ihnen sei bereit; Aber wenn sie hoeren sagen, Dass man Christi Kreuz muss tragen. Wenn man sein Juenger sein, O, so stimm'en wenig ein."

The thought of the hymn-writer is that the invitation of Christ appeals to people. The thought of sharing in the glory of Christ's kingdom attracts and charms. Christians, so-called, are happy in anticipation of the enjoyment that awaits them and they indeed are persuaded that it is prepared for them. However, there is a "but" here too as in most all cases. Christ as the Ruler of this kingdom gives conditions of membership. So the poet says, "But," when they are informed that in order to discipleship, in order to enjoying the blessings of the kingdom, there must be a fulfillment of the cross-bearing condition, since Jesus said, Mark 8:34: "If any man would come after me, let him deny himself and take up his cross and follow me." And Luke 14:27: "And whosoever doth not bear his cross, and come after me, cannot be my disciple." With this condition, the poet says, but few are in accord. Further the poet says:

"Lieblich ist es ansehnheren: Ihr Beladen kommt zu mir! Aber das sind harte Lehren: Gehet ein zur engen Thuir, Hoert man Hosanna singen, Lautet's gut; laeszt's aber klingen: Kreuz'-gel ist ein ander Ton, Und so mancher laisft davon."

How lovely the invitation of Jesus, "ye burdened ones. Come unto me" but when the command goes forth "Strive to enter in through the strait gate," it is hard sayings. Singing Hosanna charms and enthuises; the Glory Song" is grand, but "Crucify" discourages and dampens the enthusiasm and many turn away. Present-day religion is of a very comfortable nature: An easy go-as-you-please way. Be and do as the world; enjoy the things of the flesh, believe that God is so rich in mercy that he will at last receive all into his glorious home, no matter how you have lived, and if you are not comfortable in such a condition and belief it must be that you have not succeeded altogether in chloroforming your conscience which witnesses against your worldly course. Better, after all, to take the way with our Master and Lord, the cross-bearing way. Where we can say with the Apostle Paul "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me." (Gal. 2:20)

One Canadian brother recognizes that the new postal arrangement for the transmission of papers to Canada hits the finances of the Visvros quite materially, and having sympathy he gives conditions of membership. So the poet says, "But," when they are informed that in order to discipleship, in order to enjoying the blessings of the kingdom, there must be a fulfillment of the cross-bearing condition, since Jesus said, Mark 8:34: "If any man would come after me, let him deny himself and take up his cross and follow me." And Luke 14:27: "And whosoever doth not bear his cross, and come after me, cannot be my disciple." With this condition, the poet says, but few are in accord. Further the poet says:

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A man in his carriage was riding along,

The man in the carriage remarked to his

The lady looked out on the maid with her

I'd give all my wealth for the strength and

And said as he worked with a saw on a log,

A pretty young maid with a bundle of

We welcome the pleasures for which we

In longing and sighing for what we have

She looked at the carriage—the lady she

And said in a whisper, "I wish from my

another. You can certainly close the

definitely knowing that you have

law of Jesus is give."

your blessings on, and God will not

learn what true happiness is, pass

such returns. And if you want {o

forget to tell you the secret.

"Kept" for the Master's pleasure;

"Kept from the world unspotted,

Kept, to be His forever,

Oh, to be "Kept for Jesus!

Kept by the power of God;

Kept from the world unsuspected,

Treading where Jesus trod.

Oh, to be "Kept for Jesus!"

Oh, to be all His own!

Kept, to be His forever,

Kept, to be His alone.

Yours, with a concern that is bet-

ter felt than expressed.

ANNIE ESHELMAN.

Hope, Kansas.

For the Evangelical Visitor.

A Few Thoughts upon the Sealing

of God's People.

Revelation 7:3: "Saying, hurt not
the earth, neither the sea, nor the

trees, till we have sealed the servants
of God in their foreheads."

The question is often asked, what
is meant with the seal? as the Revela-
tion is in many cases hard to be un-
derstood, as the Revelator says,
chapter 13:18, "Here is wisdom. Let
him that hath understanding count."

What may be the mark of sealing
wherby God's people are to be known?
We might put this into three
different subjects.

First, as the blood of Christ stands
to justify the sinner in repentance,
just the same as the blood on the
doorposts was to the people of Israel.
Repentance is an effective work; it will
break a heart of stone; it produces
sorrow for all the sins committed; as
Paul says, for "godly sorrow worketh
repentance unto salvation not to be
repented of." (2 Cor. 7:10.) It
longs for the cleansing blood, and
from sin to be set free. It melts like
wax before the fire, ready, and will-
ing to yield obedience towards God,
and the keeping of his command-
ments.

Secondly, To be established in the
grace of God, to fulfill his righteous
will, to be numbered with such as
have made white their garment in the
blood of the Lamb. (Rev. 7:14.)
Thus are they who become separate
from the world. This is evidently
seen when we are truly converted, the
mark of a changed heart will beam
in the countenance in cheerfulness,
love, joy and peace, and meek-
ness in Christ Jesus. Of such are
they who bear the mark of the Lord, of which Ezekiel speaks in chapter 9: 4. “And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem; and set a mark upon the foreheads of the men that sigh and that cry for all abominations that be done in the midst thereof.” Paul says in Gal. 6:17: “From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.”

Third, The conclusion under this head may be stated as in Eph. 1:13: “After that ye believed, ye were sealed with that Holy Spirit of promise,” Paul says in Gal. 6:17: “A man shall receive a reward for all things done in the midst thereof.”

At last I came to the conclusion that if I am to be lost, I’ll be lost, and if I’m to be saved, I’ll be saved. Here I rested in a sad state for a while. I often made promises to God that I would try to do better and serve him. When I was about fifteen I tried to fulfill my promise. At a revival meeting when the hymn was sung, “Little children, little children,” etc., and an invitation given, I rose up, and I meant I wanted to be a Christian; the next day some boys made fun of me and that feeling all left me. So I went on worse than ever before; did things to make people believe I didn’t want to be a Christian, and whenever I would be under conviction I would try to act the worse so people wouldn’t think I was feeling bad.

I also went to Sunday-school and read a little in the Bible once in a while. When I was about eighteen, Bro. F. Elliott held revival meetings here; God’s Spirit was also around here and it began to talk to me. It showed me what I must do, and where I had gone, and where I was going if I didn’t turn.

There was nobody made any move in the meetings up to Thursday night, so they thought Friday night would be the last. Thursday night I had a dream or a vision; I saw a great light, the sky was like fire all around. I thought this was the end of the world. So I called on God for mercy and promised him if he would wash away my sins I would serve him all my life. I was willing to do anything. I made inquiry what I should do, not because I was saved, but in order to be saved.

Now I will tell you what I had to do, “Repent ye and believe the Gospel.” (Mark 1:15.) “Now he commanded all men everywhere to repent.” (Acts 17:30.) Paul shows to us that we should repent and turn to God and do works meet for repentance. (Acts 26:20.) “Wherefore come out from among them and be ye separate saith the Lord, and touch not the unclean thing, and I will receive you and will be a Father unto you and ye shall be my sons’ and daughters, saith the Lord Almighty.” (2 Cor. 6:17-18.)

Now when I was willing to do this I was not saved, there remained one thing yet; that was, “If thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God raised him from the dead thou shalt be saved.” For with the heart man believeth unto righteousness and with the mouth confession is made unto salvation.” (Rom. 10: 9-10.)

Now, when Friday night came I happened to get a few seats nearer the front than usual, and when the invitation was given I rose and confessed the Lord. Right here the Lord fulfilled his promise, he washed me in his blood; he redeemed me, saved me, and sanctified me with his blood; unto whom be glory forever and ever. It was not what I did saved me, but it brought me to a place where Jesus could save me with his blood. “Therefore being justified by faith we have peace with God.” (Rom. 5:1.)

“I was ‘sanctified by his blood.’” (Heb. 10: 29.) “Unto him that loved us and washed us from our sins in his blood and hath made us kings and priests unto God and our Father, to him be glory and dominion for ever and ever.” “Amen.”

Now I knew I was born again—born of the will of God—not of corruptible seed but of incorruptible. I had passed from death unto life and I knew it. And why? Because I loved the Brethren. (1 John 3:14.) “They that do the will of my Father which is in heaven.” I had the witness that I was born again, etc. Well, the meetings continued a couple of weeks longer and others stepped out into the fountain. I feel to praise the Lord that they didn’t close when first expected.

Well, when Sunday came and I dressed myself, I was a little different looking fellow than usual. My white collar was left off. Just a few days before I had been to town and got myself two new collars, but I never unrolled them out of the paper they were wrapped in. I knew if I put them on they would condemn me and that would be sin. Satan didn’t seem.
to try me and it was easy for me to do. Had Satan tried to tempt me I might have made excuses and said: Oh, if the heart is all right that is all right. I need not be so particular, they keep my coat clean and make me look nice and clean, there is nothing in them. But I simply made no excuse. In about two weeks I asked a young companion to come and seek the Lord. I said I had put in the two best weeks of my life. Here Satan first met with me. He wondered how it was I had such a good time when I wasn't dressed up so fine and didn't seem to enjoy myself in the world. The answer I suppose was, "I have peace and pleasure in serving my Lord."

Well, the Spirit led me from one step to another in different ways until it brought me to a halt in shaving. Here I tried to make excuse. I was young, I looked at others. I shaved again and I felt condemned. I looked in the word of God and didn't seem to get satisfied, so I shaved again and the condemnation was greater. I had grieved the Holy Spirit. Oh, how sorrowful I felt. So I had to confess my sin and come to the fountain. The words say we are to deny ourselves and take up our cross daily and follow him.

So if there is something to do in order to be saved and in order to keep from falling. Peter says we are to add to our faith virtue, to virtue knowledge, to knowledge temperance, etc., and if we do these things we shall never fall. There is something for us to do and Jesus' blood will do the rest. To-dy I am rejoicing in a risen Saviour, my Advocate and Head, who is at the right hand of God interceding for me.

"Blessed are they that do his commandments that they may have right to the tree of life and may enter in through the gates into the city." (Rev. 22: 14.)

CARL BAKER.

P. S.—I hereby thank the Pennsylvania brother for his kind letter to me. I had also to do something. The minister who teaches repentance, faith in Christ and coming out from the world, is like unto the prophets in Ezekiel's time, "Lo, thou art unto them as a very lovely song of one that hath a pleasant voice and can play well on an instrument: for they hear thy word, but they do them not." C. B.

Blessed is he who never grows weary in the service of love to God and man.
you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

(1 John 2:24, 27.) And we shall hold fast the beginning of our confidence firm unto the end.

Now beloved, these are thoughts that come to me by the way, while busy with the cares of home, and while they may not benefit those who are so far away, perhaps one who is weak in the faith (whom Paul said we should receive) may take courage. Let us not forget that we are all members of Christ's body; each has a work, and the most feeble are necessary to make up this body. May each have the same care one for another.

"Jesus bids us shine, you in your small corner and I in mine."

Just now a certain poem comes to me:

"Some lives shine out like beacons grand,
Some seem a candle small;
But if we truly shine for him,
The Lord hath need of all."

Unworthily,
Anna M. Stump.
Waynesville, O., R. R. 5.

For the Evangelical Visitor.
Concerning "Remember Lot's Wife."

Dear Brother Detweiler: I just read in the Visitor that a brother in Manetoba, Canada, wants a sermon on Lot's wife from some ministering brother. I am no minister, but I am his brother and the Spirit is just impressing me to write. Please do not put it in the waste basket, if it is not fit for print, please just send it to him, and God bless his soul!

"And there came two angels to Sodom; and Lot sat in the gate of Sodom; and Lot seeing them rose up to meet them, and he bowed himself with his face toward the ground."

We will say these angels were listening conscience and appreciating acknowledgement. Both appeared unto Lot and he listened; then he (Lot) was ashamed of himself because he sat in the very gate of that wicked city. He realized that he was not in the proper place and hung his head in shame. He acknowledged his wrong and started to pray and asked the searchlight of conviction to come to his heart. At first he was not very sincere and the two angels did not want to come in, but Lot got more in earnest; yes, he got desperate about it. Lot was willing to even wash their feet. Yes, he was willing to do anything in order to see himself, and then they turned in unto him and entered into his heart and he made them a feast and did bake unleavened bread; that is, Lot made a full confession just as things were, he put no leaven in it, had no excuses and the two did eat. Yes, they were feasting and eating for that was the very purpose they came for; it was the will of God and it was their meat and drink to do the will of God.

Now this thing was not done altogether in the corner. We readily see that the two angels had not laid down yet. The men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter. This thing had spread like wild fire and when Lot went out to tell them of his conversion they got mad at him, and they were going to do all sorts of desperate things, and came near to break the door (they came near breaking poor Lot's heart), but the angels pulled Lot into the house to them, and shut the door and there was no more preaching to those wicked fellows, and the way, even the door of repentance was shut for them forever, for they were all smitten with blindness. They tried very hard to find the door, but they were themselves to find it, and they were all shut out forever.

Now the angels told Lot to tell his relatives what God was going to do with that wicked city, but it was of no avail. As far as they were concerned Lot was only a mockery and when the morning arose the angels hastened. Lot then, I believe, was born of the Spirit, the morning star had risen in his heart, and the angels brought him to a safe place and gave Lot and his wife and daughters full instructions as to what to do and what not to do, and God destroyed all that bad city and its inhabitants and because Lot's wife did not as (the Spirit) angels had told her she turned into a pillar of salt. Lot's wife likely thought of the fine house she left behind and some nice dresses. She likely thought of the fashionable ladies she had mingled with at social functions, and likely she thought it was a pity God willed to destroy them, and like a good many other women, or even men, said to herself I can hardly believe it, and then she said, "I'll just look around and see if it is really so," and, I believe, just as she turned she turned to a pillar of salt, and did not even see the fire and smoke till she opened her eyes in hell.

Now, dear brother, the Scriptures in the Old Testament were given to us for an ensample that we may know how God deals with the children of men, and Christ therefore says in Luke, "Remember Lot's wife," in order to make it more powerful and plain to you and me, and that we may accept what Christ says just word for word, which is, Yea and Amen. So let us not look back, just believe, obey and trust in Jesus until the day of his appearance, and we shall be caught up with him and reign with him in glory.

Your brother in Christ,
J. B. Cobalt.

For the Evangelical Visitor.
Pioneering in Western Canada.

Dear readers of the Visitor:

May the grace of God be with you; the Comforter to cheer and comfort you and us along life's journey while passing through a strange country.

We are now over three weeks on the way west, and I begin to feel as though I would like to hear from the dear ones at home. While staying a while at Regina we were to a prayer-meeting of the Evangelical people. We then went on to Saskatoon, where we put up our tent and lived there a week. It seemed strange, and, in a way, uncomfortable, as the weather was cool; the nights were cold. While sitting reading and writing I felt quite lonely thinking back to loved ones. Suddenly I was cheered up by the singing of the Salvation Army. I seemed to hear voices of loved ones at home, with whom we parted, singing the songs of Zion.

On Sunday, at Saskatoon, some of us went to the Salvation Army meeting. We got acquainted with dear souls who wished us God's blessing.

Bro. Henry Winger arrived at Saskatoon early on Sunday morning with his car. As our men went to do their work at the stable, they met him, and brought him to the tent. We all felt glad to see each other brought through safely thus far. So we had our breakfast together. Bro. Winger read a chapter and had prayer with us. While praying for his loved ones at home he seemed quite affected. Yes, we all feel the effects of being torn away from our loved ones in the home land. Here we meet with kind people. All seemed interested in each other, as they all experienced the same in coming to this country. Some had much harder times than we. They suffered cold and run short of money to get the necessaries of life.
So we feel thankful to God, for caring for us. We feel more than ever to trust in the Lord, who careth for the sparrow, and also says that not a hair shall fall without his notice.

On May 22 we started from Saskatoon with five loads for a trip of thirty-five miles to Will Hahn's. The loads being heavy we did not get through, so we put up our tent for the night beside the road. There was water near by that we had for tea and the horses and cows.

It is wonderful the many people who are moving into this country. A company of eleven that came from Iowa, camped not far from here, and are about ready to move in the neighborhood where we intend to go. We met each other in a meeting nearby. There were two meetings in Will Hahn's house, one in the afternoon on a Sunday, and next Sunday evening. People seemed very interesting to each other here; telling our experience to one another brought tears of sympathy for each other, about all telling of their coming to this country and leaving dear ones behind, which made quite a feeling amongst us. We truly felt that God was with us. We experience it over and over that if we live a life of prayer, God is present everywhere.

On June 5, we started off again from Will Hahn's place, for further west. We had stayed a little over a week there, living in our tent, and found them kind to us. I wish them God's blessing for opening their house for meetings. Next we met Ben Ditson's in the home in the west; found them in a nice comfortable little home and well satisfied; remained over night with them. Then we went to Bro. Renben Donum's place, and felt to rejoice together for meeting thus, in a far away country thinking of how wonderful God leads his people here and there over the world. Well we all had refreshments to our bodies in their house, and for supper they all came to our tent, and the evening was spent in Renben's house in a prayer-meeting. A few of the neighbors came together. Here we met Leonard Baker, too. The time passed away swiftly. The time of parting soon was at hand again. Bro. Renben Donum's distance with us to show us the right way westward. Soon the parting hands were given, filled and with tearful eyes we slowly moved on and our brother went back to his place where they have it quite comfortable already. Now we are nearing to what we call our home.

All seem to feel glad, like we do when we come home from a long journey.

This is indeed a nice country. A person can't help but like it. As this is Sunday, we spent it, some writing, some reading, tenting beside the road, a pleasant desert place, no house to be seen, only the heaven and earth. There is nice water for refreshment. We all enjoy this trip with all its little hardships.

Now is the 15th of June. Yesterday we all landed on our homestead. The number is eleven, with four children. It is a nice looking country, with some settlers already or it would feel lonesome.

All took dinner together on the grass for the first meal on our homestead. Here we put up our tent; then the rest parted from us, all but one, Frank Copeland, who intends to take up a homestead. Next Charlie Baker set up his tent. All the rest stayed with him for the night, as it was a very stormy night, with lightning and thunder, rain and hail, so that our tents were tested severely. But we were kept from any damage, for which we felt thankful. We were kept dry and comfortable. To-day our men went to help the rest to get along with their things, putting up their tents. We would wish many more to come in here to help to make it look like home and to cheer each other up. We found water a half mile off the first evening, to water stock and for house use. There are good hopes of getting water by digging wells.

We feel to love and serve our God by daily asking him to be our joy, our comfort, our all in all. I ask especial prayers from all children of the living God for all of us and all such that left home comforts and gone in a far away country, I would be glad to hear from our dear ones.

Your sister,

Leah Baker.

Deliile, Sask., Can.

Work drives away depression, whets the appetite for food, invites sleep, promotes digestion, strengthens the muscles and sinews, gives free circulation to the blood, stimulates the intellectual faculties, provides the comforts of life, develops all the powers which it brings into exercise, transforms stupid ignorance into brilliant genius, fills the world with works of art and literature, and develops the resources of nature. Nothing can stand before work.—Selected.
valleys—instead of on Horeb. But God has been speaking and we have learned some grand lessons for which we praise him. Bless God, he knows our hearts and all things are naked and opened unto the eyes of him with whom we have to do.

I expected to attend conference this year, but the cares at home would not allow me to leave, and through lack of knowledge of the Brethren's way of doing business, and not applying to have my certificate renewed my certificate, which is just for the year of Conference ending May, 1907, is expired. I was not aware of this until after conference was past, but God is able to open the way in his own time.

I also feel to praise God for saving me from a life of sin four years ago and his grace has kept me thus far. I have never longed for the life I once lived in Egypt since leaving that land. Bless God I expect to be true and see Jesus at his coming and that land. Bless God I expect to be

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June 15. The first place of interest for visitors to this place is the Mormon Temple. As you enter the gate into the town square, you come to the Information Bureau, a fine building where you are met by a Mormon Elder. You are made very welcome. A number being present he proceeds to the Assembly Hall. This is built of granite and is of gothic architecture. The height of the central spire is one hundred and thirty feet. The building is 68x120 feet. Its corner stones were laid September 28, 1877, and the building was dedicated Jan. 8, 1882. This hall will accommodate nearly 3,000 people. Next he proceeds to the Tabernacle, the roof of which consists of a single wooden arch, was commenced in 1869, and completed in April, 1870. It is one hundred and fifty feet wide, two hundred and fifty feet long, and eighty feet high, and has wonderful acoustic properties. It will seat comfortably about 8,000 people.

Religious services are held on Sundays at 2 p.m. We attended a Sunday School Conference on Sunday from 10 a.m. to 5 p.m. The attendance was large; many children were present. An address was made by Susan Young, a daughter of the late Brigham Young. In her address she spoke highly of the character and good qualities of her father and of his household. She said he had 66 children; 45 grew up to manhood. She remarked that she did not know how many wives her father had.

In saying that she did not know how many wives her father had she meant to justify polygamy, as Mormon polygamy is held by many as a divine institution by the church.

In the afternoon we listened to a strong sermon on Mormonism by one of their elders. The Tabernacle is a magnificent building. It has an organ that cost one hundred thousand dollars. The construction of this building is such that the drop of a pin can be heard from the pulpit at the other end of the building. They have a choir of five hundred singers. Much more could be said. No collection or offering is taken at any service; nothing is accepted from visitors as a donation or offering is taken at any service; nothing is accepted from visitors. In saying that she did not know how many wives her father had she meant to justify polygamy, as many inroads on the institution of monogamy as are a divine institution by the church.

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and put the screen of the tent of the testimony, and put the altar of burnt-offering before the door of the tabernacle. And thou shalt set the laver between the tent of meeting and the altar, and put in the laver water. And thou shalt set the table on the south side of the altar: and all the furniture thereof: and it shall be holy. And thou shalt put around the altar all the utensils thereof: and all its vessels: and sanctify the altar and the things upon it and all the offerings thereon shall be holy.

The breastplate—light—ye are the light of the world.

The shewbread, the bread of life for daily spiritual needs.

The altar of incense—prayer. "Ye are the light of the world;" and symbolisms of religion. Church buildings, sacrifices, and all religious forms have a practical as well as a symbolic significance.

A Greater Tabernacle.

According to Pattern.

The ark of the testimony, and put the screen of the tent of the meeting. And thou shalt put in the laver water: and thou shalt set the laver between the tent of meeting and the altar, and put in the laver water. And thou shalt set the table on the south side of the altar: and all the furniture thereof: and it shall be holy. And thou shalt put around the altar all the utensils thereof: and all its vessels: and sanctify the altar and the things upon it and all the offerings thereon shall be holy.

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Harrisburg, Pa., July 15, 1907.

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find fault when asked to give anything for His cause; but God will not excuse us; we all give our God some day and must give account for ourselves.

The mistakes of my life have been many and the sins of my heart have been great, but I thank God in heaven that they are all under His pardon and washed away. If God would deal with us as people deal with one another, it would be a sad thing, but God looketh on the heart. Glory to His name. I don't say that I am in heaven yet, but I am among the battles in a sin­ful world to get to heaven, and I believe I will get there when the battle is over. I do not have this borne in me. "would be of all men most miserable." 

My faith looks up to him, Glory to his name. I believe that all those who read these lines will get a touch from above to lend a helping hand to enlarge the Mis­sion building. For truly I am making every effort in Jesus' name. I have not only written to officials, but also to lay members. So do not think it strange in me writing again, for I make every effort, May God's choicest blessings rest and abide upon all who read these lines.

PETER STOVER AND WIFE.


Love Feast at Wainnete On.

We are glad to report victory in Jesus name. Our love feast was held June 8 and 9. Visiting ministers present were Elder Jonas Winger, Girven Bearss, N. C. Michael, C. Winger, T. Doner and Alvin Berry. We were glad for the presence of so many God bless them. About one hundred and eighty brothers and sisters were present to participate in the services. Six precious souls Followed the Lord in baptism and were received in church fellowship. Of these four were of the Peltum community and one was from Rainham; one was of this district. This love feast sea­sion was precious in encouragement to the saints. We are looking forward with gladness to the coming of our Savior and Lord. Yours in Jesus.

James Putman.

My Experience of Work at the Philadelphia Mission.

Greeting in the Lord. I felt I should write a few lines for the Visitor as the Lord has called me here into this field of labor. Truly the harvest is great but the laborers are few; pray ye the Lord that we together cannot do justice. But we are trying, by God's help, to do what we can. If some of you, dear ones, would not have me write how the work which is to be done, I am sure you would sympathize more with us in this field of labor. Truly, if brother Stover would want to do justice to the mission work, he would not have to do anything else, which I believe they mean to do with their whole heart; and I also wish with them.

Since I came to the Mission I only learned to realize what it means to be in mission work. Sister Stover and I are kept busy entertaining the dear saints, and also other strangers who come to the Mission. The work says in Heb. 13:2, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." There are others that come for food and cloth­ing: we do all for them we can. Besides this we go out to visit the poor and needy. I only have learned the lesson of feet-washing. Praise his holy name.

At the present time brother Stover is making an effort to enlarge the Mission building which is necessary in my prayer is that God may bless the ef­fort and that the money may be speedily raised in order to accomplish the work that our heavenly Father has begun. His goodness has followed all the days of our life. Our precious Savior does send us things when we are in need. This last week He sent a part of a crate of eggs. How can we help but praise him for his goodness to us! We also give our hearty thanks to those dear saints who gave them. The Lord loves a cheerful giver. (II. Cor. 9:7.)

MARY B. HARLEY.


July 2, 1907.

Michigan Letter.

Dear Editor: You will notice that this writing dates back to the fourth. A few days before the fourth of May I received word from our dear brother Myron Taylor, who had been laboring at Elmer after the meetings closed which had been conducted by brother R. and Anna Zook, to be at Elmer on the above date (May fourth), as there were those who wished to be baptised and unite with the church. I responded to the call and three, Brother Taylor's father, who is getting up in years, and one daughter, and one son of Brother and Sister Vanderverre, were received into the church and baptised in Caas river. May the Lord bless and keep them faithful in my prayer.

On June 12th, we, the brethren and sisters of Carland, met together with some who wished to unite with us in church fel­lowship. After a short service we drove to Shiawassee river where four were bap­tised. May the Lord also bless those dear souls and keep them true to God and the church. On Saturday and Sunday of the same week we held our love feast. Elder John Stump was with us and preached the word to us in power and with much love, and we can say to the praise of God, we had a good time of joy. May the Lord bless our Brother Stump.

The following Friday a number of us, namely Brothers Henry Schneider, Jt., Al­bert Kleisy, Edwin Green, and Sister Ma­linda Reichard and myself left Carland to meet with the brethren and sisters of El­mer, the place where Brother J. D. Pow­ell is laboring in the ministry. On Sat­urday and Sunday we met together in love feast services. We had a real blessed time on account of the presence of God. Saints were encouraged and our dear old Brother Mater and Sister Schmeckard (perhaps two of the oldest of the Brethren in Michigan), expressed themselves to be happy in his service, and are looking for­ward a few more steps when they will be all home in Sullivant. Saints were also brought upon by the power of the Spirit.

Since the above report was written another dear one has made application to be received into the church, and, God willing, will be received and baptised Tues­day, July 9.

JONATHAN LYONS.

R. F. D No. 8, Owosso, Mich.

Dedication of Orphanage.

Thomas, Okla.

In my last report I said until the Visitor went to press the new Orphanage would be plastered and so the day, before I went to Kansas the plastering was all finished. I held meetings in several places and re­ceived sufficient in freewill offerings to pay finishing the inside. And now we need help to furnish it. It would be too much to mention, but you know partly what it will take to furnish a large house. On Tuesday evening at 8:30 o'clock, July 30, 1907, there will be dedication services, at which time we ask the church to pray for the work here, and we will have a free­will offering box for the purpose of furn­ishing the house, and that will put us in shape to take in those who call at our door.

Dear Brethren, will you kindly help us to this end? I will send the report later. Please send offerings in time, so we will have them for the meeting, and do not send money or personal checks.

Yours very truly for the orphanges.

A. L. EISENHOWER, President.

Jottings by the Way.

To the dear readers of the Evangelical Visitor, we come with greetings in His dear Name. As we know many of you are wondering where we are, and what we have been doing since we last reported through the columns of the Visitor we will give a few jottings by the way as memory serves, for we kept no diary.

We left Canton, Ohio, May 6 and arrived at Harrisburg, Pa., May 7, and found our way to our dear brother Henry Garman and family, where we were made welcome. Here we were joined by our daughter and her husband from Des Moines, la. On the evening of the seventh we went to New Cumberland, Pa., to visit with some of our relatives. On Friday the tenth we went to Shippenburg, where we were met by Brother Jos. W. Wenger. On Saturday May 11, we were conveyed to the Air Hill M. H. to join the brethren in their love feast. Here we had a blessed time with many of God's children; Brother J. B. Leaman, of California, was also present. We found a marked change in the Air Hill church since we last met with them four years ago; quite a number have cut the shore lines and have launched out into the deeper things of God and are now rejoicing in perfect love which casts out all fear. We rejoice with these precious souls in that their new-found love, and hope the time may not be far distant when others will take the way with Jesus.

On May 14 we came back to Harrisburg and met with the Home Mission Board, and reported our last year's work, which was accepted by the Board. May 15 to 17 we attended the general conference. We contrasted the conference with the first general conference which was held in 1872. We rejoice over the improvements and advances that have been made in the right direction, notably in the line of foreign missionary work, a theme long neg­lected by our brethren.

On May 18 and 19 we attended the love feast at Mechanicsburg, which was a time of rejoicing with the saints of God. The
Lord wonderfully displayed his power on the second day by helping our dear Brother J. R. Zook to faithfully preach the word and show the people their privilege under the gospel, of full deliverance from sin and the filling of the Holy Ghost. At the close of the services an open prayer meeting was made for all who were feeling their lack on these lines to stand, when about forty rose to their feet for special prayer, and while the first tables were filled for mission these souls were dealt with and some were made to shout the praises of God, notable among whom was our dear Brother Myron made to shout the praises of God, notable of the morning sermon an appeal was made for his glory.

On our last journal we spoke of a man who was going to commit suicide by drowning. He is now happy and attending to his work faithfully. Since his conversion he has become a soul gatherer. He walks about twenty-five miles a day and attends Mission every night.

"One very interesting case was an old man fifty-one years old who prayed very earnestly for salvation. In our services yesterday in the compound God's power was most blessedly realized, and the powers of darkness were definitely rebuked. As we entered one room, the inmates were busy smoking hemp with their big ox horn, a most crude form of smoking. Only those who have witnessed this can form any idea of the awful practice. When they get fully intoxicated by its effects they become uncontrollable and their desire to go through strong drink seems to take complete control of them. When we entered this room they seemed very demon but by faithful prayer as we went kneeling there before them God heard and answered prayer and did we not witness the complete quietness and marked attention that was given it would be hard to believe the change, as we told them of the loving Savior who died for all men. Oh how they listened! Every eye in the room was fixed on the speaker. Oh, how do we thank God for witnessing to these poor heathen of his love for them in giving him his only Son to die for them!

We held over ten services, in company with our group of believers, the last of which was recorded by a new inspiration late to press on after the lost and witness faithfully to them of God's yearning love for a lost world.

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It is a sad fact that procrastination has delayed many a person by the proposition that there is a better time and a more convenient season than now, to do the thing which is the all important duty of to-day. We recall the subtlety of this device of the enemy as being one of the earliest attacks upon our youthful powers.

Postponement! Procrastination! Delay, or some other time in the future, is more suitable or convenient than to-day. Whereas to-day is the only time given us to do the will of God. To-morrow is in the hands of God, and no place of repentance is promised; nor to do the work necessary for an eternal inheritance in his kingdom in heaven.

Again; when once the element of procrastination has become fixed in the character of a man it seems almost impossible to recover from its fascinating fictions. This is at least true, looking at it from a moral standpoint—if it can be called moral,—but the principle, once developed, becomes almost an insurmountable barrier—although such may have learned to know the will of the Lord.

Oh! how men and woman, who love sin and the alluring things of this life, more than righteousness; do plead for a more convenient season. They find time and opportunity to gratify any and every carnal desire and profligacy which will lead into sin, degradation and death.

Opportunities are abundant and inducements to lead souls into a better life; but when once the individual in the realm of disappointment and doubt, along the line of experience, loses sight of the blood and atonement of Jesus Christ, they will also lose sight of God's appointed time, which is only to-day—now—not to-morrow. They come to the crisis where they begin to belittle and finally nullify, and make void the inexcusable truth, and the word of God becomes of none effect unto them.

The desire for a more convenient season has led men to tamper with and abuse some of God's most sacred truths. Men who are not willing to shape their lives according to righteousness, purity and equity—NOW—will grasp at a straw and lay hold upon the tolerations of God's mercy to be displayed in his appointed period of judgment. There is a time for man to work and do the will of God; after that is the judgment.

Take heed and trifle not with the warnings of God just one day too long, and then their eternal doom was fixed for ever and ever. Geo. S. Grim.

From Bro. Myers.

(Continued from page 10.)

Children going away from home don't necessarily change the place. Father remains, the mother's children are still home. Thank God, the doctrine of the Brethren in Christ church or the Old Bible way, which our fathers taught, remains the same. I am not become a stranger to my brethren nor an alien to my mother's children.

The doctrine of holiness and sanctification was taught when I united with the church forty-nine years ago this month. True, they did not teach or preach it as an instantaneous or momentary experience, but, let me say, they lived it in their daily life. It is a sad fact to-day, that many testify of a holy life of sanctification and yet live in pride, the unnecessary decoration of the body, and in vain and foolish talking and jesting. What a pity.

When we are the light of the world, as Jesus said, we need to be tested to find how much we are dead. The story is told of one of the old brethren who was traveling on the steam car. When the conductor came along he punched a hole through the old brother's hat brim. The old brother confessed that he felt some of the old man, but he dare not let on or he would have been detected. Sure we have lots of sanctification and holiness as long as nothing crosses our pathway. Some years ago a brother in the State of Kansas got the experience of sanctification and holiness and testified to the deadness of the old man; then when he milked the cow she did not hold still he got angry and beat her shamefully.

This is true. The story was told me when I was in Kansas.

I am not an alien to my mother's house, nor a stranger to my brethren. The church for whom Christ died is very dear to me. Peter said to the Lord, "And what shall we have who have left all and followed thee?" Jesus said, "Ye who have followed me in the regeneration shall sit with me judging the twelve tribes of Israel." Ye who have followed me in
the regeneration; (German—"Ihr, die ihr mir seyd nachgefolget, in der Wiedergeburt.") In reproduction of the Christ-life. The German is more expressive to me. This was the teaching I had of a consecrated Christ-life in my early Christian experience, but I failed to enter into it for a long while. I truly longed for it, and because I had not entered into the experience, I do not condemn our forefathers, but pray that what they lacked we who are in their stead may, by God's help, teach more clearly. Am I Harvey L. and Emma Fry, my brethren? "And he gave some apostles and some prophets and some evangelists and some pastors and teachers." May each in his and her office fill their place and there will be no time for any quarrelling in the family about sanctification or holy living; but each esteem others better than himself; and we will help to bear the burden of those who are out in the work bearing the heat and burden of the day. Then when the reward is meeted out we all will be sharers together, for we are children of the world and the children of the kingdom.

Yours in the battle,

JOHN H. MYERS.

"The influence of the church service for good is largely or totally destroyed in tens of thousands of our American homes by the secular life and conversation and atmosphere found in them the remaining hours of the Sabbath day."

Addresses of Missionaries.

Africa.

H. P. and Grace Steigerwald, Abbitt Berti, Matapoo Mission, Bulawayo, South Africa.

H. Frances Davidson, Adda Single, Masha Mission, Kalomo, N. W. Rhodesia. Care Blanket Mine.


HAUGH.—Bro. Jacob Haugh died June 25, 1907, at Mechanicburg, Pa., being the only one left of the two brothers, Daniel, of Mechanicsburg, Pa., and Jacob Harnish, and Barbara. The last named died in infancy. There are also two brothers, Daniel, of East Donegal town, Lancaster county, Pa., on June 21, 1907, aged 74 years, 7 months and 7 days. He was married to Mary Hershey, widow of the late Martin Bowers, died June 26, 1907, at her home in Mechanicsburg, Pa., aged 89 years and 7 days. She was converted and united with the church in 1869, who survives him. To this union were born four children, two sons and two daughters. One son died in infancy; the other, the late Dr. Bowers, of Harrisburg, Pa., preceded her ten years ago. The remaining children are Mrs. B. C. Landis, No. 90 Cantonment, Lucknow, India.-circle.

ESHELMAN.—Benubla Viola, infant daughter of Bro. Calvin and Sister Jennie Esheiman, died June 23, 1907, aged 6 months and 2 days. Services were conducted at their home by Elder Jonathan Wert. Text, Cant., 6:2. Interment in Mechanicsburg cemetery.

ZERCHER.—Bro. Frank Columbus Zercher was born in Lancaster county, Pa., December 13, 1857, died at his late residence in Jefferson county, O. June 27, 1907, aged 70 years, 6 months and 14 days. He was married to Mary Hershey, January 4, 1889. To this union were born three sons and three daughters. The wife, two sons and one daughter (deceased wife of Elmer Hoffman, Kan.), preceded him to the spirit world. One twin sister (widow Susan Stearnes), one son, Frank; Mrs. Clara Mason and Nora Swinehart are left to mourn the loss of a dear affectionate father and kind brother. Services were conducted at the home by S. B. Long, and Elder J. H. Smith, from 2 Cor. 5:11.

HERSHEY.—Bro. Winton Hershey was born near Gettysburg, Pa., January 20, 1834; died June 23, 1907, at Upland Calif., aged 88 years, 5 months and 5 days. He was the son of Bro. Abraham and Sister Hoise Hershey, Pa., who attended his funeral, which was held at the Brethren's M. H., at Upland, Cal., June 27, Bro. Hershey had only been here a little more than one year. One year ago, June 17, he yielded himself to God and found peace, and a few months later he united with the church. He was one whom we all loved and his life will still live in us because of the good influence of the same. His death was calm and triumphant, with a clear evidence, desiring to depart and be with Jesus. Our loss is his gain. Funeral services were conducted by J. B. Leaman, assisted by C. C. Burkholder. Text, Psalm 15:11, and 17:15. Interment in Belleview cemetery.

JONES.—Leonard Jones, an old soldier, died at the Messiah home, Harrisburg, Pa., where he had been an inmate for about two years, June 25, 1907, aged 79 years, 9 months and 15 days. His wife preceded him to the spirit world a number of years. Having had so many adopted nieces, Mrs. Seachick, took charge of his burial. He was a member of the U. B. church for many years. The funeral was held at the burying place in Perry county, conducted by Rev. Beach, of M. H., and he was a great sufferer during the last year and was kindly nursed by Brother John Miller, at the home of Mrs. Arland, Willow, Lancaster county, Pa., being the only one left of the seven children: Conrad Z., Benjamin Z., Ezra Z., (the named died in infancy. There are also three great grandchildren who survive. Bro. Hess was converted to the Lord and united with the brethren in Christ church about fifty-six years ago. He was elected and ordained to the office of deacon, which he held and served faithfully till death. One of his chief concerns was the welfare of the church. He lost many friends which he spent in prayer to the Lord that he would direct right in the things he had to do in his office. The writer, one of the sons, has reason to know something about it, for he was under the church, which has lost one of its pillars. While he was laying away his burial the church made choice of a deacon, the choice falling to one of the deacons of the church. The task was largely attended to by the children. The funeral, which was largely attended, was held June 17, at the Pequea M. H., and was conducted by the home Brethren. Text, Acts 13:36.

HESS.—Bro. Abram Hess, of West Willow, Lancaster county, Pa., died June 13, 1907, of dropsical trouble, aged 78 years, 3 months and 22 days. He was married three times. His first marriage was to Elizabeth Hess, on the twelfth of December, 1869. To this union were born seven children; Conrad, Abram Z., Noah Z., Ebel Z., Ezra Z., (the last named died young), and Mattie Z., wife of Henry Neu, of Paris Engle. His second wife died July 3, 1897. He was married the third time to Eliza Hess, on September 7, 1896, who survives him. To this union were born four children, Annie H., wife of J. C. Mann, Eliza Z. and Jesse H., a faithful member up to the time of her death. Her husband preceded her to the spirit world fourteen years ago. To this union were born four children, two sons and two daughters. One son died in infancy, the other, the late Dr. Bowers, of Harrisburg, Pa., preceded her ten years ago. The remaining children are Mrs. B. C. Landis, No. 90 Cantonment, Lucknow, India.

EVANGELICAL VISITOR.

[July 15, 1907.]

OBITUARIES.

"Big successes are never won by taking little troubles home with you."

"The lover of the bowl who tries to taper off is pretty sure to 'taper off.' "

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