INDWELLING.

O Spirit, whose name is the Savior,
Come, enter this spirit of mine,
And make it forever thy dwelling;
A home wherein all things are thine!
O Son of the Father eternal,
Once with us, a friend and a guest,
Abide in thine own human mansion,
Its joy and its hope and its rest!
Leave in me no darkness unlighted.
Unwarmed by thy truth's holy fire;
No thought which thou canst not inhabit,
No purpose thou dost not inspire!
Shut in unto silence, my midnight
Is dawn if thy presence I see;
When I open my doors to thy coming.
O Son of the Father eternal.
Oh, what is so sweet as to love thee,
And live with thee always in sight?
Is dawn if thy presence I see;
When I open my doors to thy coming.

C. O. Probst, M. D., Secretary of
the Ohio State Board of Health,
read a paper before the Clergymen's
Association, Columbus, which is of
more than common interest. From
this paper we make a few extracts:
"Sanitation is of ancient birth;
and the Scriptures teach many val­
uable lessons in hygiene. Moses was
a sanitarian, and seems to have rec­
ognized the precautions necessary to
prevent the spread of leprosy and
other contagious diseases, the dan­
ger of eating the flesh of diseased
animals, the necessity for cleanliness
of person and surrounding, and other
sanitary measures. The Jews who
have followed his teachings in many
 particulars, present a remarkable ex­
ample of longevity and freedom from
some of the most fatal diseases as
compared with their Christian neigh­
bors; and it would be interesting in
connection with the relation of
the church to sanitation to determine
what extent the hygienic observa­
tions taught in the Jewish religion
are accountable for the noteworthy
fact."

Inasmuch as the Savior did not
come "to destroy the Law or the
Prophets but to fulfill," and Paul
says faith establishes the Law, the
Mosaic sanitary code stands unre­
pealed. Christ's primary mission is
to heal the soul and secondarily to
heal the body. But spiritual and
physical hygiene stand related. Hy­
giene and sanitation are but other
names for cleanliness. "The Son of
man is not come to destroy men's
lives, but to save them." Luke 9: 56.

"It is only within recent years,
following the discovery of the micro­
scope and its application to seek out
the hidden causes of disease, that
the science of sanitation has been
made possible, or that the wide pos­
sibilities in our possession to pre­
vent sickness and death have been
understood.

"There is one sanitary question in
which clergymen are especially in­
terested, of which, with proper feel­
ings for its sacredness, I desire to
speak; and that is the communion
cup. The watchword of sanitarians,
is cleanliness, and on this ground
alone the propriety of passing a cup
from lip to lip among a hundred or
more people might be questioned.
But it is well known that contagion
may be conveyed by a drinking cup.
The germs of diphtheria remain ac­
tive in the mouth for two or three
weeks after recovery from the dis­
ease; and while children are usually
the ones to be affected, adults not in­
frequently contract it. It is well
known to physicians that syphilis
may be contracted by kissing, or by
drinking from a cup which a person
so affected has used; and a person
morally pure may, unfortunately,
contract this disease, and possibly,
for a time, be ignorant of the
fact; so that danger might come
from persons little suspected. Is it
not possible that the communion
service could be so regulated as to
avoid any possible danger from this
source? I have had occasion to
speak on this subject before, and am
glad to state that at least one church
in Ohio, to my knowledge, has rec­
ognized the danger indicated, and
has provided a separate cup for each
communicant.

"Surely He who teaches so many
lessons in purity and cleanliness
would be the first to command that
nothing unclean should enter into
the service commemorative of His
name."

The diseases above referred to are
not the only ones that may be com­
municated by a drinking cup or kiss­
ing. All acute or chronic contagio­
ous diseases, also local diseases of
the face, nose, lips, mouth, tongue,
or throat may be so communicated.
The same may be said of the use of
spoons, knives, forks, dishes, cups
and saucers that had been used by
diseased persons. Consumptives are
not safe persons to eat or drink after
or to kiss. To kiss corpses is un­
called for but may be dangerous
to kiss some diseased persons.
It seems to me that the Word of In­
tion with the kiss of charity or holy kiss, presupposes that those to whom the command goes are clean. Is it too strong to say in every sense of the term? It is just as scriptural for the minister to pour the wine in a separate cup for each communicant as to have it passed from lip to lip.

While upon this subject allow me to make another suggestion. Let the deacons provide a wash-basin, water and towels, so that after washing the "saints' feet" all those who have washed or wiped may cleanse their hands. W. O. BAKER.

Louisville, Ohio.

FAITH.

BY C. H. BALSBAUGH.

To Martha E. Hilary.
Beloved in the Lord:

Your letter of interrogations is here. Both nature and the Bible are full of problems which never open their secrets fully in this life. I have no doubt that faith is one of the necessary symbols of Eternity. "What think ye of Christ?" is the one question for us to solve. Not faith in doctrine, or ordinances, or the church, but faith in Christ, is the essential pivot of salvation. Not that the church is not essential for our acceptance with God, do we set aside God's own estimate of the sacrifice of His Son. Nothing short of expiation will rend the vail and admit a sinner into the Holy of Holies. Nothing less than God Incarnate can effect this radical condition. And nothing less than faith can transfer to us personally the exhaustless, eternal value of this provision by Divine Imputation.

Now we are ready for James 5: 14, 15, which seems so perplexing to you. The same Jesus, the same Blood, the same faith, are necessary here, that are required for justification and sanctification. No medical doctors and pills and powders and tinctures admissible in healing by faith in Jesus. I have been a physician and know what medicine can do. Within certain limits it has its value, but only on principles that would kill if continued. If we faithfully follow the Divine prescription as given by the Apostle James, we will let doctors and drugs alone. Few people have faith enough in Jesus to commit themselves to His healing fidelity when they are sick. They feel safer in the hands of some well tested M. D. even if he is not only a sinner, but questions the Divine authenticity of the Bible. The body belongs to Christ no less than the soul, and the indwelling Spirit can take care of both. Rom. 8: 11, and 1 Cor. 6: 19: 20. If we conscientiously and uninterruptedly fulfill Rom. 12: 1, we will not bother ourselves about doctors when we are sick. To walk as Jesus walked is to walk in the Hygiene of the Holy Ghost, and keep aloof from many of the ordinary causes of sickness. When a saint is ill, and God's appointed hour for his departure not yet here, we may confidently apply the means of James 5: 14, 15, with assurance of realizing all it promises.

We have no authority to anoint for the forgiveness of sins only.

No matter who is sick among the saints, or how often, the "prayer of faith," and "anointing in the Name of the Lord," are the means prescribed by Infinite Wisdom and Love. Faith is perfectly satisfied with this provision, and expects nothing better from human wisdom and skill. But if we cannot rise above the realm of nature, and by faith bring the virtue of Christ's glorified Humanity into "this house of our earthly tabernacle," let us call in the resources of science, which are by no means as potent as many people believe.

If "Christ is our life" we do not need much medication; and Jehovah Raphi is not yet an obsolete Name. Exodus 15: 26.

For the Evangelical Visitor.

CHANGE OF RAIMENT.

"And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to
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pass from thee, and I will clothe thee with change of raiment.” Zech. 3: 4.

We know that while we are in our carnal state, we cannot see ourselves as God sees us. We appear much better in our own eyes than we are in the sight of God. We may think we are moral, and temperate in all things; we are good neighbors and good citizens, and what more need be required. That is more than some professors of religion are.

But we forget that our righteousness is as filthy rags in the sight of God, and that we are very much in need of a change of raiment. How sad it would be if the Master of the house should call for us and we would not be prepared, because we have not on the wedding garment. And called we shall be, for the invitation has gone out, and we know not what hour it may be. And it is necessary that we are preparing ourselves to go in to the marriage supper of the Lamb. We should then apply our hearts unto wisdom, and ask the Lord to cause the iniquity to pass from our hearts, for they are above all things deceitful and desperately wicked.

We find in Bunyan’s writings that Christian started for the Celestial City in filthy rags. But he had not gone far before he came in sight of the cross where his burden rolled off, and three shining ones met him and saluted him with, “Peace be to thee.” So the first said to him, “Thy sins be forgiven thee.” The second stripped him of his rags and clothed him with change of raiment. And the third set a mark in his forehead, and gave him a roll with a seal upon it. And all we that have been redeemed have come to the same place and have met with the same things. At the sight of the cross old things pass away and behold, all things become new. Our filthy rags are taken away and we are clothed with a new garment. And we can then say with the Prophet Isaiah, “I will greatly rejoice in the Lord. My soul shall be joyful in my God for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness.” Is 61: 10.

He has given us the garment of praise for the spirit of heaviness. And with the Psalmist we can say, “Thy word is a lamp unto my feet and a light unto my path.” How sweet are thy words unto my taste, yea, sweeter than honey to my mouth. And while I live I will praise the Lord, I will sing praise unto my God while I have any being.

A true Christian cannot be otherwise than joyful and happy, though we may sometimes have sad and sorrowful seasons, after a godly manner. But godly sorrow is good for the soul. We often feel sad to see so many staying away from Christ, and we feel our own inability of doing what we see should be done. And we often feel sad to see so many going around the cross, and yet expect to get to heaven. But we know the only way to heaven is by the way of the cross. And I am glad that it is so, because this is the way our Savior has trod, and he has left his shining footsteps to guide us on the highway of holiness; and while we are on this way, we will be able to keep our spiritual garments pure and white as when we received them at the head of the way.

There has just a thought come to my mind how those garments of the soul differ from those of the body. For our bodies we need different garments for different seasons and occasions, some for week-days and others for Sundays, and they all become old, faded and worn out. But with the garments of the soul it is not so, but the more and the longer we wear them the better and brighter they seem to get. They are always good; good for Sundays and especially good for week-days. There may be persons who like them best just for Sundays. But I find them most needful for every day use, because on the Sabbath it is easy to serve the Lord, when we have nothing else to do; but during the week we want to serve the Lord, and we often meet with other things to try us, and it is necessary that we put on the whole armor of God, that we may be able to stand against the wiles of the devil. May we, as a church, keep very close to the bleeding side of Jesus, so that we may keep ourselves unsullied from the world, so that the Lord, at his coming, may present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it may be holy and without blemish.

ANNA M. SIDOR.

Perry Station, Ont.

CONSCIENCE.

This subject would open a vast field for discussion, as it covers much ground and to a great extent governs the actions of our lives. Webster defines the word thus: Internal or self-knowledge, or judgment of right and wrong, or the principle within us which decides on the lawfulness or unlawfulness of our own actions and instantly approves or condemns them. Looking at the subject from such a standpoint, and believing it to emanate from our Divine Head, our Creator, it is very important that it does not become biased. We believe it to be the medium by which we are enabled to judge right from wrong; if not biased by any outside influence. And since it is an internal operation of the mind upon the understanding it behooves us to be very careful before we pass judgment on any act to take the Holy Scriptures for our Guide.

I do not wish to go further in explaining what conscience is. I will simply give my own definition as I understand it: A God-given principle to man to know and feel his rela-
relationship with his Heavenly Father. But as we are not in the relationship with our Maker as we were when we came from his hands, our natures are changed, our passions are changed, and if not careful our consciences will also be changed or swayed. Since so many outside influences are brought to bear on our minds, we are apt to get wrong conceptions of things. I have often thought, the Lord has given us two ears, two eyes, two hands, and a good deal more of our organic system consist in pairs, but only one organ of speech, so to say, by which we are to pass or pronounce judgment; hence it becomes imperative to exercise our conscience to its full extent, and implore the divine aid to answer.

Perhaps someone may argue that if such is the case, we would be better off without a conscience. Yes, if it were all of life to live, and all of death to die, we might reason thus. But this is not the case. There is a hereafter, and a glorious hereafter to all those who have had their consciences made free, and kept them so, through the merits of a blessed Redeemer and the guidance of the Holy Spirit. What man or what woman realizes more true happiness here upon this sin-cursed earth than the true child of God. So let us all strive to have a clear conscience before God and man, one that is void of offence.

From your humble brother.

J. M. E.

A WAY OF ESCAPE.

There hath been no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.” 1 Cor. 10: 13.

The word temptation is often met with in the Scriptures, and has different significations, according to its connected circumstances. In the above quotation it means a trial, which is common to man, as a test to try him, and to show to himself what he is. These trials may be severely felt by the one that is tried, and may seem almost unbearable; but he that feareth God can wait patiently, or at least ought to wait patiently, under these trials, and rest in the faithfulness of Him that promised to not suffer him to be tried above that which he is able to bear, and trust in full assurance of faith that—God will make a way to escape.

I trust, dear brethren in the beloved hope, that we can say, and from experimental knowledge and in union with the Psalmist, "O taste and see that the Lord is good; blessed is the man that trusteth in him.” How patiently we ought to wait and trust, with a humble confidence in the Lord, and that from a sense of His unchangeableness.

Can anything be offered to man as a succour under affliction and trials equal to the protecting care of the All-wise, the All-mighty and the All-seen eye of God—sufficiently able to deliver from all evil and danger, seen and unseen? No wonder that that eminent person, Professor Hackett, said, when he met the plausible objection of the skeptic against Christianity: “Give me something better than Christianity to stand on, and I'll step off. Till that something better is presented, I stand, and shall stand where I am.”

Oh! what can exceed the Christian's foundation? Whosoever shall build thereon shall never be dismayed; as a certain one said, “I build upon two things, God's unchangeableness and his help already received; and upon these foundations I may wisely and safely rear a palace of hope which shall never prove a castle in the air.” Hence the faithfulness of Him in whom we trusted will not suffer us to be tried above that we are able to bear. And although it is the common lot of the Christian thus to suffer while going through his earthly pilgrimage, we should not be disheartened, but express our determination with the apostle Paul when he said, “I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.”

Our trials and sufferings are only what is common to all our brethren in this world, as the apostle Peter declared, “that the same afflictions are accomplished in your brethren that are in the world.”

In former dispensions, yes, in all ages of the world, mankind were in need of instruction and admonition so as to place implicit trust and confidence in God; whereas they were and are even at the present time addicted to fall easily into doubting in regard to God's dealings toward them. When we look back to the time when the Israelites were leaving Egypt, though protected by God's care, accompanying them in a pillar of cloud by day and in a pillar of fire by night, yet they saw the Egyptians marching after them, and the Red Sea in front of them they were sore afraid, and lost, as it were, their confidence in God. Yes, they were sore afraid. But what did Moses their leader say unto them? “Fear ye not, stand still, and see the salvation of the Lord.” Oh! how much we are in need at all times to be thus admonished and to take unto ourselves just what Moses said to the Israelites—"Fear ye not, stand still and see the salvation of
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the Lord.** There are a host of strong enemies after us also, though not visible to our physical sight, as it was to the Israelites. Ours are “spiritual wickedness in high places,” and nothing short of the Omnipotent Arm can control such enemies. Oh! the consolation that we have a “faithful Guide,” who is able to subdue all things unto himself, and will not suffer us to be tried above that we are able to bear; and will finally minister unto us an entrance into the everlasting kingdom of our Lord and Savior Jesus Christ. Praise the Lord, all ye His saints, now and forever. Amen.

A. B.

**For the Evangelical Visitor.**

**IS IT WRONG?**

A certain minister made a wonderful talk about fashion not being wrong.

Why is it wrong for Christians to follow the fashions of this world?

1. Because the word of God plainly and positively forbids it. “I will that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works.” 1 Tim. 2: 9. Again, “Whose adornment let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.” 1 Peter 3: 3, 4.

It is wrong because it is condemned by the above scriptures, namely, wearing of gold, precious stones, costly apparel, broidered hair, putting on of apparel, which is just as plainly forbidden as gold or costly apparel, when put on for adorning. This includes superfluous ornaments, named trimmings, such as lace, fringes, ruffles, embroidery, special braids, strips of velvet, rings, earrings, necklaces, glittering buckles, or buttons on coat sleeves. These things look small so please throw them away and see how large they are. A small wound causes much pain, and a little fashion much hurt to your soul.

It is wrong because it is at war with the spirit of the Gospel, and minding earthly things. What is minding earthly things if it is not to follow the fashions of this world? Nine tenths of the people seldom look at anything higher than just to do as the world does, or to follow the fashion. And for this they strain every nerve; this is what their hearts are set on and what they live for, and the greater majority of people are trying to have their dress, furniture, equipage, etc., respectable, as they call it, or have it like other people, or, in true words, in fashion.

It is wrong because when they join church they profess to renounce the world, the flesh, and the devil, pomp and vanity, and to follow the meek and lowly Savior, to live for God. Now, what do you see? Very often professors go to the extreme of fashion. Why is it that those christian professors, who indulge in the fashions, pronounce all this innocent. It is the love of applause, and they have quenched the Spirit until it makes no more impression.

It is wrong because Rom. 12: 2, says, “Be not conformed to this world.” A professed christian who follows the fashions of the world shows that he does in fact love the world, just as much as the world does by their conduct. It shows that he is moved by the same principle, the love of fashion.

It is wrong because in 1 John 2: 15 it is forbidden, “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.”

It is wrong because it is inconsistent with christian principles to go right into things that are set up by pride, fashion and the lust of the ungodly.

It is wrong because you spend your money for that which is not bread. You are denying that the earth is the Lord’s and the cattle upon a thousand hills, which is all to be employed for His glory. You show by conforming to the world’s fashions that you do not differ from ungodly sinners, and they say these christian men and women love to follow the fashion as well as we do, and who knows but that it leads many to infidelity.

It is wrong because you are tempting God. You are giving yourself away to a worldly spirit. “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.” “Thou shalt worship the Lord thy God, and him only shalt thou serve.”

It is wrong because you tempt the church to follow the fashions. When the head of the church is fashionable the rest try to follow.

When you follow the fashions you are serving the devil, because the fashion of this world is an abomination in the sight of God. You tempt the world to think they are right, and they continue in that which will destroy their souls in hell. The fashions of women create a flame of lust and sin, and sometimes incite to the worst crimes, by which many men and women have been damned. If you will go with me to town or city you can hear most any kind of remark made of the person going by, which I will not mention, but when a plain lady goes by they will say, there goes a sister, or there goes a christian, and she is respected far more than the other.
Now I would like to write much more but I want to give some objections and answers.

“Our minister says there is no harm in adorning.” “If any man preach any other gospel unto you than that ye have already received, let him be accursed.” I have already proved from God’s word that conformity to the world is sinful. Now he who says there is no harm in these things might as well say there is no harm in stealing or adultery.

“Other professors of religion follow the fashions.” “What is that to thee, follow thou me.” Do not follow a multitude to do evil.

“My heart is not set on them.” You may think so, but if you strip them off you will soon find the contrary. “This is the love of God that we keep his commandments. Whosoever saith, I know him, and keepeth not his commandments is a liar and the truth is not in him.”

“I never think of these things (little ornaments).” You always think (or remember) to put them on. “If any man be in Christ Jesus he is a new creature; old things have passed away, behold all things are become new.”

“I can afford to wear these things.” “Ye are not your own, for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.” You know every one must give an account of himself to God.

Always follow God’s Spirit and word. Always aim to please God. Endeavor to promote the health of the body. It is God’s temple. Dress so you can give a sound reason for every thing you wear. Let your dress be a rebuke to fashion. Do not be ashamed to profess religion by your clothes or dress. Dress in modest apparel as the Bible tells you to do. Dress so the world may know you are not loving the same things they love.

Much more might be said, but I must close. There is not a subject you can mention, except money, that does more evil than pride or fashion. Oh my dear brethren, do be faithful to God.

A. L. EISENHOWER.

Abilene, Kans.

For the Evangelical Visitor.

RELIGIOUS LIBERTY.

Doubtless there is not another blessing that we are permitted to enjoy in this life that we should praise God more for than for our religious liberty. Religious liberty is the free right of adopting and enjoying opinions on religious subjects, and of worshiping the only true God according to the dictates of our own conscience.

Religious freedom is a blessing that not every land and nation is permitted to enjoy. In some lands men and women, boys and girls are compelled, by the rulers of the land, to worship God according to their own ideas or views, let them be ever so superstitions and absurd. Some places people must bow down to gods of wood and stone; at other places men and women must suffer some of the most horrible deaths imaginable, their fellowmen placing them on a rack where they are torn asunder by degrees, or suspended in the air with a hook drawn in their back, while the spectators are crying out and beating drums to deaden the cries and groans of their victims. No freedom, no liberty!

But we are in a land of liberty, where we have God’s word, Gospel privileges, where we can worship God without being molested or disturbed. Praise God for these blessings. Yes, praise the Lord for a fail and free salvation. A fountain filled with blood, drawn from Emmanuel’s veins. Oh, that sinners would plunge beneath that flood and lose all their guilty stains. Nothing to hinder, nothing to prevent us all from enjoying that peace and joy which is unspeakable and full of glory. And if we do not enjoy this privilege and glorious liberty of the children of God, it is because we deprive ourselves of privileges and opportunities given to us, or do not meet the conditions of God’s word and will. But, praise the Lord, when we place ourselves into the hands of God as the clay is in the potter’s hands, so he can mold us and fashion us according to his own good will and pleasure, then, and then only, will the christian man and woman enjoy the religion of Jesus Christ as God designed they should, and realize the liberty which every one is permitted to enjoy.

The Savior says, “And ye shall know the truth, and the truth shall make you free.” Jno. 8: 32. Viz., After man has become enlightened through the operation and workings of God’s grace in the heart, the truth will be made known to him. “The darkness is past and the true light now shineth.” The grace of God has now done its work, as the apostle says, “The grace of God hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world.” Tit. 2: 11, 12. Consequently man is responsible for that first love which he received, when Christ came unto him; not only so, but he is likewise responsible for the light he has received, and if obedient and walking in the light, then the truth will make him free. But if we are not obedient, but do as we please, we are taking our own way, and that way leads us to misery, woe and eternal destruction. Therefore it requires a sacrifice, such as the apostle Paul speaks of: “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service; and be not con.
formed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God.” Rom. 12: 1, 2.

Complying with these requirements, man will enjoy complete Christian liberty.

Saul was commanded to go down and smite Amalek, and utterly destroy all they had, and spare them not, but slay both man and woman, infant and suckling, ox and sheep, camel and ass. Saul made preparations and went down to Amalek, and commenced to slay. But seeing that there were some cattle which appeared very fair and pleasing to the eye, he slew only those that were rejected and despised, and kept the best which were well to look upon. So after this was done Samuel came to Saul, and Saul said, “Blessed be thou of the Lord, I have performed the commandment of the Lord.” But Samuel answered, “What meaneth then this bleating of the sheep in mine ears, and this lowing of the oxen which I hear?” Saul’s excuse was, “The people spared the best of the sheep and of the oxen to sacrifice unto the Lord thy God.” But because Saul did not do as the Lord commanded he should do, he was rejected of being king. Now we will make the application.

There is a time when the Spirit of the Lord convinces and convicts man of sin, of righteousness, and of a judgment to come. The grace of God operates upon and softens the hardened heart, and in this way man’s state and condition is revealed to him, and he seeks rest but finds none, until he looks up to a crucified Savior, and believes that he came into the world to seek and to save the lost. Then Christ will reveal his will to that person, and as Christ is made unto us, we are to walk in him. “As ye have therefore received Jesus Christ the Lord, so walk ye in him.” Col. 2: 6. If Saul had done as the Lord commanded, and as the word came to him, the blessing would not have been taken from him. Disobedience first, and then the fruits will follow. So if the commandments of the Lord are fulfilled, and carried into effect by the child of God, there is no condemnation, but liberty, freedom, peace and joy. If not, there is condemnation now, and by and by it will be said, “Depart from me, I know you not.”

If we want to enjoy Christian liberty as God designed we should, we must comply with the entire word of our Heavenly Father. Neither dare any find one command and say it is not essential to our salvation, or to fit and prepare us for that eternal rest.

My prayer to God is that the Brethren in Christ, as a church, may not lose sight of the simplicity which is in Christ Jesus, but may enjoy freedom from the pollutions of the world, and finally enter the rest God has prepared for his children.

“When we can not see our way, Let us trust and still obey; He who bids us forward go, Cannot fail the way to show.”

Mechanicsburg, Pa.

J. C. DICK.

For the Evangelical Visitor.

THE HARVEST.

“These words of our Savior often come into my mind when looking over the fields nearly ripe for the harvest, and then I think of the many souls who are out of the ark of safety, who are not yet harvested—the many ungathered sheaves that lie wasting upon the plain—and every one of them is worth more than the whole world. Dear Christian friends, let us think of this. Do we often think of the value of the immortal soul? Let us be more earnest in the effort to save souls than ever we were. Let us now begin anew in the work. The enemy is so busy in trying to deceive souls and we should be more earnest in trying to save them. We have noticed that during this year there is so much increase of sin in almost every form, so much pernicious literature to lead the people downward to destruction. The world appears to be growing worse every day and perhaps it will not be long until the final harvest will come. Oh, let us work while it is day, for the night may soon come when our work will be done. In the great harvest, we will not regret it if we have worked faithfully for the Master, but we will regret it if we come empty handed, not having any sheaves to bring along. O, brethren and sisters, be in earnest in this great work! We can all be workers in the vineyard of the Lord. Let us not say we have not the talents. If we use our talents they will increase and we can become useful in the service of the Lord. Oh, work for Jesus.

Upton, Pa.

ANNA MYERS.
EVANGELICAL VISITOR.
For the exposition of true, practical piety.
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office at Abilene, Kansas.

Abilene, Kansas, July 15, 1893.

We have received several orders
for bound volumes of the VISITOR
recently which we could not fill, as
those we had bound are all sold; and
we have no unbound copies of the
VISITOR that we can have bound,
and consequently cannot supply any
more.

Eld. Samuel Zook and wife left
here on the evening of the 4th inst.,
for Glendale, Ariz., to visit the mis­sion
there. Quite a revival has taken
place there during the early
part of the summer, and they re­ceived a call to come and help in the
work. Brother and Sister Zook ex­pect to be absent until about the
first of August.

CORRECTION.

The poem on the first page of the
VISITOR or July 1, entitled "The
Church of God," was written especially
for the Christian Cynosure by
Mrs. V. A. Stone, and was taken
by us from that paper, but we failed
to give the proper credit, which we
now cheerfully do. The Cynosure
is one of our best exchanges and is
a fearless exponent of the principles
it advocates.

A BENEDICTION HYMN.

That beautiful little hymn, "God
be with you till we meet again," was
written by Rev. J. E. Rankin, D. D.,
president of Howard University,
Washington, D. C. In a personal
letter to the writer, Dr. Rankin says:
"I sat down deliberately to write a
Christian good-by" on the basis of
the word 'good-by,' namely, 'God be
with you.' The hymn was first sung
in my own church here in Washing­
ton, the First Congregational,
and published in a gospel hymn
book of which I was one of the edi­
tors. I think the Methodists first
adopted it, then the Woman's Christ­
ian Temperance Union, then the
Young People's Society of Christian
Endeavor, and then the whole world;
for it is now sung in all lands under
the heavens. It was a great favorite
with Mrs. President Hayes.'

Mrs. Hayes' love for the hymn
has given it tender interest with the
large circle of friends who knew and
loved her. And in this connection
her own good-by message is of es­
pecial interest.

Some of her relatives had been
stricken with paralysis, and she had
often said that she should die in that
way. None of the endeavors of her
husband to turn her thoughts to a
more cheerful subject could avail.
She quietly insisted on arranging
with him her business and other af­
fairs. "And now," she finally said,
"if I be stricken with paralysis, as I
believe I shall be, I shall not, as you
know, be able to speak, but perhaps
I may still be able to hear. You
may ask me then whether my mind
is serene and clear; whether I am at
calm and free from pain. For the
answer 'Yes' to those questions I
shall press your hand. If I can not
truthfully reply in the affirmative,
my hand will not clasp yours.'

Three days after this what she
feared would happen came to pass.
She was suddenly stricken down
with paralysis. Her organs of speech
were benumbed. She could not ut­
ter a word.

Then all that she had said came
sadly back to the memory of her de­
voted husband. Looking down into
her shining eyes, he took her hand
in his and asked the questions that
she had suggested days before:
"Wife, dear, are you at ease? Is
your mind serene and clear?"

Slowly the poor white fingers
closed upon his giving his hand a
gentle, reassuring pressure. The
next day the brave, loving wife was
dead. When, at her funeral, the
home so long made sacred by her
presence was filled by her friends,
they joined together in singing this
hymn, on through that closing tri­
umphant stanza:

"God be with you till we meet again.
Keep love's banner floating o'er
Smite death's threatening wave before you;
God be with you till we meet again."

And wherever memorial services were
held, all over the continent, there
this benediction hymn was sung,
often with broken voices and trem­
bling lips.

Lucy Rider Meyer, who founded
the Missionary Training School and
Deaconesses' Home in Chicago, gives
in her book an incident concerning
this hymn. Be it known that from
that school workers have gone to
every part of our own continent, to

July 15, 1893.
July 15, 1893.

EVANGELICAL VISITOR.

We have been greatly favored by the authorities of the city in locating us in the Central Park, where we have good shade and a fine blue grass sod under foot. We have had very heavy rains while here but we found our tents equal to the emergency, so that we did not feel any dampness from rain coming through.

As it was our privilege to be here on the Fourth of July, we saw considerable commotion among the people in the way of celebrating the Fourth. On the evening of the third, we announced that we would celebrate the Fourth in the tabernacle at 3 p.m., thinking that perhaps but few would join with us, but in this we were agreeably disappointed, and we had a very profitable service. Our scripture lesson on this occasion was Rom. 13:1-8.

After reading the same and commenting thereon, we called for testimonies and quite a number responded. Several expressed themselves as having been highly gratified for the privilege to celebrate the Fourth in a Christian-like manner. One old father repeatedly said, “I thank God that I have been permitted to live to see the fourth day of July of 1893, and celebrate it in this manner. And if I do not live to see another Fourth I know that I have celebrated one to the honor and glory of God.”

In the evening, while all around us the people were having fire works and a bicycle parade with Japanese lanterns and torch lights, and the booming of fire-crackers, some of which sent out reports almost equal to cannon, we were having a glorious waiting upon the Lord in the tabernacle, which was well filled. After services one man said to me, “God bless you for coming here and preaching the Gospel to us under all this excitement.” And we all felt blessed for having done what we could.

While the results of our labors so far are not what perhaps might be expected in the way of sinners being converted, yet we have the satisfaction to know that good has been done, and we as workers are not in the least discouraged. And we mean by the help of God to labor on and bring the truth before the people and leave the results with the Lord.

We have the sympathy and co-operation of some of the best Christian people of this city, and many heartfelt prayers have been offered for us and our labors. And we also have the satisfaction to know that many of our dear brethren and sisters who are at their homes are daily holding up at a throne of grace, and this gives us courage. We want to say to all, pray on that we, as workers of this movement, may all be as broken and empty vessels, made meet for the Master’s use.

We think of staying here until after the 15th, and then we expect to go to Junction City, where we can be addressed after the 20th. We have been favored with the greater part of the necessities of life being given to us by brethren and friends of the cause, and may the Lord in his own way bless those that are giving to the cause of God.

Clay Centre, Kans., July 11.

NOAH ZOOK.

We as Christians are very frequently the only Bible our comrades will ever read. Is the copy clean and easily read? Many will climb over great mountains on their way to destruction, but will stumble over even a straw that we place in the way that leads to heaven. Are any stumbling by our example, our daily life, walk and conversation, which they are watching closely day by day? Be thou an example to all men.—Selected.

Hell, however painted, is never so terrible a thing as the death which fills it.—Spurgeon.
For the Evangelical Visitor.

Saved Through Jesus' Blood.

The goodness of God was trying to lead me to repentance in my young years, as early as my twelfth year. But I was not willing to yield to His tender wooings. In my nineteenth year, God's Spirit again called mightily at my heart, and I could not shake it off, but I yielded to His Spirit. I praise God to-day for His goodness to me. At this time I offered my first earnest prayer. It was couched in these few words, "Oh God, give me a will to give up." Praise the Lord, the prayer was answered, and I did give up. Oh, how sorry I felt that I had sinned against God and my fellow-man. My duty was to make restitution to all whom I had wronged either in word or deed. When I did this God for Christ's sake spoke peace to my soul. "Oh God, give me a will to give up." Praise be unto our God for this blessed experience!

One thing I want to praise God for, and that is that He has given me a desire to read my Bible more, instead of all kinds of books and papers. I enjoyed very much to read other books and papers, but now I can say to the honor and glory of God that I have no desire to read such trashy stuff, but I do love to read the Bible and the Visitor. Praise His holy name. I feel that I have a great responsibility resting on me, as I have the care of a small family and I feel as though I was not able to bring them up in the fear of God as I should; yet I don't mean to teach them anything but that which is right. I wish to teach them that pride is sinful, as it has become very sinful to me. I had a very proud nature, but the Lord helped me to give it up, and to love and fear His dear name; and I am so glad I have no desire for pride now. I dare not put it on my children, and oh! it makes my heart sad to see my dear sisters dress their little children after the fashions of the world. Dear mothers, how can you put it on those dear little innocent children and then ask the Lord to help you bring them up in the fear of God? And how can you teach them that pride is wrong when you plant the love of dress in their hearts by putting on them fashionable and gay clothing, before they are old enough to know for themselves?

For the Evangelical Visitor.

Obedience.

My dear Brethren and Sisters:

I have felt for some time that I should write for the Visitor, but I was not willing. Then I felt I was not obedient to the teachings of the Lord. It was quite a struggle for me to become obedient. I can truly say, I am trying to make heaven my home. I am on the way nearly twenty-two years. I feel more like serving God now than ever. I want to follow my Savior fully. He has done so much for me; he has lately shown me the way plainer, and I want to obey, and break my will to His, and to be a true child of God.

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For the Evangelical Visitor.

Admonitions.

It has been a long time since I promised the Lord to write again, but time has passed, and temptations, trials and anxiety for this world's goods have taken up all the time I had. But the Lord has set me free. I have laid myself and all that I
have on the altar. Now I have
time and more money for the
Lord than ever before. I see the
great necessity of living a godly life.

Oh! if my Kansas brethren could
see the effects of liquor, as we do
here, they would be thankful for
prohibition. Every Christian should
be careful to do all he can to put
down this dreadful serpent. Let us
try to picture the misery it brings,
then pray God to make it a burden
on our minds until we can roll up
our sleeves pull out our pocket-books
and go to work in earnest. I am
sorry to say, I have not been doing
this, but by the help of God I ex­
pect to do more in this direction.
How many will join me in the noble
work? May the Lord help us.

There are sinners dying all around
us. Are we doing all we can to
bring them to the Savior? If not,
we are not doing our duty. The
Lord has said, when we have done
all for which we ought to have done.
From this we conclude that we ought to do all we can for the Lord. “But,”
says one, “it only says ought.” But
turn to Math. 25: 30, and see what
became of the servant that did not
do what he ought to have done. So
it becomes us to do all we can for
the Lord.

We ought to remember the Sab­
bath day to keep it holy. “But,”
asks one, “did not the Savior suffer
his disciples to pluck the corn on
the Sabbath?” Yes, but we don’t read
that he planted or tilled it on the
Sabbath, neither does he want us to
throw the ass in the ditch on Satur­
day to pull him out on Sunday. He
wants at least one day out of the
week devoted especially to his ser­
vice. We ought to exert ourselves
to do good. The Lord wants us to
pray at least three times a day. He
wants us to read a portion of his
word as often as we can, and we
ought to thank the Lord three times
a day for the food he gives. “Pray
without ceasing and in every thing
give thanks.” This is a command
that Paul gave to the brethren at
Thessalonica, and it is applicable to
us to-day, for in James we read that
he that offends in one thing is guilty
of all.

We are also taught by James to
visit and comfort the sick and needy.
Let us find out if they need help,
and if so, help them; if they need
the Savior let us help them in that
way.

We ought to have forbearance for
one another. If another man has
stock trespassing on our land, how
do we feel? Our Savior returned
good for evil. He has said, “Fol­
low me.” Do we return railing for
railing? If so, we are none of His.
Do we forgive from the heart the
man who tells a falsehood about us?
Our Savior did. Do we go to worldly
amusements? If so, the love of God
is not in us, for if Jesus is in the
heart that is all it can contain. If
we have desires to go to such places
we ought to get on our knees and
ask the Savior to return (if we ever
had him). Have you a desire for
this world’s goods? If so, you are
looking after the root of all evil, and
God has commanded us to abstain
from all appearance of evil. Do you
want to appear well in the world?
If so, read what the Savior said of
the Pharisee. Do we feel that we
have enemies? We should live
peaceably with all men, as far as
within us lies, and that means to do
all we can to get the good will of
all men and to not once get mad
ourselves. God help us.

When we hear something, do we
tell it all over the neighborhood. If
we do, we do wrong. Read Math. 18.
Do we study our Sunday-school les­
sions during the week? We ought
to. Do we go to prayer-meeting
every week? If we don’t, we loose
ground and become lukewarm, and
the Savior says of such he will spew
them out of his mouth.

Now, dear brethren and sisters,
let us examine ourselves and see if
we reach the standard. Let us not
hope or think so, but let us know.
For we are commanded to search the
Scriptures. Why? For in them ye
think ye have eternal life, and they
are they which testify of me. We
might be very honest and still not
be right. We should compare our
sincere feelings with the word, and
if the word does not condemn us,
when we are sincere, neither will
God; but we must first be sure that
we are on the solid rock then we
can understand the word. Now I
have written as the impressions came
and if this gets in the paper, I hope
God will bless the words. I want
the brethren everywhere to remem­
ber me in their prayers.

N. T. Franklin.

Glendale, Ariz.

For the Evangelical Visitor.

ONLY IN GOD IS SAFETY.

“I will both lay me down in peace, and
sleep; for thou, Lord, only maketh me to
dwell in safety.”—Ps. 4: 8.

Dear readers of the Visitor.—I
will try by the help of God to write
a few of my thoughts for you. I en­
joy the reading of the experiences of
others, and it gives me encouragement
to write. Let us all look up
to God and let us trust in him, for
he is Lord of lords, and King of
kings. “I will exalt thee, O Lord,
for thou hast lifted me up and hast
not made my foes to rejoice over me.
O Lord, my God, I cried unto thee
and thou hast heard me.” And now
I can say, “Bless the Lord, O my
soul and all that is within me bless
his holy name. Bless the Lord, O
my soul and forget not all his bene­
fits.” Dear brethren and sisters, I
can truly say, I thank the Lord that
he has done so much for me. Re­
member me in your prayers.

Daniel Bachman.
by pious parents, who had a deep interest in the welfare of their children. And when I was a little boy I often felt so homesick when I was all alone; I would often weep, but at that time I did not know what it meant. I can well recollect when I committed my first sin; and after that I had a guilty conscience, and then I committed sin after sin until I was about nineteen years of age, when I left the parental roof for a time; and while living in a strange country the Lord convicted me of my horrid sins, and I became willing to do just what the Lord wanted me to do, for I was so tired of my load of sins. And when I was en­tered on the task of making restitution was all done. But before long much was said upon this subject, and yet there is much that remains unsaid. And when we be­hold the true love, joy, comfort and sweet peace the true Christian can enjoy when he cannot be told. Oh that God's children might be more humble in dress as well as in heart, for God loves the hum­ble children. Yours in love.

A. S. GIS, M. D.

Abilene, Kans.

For the Evangelical Visitor.

PRAYER.

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PRAYER.
July 15, 1893.  

**EVANGELICAL VISITOR.**  

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The farmer was positively astonished at the misplaced ingenuity with which labor and seed and manure, skill and time and strength, had been wasted, for no result. The very same amount of toil and capital, expended according to his directions, would have brought the whole desme of various, but all reclaimable, soils barren and useless; and as to the park, it would have been far more productive and perfect had it been relieved of the extraordinary and unaccountable amount of energy expended on it.

Why did these laborers act so absurdly? Did they wish to labor in vain? On the contrary, they were forever craving for fruit, coveting good crops, longing for great results.

Did they not wish to carry out the farmer's views about his property? Well, they seemed to have that desire, for they were always reading the directions he wrote, and said continually to each other: "You know we have to bring the whole property into order." But they did not do it.

Some few tried, and plowed up a little here and there, and sowed corn and other crops. Perhaps these failed, and so the rest got discouraged? Oh, no; they saw that the yield was magnificent, far richer in proportion than they got themselves. They clearly perceived that, but yet they failed to follow a good example.

Nay, when the labors of a few, in some distant valley, had resulted in a crop they were all unable to gather in by themselves, the others would not even go and help them to bring home the sheaves. They preferred watching for weeds among the roses of the overcrowded garden, and counting the blades of grass in the park and the leaves on the trees.

Then they were fools, surely, not wise men; traitors, not true servants to their Lord?

Ah, I can't tell. You must ask him that. I only know their Master said: "Go ye into all the world and preach the Gospel to every creature," and that eighteen hundred years afterwards they had not even mentioned to one-half the world that there was a Gospel! — *Mrs. H. Grattan Guinness.*

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**THE SLAVE BOY ADJAI.**

On the last day of December, 1891, died Samuel Adjai Crowther D. D., Bishop of the Niger Territory. He was a native African. His original name was Adjai, and his family lived at Ochugun in the Yoruba country, one hundred miles from the Bight of Benin. He was carried off in 1821 by the Fyo Mohammedans, was exchanged for a horse; was again exchanged at Dah-dah, where he was treated with great cruelty; was then again sold as a slave for some tobacco; was captured by an English man of war and landed at Sierra Leone in 1822.

The *Lutheran Observer* reports that Rev. Morris Officer, who established the Muhlenberg Mission in Africa, during a visit to America, in an address on mission work in Africa, related that after Adjai was captured by the British cruiser, and landed at Freetown, Sierra Leone, he was sent to school there by an English missionary. His mother was in the Yoruba country, and he longed to have her brought to Freetown and be secure from the slave traders. He had been taught by the missionary that the Lord loved him, and would answer his sincere prayers. So every day after the school hours he went to the promontory overlooking the ocean, and knelt down and prayed the Lord to bring his mother to him there. But child as he was, he knew the obstacles in the way of her coming there, and in view of them he prayed somewhat thus:

"Dear Lord, please send war into the Yoruba country, and let my mother be taken prisoner and sold to the slave canoe; and let the slave canoe bring her down the river to the sea; and then let the Queen's big canoe catch the slave canoe and bring it here; so that I can have my mother."

The boy repeated this prayer on
the promontory every day for a long time; and whenever a British vessel was in sight, he hurried to the dock to see if his mother was on it. He thus met many disappointments. But at last he spied a British man of war come in with a slave ship in tow. He was overjoyed at the sight and ran down to the dock to await its arrival, exclaiming that his mother had come. He eagerly watched the poor captives of the slaver as they walked the plank one by one to the dock, and when nearly all had landed, he suddenly rushed forward and was clasped in the arms of an old negro woman whom he recognized as his mother.

After relating the above incident, Mr. Officer remarked: "The question here arises, whether the remarkable series of connecting and dependent events which resulted in restoring the mother to her child, were so ordered by God in answer to the boy's prayers, or whether they were simply the result of chance? I leave this question for each of you to answer for yourself; but I believe that God answers prayer in his own way; and I do not believe that all the successive incidents that brought this captive African mother to her boy, were the result of mere chance."

Adjai was baptised in 1825, taking the name of the evangelical vicar of Christ Church, Newgate St., London, Samuel Crowther. In 1829 he married a native girl who had been taught in the same school with him. Then for several years he served as schoolmaster of Regentstown, and subsequently accompanied the first Niger expedition. After arriving in England and studying at the Church Missionary College at Islington, he was ordained by the Bishop of London.

In 1834 he accompanied the second Niger expedition and wrote a very able account of it. He was afterwards an active clergyman at Akessa, translated the Bible into Yorubu his native tongue, and undertook various other literary works of a religious character for the benefit of his African brethren. He was consecrated first Bishop of Niger Territory, West Africa, June 19, 1854. In May, 1850, the council of the Royal Geographical Society awarded a gold medal to Bishop Crowther "in recognition of the services he had rendered to geography."

At the great convocation of Anglican Bishops in London, a few years ago, he was honored by being chosen to preside over the convention. What a change for the little slave boy, bartered for a horse and sold for tobacco. Yet the Gospel is constantly working such changes, and will work them wherever it can have free course and be glorified. Let us help to speed on the glad message, and tell to a lost and ruined world the good news of a prayer hearing and prayer answering God.—*The Christian."

**SLEEP.**

There is no fact more clearly established in the physiology of man than this, that the brain expends its energies and itself during the hours of wakefulness, and that these are recuperated during sleep; if the recuperation does not equal the expenditure, the brain withers. This is insanity.

Thus it is that in early English history, persons who were condemned to death by being prevented from sleeping always died raving maniacs. Thus it is also, that those who are starved to death become insane; the brain is not nourished and they cannot sleep. The practical inferences are three: First, those who think most, who do the most brain work, require most sleep; second, that time "saved" from necessary sleep is infallibly destructive to mind, body and estate; third, give yourself, your children, your servants, give all who are under you the fullest amount of sleep they will take, by compelling them to go to bed at some regular early hour, and to arise in the morning the moment they awake of themselves; and within a fortnight, nature, with almost the regularity of the rising sun, will unloose the bonds of sleep the moment enough repose has been secured for the wants of the system.

This is the only safe and sufficient rule; and as to the question of how much sleep any one requires, each must be a rule for himself. Great nature will never fail to write it out to the observer, under the regulations just given.—*Hall's Journal of Health."

**THAT INCONSISTENT DEACON.**

"Well, I should have been a Christian long ago," said he, "if it were not for that inconsistent deacon in the church."

What a familiar sound this has. We hear it so often, from so many tongues. "I would be a Christian if it were not for that particular person in the church." This is what one said on being spoken to in regard to the subject of his soul's salvation. "I have been waiting for thirty-five years to find a church where there are no hypocrites, and when found, will join that church at once." It never seems to occur to such persons to look into the Bible to find the solution of their difficulty. Every one is sorry, no doubt, that there are hypocrites, or inconsistent Christians, in every church, but how terribly sad it is when the question of accepting Christ is made to rest upon this. It hardly seems possible that men will deliberately refuse to accept Christ, and go into their graves unsaved, because they cannot find perfection in Christian life in this world. You and I must be faithful with such ones, pointing them to God's word.—*U. G. News."
July 15, 1893.

EVANGELICAL VISITOR.

OUR YOUNG FOLKS.

MY MISSION.

[The following poem was recited at the Fairview Sunday-school, near Dayton, Ohio, by Chester Engle.

Sunnial as I am, I've a mission below; A mission that widens and grows as I grow; To let alone cider and brandy and gin; To keep well away from those potions of sin.

To make myself noble and manly and true; To use no tobacco, not smoke or not chew; That unhealthful weed which true women detest; And all people know 'tis a filthy old pest.

To say unto all what I say unto you, Committ to memory as many verses as you can and at the close of your Sunday-school let us know how many you have learned. When I was a little girl I learned many verses and now they are a great help to me in Sunday-school. Jesus said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." Write again, little friends. ADDIE KELLINGER.

Foraker, Ind.

THE TIME TO BE PLEASANT.

"Mother's cross!" cried Maggie, coming into the kitchen with a pout on her lips. Her aunt was busy ironing; but she looked up and answered Maggie:

"Then it is the very time for you to be pleasant and helpful. Mother was awake a great deal last night with the baby."

Maggie made no reply. She put on her hat and walked off into the garden. But a new idea went with her. "The very time to be helpful and pleasant is when other people are cross. Sure enough," thought she, "that would be the time when it would do the most good. I remember, when I was sick last year, I was so nervous, that if any one spoke to me I could hardly help being cross; and mother never got angry or out of patience, but was just as gentle with me. I ought to pay it back now, and I will." And she sprang up from the grass where she had thrown herself, and turned her face, full of cheerful resolution, toward the room where her mother sat soothing and tending a fretful, teething baby. Maggie brought out the pretty ivory bells and began to jingle them for the little one. He stopped fretting, and a smile dimpled the corners of his lips. "Couldn't I take him out to ride in his carriage, mother; is it such a nice morning?" she asked.

"I should be glad if you would," said the mother.

The little hat and sack were brought, and baby was soon ready for the ride.

"I will keep him as long as he is good," said Maggie, "and you must lie on the sofa and get a nap while I am gone. You are looking dreadfully tired."

The kind words and the kiss that accompanied them were almost too much for the mother. The tears rose to her eyes, and her voice trembled as she answered, "Thank you, dearie; it will do me a world of good if you can keep him out an hour; and the air will do him good, too. My head aches badly this morning."

What a happy heart beat in Maggie's bosom as she trundled the little carriage up and down the walk! She had done real good. She had given back a little of help and forbearance that had so often been bestowed upon her. She had made her mother happier, and given her time to rest. She resolved always to remember and act upon her aunt's good words: "The very time to be helpful and pleasant is when everybody else is tired and cross."—Selected.

THE CHOTOAW BOY.

Years ago a poor Choctaw Indian boy was seen wandering in the streets of Mobile, forlorn and hungry. A kind Christian lady took him into her home, and fed him at her table. Before eating she lifted up her heart in prayer and thanksgiving to God,
and the "blessing" which she asked impressed him very deeply, though he did not understand a word.

He was sent to the Sunday-school, learned to read, was converted to God, and gave such promise of future usefulness, that the Juvenile Missionary Society of Mobile sent him to the Alabama Centenary Institute, and from thence he went to Emory College, Ga. In 1846 he was licensed to preach, and appointed to labor among a remnant of his own tribe in Kimber county, Miss. Though there was not a Christian among them, yet they built him a school-house and a church, and he opened school with thirty-six scholars, from the child of five years old to the adult of thirty-eight. He commenced to teach them and pray to labor among a remnant of his own tribe in Kimber county, Miss.

The following beautiful lines were written by Dr. M. K. Bowers, of Harrisburg, Pa., in memory of his father, Martin Bowers, a notice of whose death appears on this page:

\[ \text{THE DEN OF VICE IN CHICAGO.} \]

The course taken by several Chicago papers in exposing some of the notorious dives, is most commendable and as a result a number of them have already been closed through the attacks made upon them by these papers. Chicago is certainly a dangerous place for a young girl to go alone. The Columbian Exposition seems to have been an excuse for letting down the bars in all quarters, and immorality which would not have been tolerated even in Chicago at another time is allowed to go on undisturbed. Fathers and mothers who let their innocent girls go to Chicago without friends to shield them, are running a tremendous risk. A great number of those who arrive in the city are likely to join the vast throng of unfortunate outcasts. Other people's daughters as innocent as yours have entered a large city never to be again what they were. Pastors, superintendents of Sunday-schools, teachers and parents, should not hesitate to warn all the young girls of their acquaintance to look out. A father searching for his daughter not long since, said with great anguish, "I would to God that some one had warned us of the danger." —Union Gospel News.

**A TRIBUTE IN MEMORY OF A LOVING FATHER.**

The following beautiful lines were written by Bro. Martin H. Bowers, of Harrisburg, Pa., in memory of his father, Martin Bowers, a notice of whose death appears on this page:

Life's fitful fever now is calm,
No care or trouble now is known to him,
For the wounds of life's battles, he has a precious balm,
He has joined the grand chorus sweetly singing heaven's triumphant hymn.

Peace, sweet peace, and rest to his weary soul,
Be now, and forever his,
As he roams through the realms of the home
He has found, where sorrow is turned into bliss.

Oh! rest, rest, evermore rest,
Where no turmoil of earth can annoy,
Rest, sweet rest, in all the unending ages enjoy,
In the Providence of God, for the blest.

Father, dear Father, we remember thee dear,
As in life thy love we have known,
Oh! waft from the glorious plains afar,
A remembrance of thy love to our sad home.

Farewell, dear father, farewell,
A heart-rending, and sad adieu,
We remain to cherish your memory, while you go to dwell,
In the mansions prepared for the honest and true.

We bow to God's will, and know that with thee it is well; it is well!
God for us the wrongs we have done thee,
Blot out the unhappy record,
And at last grant that one and all be

\[ \text{OUR DEAD.} \]


**OUR DEAD.**