7-1-1891


Henry Davidson
The cross in thine own heart alone can
If He's not born in thee, thy soul is still
Though Christ a thousand times in Beth-
A single hearty step will - all thy journey
How far from here to Heaven? Not very
Becomes a walking tent of heavenly ma-
I don't believe in death—if hour by hour I
The cross on Golgotha will never save thy
The soul wherein God dwells—what church
God would once more become a child upon
Ah, would thy heart but be a manger for
Seok'st thou for God elsewhere His face
Hold there! where runnest thou? Know
'Tis hour by hour to gain a better life
O, shame! A silkworm works and spins
Be not, and He will be; wait, and He'll all

The above heading means equal
as to say, but ye are made holy.
The apostle Paul gives the assurance
to those whom he wrote unto, in
the church at Corinth, in where
there were some individuals amongst, who were previous to
their turning to God, of the lower
characters; after the apostle enumer-
ated many a degraded act—com-
mitted by certain class of men he
said, "And such were some of you;
but ye are washed, but ye are sancti-
tified, but ye are justified in the
name of the Lord Jesus, and by the
Spirit of our God." 1 Cor. vi, 11.
O what-an unspeakable reason of
gratitude and thankfulness we have
in the full salvation provided by
our heavenly Father, in the send-
ing of his Son unto the world in the
likeness of sinful flesh, to suffer and
die for us, and through whom God
is just and the justifier of him that
believeth in Jesus and for whose
sake we are washed, sanctified and
justified; are made equal in the
sight of God, as if we had never sin-
ned. Whatever we have been, or
or our characters were by nature, the
above testimony which Paul de-
clared to the Corinthians is equally
efficacious to us; if so be that we
accepted the deliverance offered by
God on his own appointed terms.
True, we may, and I hope we are,
and that continually, sensitive of
our own unworthiness, and of the
depravity of our nature, and of the
misery that sin brought upon us,
the which must be mortified and re-
strained or rather, in the scripture
language; the putting "off concern-
ing the former conversation the old
man which is corrupt according to
the deceitful lusts," and the "put-
ting on the new man which after
God is created in righteousness and
true holiness." Hence the testimony
of inspiration and of experimental
feeling testifies that "there is, there-
fore, now no condemnation to them
which are in Christ Jesus, who walk
not after the flesh, but after the
Spirit." Though in ourselves defi-
cient in everything spiritually, yet,
we are, as Paul said to the Colos-
sians made "complete in him (in
Christ) who is made unto us of God,
wisdom, righteousness, sanctifica-
tion and redemption;" nothing on
our side to lean upon; boasting is
excluded, we are justified freely by
God's grace through the redemp-
tion that is in Christ Jesus.
That wily enemy—the devil—may
whisper to us, since we are justified
freely by God, that it is immaterial
how we now spend our lives. We
have continually to resist the insin-
uation of that wicked one, when the
apostle mentioned those who are
now without condemnation, men-
tioned likewise that they are those
"who walk not after the flesh, but
after the Spirit." To this agree the
apostle James when he says, "a man
may say, thou hast faith and I have
works, show me thy faith without
thy works and I will show thee my
faith by my works." Yes, works or
obedience is the demonstration of
faith. The man who is truly hum-
bled before God, nothing is more
consistent with that reformed per-
son than to say, "Lord what wilt
thou have me to do?" and then act
accordingly, as far as he under-
stands what the will of the Lord is.
Merciful Father, grant unto us,
your children, grace that we may
prove our attachment more and
more unto thee, and to do all things
unto thine own honor and praise
both now and forever. Amen.
A. B.

"PREPARE TO MEET THY GOD."

These words present themselves
to my mind so often that for some
time I felt to write upon the subject,
yet kept delaying time after time. I
often wish more of the brethren and
sisters would write for the Visitor.
We could hear of them words of en-
couragement and of how they are
getting along in religion, for it does cheer one up to hear of others, especially of friends and acquaintances, that are scattered far and wide, to hear that they still have a desire to work for the Master and for the cause of Christ to the welfare of poor immortal souls. Every one knows, that has come to the years of accountability, that in this life there must be a preparation made if they ever expect to meet their God in peace. To meet him in peace we must do his will which he made known through his Son Jesus Christ whom he sent into this lower world to become an example to fallen humanity, to save them from their sins.

He gave commandments and his commandments are not grievous. The one humble command of feet washing appears altogether to be laid aside by the many popular churches when the Saviour himself gave the example and told his disciples to do as he had done to them and also told them to go and teach all nations to observe whatever he had commanded them. Is feet washing not included?

I remember well when I was under conviction at a meeting held at my uncle's where the brethren and sisters met to perform the ordinance of feet washing and to partake of the communion. Oh how Christ-like it appeared unto me as Christ washing the disciples feet. Oh how I longed to be one of their number. How beautiful it appeared to see the young and old surround the table of the Lord. I had such a desire to be a child of God. It sometimes appeared to me that I was like the man at the pool of Bethesda, while I was coming another stepped down before me and I was waiting still to get better, but I had to come just as I was and prepare to meet my God. It is certain we all have to meet him prepared or unprepared. Oh awful doom to depart from this world without any preparations to meet God, when there are so many invitations and warnings in God's word to come, believe on his Son Jesus Christ. It is very manifest if we believe on him we will certainly believe his sayings and do them. Otherwise it is a dead faith.

Faith without works is dead. Brethren and sisters let us be more diligent and continue in this all-important work to be ready and waiting when the hour of death comes that we may depart in peace and be numbered with the blood washed through.

Clarence Centre, N. Y.

WHEN AND HOW WE MAY PRAY.

In a recent issue of the Visitor we tried to impress the value of daily consultation with God in all our temporal, as well as spiritual affairs. We emphasize temporal more in particular in as much as spiritual matters are more generally attended to in our prayers. But many seem to think, or to act so at least, that our business is not a thing for prayers. We would again venture a few thoughts as to when and how we may approach this mercy seat.

As to when we may pray, the answer is, at all times. Provided, however, that we can at all times comply with the first requirement as to how we may pray, which we will come to shortly. There is no time when we may not pray, and when we should not pray. "Pray without ceasing." 1 Thess. v, 17. But if we would pray intelligently and acceptably we must pray—

First, with a calm resignation to the will of God as manifested in his word and in the teachings of his Spirit as it will manifest itself in us if we are the children of God. God is infinite and knowing all things, past, present and future, can see the future whereas our limited sight can comprehend only the present and what we are so much longing for and praying for may have hidden snares. Providence will kindly keep us if we will not insist on having things our own way.

He has promised, "If ye shall ask any thing in my name I will do it." John xiv 15. And we make the assertion that in the verification of this promise many prayers are answered that are not in accordance with the will of God. The history of Baalam is pertinent in this relation, illustrating the assertion made, for Baalam, loving the rewards promised and the honors of this world prayed for that which, in his heart, he knew was not according to the will of God. At first sight his action may almost seem to be commendable in that he asked God. But the lesson we should learn from this is not to tempt God by asking him if we may or may not when his will in the matter has already been revealed to us either by his Spirit or by his word. Oh that none of us may tempt God or force God in our prayers. For certain it is that in the event of our doing so we will suffer loss even as Baalam did.

In praying and awaiting the answer we will need to give very close heed or we will not notice the Spirit of God. In Elijah's visitation when he was fleeing, discouraged and despairing from the wicked Jezebel it was a still small voice and it is in this way that God most delights to approach his children. "God is love." This tender approach of the Spirit of God signifies love and it is with love that he will deal with us until by our disobedience he is driven from us and then occasionally his just anger has been manifested to the children of men. Why should we not ever heed to the love of God and not wait till his anger is kindled against us.

A. Z. Myers.

Mechanicsburg, Pa.

LET US BE CAREFUL.

For the Evangelical Visitor.

For the past few weeks I have had some deep thoughts on my mind concerning religion. A few weeks before the love feast I felt it my duty to wash feet, an ordinance which I never performed before, and a day before the feast very solemn thoughts came across my mind. Though they were solemn I thank God they were good. I think this
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communion is a very important matter. The apostle Paul tells us the bread is the body of Christ and the cup is his blood. When we look at these things dear brethren and sisters, are they not binding? Yes, they bind us together as one. 0, how careful we should be about our religion! We are of such a nature to wander from our dear Father if we are not careful. When we first found the Lord precious to our souls we would do anything to please him, but after awhile we seem to take an interest in some little things in the world and if we are not careful we will lose our first love.

On Sunday evening after the love feast, when the brethren and sisters were bidding each other farewell, it was first then I felt the love, yes, the effects of the love feast. I thought to myself, we are parting here perhaps never to meet each other again on this side of eternity. But I thought, 0 if we are only faithful to the end we will meet at a love feast where we will never part. That will be glorious. No trouble, cares or sorrows, but sweet harmony. Yes there is life in a look at the crucified One. If we look to Christ we must yield ourselves to him. If we are a people that claim to be born again and walk in the newness of life why not yield everything? I think the young of the church, yes all of us, should be very careful what we do and say, such as foolish talking, laughing and jesting; all these things are of the world. These things we seem to do, not thinking but we are strictly told to be separate from the world. It seems to condemn me, but still it might not some, but we are not to look at it in this way. We are to look at the influence it has, and non-professors notice all these things.

We are told in Titus ii, 12 that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world. I think this verse would refer us to jesting. We cannot live too careful in this world or too pious.

Let us take these things into consideration, such as the use of tobacco, liquor or any other narcotics. It seems impossible for Christians to use these things. We are told to shun the appearance of evil. If we are born again all the old things have passed away and all things are new. Why should we hold on to these things, such as tobacco, etc.? I would not say that people who use the things will not go to heaven, but let us all be on the safe side. We are told that one jot or one tittle will not pass until all is fulfilled. Jots and tittles are very small things, but onesmall sin creates larger ones in time.

After I was converted I used to use tobacco and liquor. I thought, like some more people, I was temperate, but the more I read the New Testament the more I was condemn ed, and then I commenced to think that I would either have to give up religion or tobacco and liquor, but I shunned all and held on to religion, and that was when I received the blessing.

When I go to church and see ministers and deacons with their hair blossoming for the grave the thought comes to my mind, we young ones will have to fill their places. 0 how consistent we should live. We firmly believe that ministers must preach the true gospel. Let us live careful and be like a city on a hill. We are just passing through this world once. If we live to be a hundred years old it is like a minute comparing time to eternity. We are told that a thousand years is as a day and a day is as thousand years to the Lord.

Sometimes I think we do not consider our eternal welfare as much as we should. If we are to give an account of every evil word and idle thought we will also have to give account of idle words. Let us all work together to please and to edify one another and to be of a humble character. He that thinketh he standeth take heed lest he fall.

What are we when we look at ourselves? Nothing but a piece of dead clay with the breath of God breathed in us, and then he has prepared a mansion for us if we are faithful. We are told that in due time we will reap if we faint not. We never faint if we ask for strength in faith believing. Our reward is glorious if we just prove faithful. We have no hardships to go through like our forefathers, but yet there are so many who will reject this dear Lord who suffered all cruel treatment mankind could suffer for our sakes. Let us watch; let us pray, brothers and sisters, for the unconcerned because we were the same once.

Never let us be ashamed of our dress because God has told us to be a peculiar people. I used to be ashamed of my church, but 0 there was something wrong in me at that time. I can go anywhere, talk to anybody about my religion, because I can say, like the apostle Paul, I am not ashamed of the gospel of Christ. His ways are pleasant and good. Let us all be in earnest prayer to God and when our times end we will be together forever.

Pray for me, dear brothers and sisters, I am weak and need the prayers of God's people.

CHARLES COCKLIN.

Gormley, Ont.

For the Evangelical Visitor.

WAR, A GREAT EVIL.

Jesus answered, My kingdom is not of this world; if my kingdom were of this world then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence. John xviii, 36.

Our Saviour's words leave but little room for doubt in the candid mind, that his humble servants cannot go to war. At Jesus' birth, the herald angel's glad notes resounded through all creation, Glory to God in the highest and on earth peace, good will toward men.

When the spirit of Christ is in a man the war spirit is kept under.

"Now if any man have not the spirit of Christ he is none of his. Rom. viii, 9. When Jesus was apprehended and one would have fought for
him, the quick command came from Jesus, “Put up again thy sword in his place: for all they who take the sword shall perish by the sword.” Matt. xxvi, 52. When one man kills another it is called murder, when one thousand men kill another thousand it is called war. Its proper name would be licensed wholesale murder. “From whence come wars and fightings among you, come they not hence, even of your lusts that wax in your members.” James iv, 1. Wars and fightings whether in the family, neighborhood or nation, all emanate in the human breast. War is the cause of much suffering to those who engage in it and also to their families. Oh, how many loving mothers and devoted wives lost their dear ones through cruel war. Our religion for a time, and then became sightless. The lesson is a very suggestive one. It should help to suggest one. It should help to keep us all on our guard and in close communion with the Spirit. Finding ourselves in the least indifferent, let us have resource to prayer and there wrestle with God until the Spirit is fully restored, even as Jacob wrestled with the angel and would not let him go until a blessing he had received.

**IN THE SHADOW OF THE ROCK.**

Apart in the busy school room, with head bent low, and slowly moving finger, sat little Elice Grey, all absorbed in study.

Suddenly she paused, and over the expressive countenance flashed a quick, bright ray, as though some hidden chord within were answering gladly some touch without. Quickly the curly head was lifted, and then the clear blue eyes, looking straight before them, neither to the right nor the left, revealed that they were sightless.

It was thus that Elice had come into the world, bringing her tiny cross that was to grow with her growth, and never be lifted, till the light of another world should break on the yearning eyes. And as though dwelling ever under the shadow of that cross, the fair, sweet face bore trace of thought, deep and earnest, such as childhood rarely knows.

A slender slip of a girl, it was not strange that often in the merry game she seemed to associate that of others, and at such times, stealing quietly away, or whispering to some one near, “lead me, please to a safe place,” she would sit listening to the unhappy sounds, ever patient and uncomplaining.

And all the little friends well knew what Elice meant by “a safe place.” With the idea of security, she had ever seemed to associate that of greatness and strength; and when, with outstretched hand, she groped her darkened way, instinctively she seemed to seek some lofty tree or sheltering wall, against which to rest, assured, as she often said, that no harm could befall her while thus upheld.

But it was in the buzzing school room that now she sat, her finger moving slowly over the raised letters of the book before her, when the quickly lifted countenance brightened by that light within, attracted the attention of her teacher.

“What is it, Elice?” she asked, as though the sightless eyes had spoken.

“Oh, Miss Agnes,” said the little one, eagerly, “please tell me, were these words written by a little blind girl?” and rapidly she read the letters, “L-e-a-d m-e t-o t-h-e r-o-c-k t-h-a-t i-s h-i-g-h-e-r t-h-a-n I.”

“No, dear,” answered the teacher, “they were not written by a little blind girl, but a great and powerful king. Why do you ask?”

“Because,” said Elice, slowly, “I thought no one but a weak, little blind girl could feel that longing. It is just what I am always reaching to find, something taller and stronger than I, against which to rest and feel safe.”

“Well, perhaps dear,” replied the teacher, gently caressing the drooping head, “perhaps King David, though not blind in the way you mean, may yet have felt something of that same longing. There are times when even those blessed with sight and strength are blinded by sin or sorrow, and they, too, reach out for a strong, sure shelter against which to lean and feel safe. This is why God calls himself our rock of defense, so much stronger, so much higher than we, that under its protecting care safety and rest is found.”

The teacher passed on, but Elice still sat wrapped in thought, her slender finger still moving lingeringly over the letters.

“The rock that is higher than I,” she repeated softly; “surely little children who can see their way and are never afraid cannot feel these words as I do. Whatever the good teacher may think, I believe God wrote them just for his blind children, for who else has need to be led as we.”

The bell for dismissal had sounded, and the children had filed out before Elice roused from her reverie;
with unerring neatness she arranged her little desk; then quite alone, started homeward.

The roadway leading into the little town was a shadèd lane thoroughly familiar to the unguided feet; but, absorbed in thought this afternoon, Elice walked dreamily and less guardedly than was her wont. Suddenly a harsh voice recalled her.

"Why don’t you look where you are going, child, and not walk into one, as if you were dreaming."

The startled child stopped quickly, with that nervous out-reaching of the little hand, the first impulse of sadness: "I cannot look where I am going, because I am blind."

"Excuse me, please," said the gentle little voice, with its pathetic ring of sadness: "I cannot look where I am going, because I am blind."

The sightless eyes were lifted for a moment in the face beside her, and over the latter swept a sudden shade of remorse.

"Blind, child?" she repeated more gently; "I would never have guessed it, or I would have moved out of the way—but," she added, with an accent of passionate pain, "I, too, am blind, blind, blind."

The little one at her side started again, as though frightened by the vehemence of the tone. "Blind," she repeated, with tenderest sympathy; "you blind too?" and instinctively her hand reached out and grasped the one near her. "Ah, I see," she continued, unconsciously using the familiar figure of speech, "I see; you have no one to lead you, and perhaps have lost your way."

"Yes, yes," said the other, slowly, as though speaking to herself, but with that same desolate pain ringing through her words; lost that is it; and I have strayed far, and lost my way."

"Then do let me lead you," said the child, looking earnestly into the face she could not see; "though I am blind, I know every step of the way here, and I will lead you home."

Into the weary haggard eyes beside her with the sound of that word, sprang hot, rushing tears, such as had not moistened their depths for many a day.

"You lead me, little one," she said, brokenly: "you are too young, too small and weak."

"Ah, I see, I know," cried the child again, with that same bright light once more illuminating her face. I understand just how you feel; you want something tall and strong against which to lean, just like that poor, sad king, who said, "Lead me to the rock that is higher than I. You are so afraid of stumbling or falling; isn’t that it?"

She cried, eagerly.

The unhappy wayfarer was gazing upon the glowing countenance of the child beside her with something of deepening awe, as though listening to an angel speaking, and wondering how came the words from her quivering lips.

"Yes, yes, child, that is it—something stronger, higher than I to save me from stumbling and falling. But," she cried, with sudden anguish, "you cannot understand—it is not my eyes that are darkened but my heart, my soul that is blinded with sin and sorrow."

Once more that kindling intelligence flashed over the child’s pure face.

"Oh, is that it?" she said quickly, "and is that just what my teacher said today? She knows all about it; it is God then, that you want. He is the strong, sure rock for all his children blinded as you are. Oh come, do come with me. She is still in the school room, I will lead you to her, and I know, she will show you the rest of the way!"

The little hand was grasping with eager strength the one within its clasps; and as though impelled by some irresistible power, the poor wanderer arose and obeyed the pleading voice. Down the shaded lane they passed, the blind child carefully choosing her steps as though leading one more blind than she, the little hand in its spotless purity, never for a moment relinquishing its hold.

In silence they went their way, these two; the face of the one radiant with heavenly joy, that of the other wet with tears that fell unchecked on the faded cheek. In the school room, busy with her evening tasks, still sat the patient teacher, when suddenly in the doorway, stood those strange companions.

"She said she was blind, and had lost her way, Miss Agnes," said the child’s sweet voice, "so I have brought her to you, for I know you could help her."

And turning away, Elice slowly retraced her darkened path, little knowing that though weak and blind, she had that day led a wanderer home, to a safe place within "the shadow of a great rock in a weary land."—Sel.
and gives us his blessing. It was first the altar which has to be approached by the worshiper before his prayers could mingle with the ascending incense: first, pardon through atoning blood, then acceptable prayer and praise.

There seems to be no difference between the morning and evening sacrifice of a lamb whose blood was poured out and whose flesh was consumed with fire, both signifying (Ex. xxix, 39) the continual efficacy of the atonement, or had the Psalmist, a prophetic view of Jesus the Lamb of God, who gave his life for us at the ninth hour,—the time for the offering of the evening sacrifice, when he prayed that the breathing of his soul toward God might be like the evening sacrifice? Did he see prophetic vision those blessed pierced hands and feet, our flesh for sin, and his soul poured out unto death an offering well pleasing to God, because through it salvation is insured to the returning penitent?

"Ye," says the apostle, 1 Pet. ii, 5, "are an holy priesthood—to offer up spiritual sacrifices, acceptable to God by Jesus Christ;" and in the apocalyptic vision there "was given unto the angel "much incense that he should offer it with the prayers of all saints upon the golden altar which was before the throne." Rev. viii, 3. One who enters fully into the spirit of the Christian priesthood, writes thus, "There must be a brazen altar and a priest, before there can be a golden altar and incense. Very many of the children of God have never passed the brazen altar. They have never yet in spirit entered into the power and reality of true priestly worship. They do not rejoice in a full, clear, divine sense of pardon and righteousness; they have never reached the golden altar. They hope to reach it when they die; but it is their privilege to be at it now. The work of the cross has removed out of the way everything which could act as a barrier to their free and intelligent worship. The present posture of all true believers is at the golden altar of incense. Everything that presents Christ in his own proper excellence, is sweet and acceptable to God. Even the feeblest expression or exhibition of him in the life, or worship of a saint, is an odor of a sweet smell in which God is well pleased."

Thus offered in his name, our thanksgivings, our praises, our petitions, our intercessions, may come up before him like "incense, and the lifting up of our hands as the evening sacrifice."—Sel.

A TENDER FATHER.

"Like as a father pitieth his children, so the Lord pitieth them that fear him." There are some who know what it is to have a tender father who "pitieth his children." For years they have been fed by a father's bounty and a father's toil. They have been dandled on a father's knee, and pressed to a father's heart. They have been cautioned by a father's voice, and watched by a father's eye; borne in a father's arms, protected by a father's care. For them hunger and thirst and cold and heat have had no terrors. A father has guarded against all these things, and his care has protected his loved ones. When sickness has come the father has sat by the bedside, watched the beating pulse, and ministered to the necessities of the sufferer, and rejoiced with new joy when health has been restored and life has been prolonged.

"A father pitieth his children." When they go wrong he pities them. When they disregard his advice and are laying up for themselves trouble and sorrow, he pities them, he knows what is before them, and perhaps feels himself powerless to shield them from evils which they might have escaped if they had heeded his kind warnings. It is God that planted the sense of fatherhood in the human heart. It springs from him. It is a spark from the flame of his eternal love; and as a father loves and pities his children, so the great God yearns with all the pity of a loving father, over those who are the creatures of his creation, the monuments of his mercy, the objects of his care.

Let the saints of God rejoice in the love of their compassionate Lord. Let the heart-broken and the sad come to the throne of his grace and seek his mercy, and let those who have found the world a desert waste, and a howling wilderness, whose earthly fathers are laid in the dust, turn their thoughts to their heavenly Father and the heavenly Home, and casting all their care upon the Lord, look forward to the day when they shall see his face, and abide in his love, and dwell in his presence for evermore.
Orientals is thus nearly 92,000,000, of Roman Catholics 210,000,000, while Protestants number 150,000,000. Of the last mentioned 47,000,000 are Lutherans, 25,500,000 are Presbyterians and Independents (Congregationalists). 24,000,000 Episcopalians, 33,625,000 Methodists, Baptists and smaller denominations. The total number of Christians is 452,000,000.

The growth of the churches is encouraging to Protestants. In 1786 the number of Protestants in Europe was 37,000,000, of Roman Catholics 80,000,000, of the Greek Church, 40,000,000. In 1886 the number of Protestants was 85,000,000, of Roman Catholics, 155,000,000, of the Greeks, 83,000,000, showing a Protestant increase in this century of 230 per cent., a Catholic decrease of 207. In 1786 the number of Protestants in North America was computed at 2,700,000; of Roman Catholics at 190,000. One hundred years later the former numbered 47,000,000; the latter about 19,930,000, an increase of 1,741 per cent. in the former case, of 1,049 in the latter. Missionary statistics show similar facts. In 1790 the total number of Roman Catholics converts from heathendom was computed at 1,325,000, of Protestants, 30,000. Now the former number 2,426,000, the latter 915,000; the former have thus scarcely doubled their successes, the latter report twenty times the number of their converts a century ago.

The government of the Orthodox Church is divided according to countries. In the Turkish Empire there are 4 patriarchates, namely, that of Constantinople with 80 subordinate archbishopries and bishoprics; Antiochia, with 15; Jerusalem with 8; and Alexandria with 1. In Hellas there are 11 archbishoprics and 13 bishops. In Roumania, Bulgaria and Servia there are 4 metropolitan bishops. In the Russian Empire there are 58 exarchies under control of the Holy Synod. The secular clergy number about 100,000, the monks 10,512, the nuns 14,574. The total number of higher dignitaries in the regular Oriental Church is thus 190. The nestorians have 2 patriarchs with many subordinate metropolitan bishops and others. The Thomas Christians have only priests. Of the Monophysites, the Armenians (i.e., the non United) have 1 cathedral and more than 100 bishops (the United Armenians having 2 patriarchs); the Syrian Jacobites, 1 patriarch, 1 primos and 12 bishops; the Coptic Church has 1 patriarch and 12 bishops in Egypt and 1 abuna, and 1 prior and 7 bishops in Abyssinia. The Maronites, nominally connected with Rome have 8 regular bishops and a number in partibus. The Roman Catholics have 72 cardinals, 74 patriarchs, 161 archbishops of the Latin rite, and 22 of the Oriental, making a total of 183. Of the bishoprics of the Latin rite, 86 are called "except"—i.e., are directly controlled by the Pope; 595 are suffragans, and 56 are of the Oriental rite, making a total of 737. There are 18 higher prelates without dioceses, making the total membership of the hierarchy 1,084. In addition to these 7 apostolic delegations, 108 apostolic vicariates, 35 apostolic prefectures—these three being mission offices—the sum of all hierarchical titles being thus 1,234. In the Established Church of England the number of hierarchal offices is 124; in the United States the Episcopal Church numbers 69 bishops. The Lutheran Church has a hierarchical form of government only in the Scandinavian lands, Sweden has 1 archbishop and 11 bishops; Norway has 6 bishops; Denmark, including Ireland, 8, and Finland 1 archbishop and 2 bishops. In Germany the Lutheran Churches are governed by consistory, there being one for every country or province, thus making about fifty in all. In France, Hungary, Austria, Holland and elsewhere a similar organization exists. In North America and Austria synods have been organized and the congregational system prevails, the synods having no legislative or judicial, but only advisory powers.—The Independent.

**A MOUTH AND WISDOM.**

Some people seem to be all mouth and no wisdom; some have much wisdom and little mouth. One class can tell all they know, but they know very little that is worth telling; the others are deep in thought, but slow of speech, rich in knowledge, but poor in expression.

The promise of God to his people is to give them a mouth and wisdom that none of their adversaries can gainsay or resist. They were to have knowledge and the ability to declare it; they were to have power to speak, and something to say.

The servants of God should claim things as their right. The Lord is Lord who is the fountain of all wisdom can give them wisdom; the Lord who has taught men to speak can give them speech. He who made man's mouth, He who can control man's tongue, He by whose will even the dumb ass rebuked the madness of the prophet, He under the outpouring of whose spirit men spoke with new tongues, can give us a mouth to declare the wonderful works of God; and He in whom are hid all the treasures of wisdom and knowledge, can give us wisdom so that we may speak as we ought to speak, the truth as it is in Christ Jesus. "If any man lack wisdom let him ask of God," and if any man needs the ability to speak, this too is a divine gift. Let us pray that these good gifts may be granted to us, that we may speak the words of truth and soberness, with the Holy Ghost sent down from heaven.—Sol.

Everything good in man leans on what is higher.—Emerson.

A grave, wherever found, preaches a short, pithy sermon to the soul.—Hawthorne.
EVANGELICAL VISITOR.


Published in the interest of the Church of the Brethren in Christ commonly called in the United States "River Brethren" and in Canada "Tuckers" for the exposition of true practical piety among all classes.

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H. DAVIDSON, Abilene, Kansas.

To whom all communications and letters of business are to be addressed.

To CORRESPONDENTS.—Write only on one side of the paper with black ink, and not too near the edge.

No communication will be inserted without the author’s name. Not necessarily for publication, but as a guarantee of good faith.

All communications for this and each subsequent issue of the "Visitor" should be postmarked within one month of publication.

Specimen copies free.

Abilene, Kansas, July 1, 1891.

We have finally located at Abilene, Kansas, and at this writing we are not able to say whether the selection of this place is the best, yet we have felt for private reasons we should make it, and we believe, for financial reasons, that it will prove the best for the Visitor.

A church paper to be successful should have the support of a large membership who are friendly to the enterprise, and who will sustain the paper morally as well as financially, and we think that support is here. We trust, too, that our people here will aid us in every way they can.

Then again, a religious paper to succeed must have its own press, and should be located where there would be a large field open for the spread of religious literature, and where the opposition to that kind of work would be very little, and we think that in Kansas there is such a field open and should be occupied by the Brethren.

Before we had finally decided where to locate several other places were mentioned by friends and we appreciated their suggestions. One of these places was Dayton, Ohio; and while we would dearly like to have located in that city, and worshipped with that little band of faithful brothers and sisters, who we have so often met and who have endeared themselves to us by many acts of kindness, yet it seemed to us financially it could not be a success from the fact that there are already located there several large religious publishing houses, notably among them is the U. B. Publishing House which is known far and wide and which has gained a prestige and business that we could hardly hope for in the near future. So too, with northern Indiana. Elkhart for instance, which has the Mennonite Publishing House, although not so large, yet with its courteous and qualified workers is on a fair way of gaining a competence if not a profitable return for their labor. Then others have named Chicago as a good location and no doubt good work, and shall we not say, necessary work might be done there. But to locate in a city like Chicago with its more than a million inhabitants in order to make a religious publication a success, would require more money than we could expect to command in our work for many years to come; and we feared financially it would have been a failure. Other points have been suggested. For instance eastern Pa., and we can truly say that it would have been a pleasure to us, and no doubt it would have been spiritually a feast to the soul, to locate in some one of the many large towns or cities in Lancaster county, yet we could not see that it was our privilege to shirk the responsibility that seemed to present itself in this western move. But while the move has been made at least temporarily, we trust, though, in the fear of the Lord. We would ask our eastern brethren and all the dear brethren and sisters to take a charitable view of the step taken and aid us by your prayers, by your contributions, both for the columns of the Visitor as well as by your means to make the work a success.

We would here say, let us know no east, no west, no north, no south; but only a common brotherhood, joined together to promote the glory of God and to spread the gospel of Christ, and for this purpose every brother and sister is needed and should aid the work by their prayers, by their pen, by their purse, by their Christian advice. Will you do it, and do it now? In God we trust for direction in the future as in the past. May his guiding hand be over us and guide us and our work to his name's glory and for the good of Zion.

We publish in this issue an article from the Independent on "Prohibition under the Constitution" which we think will be of interest to the many readers of the Visitor. We are glad to note the fact that while, seemingly, the decisions of the Supreme Court were adverse to the cause of prohibition, yet really they resulted in establishing prohibition on a firmer basis than ever before. And we believe that if the friends of prohibition—the Christian people—are true to their convictions of duty and do not let any dividing element enter into their councils or mislead them in their efforts to overcome this evil that the day is not distant when they will have great cause to rejoice at the result of their labors. But the friends of prohibition should be vigilant and should make use of every gospel means to further this well begun work.

We must again call the attention of correspondents to the necessity of more good reading matter. Never in the history of the Visitor has there been such a want and we cannot urge too strongly in promptly responding to this call. We have largely been necessitated
to resort to selections to fill up the columns of the Visarron this time and will have to continue to do so unless we are more liberally supplied with original matter suitable for the columns of the Visarron. We hope to be liberally supplied soon.

A letter received recently from Bro. W. C. Baker of Ill., enclosing money for the renewal of his subscription and a liberal gift to the "Benevolent fund," has this to say on the continuance of the Visarron: "I am very glad to learn that the paper is to continue its visits to us. It is a very welcome visitor indeed. I think a church without a paper is not the thing. I have learned more about the church since we take the Visarron than we did in forty years before."

BENEVOLENT FUND.
W. C. Baker, Adeline, Ill.

Our lovefeast at the home of Bro. Henry Halsey was a feast indeed. The home brethren were encouraged, several souls were added to the church and several also broke the bands holding them and started for the kingdom.

CHURCH DEDICATION.
The Brethren in Cumberland Co., Pa., dedicated their new church at Boiling Springs, on Sunday, June 14th.

For the Evangelical Visitor,
I am a reader of the Visarron, although I am only eleven years old. I felt like writing a few lines for the Visarron.

'Tis he my daily food provides
And all that I require besides.
And when I close my slumbering eyes,
I sleep in peace for he is nigh.
Then surely I should ever love.
This gracious God who reigns above,
For very kind indeed is he
To love a little child like me.

JOHN L. DEMMY.
Good Hope, Pa.

The moral and spiritual greatness of Christianity attests its divinity.

THE WASTED YEARS.

What a remarkable promise that is of the Lord to his repentant people: "I will restore to you the years that the locust hath eaten, the canker worm, the caterpillar, and the palmer worm." The past years of unfruitfulness may be restored.

Christian, it may be that with you the sun is going down. You have but one life to live. Count up the years of your Christian life that the locust of worldliness, and the canker worm of the care of the world, and the caterpillar of sinful pleasure, and the palmer worm of secret sin have devoured and made unfruitful! How dreary the record! Can they be restored to you? There's the promise. Claim it. Fly to Christ. Henceforth know nothing among men but Him crucified.

Die unto the world. Live unto righteousness. Pray for the restoration of these devoured years. It may be that even you may reap a harvest that will gladden your heart through all eternity. There is no time for anything else. — Chaplain C. C. McCabe.

SALOONS IN CHICAGO.

Statistics show that the drinking portion of every fifty-seven adult males, in some communities (Chicago for instance), supports a saloon. This means that a certain number of families are impaired in their resources to precisely this amount, which must be equal to absorbing the total earnings of at least six families out of the proportion of fifty-seven actively engaged in supporting the saloon. These six families have to be supported by the sober element of the group, and therefore the saloon is the pecuniary enemy of all families in communities tolerating them. The pecuniary damage is not lessened if we choose to regard the expense as apportioned upon the average among the whole number. For in any case it means that the saloon subtracts that part of the communal resources, out of which savings and the ornamental part of the expenses would otherwise come. The saloon therefore tends to restrict all families within its influence to a mere struggle for existence, on the lowest and barest plane. — Union Signal.

TELL A STRAIGHT STORY.

Between any two points there can be drawn but one straight line, though there may be many crooked ones.

A man who tells a crooked story may vary it every time—the man who tells a straight story will tell it over and over without contradicting himself.

This is the great test of truth, and lawyers sift witnesses by requiring them to repeat their testimony again and again, that they may find some flaw or contradiction in it. But a person who tells the truth and keeps cool, is not likely to be tangled in his talk.

"A boy twelve years old was the important witness in a lawsuit. One of the lawyers, after cross-questioning him severely, said:

"'Your father has been telling you how to testify, hasn't he?'

"'Yes' said the boy.'

"'Now,' said the lawyer, 'just tell us how your father told you to testify.' "'Well,' said the boy, modestly, 'father told me the lawyers would try and tangle me in my testimony; but if I would just be careful and tell the truth I would tell the same thing every time.'" — Sel.

TEMPERANCE.

Ye shall drink no wine, neither ye nor your sons forever. Jer. xxxvi, 6.

He shall separate himself from wine and strong drink. Numbers vi, 3.

At last it biteth like a serpent and stingeth like an adder. Proverbs xxiii, 32.

Take heed lest at any time your hearts be overcharged with drunkenness. Luke xxii, 34.
CORRESPONDENCE.

NOTTOWA, CANADA.

I feel glad for the continuation of the Visitor for it enables us to spread the good news from shore to shore. Truly God is good to Israel. He hath done wonderful things for us in the past, whereof we are glad.

Our Love Feast is now a thing of the past and I would just say here that we had a very enjoyable time, and while we feel so, rejoice with those that do rejoice, yet we feel sad that so many are still clinging to the perishable things that are in the world. May the good Lord bless and keep those young converts through the perilous journey of life, and if any one was not so honest in writing as some seem to think let us put all dishonor and pride away from our hearts and the saints of old have said and written in that wonderful book of God—that book that can never be destroyed. What the Lord undertakes to keep he will keep. So let us try and keep it close to the word of God that the world can see through it. There are still souls on earth that can testify to what the prophets, the apostles and the saints of old have said and written in that wonderful book of God—that book that can never be destroyed.

Now dear brethren and sisters, all of us that were in favor of the Visitor, all that plead for it, let us be more in earnest in the work, let us be more humble and if any one was afraid, the Visitor will not get above the Bible. Every one that does not love the Bible can never care for the Visitor, but let us try and keep it close to the word of God that the world can see through it. There are still souls on earth that can testify to what the prophets, the apostles and the saints of old have said and written in that wonderful book of God—that book that can never be destroyed. What the Lord undertakes to keep he will keep. So let us try and give our souls to him for safe keeping and trust him to the end in the name of his Son Jesus.

HOME AGAIN.

June 3rd, finds me home again, safe, praise be the name of the Lord and for the many blessings I received while on my journey through Lancaster county. When I think over it, I feel to say with the apostles, did not our heart burn within us when we listened to the many experiences of the brethren and sisters when they told how their hearts had been made glad and their souls rejoiced in that same Saviour as did the apostles of old. I can say for one my soul was revived, refreshed and encouraged to go on and never turn back.

The last forenoon of the love feast I will long remember. Yes, never forget when the brethren and sisters commenced to leave us and their eyes spoke that heart-felt fare-you-well as they passed out from amongst us. The congregation might well have responded in one, go on in the name of the Lord, by the grace of the Lord we will meet you on the other side where parting is no more.

Now dear brethren and sisters, all of us that were in favor of the Visitor, all that plead for it, let us be more in earnest in the work, let us be more humble and if any one was afraid, the Visitor will not get above the Bible. Every one that does not love the Bible can never care for the Visitor, but let us try and keep it close to the word of God that the world can see through it. There are still souls on earth that can testify to what the prophets, the apostles and the saints of old have said and written in that wonderful book of God—that book that can never be destroyed.

When Jesus was accused before Pilate, Pilate tried to release him, he washed his hands and said, “I am innocent of the blood of this just person.” Do you, reader, regard Pilate as innocent? Certainly not. He had power to release Jesus and yet refused to use his authority. He must be classed with the enemies of Christ, and his declaration of innocence avails nothing.

So it is with people at the present day. They may make a loud profession, may claim to love God with all their hearts and to be willing to do his will, yet if their actions contradict their words, they had far better remain silent. Those who love God do his commandments, not only outwardly but from the heart. They forget self and self-glorification and seek to exalt the name of him they revere. They realize that the best means of accomplishing this is by living godly lives, by lovingly strengthening the weak, raising the fallen and comforting those that are cast down.

The Christian's life is a life of action, of work. This is an exhibition
of his faith. The completeness of his life, the perfection of his character, is not in what he thinks himself to be, but in his ability to fill well his place as a member of the body of Christ. The best Christians are the humblest ones. They do all in their power for the cause of their Redeemer, and yet realize that they have nothing to boast of, that they are unprofitable servants.

Do not understand me to say that the Christian should not speak of the Lord's dealings with him. Far from it. What he has to say, however, should be in childlike simplicity and with a willingness to give God the glory.

SELFISHNESS AND SELF-LOVE.

There are perhaps no two words in the English language so frequently confounded in meaning as the two heading this article, and yet in their primary meaning they are almost opposites. Selfishness can be used only with a significance derogatory to the possessor. It seeks the gratification of self at the expense of others. Self love is compatible with time, benevolence and means primarily a desire for happiness, although it may degenerate into selfishness.

Selfishness is the besetting sin of a large portion of the human family, and lays at the foundation of many of the other frailties, such as pride, avarice and ambition, that flesh is heir to. It betrays itself in the child which is unwilling to share its toys with its playmates; in the schoolboy desiring to gain an advantage over his schoolmates; in the young man seeking to outshine his rival in society; in the housewife trying to surpass her neighbor in the amount of work done; and in the business man taking advantage of his fellow man in trade.

Judging from the conduct of the majority of persons we should conclude that the gratification of self is the only practicable course to pursue, and many even seek to justify themselves in such a course on the ground that each one must look out for himself. The selfish man desires to keep all he has and to add thereto—honestly, if he can, dishonestly, if the occasion requires—all that is in his power. His words and actions go to prove that self is always uppermost in his mind and the glorification of self his chief ambition.

The person who bows down to images of wood and stone, or the one who worships the very worms of the dust may awaken in us pity while they excite our contempt; yet even these deserve a measure of consideration when compared with the man who beholds in his own sinful self his god, and bends every energy of his crafty and deceitful mind toward the exaltment of that god.

Not all go to the extent of self-glorification here portrayed, but so much of it is found in the depraved human heart that it threatens to eradicate every good quality, even of the professing Christians. In the church there is not enough of the love of our neighbor. Jealousy not infrequently arises between brethren when one receives more of this world's goods than another, or when one is promoted in the church over another. Selfishness sometimes causes us to fail to rejoice with those that rejoice or weep with those that weep. In fact it lays at the root of almost all the difficulties which arise in the church, and it prevents many from accepting Christ on account of this sin in themselves and in the church.

How different in its manifestations and results is pure self-love. Love worketh no ill to the object loved and even seeks its highest good and greatest happiness. The Savior's command is to love the Lord with all our heart and our neighbor as ourselves. This does not forbid the love of self but adds to it the love of our neighbor.

In what way is this love for self manifested? Its first desire is to rid the mind of the condemnation of sin resting upon it—to have peace with God. What greater happiness can possess the soul than this! Our path-way may be strewn with thorns, friends may forsake us or be removed by death, yet if we are rooted and grounded in Christ, perfect happiness may still be our lot.

While self love causes us to seek our supreme good, the test of our love to God is that we keep his commands and this includes love to our neighbor. Our individuality should expand itself in the general good of mankind. We are led to make sacrifices for the sake of others, to help them bear their burdens, to give to the needy, and to send the Gospel to those that sit in darkness.

True self-love leads a person to do everything which pertains to the Christian.

May the Lord help us to rid ourselves of the sin of selfishness which seeks to land our souls in perdition, and give us that love which will make us happy here and in the hereafter.

SEVEN "FEAR NOTS" OF LUKE'S GOSPEL.

BY REV. W. K. WIENAND.

Among the many precious nuggets of truth and comfort peculiar to Luke's Gospel are his "Fear nots." He has nearly twice as many of them as all the other Evangelists combined. They are the gems studding the diadem of his Gospel.

The first one is Gabriel's "Fear Not" to Zacharias. He was burning incense in the temple of the Lord. In connection with this service of the priest's, the assembled multitude outside of the temple were engaged in prayer. Suddenly there appeared a strange being on the right side of the altar. It was not a vision; but a real angel—a messenger from God. Good man though he was and engaged in the holiest exercise, Zacharias was troubled. He was agitated by fear, for he knew neither the messenger nor the nature of his message. But this angel had come to deliver God's
message—the first in four hundred years, and this was his message: "Fear Not, Zacharias, for thy prayer is heard." It is comforting to know that there is an angel, with a message from God, standing on the right side—the side of good omen—of every altar of prayer.

The second is the same angel's "Fear Not" to the Virgin Mary. She was in her humble home at Nazareth and had retired into the sanctuary of her closet where she was engaged in meditation and prayer. Suddenly she was startled by the presence of a stranger. We pre­­suppose he had the appearance of a young man in white raiment (Mark 16: 5). Although he greeted her with the happy salutation, "Hail, thou that art highly favored, the Lord is with thee," yet the strange sight, together with the strange message delivered to her, caused her to be filled with anxious thoughts. Nay, she was even troubled at his saying. But the angel speedily calmed her agitated feelings, saying: "Fear Not, Mary: for thou hast found favor with God." Yes, the angel that had appeared to the beloved prophet Daniel "at the time of the evening oblation" (Dan. 9: 21), and to the pious priest Zacharias at the time of incense, appears also with messages from the court of heaven to dispel the fears and cheer the hearts of the more humble worshiper. He even enters the home of the humble carpenter's spouse.

The third is the angel's "Fear Not" to the shepherds. Not to royal dignitaries, nor to the learned scribes, nor to the proud and bigoted Phar­­isees, but to the humble toilers, busy about their daily duties, was the Gospel message first delivered. The night was suddenly lit up with the radiant brightness of heaven, as God's herald of salvation appeared to the lonely watchers on the Bethlehem hillside. It was a sight such as no mortal had ever beheld. No wonder they were sore afraid. But it was only for a moment, when the angel soothed the shepherds' fears by assuring them that his message was one of joy and peace: "Fear Not," for, behold, I bring you good tidings of great joy, which shall be to all people." The fourth is the Savior's first "Fear Not" to one of his own chosen ones. They had been out all night toiling with their boats and nets, but without success. And when the Savior commanded them to "Launch out into the deep, and let down their nets for a draught," Simon, who thought he knew as much about fishing as anybody, in­­timated that as they had not caught any during the night, the best time for fishing, it would be useless to try it in the daytime. Yet, in spite of his misgivings he was willing to try it, and so great was the catch that when they had filled their boats they began to sink. Simon was overcome by a sense of his unworthiness and sinfulness. Then it was that the Lord said: "Fear Not: from henceforth thou shalt catch men." It is this sense of our unworthiness that makes us worthy to be charged with higher duties and greater responsibilities.

The fifth is the Savior's "Fear Not" to the bereaved. A ruler's daughter lay seriously ill. She was at the point of death as her father left home to seek the aid of Jesus. A little later word reached him that she was dead, and that therefore it was useless to trouble the Master any further. Only those who have had similar experiences can realize the distress and agony of the ruler. The Savior seeing that his heart was sinking within him, comforted and assured him with these memorable words: "Fear Not; believe only, and she shall be made whole." It is this "Fear not" of Christ's to the bereaved father that has brought joy, and comfort, and hope into many a home darkened by the shadow of death.

The sixth is the Savior's "Fear Not" to His disciples in view of the bodily perils to which they were ex­­posed. They were sent out as sheep among wolves. Their lives were in danger. But the Father who ex­­ercises such a benevolent providence over so insignificant a bird as the sparrow that not one of them is forgotten will certainly provide for, and protect, those who are in a special sense the purchase of His blood. That he takes care of the hairs of His children's heads is a guarantee that He also takes care of their heads. "Fear Not, therefore: ye are of more value than many sparrows." This is the encouragement and comfort of the disciples of Jesus under the trials and sufferings of life.

The seventh is the Savior's "Fear Not" to the "little flock" of workers and cross-bearers whom He had gathered about Him. Compared with the millions yet to be saved they were few, indeed. In the midst of an hostile world, as they were, they were exposed to dangers and hardships. Their task of winning the kingdoms of the world for God and His Christ, seemed, indeed, a hopeless one. Though difficulties, dangers, and hardships lay in their pathway, yet Jesus lightens their hearts and buoyas up their spirits in this wise: "Fear Not, little flock; for it is your Father's good pleasure to give you the kingdom."

PROHIBITION UNDER THE CONSTITUTION.

The Supreme Court of the United States rendered last week a very im­­portant decision affecting the application of the principle of Prohibition under State legislation. It decided, all the justices concurring, that the Wilson Act is valid and constitutional, thus making it possible for states to put an end to the original pack­­age nuisance.

It will be necessary, in order fully to understand the bearings of this decision, to state as concisely as possible the reasons which led Congress to adopt the Wilson Act. The Constitution gives to Congress exclusive "power to regulate commerce with foreign nations and among the several states and with
the Indian tribes." Under this provision the Supreme Court rendered a decision, March 19, 1888, in the case of Bowman vs the Chicago and C. Railroad Company, that those sections of the laws of Iowa, prohibiting the importation of liquors from other states, were unconstitutional, because in effect they undertook to do what Congress alone has the right to do—regulate commerce between states. In a second decision, complementary to the previous one, the court in the famous Original Package case of Seisy vs Hardin, in April 1890, held that the right of importation from one state into another carried with it the right of sale, in the unbroken packages, by the consignee. This decision was in accordance with previous decisions that the power of Congress to regulate Inter-State Commerce is "co-extensive with the subject upon which it acts and cannot be stopped at the external boundary of a state, but must be capable of authorizing the disposition of articles which it introduces, so that they may become mingled with the common mass of property."

The result of this decision was disastrous to prohibitory and also in lesser degree to license legislation in various states, and Congress was urged by public sentiment to provide, as the Supreme Court intimated it had the undoubted power to do, the necessary remedy. Accordingly in August last Congress passed what is known as the Wilson Act, intended to "withdraw at once," in the words of Judge Caldwell, "the protecting shield of Inter-State Commerce from the original packages of liquor the moment they enter the state where their transit is to end, and placing them on the same footing with liquors produced in the state." It is this act which the Supreme Court has just declared constitutional.

The question of the constitutionality of the Wilson Act came before the Supreme Court on appeal from the United States Circuit court in Kansas in the case of Wilkinson vs Rohrer. Two points were argued. First, that the act is unconstitutional, because in effect it delegates to states the power which the Constitution has expressly committed to Congress, namely, that of regulation of commerce. But the court holds, in the opinion which was delivered by chief justice Fuller, that the act in question is not a delegation of power by Congress, but is simply the application to certain designated subjects of Inter-State Commerce, a rule which divests them of that character at an earlier period of time than would otherwise be the case. This is a confirmation of our own view of the act, which, as we have insisted, is itself an exercise of the power to regulate Inter-State Commerce. We have had no doubt as to its constitutionality.

The second point decided by the court in the original package case of Seisy vs Hardin, declaring the prohibitory laws of Kansas inoperative and void so far as they prevent the importation and sale of liquors in original packages, made it necessary that these laws should be reenacted by the Legislature of the state. The conclusion of the court is that its former decision did not annul the state laws, but simply restricted their application to property within the state's jurisdiction. The Wilson Act did not grant permission to the state to act, but "removed an impediment to the enforcement of the state laws in respect to imported packages in their original condition." It imparted no police power, of prohibitory laws. The friends of Prohibition have obtained some signal victories from the Supreme Court of the United States, in a series of decisions of the utmost importance, by which the application of prohibitory laws to the manufacture and sale of liquors has been thoroughly established as a principle in no wise in conflict with the Constitution of the United States. It will be worth while at this time to recall these decisions.

1. License by the United States to carry on the wholesale liquor business in any state does not give power to carry on such business in violation of the laws of the state.

2. A state may pass laws prohibiting the retail of intoxicants without a license, and providing restrictions in the granting of such license.

3. Restrictive and prohibitory state legislation is not contrary
to the Fourteenth Amendment.
4. Companies for the manufacture and sale of liquors have no greater rights than individuals possess, and are not exempt from restrictive or prohibitory state legislation.
5. State prohibitory laws, as police regulations, are not repugnant to the Constitution of the United States.
6. Brewers or distillers may not claim compensation for property because it has diminished in value by reason of state prohibitory legislation.
7. States have the full right of prohibiting the manufacture of intoxicants, whether for home use or for exportation to other states.
8. States may not prohibit common carriers from transporting liquors into or through their territory.
9. States may not prohibit the sale in original packages of liquors imported from other states.
10. In the decision of last week, states, under the Wilson Act, may deal with liquors imported from other states precisely as though they were not so imported but produced at home.

These decisions constitute a wall of strength to the cause of Prohibition. They are principles enunciated by the highest court of the land, and will stand as long as the Constitution, of which they are the interpretation, shall stand.—The Independent.

MAKING HOME A SCHOOL.

Make home an institution of learning. It is the cheapest school you can find. Provide books for the centre-table, and for the library of the family. What is learned at home from good books will not have to be learned abroad. See that all the younger children attend the best schools, and interest yourself in their studies. If they have the taste for thorough cultivation, but not the means to pursue it, if possible provide for a higher education. Daniel Webster taught at the intervals of his college course to aid an elder brother in the pursuit of a classical education, and a volume of his works is dedicated to the daughters of that brother, who early closed a brilliant career. Feel that an ignorant brother will be a disgrace to your family, and trust not to the casual influence of the press, existing institutions, and the kind offices of strangers. If the family becomes, as it may be, an institution of learning, the whole family will be educated.

Do not think of finishing your education. Learn as long as you live. Keep up habits of study; and above all remember that the fear of the Lord is the beginning of wisdom, and that the Holy Scriptures are able to make men wise unto salvation.—Sel.

FAINT NOT.

The faint-hearted are destined to failure. If at the critical moment the heart ceases to do its work, the nerveless hand drops languid and listless, the opportunity passes, and that which might have been done, and needed to be done, falls of accomplishment. But if in time of danger, of decision, of emergency, when men must act and take responsibilities, if in such times men have faith, and strength, and courage to meet the exigencies of the hour, then that which seemed hard becomes easy, and that which at another time might have been impossible comes to be practicable and profitable.

We must not faint in the time of adversity or emergency. The Christian must train himself to face the dangers which beset him; to overcome the enemies that assail him; and to resist, with a power stronger than life itself, the assaults of those who would destroy his faith or subvert his work. He must hear the heavenly voice which bids him "Be strong! be of good courage!" and he must let nothing hinder him in those moments when great issues hang in the balance, and the decision of the day may be a decision for all the years of time. "And let us not be weary in well-doing, for in due season we shall reap if we faint not.

AN INTERESTING AND SCIENTIFIC FACT.

A few years ago a call was issued from London, England, to the scientists of the world to assemble for the discussion of whatever scientific subjects might be presented; every statement to undergo most rigid scrutiny.

One member said: "Tobacco is not injurious. I have chewed it for fifty years, and my father for sixty years, without perceptible damage. All this hue and cry about it is nonsense."

The actuary answered, "Step forward, sir, and let us canvass this matter thoroughly. How much do you chew?"

"I chew regularly about three quids per day of about this size," cutting them from his plug.

One was given to a Russian and another to a French chemist, with "please return their extracts."

The actuary said, "Will any young man, unaccustomed to the use of tobacco, chew this third quid before the audience? Here are twenty dollars to any one who will."

The audience was requested to scan his looks, cheeks, eyes, and general appearance, before he took it, and closely watch its effect. He soon became pale from sickness, then vomited, and anon fainted before the assembly.

The extract from one quid was given to a powerful tom-cat; he flew wildly around, and then and there died. The other extract was put upon the tongue of a premium dog, which uttered a yelp, leaped frantically, lay down and expired.

These facts transpired before the world. They are recorded in the most scientific repository of this century or any others.—Science and Culture.
THE FOLLOWING VERSES WERE COM-
POSED BY ELIZABETH HYEKS.

With shame and sorrow I look back
To where I tread you sinful track;
When Jesus calls most lovingly—
Come sinner, give thy heart to me.

In sin I spent my youthful days,
Unthoughtful of my Maker's praise;
Come sinner; give thy heart to me.

But still I could not willing get
To where I tread you sinful track;
Who I supposed would ridicule
My sins would lead me into hell.

Yet this I also knew full well,
My sins would lead me into hell.
And I could have no hopes of heaven.

Against the Lord of life and love.
I was in deep distress
And yet through grace I also knew
That all God's ways were just
And that the world would me deride
Whose spirit oft did me convince
That I should timely warning take
And try with God my peace to make.

I wept and prayed both day and night
In sin I took no more delight;
All my faint hopes of help were cross
And nigh was overwhelmed with grief.

The tempter also did suggest
Which added more to my distress;
He said it was no use to try—
God's grace was not for such as I.

The previous warning to take heed;
I saw that all God's ways were just
And yet through grace I also knew
That I should now forsake my sins,
For I am prone to go astray.

I felt my load of sin was gone
And tried a holy life to lead—
But still I could not willing get
To where I tread you sinful track;
Who I supposed would ridicule
My sins would lead me into hell.

Yet this I also knew full well,
My sins would lead me into hell.
And I could have no hopes of heaven.

Against the Lord of life and love.
I was in deep distress
And yet through grace I also knew
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I wept and prayed both day and night
In sin I took no more delight;
All my faint hopes of help were cross
And nigh was overwhelmed with grief.

The tempter also did suggest
Which added more to my distress;
He said it was no use to try—
God's grace was not for such as I.

I thought I was forever lost, [ed,
All my faint hopes of help were cross
And nigh was overwhelmed with grief.

Which were the fruits of unbelief.
I once more thought to try in faith
And see what holy scripture saith;
And there to my great joy I found
God's word with promises abound.

O gracious words where Christ did say
I am the life, the truth, the way;
Those who sincere in me believe
Shall everlastling life receive.

His word invites both great and small,
It tells us Jesus died for all
That willing are their sins to leave
He freely will them all forgive.

Come all ye weary souls to me;
Ye sin sick souls, poor and distressed
Come here and I will give you rest.

Then I again tried to believe
And cried Lord help mine unbelief;
I fain would walk the narrow way;
Lord grant me grace to watch and pray.

I saw that self must be denied
And that the world would me deride.
Yet what they said I did not mind
If only I true grace could find.

My soul was humbled in the dust
I saw that all God's ways were just
I must be saved alone by grace
And not by works of righteousness.

And yet through grace I also knew
That I with faith good works must show
Or else with all my faith at last
I would be but a poor castaway.

I cast away my pride,
I nothing cared for ought beside;
I felt I must be born again
Or all my striving would be vain.

I still kept on to weep and pray
And at the feet of Jesus lay;
While all at once there did appear
A ray of hope my soul to cheer.

I saw my Saviour on the tree
There suffering death for sinful me;
I felt as if my sin and pride
Alone the Lord had crucified.

While thus I still was looking on
I felt my load of sin was gone
My heart with love began to melt
I life and peace and pardon felt.

'Twas there he hung with outstretched arms
Methought he had ten thousand men
And as it were to me did say
All my commands thou must obey.

If thou wilt my disciple be
Take up thy cross and follow me
And thou must unto others do
The same you had them done to you.

If thou wilt meek and lowly be
Take up thy yoke and learn of me
Bear it with ease, the burden's light,
And I will teach thee what is right.

I to green pastures thee will lead—
Thee there with heavens joys to feed—
If thou prove faithful to the end
I will remain thy nearest friend.

I thought to live for him alone
Who for my soul so much had done
All his commands through love obey
And grow in grace from day to day.

When I my young companions seen
With whom so social I had been
My spirit oft for them did yearn
And hoped that they might yet return.

I thought poor sinners one and all
Should now obey the gospel call—
O that they would, O that they could
See that the ways of God are good.

Religion did my thoughts engage
When I was eighteen years of age—
Now, 18 more have run their round
Since I first pardoning grace had found.

I meant to travel with great speed
And tried a holy life to lead—
I thought in life the work was partly done,
The battle fought, the victory won.

Alas, I knew not that my flesh
Was such an enemy to grace—
That it with Satan would combine
For to deceive this heart of mine.

Yet soon I by experience learned
That all their projects must be spurned;
Or if I should to them give way
They'd win the field and bear the sway.

Wherefore I seen there was great need
The previous warning to take heed;
Lord Jesus help me watch and pray
For I am prone to go astray.

O how I did my time improve
Since first I tasted heavenly love—
I must to my own shame confess
That I'm unworthy of his grace.

I oftentimes feel so destroyed
With worldly things my mind's employed—
That were it not for grace, free grace,
I never should see Jesus' face.

O what would yet become of me
If to the Lord I could not flee—
I must to my own shame confess
That I'm unworthy of his grace.

Wherever I my writing end
And to God's care my soul commend
O guide me through the wilderness
To where there's perfect joy and peace.

July 1, 1891.

EVANGELICAL VISITOR.

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THE ONE CHURCH DIVIDED.

Conclusion of a tract issued by the Christian Publishing House, Dayton, O., from last Number.

We may not look into the face of a single Methodism or a single Presbyterianism. Would to God we could! Methodism has eleven faces, while Presbyterianism has nine. Great Britain boasts of one hundred and fifty shades of Protestantism, each claiming to be the church, or nearest like it. Does the world present a single parallel for such a shameful spectacle as this? By these divisions harmony creates disharmony and confusion. The Word of God, they say, will not alone unite, but when they turn from to an uninspired creed they bind themselves with but a rope of sand. Surely Methodism, Lutheranism, Presbyterianism, etc., have illustrated that creeds only breed, from to an uninspired creed they unite, but when they turn therefrom to an uninspired creed they bind themselves with but a rope of sand. Surely Methodism, Lutheranism, Presbyterianism, etc., have illustrated that creeds only breed division and excite confusion. It is not the creed that unites divided hearts, but Christ. The Christian afford ample illustration of this. No schism has ever rendered their body or shattered their hosts. They have a variety of belief among themselves, but Christ. The Christian afford ample illustration of this. No schism has ever rendered their body or shattered their hosts. They have a variety of belief among themselves, but they can not be accused of stultifying the manhood of their members, but the rather, they encourage liberty of thought and freedom of investigation. Christ accords these privileges, and no man, no council of men, has a right to abridge them. These liberties given, the church remains one.

"Greater love hath no man than this, that a man lay down his life for his friends." What a grand standard of devotion. None but God could lift the ideal of attachment so high. Yet how often do we see the same love portrayed even today. The mother works and wears her life away for her children. The father toils from morn till night in order to leave a legacy to his children. Look where you will, the same law that Jesus voiced and demonstrated is in force. Friend sacrificing for friends; father and mother for the children. The law of sacrifice for each other was given in "thou shalt love thy neighbor as thyself." Jonathan love and Ruth devotion was gathered in the "greater love" of Jesus who taught us to lay down our lives for our friends, even if he loved us unto the end and gave himself for us.—Sel.

Morality is not Christianity. Nevertheless, there can be no Christianity without morality.

A minister who hopes to do good with stolen sermons will no more be a successful ambassador to men than a foreign minister at the court of St. James with the credentials from the archives of those illustrious ex-ministers, James Buchanan or Benjamin Franklin.—Talmage.

I've found a friend in Jesus—He's everything to me;
He's the fairest of ten thousand to my soul!
The "Lily of the Valley," in Him alone I see,
All I need to cleanse and make me fully whole;
In sorrow He's my comfort, in trouble He's my stay;
He tells me ev'ry care on Him to roll;
He's the "Lily of the Valley," the bright and morning Star;
He's the fairest of ten thousand to my soul.

CHEO.—In sorrow He's my comfort, in trouble He's my stay;
He tells me ev'ry care on Him to roll;
He's the "Lily of the Valley," the bright and morning Star;
He's the fairest of ten thousand to my soul!

A wall of fire about me, I've nothing now to fear:
With His mamma He my hungry soul shall fill.
When crown'd at last in glory, I'll see His blessed face,
Where rivers of delight shall ever roll;
He's the "Lily of the Valley," the bright and morning Star;
He's the fairest of ten thousand to my soul.

--Lizzie Brubaker.

Chicago, Ill.

OUR DEAD.

BAKER.—Died, on June 10th, Sister Carrie Baker, wife of Isaac Baker, aged 25 years, 9 month and 21 days. Her illness was of short duration, lasting but several days. Funeral services were on the 12th by the home brethren, to a large concourse of people. Deceased leaves a husband, four children, a mother, brothers and sisters, to mourn their loss.

W. K.

LAMBURN.—Died, near Lafayetteville, May 30, 1891, Sister Kern Lamburn, aged 70 years, 4 month and 13 days. Died from a paralytic stroke. She was doing up her work when her husband heard a strange noise in the house and went in at once to find his wife unconscious on the floor. He called his son who was out in the field who was soon there but no voice was heard any more and no finger moved. She lay unconscious for three days, then passed away. She has been a consistent member of the church for about 28 years. She leaves a husband, two sons and three daughters to mourn their loss. But we feel assured that their loss is her eternal gain. Funeral services by the home brethren in the Woodbury Church.

PETER KEAGY.

BITNER.—Died, at Mulgrave, Ont., April 29th, Luella Fern, little daughter of Bro. Craten and Sister Elizabeth Bitner, aged 3 years, 1 month and 13 days. Funeral services were conducted by Bro's A. Bearss and G. Detwiler.

We lay thee in the silent tomb,
Sweet blossom of a day;
We just began to view thy bloom
When thou went called away.
Friendship and love have done their last
And now can do no more;
The bitterness of death is past,
And all thy suffering o'er.
Thy gentle spirit passed away
Milg pain the most severe;
So great we could not wish thy stay
A moment longer here.
O, who could wish thy longer stay
In such a world as this,
Since thou hast grasped the realms of day
And pure, undying bliss?

MYRA BITNER.