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it may be with others among us this morning. If you did wonder under these circumstances, and have never obtained forgiveness, these wrongs will stand in the way of all away by the blood of Christ. Then as husbands and wives, as parents and children, and neighbors, how have we lived? How have we performed our duties to our associates? And lastly, how have we performed them to God? Oh there is guilt, there is guilt upon those living under a law so pure, and holy, and perfect as that of God. And so we are not yet pardoned.

2. Then if all are guilty, I hasten to say how much need have we of a Savior, and just how we are saved as we read, God has provided for us in our Lord Jesus Christ. Through him the sins of youth, of our mature years, and the sins of our old age may all be pardoned. Through him we may be saved from all our sin-treaties. This is a glorious truth—glad tidings. Sin has abounded eternally, but grace may much more abound. And I have to say to you, that if you are the sinners of our sin, they all may be forgiven. How necessary then is Christ for us all, as we have all sinned. And to him we should all go, on whom we should believe, and in fellowship with him, and his suffering, merit, and righteousness we all should be brought for us as he is a sacrifice and so in us our only refuge.

3. While we are not yet pardoned for the transgressions of the broad law of God which we have already committed, we shall, if we keep that law in all its holy requirements and all diversified applications need from it, be unable to do so. And that help we may obtain. The Savior of the Gospel does not only pardon sin, but he also protects us from sin, and he will do all things said Paul, "through Christ which strengtheneth us." Phil. 4. 13. And he says to Timothy "God hath not given us the spirit of fear, but of power, and of a sound mind." 2 Tim. 1. 7. By a diligent use of the means of grace, sufficient for every emergency may be obtained. Finally, I would say that the broad law of God is a law of benevolence, and its great object is to promote the welfare and happiness of man. And the more fully it is carried out in all our relations of life, and the more we shall be, while here in this state of being, and there is no hope of heaven without being right and doing right. Blessed are they that do as they are commanded, that they may have access to the tree of life, and may enter in through the gates into the city. Rev. 22. 14.

§ 534.

'HE DOES NOT WEAR WELL'

BY LEWIS W. TERRELL.

There is one property that always adds worth to that which possesses it, whether natural or mechanical—namely, durability. The above caption, is an expression, that we often hear from our mother, especially when she is the reverse, like this: "He never wears out." When we are in possession of a machine that is durable, it does not wear out, we value that machine because of that feature. When we purchase a machine, we examine the parts exposed to the greatest friction, so we may know the manner of its wear. If it appears to be exposed to our judgment as to its durability. We prize durability because it enables us to avoid expense. Well there is nothing wrong in that. But the expression "He does not wear well," is most generally said with reference to the preacher.

If durability is an important feature in a machine, as is said above, it is of

just as much more importance for a preacher to possess it, as his machine is more important than that of a machine. It is the belief that preachers, are the only class of such members that wear out. There are evidently too many, of not preachers only, but deacons and laymen, who are conscientious, but whose church membership is out—no difference of what standing, there is a great variety in it. It is no wonder, therefore, that we hear of a preacher as a lay member to "wear out" to the reverse. But "wear in" grace, and in the knowledge of our Lord and Savior Jesus Christ. 2 Pet. 3. 18. Faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of the first principles of the doctrine of Christ. Let us go on unto perfection. Ec. Heb. 4. 1.

Preachers may wear out REALLY, and if they do, that simply proves that they do not "wear in" grace. But would you know "O vain man," that preachers may be said to be worn out when they really are not? Then there is another great wrong among preachers, that is not to be despised. That is we hear the young man say, that his coat is worn out, where there is not the appearance of its graying away. The young lady says, that her dress is worn out, when there is not a single break in them. When the young man and young woman say these things, they mean something, but they do not mean that. They mean that those articles are "out of fashion." The material is not worn out, but their form, shape, or pattern is worn out of style. The young man says, "I think it is about time for you to get a new carriage or buggy. Why son? O the old one is pretty well worn, and then you are so heavy and clumsy nowadays, because we have 'good joke roads' now, there is no use to drag along that good old wheel. That's a pretty good fellow for Young America." If we have "good joke roads," we will keep the old carriage because it will draw so much lighter. O, says the son, feeling the weight of the father's argument, "I can't see how you might get a carriage like Uncle Sam's, and harness like his, I think it looks so nice. Well it is very plain that the bulk of the trouble with the son is, that the old carriage is only thousands of cases where the articles themselves are not worn out, but the shape or form of the article is worn out, and that is the style.

In a manner, a minister may be worn out—out of style. Now the fact is, the coat, the dress, the hat, the carriage and harness are just as good as the coat, the dress, the hat, or the carriage when it is style. They would serve their owner just as well out of style as in style. So the minister will serve his congregation fully as well, if he is worn out, as if he is in style. Now we will try to assign the cause of this "wearing out." It is this: No church member, whether minister, deacon, or layman, who is moved to action by principle. Such a minister labors from a sense of unworthiness, and natural inability, his rule of faith and practice is the Gospel, he tries to live up to it, when all else fails, he is still an unprofitable servant, because he did only his duty. Such a minister is one day worn out, and he is another day worn out like another, because he is governed by the unchangeable Gospel. Such a minister, if ever he is in style, he is bound to be out of style sometime, but he is not worn out in a carnal world. But with men of principle, he never wears out, because such men pay no

attention to fashion or style. Therefore, such a minister is always a temporary member of the great to which they associate together for a temporary and ordinary building grace to each other and are built up lively stones in the Temple of God, and no wearing out.

But a minister out of principle, will wear out with men of little, or no principle, because such men have no root in themselves, they are blown about by the wind and tossed, they inhale freely every wind of doctrine; they cannot endure sound doctrine. Oh, would to God, that we could all be governed by principle, it is a right, because if it is right, do right, not do right because of some pecuniary or secular advantage. We would then know each other as sheep know another, there would be no "perils of faith" brethren, there would be no schisms in the body of Christ. Love would be without dissimulation. We would abhor that which is evil, and cleave to that which is good, and consequently be Godlike.

LOVE FOR ANOTHER.

BY JOHN KEMLEY.

Dear brethren and sisters, I do hope and pray that our brotherhood will remain united and never be divided, and I do believe if we would pay attention to the words of God, as God has taught us in his Word, we would be united, for we would love one another, and if we love each other with a pure love, we will never believe our brethren are wrong, because his wife never want her evil spouse, and the parents that love their children never want them divided, and how much more should the family of God love each other. If we love our Father, our father and mother and all on earth and follow Jesus, and this will show that the love that we should have for each other should be stronger than any selfish thing that we have. "I seek anything more for me, I do not wish anything more, I do not wish me." Yes, dear members, the world's darlings now, but we are God's friends through the greater benefits of His love. The world is the highly prize, are pursuing away. Pride, lust, pleasure, honor, wealth, and worldly things will shortly vanish, so that those things will not be of much help to us.

The servants of God are known by their doing the will of God; there are many who know God's will but do their own and who, while they are religious in their head, have the love of the world in their heart. Religion without the world is better than the world without religion. The believer before all his will of God because he loves the will of God, he will not have his body and his love shall never fail; the believer himself being born for heaven and there will be breathing the vital breath of life, and there is no breathing of the spiritual breath till the men of earth is born of water as Jesus said to Nicodemus, John 3. 5. And if we are truly born of water and of the Spirit, we will know the world know it is not by the mouth but by our conduct. Truly our conversion will be in heavenly things and our walk will be upright before all men that all must say we are truly born of God. Well the world will be constrained to say God is with you, of a truth. Dear brethren, when we present ourselves to the world, we will talk in the plain, and not in the high, O God bless us all.

SISTER M'S SHED-BASKET.

PARAKEE NO. XXIV.

I intend to serve God after while, I am not tired of the pleasures of the world yet. Does Jesus require that we should be tired of worldly things before you serve him? This is what I thought. "Whosoever he that he hath, he cannot

be my disciple. Don't think that he will be a time when you will be tired of everything worldly, and it will be easy to be religious. There will always be something to give up for Christ's sake, and it is best that it should be so. God wants you to come to Him not because you are tired of the world, but because you love Him and feel the need of Him. Beware of trifling with God.

Many temperance causes will never make much progress until mothers, everywhere, wake up to the fact that they are responsible for a great part of the sin in the world. Mothers are bound for a mother to tempt her little son to a taste of intoxicating drinks. Many mothers are thoughtless enough to do so. When every family has a temperance society of its own, then the liquor traffic will begin to decline. How true it would be if mothers would do this. Mothers for ever, and ever, father for secretary, and every child a member.

"Beware the best thing you can do for your children is to give them a good example. A mother is a mother, and a father is a father, and every child a member." "Beware the best thing you can do for your children is to give them a good example. A mother is a mother, and a father is a father, and every child a member."

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THE OLD ORDER.

BY F. F. FARMER.

Order is the first law of all society. It is the principle that, when broken, discord would otherwise reign, hence it is of the greatest importance that the church endeavor to maintain this essential characteristic of society. In the first place, it implies the absence of confusion, around represents the idea of a systematic way of doing business. We often hear the old order of things are getting the life, that it refers to the way that the old brethren conducted business. The first query that presents itself is this: "Was there in the old order of things, as we should improve. Does not the church yet maintain those distinctive features that originated with it as being the true organization of the Scriptures?" The answer is, we are not in the right line, where these exceptions come in is the great danger. So long as those at the head of affairs endeavor to maintain the dignity and character of

the church, regardless of popular opinion or the pressure brought to bear by extremists in order to gain numbers, we may expect the church to continue to be the only one for those who have stood up for the simplicity of the Gospel. It is this inclination of humanity to compromise that is robbing the religion of Jesus of its power and glory. It is this inclination to march against the strongholds of sin. When we look back to the apostolic age we find that men of good report fall of the Holy Ghost were the ones selected to give the direction for those who were to stand up for the interest of the church and preach both by precept and example. Some preachers can talk like saints, and sing like angels; you will find that religious one would be led to conclude that they were carrying the power of Judas which was never known to be full but once when it contained the pardoning mercy of God. The present day has been a time in the history of the church that recalled so loudly for men and women to stand firm for those principles that imparted strength and influence for the moment. It is a time when men first met and touched the world with the glory of its celestial origin. This is the kind that the world stands in need of to-day, a religion that does not seek to do all things in a very different line, but one that will lighten by living a good part of it. Let the watchword then be no compromise but the unswerving warfare against the powers of evil, while they swing upon the gates of Hell.

WARNING TO YOUNG CHRISTIANS.

BY LEAD DISPOUSE.

We often hear christians, especially afflicted and aged christians, make such expressions as the following: "I could live my life over again, but I could live a very different life from that which I have lived." "Oh! that I could have felt when I was young as I do now." "I wish I could have felt the importance of religion, and christian faithfulness at the beginning of my christian life as I feel it now."

Oh! that I had been more faithful during the performance of my christian duties. Many sad and similar expressions fall from the lips of those who stand on the verge of Eternity, and look back upon their past lives. Even some of the most earnest christians regret all at the close their life that they had not lived more faithful than they did. Now if those who are set apart for duty have cause for regret, from how much deeper, and sadder experiences, might some of us give vent to such expressions. In view of these things we feel like warning our young people, that if they are to have made a good beginning, and we would urge you to be faithful. The way you day of grace; spend well its morning. Watch your opportunities, and when they return, know it is time to live pure, holy, faithful christian lives. You may have to deny yourselves in some pleasures, and you may even have the approbation of some of those whose friendship you crave; but what are all these things compared with the beauty of holiness, the approbation of God, and Eternal Happiness? Let us urge you to live faithful christian lives.

The beginning of the new year will be a good time for you to make a new beginning.

With a noted christian Brother "I strive every week to be brought higher in religion, and to be a higher creature than I was before." "Live so as you shall wish you had lived when you come to die," then you will have nothing to regret at the close of your life.

There is nothing on earth more beautiful than the countenance of a faithful christian life. No man is more beautiful than the countenance of a faithful christian life. No man is more beautiful than the countenance of a faithful christian life.

Home Department.

RULES FOR DAILY LIFE.

- 1. Rise by the day with cheer.
- 2. Keep down the hair in propriety!
- 3. And see to the beard in the same.
- 4. And see to the hair in the same.
- 5. Upon the face of the face.
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THE HUNNY PENNY.

When I was by a circumstance happened which I shall never forget. As I was playing in the streets of the large city where I lived, I saw a little boy, younger than myself, who seemed to be in great distress. His eyes were very much swollen by crying, and his lead nose just attracted my attention.

"What is the matter?" I inquired. "Why—why, I've lost my penny, and nobody will help me!" he replied, and then burst into loud tears.

"Oh, I'm so glad!" I said, and relieved him of his penny, and he ran off with it as fast as his feet would carry him.

"But, dear children, listen to the sad and wile I can tell you will make you sad, and perhaps bring a tear to your eyes, it may do you good for a lifetime. I beg the little boy's penny!"

As soon as a felt it in my hand, all covered with mud as it was, I forgot all the lessons I had learned and gave it to him. He looked at me with God, that his eyes were looking right down on me. The wicked one entered into me, as you know it did once into Judas, when for money he betrayed his master. I can tell you, I felt all my good feelings and my sympathies, all for a penny.

I searched a little longer, after I had looked and courted to hide it; and then getting on a sad, I told the little boy that I could not find it—that there was no use in looking any longer for it.

Oh, how the big tears ran down his face, as he sat disconsolingly on the ground. How soon I felt I felt guilty, and well I might, for I had already broken three of God's commandments. I had looked, that lead me to steal; and then to trample under foot to cover up all. Alas! what one sin leads to!

Many years have gone by since that wicked act. Since then I have asked God to pardon me for that and a good many other sins I have committed; and though I love my Savior, and hope that in his mercy the stain of my youth and of my other years will not be remembered against me, yet I can never get out of the memory's page the dark spot upon which that muddy penny had imprinted upon it.—Selected.

A TERRIBLE WARNING.

An American physician, who has given careful attention to the cure of alcoholism, died in the course of an address recently delivered before a learned society:

"They are constantly crowding into our insane asylums terrible die to eighty years of age, who in early life were addicted to the use of alcoholic liquors, but who have reformed, and at ten, twenty, or thirty years have reformed. The injury which the liquor did to their bodies seemed to have all disappeared, being triumphed over by the full vigor of their manhood, but when their natural force began to decay, the concealed mischief showed itself in insanity, clearly demonstrating that the injury to their bodies was of a permanent character.

We are inclined to dwell upon the terrible, and would seek to be spared from presenting so terrible a fact to the die, but we feel that our duty to our neighbor and fellowmen requires it. How many thousands of our rights and liberties are in jeopardy every day. In our own organizations the seeds of decay and misery, by their daily visits to the wine-room, and their social tipping? Oh, that Mr. Chamber's description of a person who has been the victim of such a case!

How foolish and implausible that person which looks in the roddy wine and the amber beer! The man who is friendly and would seek to be spared from presenting so terrible a fact to the die, but we feel that our duty to our neighbor and fellowmen requires it. How many thousands of our rights and liberties are in jeopardy every day. In our own organizations the seeds of decay and misery, by their daily visits to the wine-room, and their social tipping? Oh, that Mr. Chamber's description of a person who has been the victim of such a case!

We are not surprised that the learned physician, in contemplating the wide spread ruin attending the drinking of wine, felt it his duty, merited to say: "These things being so, as we, physicians and promoters of good health, are bound to set our faces against every species of drink-driving, by both wine and beer, we are—*Phren. Journal*

RULES FOR PARENTS.

1. First give yourself then your child, to God. It is best getting him to owe. Not to die, is robbing God.
2. Always prefer duty to wealth.
3. Let your child be obedient to the honor that comes from men. Do it for yourself. Do it for your child.
4. Give no needless commands; but when you command, require prompt obedience.
5. Never indulge a child in cruelty, even to insects.
6. Cultivate a sympathy with your child in all lawful joys and sorrows.
7. Be sure you say never correct a child unless you know that he deserves correction. Hear his story first and fully.
8. Never allow your child to witness or feel, or to lodge grudges.
9. Be zealous frankness, candor, generosity, unassuming, patriotic, and self-denial.
10. The knowledge and fear of the Lord is the beginning of wisdom.
11. Let the mother of the child of your child be upbraiding it with discipline, neither inspire it with conceit.—Selected.

If we were all permitted to put our own valuation on ourselves there would not be a low priced man in the world.

Correspondence.

From Bro A. Lecky. READ AND TAKE WARNING. Recently a messenger came with a request that older Geo Grassnick and the writer should come to see a man who was ailing and would like to get quite sick in body and worse in mind. He had put off of the one thing wonderful until, as he thought, died began to stare him in the face. He became alarmed, and was late in getting to the sick man. A young wife, a sister, stood by his bedside weeping, doing all she could to relieve him, and an aged mother, approaching her last four score years, did all she could to console him, but all to no purpose. We talked to him and found his great concern to be that he was not baptised, and now thought it was too late. He said that he should sing and pray for him, which we did, and received him as an applicant for baptism, if the Lord spared his life and left him more comfortable and quiet in mind. But the disease became more distressing and violent, and in a few days, in the darkness of the night, a messenger came requesting us to return to see the sick man again. We did so, and found that he was baptised if possible. In the time considerable anxiety was manifested by the neighbors, part of whom were brethren. With the necessary lights, in company with the writer and another, we started for the place. Upon our arrival we found quite a number of members assembled who all thought his time very short. His hands and arms were cold to the elbow and his feet and legs cold to the knee. In this extremity he wished to be baptised, nearly, or quite all, thinking it too late. He was still rational and could talk. We were glad that he was willing to make the effort to renew his determination to go on with it. His young wife sat at his bedside and, "O, my dear, you cannot!" she said, "but I will do it for you." I replied, "I will make the attempt if I die in the act." Here was anguish, fear and sorrow combined. We saw that his whole soul was in the work, and that his friends, who were gathered to do him, at that time were willing to undertake it. At once all gathered there consent made doubts and fears. Concern having been secured, after singing a hymn, a part of the church gathered round the bed, and the baptism was performed. After the usual interrogations with appropriate answers in the affirmative, all began to make arrangements to go to the place of baptism, which was about forty rods distant. He was lifted from his bed and placed in a large arm-chair, wrapped in comfortable. After the lights were lit and in readiness, for the darkness was very deep, we began to sing. Four stout men took hold of the chair and were in due time joined by other four, and then passed along in the stillness of the night with the solemnity of a funeral procession. In a short time all arrived at their destination, which was a little rivulet, across which was thrown a temporary dam to allow water for the occasion. The writer then placed himself in the water, and the applicant was lifted from the chair into the water of sufficient depth, he was readily placed in proper position, and the water was poured over his head, while all was complete silence. Thus the usual questions were presented with their appropriate answers from him. He was very truly baptised, and his name was recorded in the book. It was taken from the liquid grave, received as a brother and was placed in the chair. The little was tended, they way through the darkness, he to the house where his aged mother was anxiously waiting to see whether he would return dead or alive. Whed she heard all was well she was glad to rejoice. He was again placed in the chair, such refreshment and the heavy load of guilt was now gone. All were made to thank God. To Richard C. O.

appearance he will recover. There are three things here to be considered: 1, Baptism will rejoice as much as ever; 2, Let none hesitate to administer the ordinance while reason and health remain; 3, Let no ungenerous tale warning by this narrow escape, and set make their return to God a secondary matter, but first seek the kingdom of heaven and his righteousness, then other things in order. *First Massachusetts, Ind.*

From Giuseppe DeLoe Co, Iowa Dec. 5th, 1870.

Dear Brethren: Having been absent so long I feel slow to speak. I will venture however a few thoughts and a few words for your edification. These of my friends in the East will please excuse, and pardon me for not writing often. By the time I read all of our church records, (and I read most of them) I feel that I am not doing my duty. The church here has just passed through a severe trial. We convened in council the 21st of November and after holding six sessions, which lasted three days, we had elder R. H. Powell, elder Martin Myers and Marcus Fowler elected as a committee, and through their wisdom, energy and zeal, all existing difficulties were properly adjusted to the satisfaction of all. We were in harmony with the brethren at large. May the Lord bless them for their labors. During their stay and labor with us we were rejoiced and another tender link received into the fold by baptism, and a general good feeling cultivated among the members.

We have had a remarkably fine Fall. At this writing the weather is excellent. Corn was an abundant crop. Health unusually good. For all these rich blessings of our heavenly Father we feel to render gratitude and praise unto Him who sendeth his gifts in abundance. I do not know if we are having so much church papers, not because there is not room and work for all, but because all cannot be properly supplied. I desire to know that to take all our periodicals is becoming businesslike. I findly hope the P. C. & P. will come to us in the future, in the form of sample number. Help the official gleaner's column will be charged—by so doing we will get through the PRIMITIVE more general news concerning our brethernhood. *Praternally,*

J. M. HARRIS.

From the Richmond Church, Va.

Dear Brethren: Having a few moments of leisure time I will try to improve the same by giving a few items of church news. We as a church are in possession of the following: We are having so much church papers, not because there is not room and work for all, but because all cannot be properly supplied. I desire to know that to take all our periodicals is becoming businesslike. I findly hope the P. C. & P. will come to us in the future, in the form of sample number. Help the official gleaner's column will be charged—by so doing we will get through the PRIMITIVE more general news concerning our brethernhood. *Praternally,*

From Central Illinois Mission Field. Dear Brethren: According to previous arrangements Broker A. Harper of Missouri came to Field, Putnam Co, preached six sermons. The meetings were well attended with good order and attention. He then came here to Marshall county and preached three sermons. He is now in the city, yet he was not satisfied that the labor in our field, for brother Harper preferred to preach in the city of Marshall, Plymouth or Shiloh. Let us hear from you R. F. MALLORY. P. M. My address is changed from Plymouth, Huron Co, to Gauges, Richland Co, O. R. F. M.

From Illinois, Ohio Dec. 30, 1870.

Dear Brethren: It is with pleasure this evening that I report to your columns that once more we have had preaching here in this little branch of the brethren. Brother Frauts and Heck of this State, came here, the 27th, and held a meeting. Heck preaches the same evening from Acts 11, 22, 23, followed by brother Frauts with some very appropriate remarks. Their discourses were both excellent and edifying. There was a tolerably good turn out for the short notice of the meeting, as it was just given out in the evening at the close of school.

Brother Frauts spoke the next evening from the 12th chapter of Job, but I did not get to attend his service, owing to sickness in my family, for which I was sorry. I heard afterwards that he deflected the cause very ably, and that the school-room was well filled with attentive hearers. Some good impressions were made, as I have heard from some of the people here, and they say that the brethren are well. This is the first meeting held here by the Brethren for some time. Brethren, this looks like a long time without appointments. We render our sincere thanks to the brethren here for being so kind in remembering us on their tour through this part of the State, and sincerely hope, that others in travelling through or near this place, will do us the honor to be personally written to the brethren, through the paper, concerning the neglected condition of the church here, but it seems our call was unheeded, for which I am sorry. Sometimes I am asked why the brethren do not come and preach for us here? I know no reason. This little branch of the church is certainly considerably neglected.

When I read the Bible and the church papers, and therefore can correct myself pretty well, and can sometimes keep up with the church, and see men here reading the Bible, and attending their meetings in Hamilton, and at other places in the East and West, I almost imagine that I am there with you. I wish very often to be with the brethren and sisters, and attend their meetings. We seldom have that privilege here. But some do not like to read so well, and therefore they, and some of us that do read, will, if we are not careful, grow rapidly away without preaching or spiritual food.

We live here within the limits of the State Capital, with brethren on all sides of us, at various distances, and thus the preaching so seldom! I do wish, some brethren would take note of this, and see that we would have meetings often. I have written the above through love and a pure motive, and in the hope that it may be of some benefit to our brethren.

A few words yet concerning the PRIMITIVE. I like the present form of it very well, and like the form of the simple number fully as well, if not better, and am going to renew my subscription for the next year. *MARY HARRIS.*

Written for your page.

Missiary Department.

BY G. C. MORGAN.

SHOULD THE MISSIONARY BE ABANDONED BY THE CHURCH?

We are cognizant of the fact that three several and distinct responses would be given to the question which forms our caption...

It will be a digression from the leading idea of our subject to discuss the subject of a Supported Ministry but we devote a few paragraphs to it.

In the 5th chap. let. Cor. St. Paul expresses the legitimate right of the ministry to receive a regular support from the churches.

It is the 15th verse he returns to the law of expediency. Being a consummate tactician he acted in this matter as was his universal custom...

But this disposition of self-sacrifice on the part of our ministry has not been an accidental matter...

one to the great commission. With gratitude to God we recognized the generous contributions of the few who responded to the great command to "bear one another's burdens..."

It is in some instances that we find a more reasonable that the great burden of missionary work should not be divided equally between the membership of the churches and I say it with sorrow that we may be gradually becoming more and more gradually defective in the judgement...

It is a great duty on our teachers to counteract this state of affairs. It is due alike to the membership and to the unconverted. St. Paul rejoices in the law of his ministry which has been that he desired a gift but that it might abound to their salvation.

We have an instance of this sad state of affairs in the fact that the "missionary service" has applied to the universal benevolence of the church for nearly twelve months, calling as a humble offering for the benefit of the churches...

District missions are being inaugurated throughout the brotherhood, and flattering success is attending their progress. We should all unite to stir up a noble and a grand interest in missionary work, and returning to our caption we would we will be glad to respond affirmatively and say that we fully support the missionaries who are in active service.

It is in some alterations of our errors that the church is being led to weaken to the impotence of this age.

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Christians will, also, in his home and his field; Jack A. Noble, of Spiders and their Wives, of Christian Union, and a multitude of other things too numerous to speak of particularly. The 18th annual volume begins now. Terms, \$1.00 year. Single numbers, 15 cents a copy. Agents, Orange Jail Company, Publishers, 345 Broadway, New York.

The Ladies' List, published by Austin Jackson & Co., Des Moines, N. Y., is a journal devoted to the interests of the health. It is the leading health journal of the country, and a family can afford to own it. Published by C. J. Jackson, 105 Broadway, New York.

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GOOD BOOKS FOR SALE.
English notes for Bible, Testament, Bible Dictionary, Concordance, Prayer Book, Shorter Catechism, etc.

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Cont.

GOODELLER—An Congregational, Cambridge Co., N. H., Oct. 25th, a BRIDE daughter of brother Ephtom and Sister Margaret Goodaker, aged about one year.

BYERS—Also on the 25th, a little child of brother George and sister Susan Eves STUTTSAN—Also on the 25th of Novemr brother Eph, and on the 30th Mary Emma, children of brother Daniel and sister Mary Ann Stuttsan, aged 3 and 2 years.

COBARRD—Also on the 19th, William, son of brother George and sister Sarah Coe, aged 22 years 8 months 6 days. GOCHNOER—Also on the 19th, killed by accident on railroad, Francis, son of Mr. Gochnoer, aged 23 years, aged 19 years, 8 months and 15 days.

THE LITERARY NOTES.
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1880. Harper's Magazine.

Illustrated.
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NEW YORK AND NEW ENGLAND.
Bell's Weekly Messenger, 12 1/2
Boston Herald, 12 1/2
New York Herald, 12 1/2

HYMN BOOKS—ENGLISH.
Morison, single copy, post paid, 9 00
The Psalter, 9 00
The Psalter, 9 00

QUINCY & BRADY'S NEW ENGLAND & BROADWAY.
On and after Monday, Feb. 1st, 1879, Trains will run as follows:
New York & Boston, 12 1/2

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THE YOUNG DISCIPLE.
The Young Disciple is an interesting weekly paper, published by the Church of the Brethren, of New York.

THE PRIMITIVE CHRISTIAN.
This Christian paper is devoted to the defence and promotion of Primitive Christianity, and is published by the Church of the Brethren, of New York.

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necessary to remove it, and that they are rarely a hopeful people. These western men have grown into broad views and there is no possible thing beyond the grasp of their hope. Here, on our return, we stopped off at Crest and took a branch road for Beatrice, the county seat of Gage Co. On our arrival, we were met by our friend George and his wife, who were from Hill Valley, Hamilton county, Pa., who was lately married to Sister Mollie, daughter of Eld John Spanglo, a co-leader of Eld. Funk. On our arrival, we were met by our friend George and his wife, who were from Hill Valley, Hamilton county, Pa., who was lately married to Sister Mollie, daughter of Eld John Spanglo, a co-leader of Eld. Funk. On our arrival, we were met by our friend George and his wife, who were from Hill Valley, Hamilton county, Pa., who was lately married to Sister Mollie, daughter of Eld John Spanglo, a co-leader of Eld. Funk.

It is worth to be a primitive church condition and has quite a membership. It has a large field of labor, and it is carefully improved, a large harvest may be reaped. They talk much of the coming of the Kingdom, and two organizations of it, which we

It would be advisable and not surprising circumstances. We had with a very pleasant and we had had the pleasure of becoming acquainted to a number of the brethren and sisters. Here we met and made the acquaintance of Bro. Hiss, a minister of an adjoining district, who was also a member of the church. After service, we were taken to the very comfortable home of Bro. Martin near the place of meeting, where we had the company of some brethren and sisters. This seemed so comfortable, that we could scarcely realize that we were so far away from home. In the evening, we retired again to the home of Bro. Hiss, where we enjoyed a little child's meeting. The "little" you can apply to children or the meeting, as you please, but when we tell you that the family consists of fifteen children and five grand-children, and the least one, you will not wonder at us calling it a meeting—and it is delightful—it is good to hear them sing—and to hear boys and girls shout so joyfully carrying on their feet parts in so ordinary occurrence. Children thus trained and brought up, come into the church as naturally as bees return to their hives, and in a group of children that come—God bless the Christian mothers, and grant that all may be such. After the children's service we had the presence of the company of the brethren and sisters, and we were led to proceed near by. After an interesting conversation and an altar service, we retired for sleep, feeling that the day was pleasantly and profitably spent. In the morning, we left the State in the company of a group of the State in of excellent quality, and is well watered by beautiful streams of clear water running through it, so that we do not wonder at its brethren being so healthy and strong. There are many fine houses, planting orchards and groves, so that in a few years the country will present a very home-like appearance. We had a very interesting afternoon, the wheat crop is short, but the corn was excellent. It is corn, corn everywhere and corn in abundance, just it demands fair prices, and their country farmer will be well rewarded for his labor.

On Monday we were taken to Beatrice again and spent the afternoon in the family of brother Graham, one of the ministers of the church. His home is pleasantly located, and the probability is that he will go further West and enter a field where his labors in the ministry will be of greater service, or perhaps we should say more needed. The night we spent with our friend, Fook and the next morning set our feet homeward, and to say that we like good would not fully express our feelings. We were very glad to have heard some sharp words between the conductor and one of the passengers. We soon learned that we had no ticket, yet we were sent for reasons which we do not wish to state. But as the ticket was wanted, the officer was stern in his demands, and at the next station he took the gentleman by the arm and led him out. The incident reminded us of the coming judgment when all those who do not have a "title clear" to the Kingdom will be cast out into outer darkness, where there will be weeping and gnashing of teeth.

At Chicago our brother met, according to arrangements, his wife, who had been visiting her friends in Ill., and sister Rhodes who was with her on the night Bro. At Lonsborough Ind., we stopped off to make a short call with brother Samuel Myers who formerly preached at McVeytown, Pa., and is a brother to brother's wife. Here we were very glad to see our friends, but that our time was so limited. At Columbus, O., on account of the Great snow being there that day, it was necessary to stop and we were compelled to miss our friends. We longed to have had a good purpose, is a gain for time and eternity. Every moment spent for

no purpose is lost forever. The young man who takes every opportunity for his improvement, spending all his spare moments in reading his scriptures, and his heart, is laying the foundation for usefulness in a life of blessings to all the world, which makes his religion, its morality and its love, stand strong against the most powerful influences of the world. Many such young members in the Church will find their future welfare is insured.

MISSIONARY WORK IN THE WEST.

The missionary efforts of our brethren, has been growing in the West for several years, and has caused much to be done together to produce this effect. First, the scattered condition of our brethren over the large territory of the West, and the ministerial help, it will not divide, or restrict, which makes many calls for preaching that cannot be filled, by the spare time the ministry have. Second, the efforts of the ministry to convert sinners and spread the Gospel in its purity, have been very successful. Many have been added to the church by their labors. Seeing this result, nearly all the brethren are willing to leave their homes, and keep on their feet morning, still further. The work has been slow in the beginning, but increased as our eyes have seen, and our ears have heard, has been the work and its results in the west, and it is continuing to do so until some very results are seen. While this work goes on it is necessary to be well done. Fresh our doctrine; the teaching of the Gospel in its purity. Fresh our practice, and our lives to be examples of good works. Make no compromise with the world, but maintain an order of solemnity and plainness in dress and the cause will prosper but if we give up any part of our order, or our plainness, the world less confidence in the Church, and troubles follow that will be made an argument against us.

THE SPECIAL OCCASION.

Brother Harshey, Geo. M. and Hilda Miller of Ind., met in Miami Valley and called a special council of elders, for the purpose of consulting in regard to the existing state of things in the church. It is our belief that this is the real object of the meeting, there is nothing particularly wrong in its object, (though there may be something informal in the getting up because there are certain deficiencies in the church, which we think need to be reformed in some things, and brought more in harmony with the general brotherhood. But for this purpose there was no reason why these brethren going to Ohio to call a council; because there are many brethren in their own States who are ready to take up the object, and we believe it is not in the way to do all in the power for that purpose. But the fact of these brethren going there to call a special council, will create suspicion that there is something more than a mere desire to get together, and our object we thank God for the wisdom and prudence of the elders of the Miami Valley in deciding that no strenuous measures should be taken at this time. But to get more on the object of brother Harshey and others in going there, which we see the petition to approve next A. M. of "missionary" or "conversion" meetings, and the consequences resulting from them. There is no particular wrong in sending a petition to A. M. to reconsider and change a decision it has made in former sessions. We do not believe it is wrong or unfaithful in its decision. It is like any other council of the church, since the days of inspired men, only that they together made their resolutions more wisdom. Therefore it is well enough to reconsider queries.

There are many calls for preaching now. We would be pleased if we could fill them, but our health will not permit us to do so. Our health is such that we should only attend in the day time. We are sorry that we could not hear all his sermons. They were interesting and instructive. One was baptized; a very good man, who we hope will help to spread the circulation, and we hope you will make an extra effort to get subscribers enough to justify our extra efforts and expense to give you a paper worthy of your patronage.

Bro. George Strohacker commented much on our church near Ludoga on Christmas eve, and continued over Sunday. Our health was such that we could not only attend in the day time. We are sorry that we could not hear all his sermons. They were interesting and instructive. One was baptized; a very good man, who we hope will help to spread the circulation, and we hope you will make an extra effort to get subscribers enough to justify our extra efforts and expense to give you a paper worthy of your patronage.

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We do not believe it is wrong or unfaithful in its decision. It is like any other council of the church, since the days of inspired men, only that they together made their resolutions more wisdom. Therefore it is well enough to reconsider queries.

when there is more light or knowledge obtained. This petition is to ask the adoption of measures, by which a more general union and harmony could be obtained. A more perfect union is desirable, and if there are any measures proposed, which will tend to increase the same, such will be given in their support. And we hope the same spirit of moderation already shown by the elders may still prevail, and when it comes before A. M. there may be full and free discussion may be had.

The last part of the plan, to mature the petition, by getting all the church-people to sign it, has not yet been decided, to send in their grievances, is too much negative or simply finding fault to satisfy us entirely. We want the affirmative side to be made the leading feature, or in other words, let a brother give his principles, what he wants done, what are his measures to be adopted for more union and harmony. If I know just what a man's principles are, I can see what he is doing when I go with him; but if he has no principles of his own, or gives none, I cannot know what I am doing. Hence I cannot accept the idea of the apostle, who will settle our opinions, and we are both dissatisfied with something; but on the ground that there are certain principles, on which we are both agreed. For this reason, we will settle our opinions on one way and search for some measure that can be adopted, which will make a more perfect union,—some principles laid down in harmony with the people, and which will settle our opinions. If we give ourselves up to be governed by the Gospel, to be led by the Spirit of God; to seek the truth, and faith, and spirit of the apostle, and to pray and fast; God will help us to find a remedy and give us the measure that bring relief.

Free Opinions.

Dec. 26, 1879.
I am much pleased with the P. C. in its new form, and especially the Western Department. It gives us a new and bright source for the benefit of the young members, for we need counsel and encouragement so much. I sometimes think we need it more than the older ones. For in your society there are so many temptations, that we have to be very watchful and then often fall far short of what we ought to be. We have but few young members here, and of course we are thrown into the company of outsiders. Brother W. R. Decker is with us now holding some meetings. I have not attended any yet.

From your sister,
E. E. Eves.
Yes, dear sister, you are right, when you say the young need more "counsel and encouragement than older ones." The young are often restless, too little abatement is paid them, too little encouragement, too little sympathy shown them, too little thought of the many temptations in the society of the young, with little love and sympathy mingled with counsel, teaching them to be patient, and to give up all pleasures of the world, it is not so much to see them stand strong against the temptations of the world, for long expression has been their help. But it is much, a strong argument, a bright example, and real taking up the cross, when young members devote their lives to a full manifestation of every hope of the Gospel, in a higher spiritual fellowship form, and in a more complete use of the world, standing strong against its temptations, adorned in humility and plainness, and filled with aid and energy to work for the Kingdom of God on earth, and the greatest victories and blessings ever given by the Church.

Correspondence

A Visit from Philadelphia

AN OCCASIONAL CARE—PAID TRAVELER—
FUTURE PROSPECTS—GENERAL GRANT'S
RECEPTION.

Brother Edwards.—Having a little time to
ourselves, and being a few comfortably
seated by the stove and table in our
dear aged sister's parlor, we shall
express the time somewhat by
giving your readers a few jotting
down of our feelings.

Occasionally it falls to our lot
to preach for the brethren in the city.
On the 21st inst. through the kindness
of our dear brother, J. P. Hester's
place in the Marshall street church,
morning and evening. Not living far
from the city, and on lines of railroad
running to several points west of the
city, it makes it rather easy and pleasant
to make occasional visits to the
great metropolis, and especially is this
desirable as we have a people here
professing the same principles and
faith in our practices. But aside from
this, there are incentives and special
demands of a Gospel nation to labor
for the welfare of souls in this
city, and in our country, and these
are especially applicable to us. On
account of the inclemency of the
weather, and the congregation not
being very large, we had an especial
reason for visiting the city.

On our first visit, we were
very warmly received. We were
ever talked round to the people and
had a season of special prayer. Having
our meetings, especially Sunday
evening meetings, professed by several
thousand appropriate prayers were
regard as an essential factor in religious
exercise. The meetings in the morning
were usually well attended, and to
some extent of a very appreciative
character. On our second visit, we
did as well as did.

The Philadelphia church, as a
whole, to many of your readers, has
little to commend it. It is not in all
seasons of prosperity and gladness.
Having been a resident for five years
or more of the city we have had the
advantage of a personal acquaintance
with the members of the church. A
considerable of the up and down of its
past history. Many and great have
been the afflictions of the saints here.
Could our skull passed it over them,
I should have to say that there has
been the very foundation of the church.
But, thank be to God, these
threatening disasters are being calmed,
and our brethren in the city are
more experiencing and enjoying joy
in their midst.

The future prospects of the church
here are encouraging. Our city
brethren, we think, have reasons to be
hopeful. It is true great discouragements
have been in their way in the past,
but they may yet serve the purpose
of sending many to the Father's
house. The most discouragements are
by no means unfavorable cases in a
good cause. The fall of darkness either
light or the incipient stages
bring us into the light of the day.

The darkest hour of our
comes just before the light of day
breaks in upon us. This is true
nationally speaking, and it is not without
foundation in spiritual things. The
darkness sometimes has great schooling
in store for us, but none of it is without
meaning. God is not blind and per-
haps despise. His providences mean
something. The large therefore our
brethren in the city will not become
discouraged from past troubles, but
labor the more earnestly for the prom-
ise of Christian truth and holiness
to the world. The fall of the city
labor is a great one indeed, and by well
directed efforts on the part of our
members there, mark good may yet be
accomplished. This is our motto in
the city, we need encouragement and a
proper appreciation of their arduous
labors from the church in general, and
we should be ready and willing to lend
a hand to aid in their efforts to bring
souls to Christ.

The people of Philadelphia are just
now in the midst of an unprecedented
excitement. General Grant having
come amongst them, in a way which
everybody in the city who he looks
like. Streets are being crowded for
miles to see the Ex-President pass
by. The first day of his appearance
in the city, nearly all the women and chil-
dren thronged the streets and par-
ades, many even standing on roofs
of houses to witness the grand procession.
Never in the history of our beloved
America were such high honors paid
to any man than are being bestowed
upon the General. Ministers often ap-
preciated the man and discussed his
merits fully before their congrega-
tions, claiming that he has done for the
people what no other man has ever
done. We might quote from their own
language, thus showing the political
and popular language of the clergy of
the present day, but we forbear.

Ex-President Grant is no doubt
deserving of honor that he has done.
He has saved the country well. He
has the honor of our beloved
America in foreign countries, and
ought as well as our distinction, which,
without him, we could not at this
time expect. For all this he should
be honored, and it is not appreciable
holding personal love and honor from
any one who is properly entitled to
our appreciation. But we are opposed
and strongly protest against such an
exaggerated and not an appreciable
manifest in behalf of Grant. Such
proceedings as have been going on in
this and other cities because of the
General, are, if anything, a defilement
to the name of God, and are not
manifest in honor of Grant. Such
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to the name of God, and are not
manifest in honor of Grant.

J. T. MERRICK.
From Friends, Pa.
Dec. 13, 1878.

Dear Brethren:—I was out several days
this week canvassing for the F. C., and
although I did not succeed as well
I could wish, I believe that the brethren
generally appreciate your efforts
to improve the paper, and that you
have the good of the readers and the
church in general in view. I met one
or two, however, who think it is only
a money-making scheme on the part
of the publishers and the agents who
solicit subscriptions. If there is a soul
saved religion which does not require
its professors to make any pecuniary
sacrifice in upholding and extending it,
these individuals are certainly shining
lights in it. Such persons seldom give
for any purpose, and, when they do,
their actions seem to show that it is
not for the sake of the soul.

The brethren and sisters who
worship at the First meeting-house were
again made glad last Sunday to see
another one smiling to God in the
Lord's side. There are still others
who would act wisely in doing like
them.

Although we had several snow storms
in November, the weather has been
very favorable, considering the time
of year, for out-door work, and farmers
have been glad to avail themselves of
it. There was considerable snow
during this week.

Diphtheria is still prevalent in differ-
ent parts of Somerset county, though
our immediate neighborhood had few
cases in the last year. Three fatal
cases occurred in the family of
George C. Locky, living about two
and one-half miles from us, from Nov.
10 to 15.

My New Year's wish for the F. C.,
in the year 1879 may be the most
persecution of its existence, and to
be able to stand in its own assistance.
Yours unworshipfully,
J. D. BARN.

Dear Brother List

I last wrote you from
Shepherdstown, Cumberland county,
Pa., and had intended to furnish re-
ports from that place, but after arriving
home and having some church business
to attend to, I delayed doing so until
the late date. I preached at five dif-
ferent meetings in the Lower Cum-
berland district, viz: Shepherdstown,
Moller's, Corbin's, Baker's, and the
first place. The meetings were all
well attended, and good interest
manifested. Some gave the promise
that they would soon attend to the
thing most needful. I had my stepping
place with older brethren, and the
other of the congregation, when I
when I spent my time pleasantly.
Brother Miller and I did a good deal
of visiting among the members, found
them and their families, and
the enjoyment of earth's greatest
blessing—health. In one of our calls
however we met with an unpleasant
sight was ever our lot to behold.
It was at the house of the youngest child,
a lad of about six or seven years old,
has what is called, by the physician,
a blood cancer in his left eye. His
suffering commenced some time
ago, and is increasing. The ball of
the eye is pressed entirely out of its
socket, and is resting on the cheek
with nearly the size of a hen egg,
with blood coming out at intervals
frequently more and at other times
less. The sister told us that the swelling
was increasing—the right eye
is sinking into the hand, and was
the same pitiful sight I ever saw
and is almost constantly on my mind.
My only hope is that the little sufferer
may not need to suffer much longer.
I have seen many who have not
a sister nearly dead. She was still
some good stable work, and did so
being that many of our ladies of
the present day "do not exert in
the least" in the school and in
stitches. Brother Messer Miller
suggested the idea that she had done
the work with the old sewing machine,
which caused her to smile. Her name
is

My trip through the churches in
Eastern Maryland and Pennsylvania
of nearly eight weeks was upon the
subject of the F. C. We met with
members shown towards me shall never
be forgotten. I hope the Lord will
reward them for it.

I arrived home on the evening of
the 12th of this month. Found all
reasonable well except my mother, who
has been feeling all Fall, but for the
last few days is improving. The gen-
eral health of our community at this
time is good.

To-day, and that rather unexpectedly,
came the Primitive in his new
dress, and in our reading, we were
made to think what a good Christ-
mas present it is. Among the most
clearing and gratifying news to me
and to doubt as well or will be to others
was the Western Dispensation and
the management of editor R. H. Miller.
I look forward hopefully. I believe
that its editors will do their utmost to
give us a good paper, and with the
assistance of brother Miller of the West,
and others from other localities con-
tributing for its columns their best
thoughts in the mildest and most
Christlike manner, we can look for
the most interesting and profitable
take a greater interest in our church
papers. May the smiles of heaven be
upon you, and underneath you in
springing areas, during the year you
have just now commenced.

From Senantopol, Ind.
Dear Brethren:—A few lines from me
to you perhaps would be interesting to
your readers. I was called by the
brethren of the Yellow River congrega-
tion to come and hold some meetings

for them, and I went as requested and
held five meetings, and the result was
accepted. The call was from
Christ. I could not stay any longer
on account of a funeral. The brethren
made arrangements to baptize one
of them. The other was not able
to be baptized. Brethren J. H.
Miller and Jonas Unbaugh came here
for I left and intended to hold a few
more meetings with them. There was
quite a good interest manifested. On
the 1st of the brethren, and the
church meeting to make further ar-
rangements to carry on the work of
the Lord. J. H. Stribart is having
in the congregation and was bringing
the affairs of the church into the
morning of the council, he, to our
astonishment, said that he had
had changed his relationship, and
had changed his letter into that
of a brother in Northern Indiana, call-
ing themselves Congregationalists.
Jacob Crisp is one of their prominent
leaders. He said he had not left the
brethren for any hatred or malice, but
for the sake of the church govern-
ment. He doesn't believe in Annual
Meetings and several other things, and
we then told him that, and his determi-
nation that he should not be so. Then
after the meeting was opened and ready
for business, he made his statement and
then he then farewell, writing them
God speed in all they did accomplish
for the Lord, and then left. The
church was then asked what they
would do in the matter. They all
said they could not go with him nor hold
him in any way, but they would do
all that will go with him. The hearts
of the brethren were filled with sorrow.
Then the church was interrogated to
know what they wanted in the fall
ministry, which was unanimously
agreed to and they forwarded brother
John Solters. Then according to the
order of the manual he was ordained
to the fall ministry.

DAVID BREITENBERGER.
From Senantopol, O.
Dec. 13th, 1878.

Dear Brethren:—Having the brethren
making quite an effort in the
missionary cause, I would be very glad
to have them not forget this section
of country. At present when we want
to hear a sermon, by the brethren, we
have to go from twenty to thirty
miles, unless some brother is kind
enough to send an appointment to us
and say to us when the denomination
which we live in are not using
them. We live but three miles from
the railroad station, on the Cleveland,
Mt. Vernon and Columbus road. Will
gladly meet any coming, or be lectured
and we will send from the station,
and will most heartily receive and
have announced an appointment from
any of the brethren at any time.
There are only two or three sisters in
this vicinity and not a brother except
myself living within fifteen miles of
what I know of. We have but very
little preaching by the brethren ex-
cept at our own church, the F. C.,
and we get many a good sermon
through its columns.

J. J. DAVE.
From Green City, Mich.
Nov. 20th, 1878.

Dear Brethren:—Brother David White's
was struck by lightning on the
morning of November 14th, while
engaged in a morning worship. It
ran down the steeple and went
down through the floor and out
through the side of the house, but did
not strike him. He was severely
injured. The Great Spirit is
in peace and union, as far as I know,
and hope we may ever remain so.

Geo. K. SPOON.
From Lincoln, Tenn.
Dec. 18, 1878.

Dear Brethren:—Our church meeting
in the Bachelor Run congregation,
Carroll county was the 14th inst. No
much business before the meeting,
and all passed off with good feeling.
I thought. There is some little differ-
ence of opinion in regard to some
things, but I think if all the
theological parties of the land, in
pursuance of the same end, instead
of judging without investigating,
we would be nearer a unit.

R. L. GOSNOL.
From Middleburg, Ohio, O., Ind.
Dec. 8, 1878.

Dear Brethren:—I was called to the
pastorship of the church in
the town of White's schoolhouse. Met
with a very welcome reception, and
one of the most attentive congrega-
tions I have ever seen. The
Brethren had never preached at this
point before. The doctrine was held
forth to our number, and a good
many were added to the flock. To-
day we start for our home.

Yours fraternally,
D. YOUNG.

From Philadelphia, Pa.
Dec. 8, 1878.

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pastorship of the church in
the town of White's schoolhouse. Met
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The Primitive Christian.

PUBLISHED WEEKLY.

BIRMINGHAM, PA.

JANUARY 20, 1910.

EDITORS: ELM JAMES SPENCER,
AND H. B. BRUNDAUGH,
PROPRIETORS: H. B. BRUNDAUGH

We have on hand an interesting letter of travel, by James Chesley, which will appear next week.

Bro. B. H. Kipper advises us to say that his address is changed from Kingston, Tenn., to Chapsy, Lynch, Blount county, Tenn.

Bro. E. K. Bridgell of New River Park, Pa., gets a call last week. Bro. B. is an intelligent and always sends us good lists of subscribers.

The Menomonee recently dedicated a larger meeting house in Janesville, Wis. It is said they have larger congregations and the church is prospering.

Our agents and friends who are willing to work for the P. C. will be supplied with circulars copies upon application. Send for a list of copies and show them to your friends.

The Young People in New York and a large fund is giving the best of satisfaction. Every lady should read at least 200 of them, at someone's cost, for a stamp for the year. Sample request free.

The compass of your judgment is becoming exceedingly narrow. When we are cheerful we wonder at the outside world being so sad, and when we are sad, we are shocked at the world's joy.

Bro. Samuel Slick, of Bartlettville, Md. informs us that they dedicated their new meeting house on New Year's day. The meetings are well in progress. Four have united with the church in good profession.

Bro. Jacob A. Miller, of Little Grove, Iowa, says they are having (Jan. 25) snow and wet weather. Had they quarterly come on Saturday last, there has been very little business, and every thing passed off very unsatisfactorily.

Is it not a terrible thought that there are mothers in the church, that have a secret longing preference for seeing their daughters in fashionable attire and gay associates, instead of in plain clothing and among the humble brethren of Christ?

BROTHERS HERB MESSINGER and Jacob Hoffman of Stuyvesant, Pa., give us a visit last week. They are good workmen, and have a new house to be selected. We would be glad to have all the stockholders and friends of the school give us a visit.

Bro. J. S. Mohler of Mo., is publishing a series of articles on the 15th issue, the first of which will appear next week. Bro. Mohler will be a regular contributor to our paper this year, and our readers know that he knows how to write the pen.

Bro. Duffin S. Hild, of Boardman, Ind., says we commenced a series of meetings on the 20th of Dec. and continued until the 23rd. We had a good attendance on the 20th. Bro. Jack Juhnke and brother Debaugh, from Whitely county, and brother John H. Miller from Milford, Ind., were with us at our church meeting, and remained with us a few days. Bro. John H. Sellers was advanced to the full ministry. There were ten sermons preached and six baptized, and one more applicant.

Bro. N. C. Council of Downs county, Ia. says they have a good country out doles, the brethren to locate there. He thinks the prospects are good to build up a church. He earnestly desires the brethren traveling in Nebraska to stop and preach for them.

Bro. Daniel Baker, of the Sugar Creek church, Allen county, Ohio, informs us that they summoned a meeting the day before Christmas and continued until the 10th of January. There were twenty added to the church and many baptized. Bro. Baker, James Rothgamer did the preaching.

The next meeting-house at Johnston is ready for the roof. It is to be hoped that nothing will interfere to retard the progress of the work. There is certainly an opening for the accomplishment of a good work at Johnston, and we hope the house may be completed at an early day.

We commenced a series of meetings in our chapel on Saturday evening, Jan. 23. The weather has been very pleasant and the attendance is commensurate with the season. We had a good attendance, including the school we have had today for convocations, and we are having a first of good things.

Our new hymnals are giving satisfaction wherever they are introduced. Good singing is a very essential part of God's worship, and all our meetings should be conducted with these books where the brethren are able to do so, and an effort should be made to improve the singing.

We are very much pleased with our acknowledgment of money received. We will next week give more space to this purpose. Those sending money need not think it has not been received, unless they do not see it as acknowledged, unless a note is now being sent with it.

SISTER Phoebe A. Holt, of the Green Spring church, Ohio, writes us (Jan. 25) that brother John Wise is there with a number of the good people. The congregations are not very large on account of the inclement weather and bad roads. The meetings however, are interesting.

Bro. George Wall, of Tallonia, in Iowa met us that they had some very cold weather. At one time the mercury was down to 18 degrees below zero. At present, (Jan. 1st), the prospect is good for a beautiful harvest in 1910. Our church is in a prosperous condition.

We suppose all have read of the national disaster at St. Charles, Mo.—We are informed that Jacob Barnhart's office, formerly of Public Square, Mo., was conducted so the train that went down with that bridge and was killed. He leaves a young wife to mourn his loss. B. A. W. will please note this by request.

We have received the first number of *The People's Journal*, a small four page paper, published in Hagerstown, Md. and devoted to News, Home and Foreign Correspondence, and other matters, and filled with articles gathered up and filled with articles adapted to its character. Terms 50 cents a year. Address, *The People's Journal*, Hagerstown, Md.

Bro. S. T. Boardman, of Dunbar, Ohio, on a board dated Jan. 7th, says he is holding an interesting meeting in the northwestern limits of the Eagle Creek Congregation. Six were added to the church yesterday, and two more confessed Christ last evening, and we think more will soon follow. He asks the prayers of the church that the word of the Lord may have free course.

Bro. D. Bricker, of Iowa City, informs us that brother John Zack of Clarence Iowa, was with them during the holidays and gave them eight very interesting sermons. There were no additions, but good impressions were made, and the church was very much built up.

Bro. Nathan Juhnke, of Green Spring Church, Seneca county, Ohio, informs us in a recent letter that Bro. Wm. Sadler came and labored with them one week. Two came out on profession of faith.

Bro. Martin Hines, of Baswell, Kan., says there were but three members that night ungodly until this Fall brother Drury of Onawa, and one preached several sermons. Some time ago this brother Dr. P. Plank and S. Baker of Wilton Springs came and preached several sermons, and one more came out for baptism.

Bro. J. B. Keller of the Ephraim Church, Lancaster county, Pa., informs us in a letter dated Jan. 6th, that Bro. R. S. King, missionary of the Eastern District, has been holding a series of meetings in the eastern end of that congregation. Eight came out on the Lord's day. Bro. King labored earnestly, and there are still prospects everywhere.

As the stained glass color in all objects seen, so the disposition through our own self-pride gives apparent character to things around us. If we are in a bad humor, we look through that, and it makes us think that every person else is unkind and mean. And if we are cheerful most everything else is so.

Bro. M. E. Lutz, of Norris county, Kan., says, he has been in that county several months, and has not seen a single man who is not a Christian on Sunday and regards it as a welcome privilege. She expects to go to Cowley, Kan., in the Spring, and if there are any brethren there, she desires that they write to her at Council Grove, Norris county, Kan.

At a council meeting of the church in Council Grove, Ind. lately held, brother H. Myers was admitted, brother M. E. Eckman was nominated to the second degree of the ministry, brother S. J. Harrison was elected to the ministry, and brother Wm. Wrighton and Lynn M. Ray were elected Deacons. The church at Council Grove is now fully organized, and happy is our full organization, and we hope it will grow and prosper.

Bro. Ed. Baum Pyle we learn that Sister Sarah Major, of Greenfield Ohio, has been ill for some time. On the 7th of Nov. she had an attack of fever, and after that she was confined to her bed. She has left her in a very weak condition, and on the 7th last, brother Pyle received a card, stating that she was very little better. Sister Major is well known among our brethren as a public speaker.

From Bro. S. J. Gardner, of New Hope, Va., we have the following—Bro. Gardner and his wife, of the Middle River District, on Dec. 20th, to make arrangements for holding a District Meeting, which will be at the above named place, on the 8th and 9th of Jan. next, with the usual services. Bro. Gardner has left for jobs with the people of God. They were made unhappy by the death of their father and mother some years ago—were daughters of a noble and devoted man. After the death of their parents, they were kindly cared for by their male C. and named Catherine Gurber. The Lord be praised. Hope he will sustain those two young sisters.

A MEMBER of Log Point, Ill., says he took a copy of the *PRIMITIVE* along to where the brethren were holding a series of meetings and the brethren were well pleased with it, that he got five new subscribers without any trouble. That is the way to do. The circulation of the P. C. can be largely increased, if our agents and friends do not neglect to make a joyful effort. How many will do likewise?

Bro. J. M. Mohler commenced a meeting in Trough Creek valley, on Saturday, Jan. 23. This is a territory between the Anselbick and Janna Creek congregations, and the hostlers have not been preaching much there. Of late there have been calls for preaching, and brother Mohler being one of our oldest missionaries was selected to go and hold some meetings. We are pleased that the attendance is large although the weather has been inclement and the roads very muddy.

A MEMBER of Chubbasin, Ind., says, "I do not see why some brethren object to the brethren who do not read it. If they do not like it, they need not read it. If an article does not suit me I do not read it, neither do I object to the paper on account of it." Just so is the right way to do. Some brethren will think, everything in a paper must suit them, else they will not read it at all. Why not read that which has often you. That which may be interesting and benefited to you, may be to some one else.

SOME of our patrons are inquiring for number two and three of present volume. They should have in mind that the next between the Christmas and New Year, there was no paper published. Our first paper was dated January 6th, and the second, Jan. 13th, and we suppose that number 2 reached all our patrons before that date. You will find our paper in the time according to date, and we expect to keep it so. If the papers are not received please let us know. We will send you any copies that are not made and will do all we can to get our paper back to you regularly.

Bro. Jesse Calvert in a letter, Jan. 6th, says he was present at the dedication of the new church building built by the Portage Prairie congregation, St. Joseph county, Ind. They have built a neat and substantial house 32x40 seven miles from the old church. The congregation was large and good impression he thinks were made Jan. 5th, meeting morning and evening. Our pastor, Jan. 6th, services morning and evening. Two baptisms took place at the meeting. Brother Calvert left, and the meeting was carried on by P. R. Winghamam and James Miller.

Bro. A. Townsend of Onawa, Kan., says he was much pleased with the new form of the *PRIMITIVE* and intends to show it to every brother in the neighborhood, with a view to having them subscribe. He hopes the P. C. will take the place of political papers in every family in the brotherhood. He is also much pleased with the screen department, and thinks a single screen would save the face of the paper. He is also pleased with the new sermons we would say that we have as an object in their publication the accomplishment of good. Many of our readers are isolated from the meeting often. In this way, by taking the P. C., they may have a sermon every Sunday. We know our efforts for this class are appreciated. A single screen would be suggested that it looks too pretentious. We suggest to such that they look at the purpose. If that is right and the purpose is not it, certainly we will make much difference about the same.

Some things are coming in right enough and if our agents will continue the work, our list can be increased. This should be done, in order to make our business remunerative. It may be that we need many papers to support, but we want to help that. We have been laboring for a number of years to give our readers a good paper. We might decrease the size of our paper, but we could not publish it for 75 cents per year or lower, but that would be no credit to the church, and our brethren surely would not want to see a worse paper. We are glad to hear that our agents and friends will all bear in mind that if our larger papers are to be maintained and encouraged, they must have the support of the Church.

We hope our readers will exercise forbearance toward us as editors and contributors, when ideas in reference to certain subjects are advanced, that are not in harmony with their way of looking at the matter. We are all liable to have wrong views, and it is a question with us as to judge, or who is to determine what is right. Then too, we cannot crush every bit of force, or personally endeavoring his adherent. If some of our brethren are so extravagant in their views, we must reason the matter with them, and not condemn them as heretics, and try to excite suspicion in reference to their views. We must show a forbearance towards those who differ from us, and in the spirit of the prophet say—"Come let us reason together."

We are informed that there has been a sin by the name of Horst prevailing among the brethren in Knox county, Ohio, and claims to be a brother. The brethren were suspicious of him, and wrote us. We replied to them He claimed to be from our congregation. We do not care to see a brother with that name back into our congregation. The brethren will remember that there was a man of the same name traveled among the brethren in different places. He was not correct as a judge, in many, is he claimed to be a brother and was not.

Brother should be by no means receive any man as a minister unless he produces a satisfactory certificate. Instead of our acting as an judge, as a member of the church, unless he has a certificate, or produces satisfactory evidence to prove that he is a member.

It is said that crime is increasing at a rapid rate in Germany. In Prussia, during the last six years it has increased from fifty to two hundred per cent. The prisons are all full. The chaplains of the imperial family recently, in a sermon before the emperor and family, said—

"Brethren, faith, and obedience to the Word of God, is the mainstay in this world. In this our great German Fatherland, which formerly was justly called the house of the faith. On the contrary it is only now as if it were the father of all lies. His is now worshipped in Prussia. What formerly was considered generous and noble is now looked upon with contempt; and theft and violence are common. Marriages are concluded without the blessing of the church, concluded 'en bloc', to be broken if not found to answer. We shall be able to do nothing more than a Sunday in mass, as the people work through church hours, and spend the afternoon and evening in the public houses and music halls, while the people chase each other in the streets, endeavoring to hear the panting of the tortured horses to convey the Word of God, which is ridiculed in the press and turned into mockery in the popular assemblies. The servants of God are insulted daily."

Correspondence

To the Ministers of the Northern District of Indiana

At the last Sunday-school and the literary convocations held in the Sabbath School congregation, Keweenaw Co., Ind., the addresses of a Miss C. ... The Association was agitated by brethren (Hunter, P. J. Brown of Ohio, S. H. Hasler and other ministers.

We have wanted to hear something from some of our brethren though they have not yet, so we thought we would call attention to it. Brethren, what think you of such an organization? Merely a law "boards of Trade" directors? ... We have wanted to hear something from some of our brethren though they have not yet, so we thought we would call attention to it.

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and you increase the energies of his congregation. Brethren know would it do for us to meet and organize such an organization previous to or after the next Sunday-school Convention or District Meeting? We would like to hear, through the aid of our officers and ministers regarding the Association. Suppose we have a programme to assume the following form.

- 1. Devotional exercises.
2. Organized singing.
3. Introductory sermon, subject—The Minister's Self-waive. Text—1 Tim. 4:10.
4. Musical Offering—Love Chorus.
5. Devotional Praying—Love Chorus.
6. Ministerial Qualifications—Wm. G. Cook.
7. Sermons—their matter—P. H. Wightman.

6. What should the preacher read before the Bible?—John Kisley.
7. The preacher's private prayers.—Daniel Sibley.
8. Choice of a text.—John Sturgis.
9. Public Prayer.—John H. Miller.
10. What good work can a minister do outside of his pulpit?—John Sturgis.
11. How can we best retain the attention of our hearers.—Daniel Whitmore.

We ask forbearance of the brethren whose names we have used. We have no objection to the approbation of the ministers of Northern Indiana, that no one of the above named brethren will wish to be excused from the subject which has been happily assigned him. Brethren be to keep your own Respectfully submitted JOHN B. WARDMAN.

From Willow Springs, Ill.

Dear Primitive: Some time ago I took a trip through three or four counties west of you, Douglas county, and I do not see why poor people in the East stay on rented land when there is so much good land that can be had so cheap. I have seen a tract of land I love you, in fact I was surprised to know there is such land in Kansas. This land is mostly in Wabasha, Morgan and Baxter counties and is largely unoccupied. It can be bought from \$1.00 to \$5.00 per acre and gives eleven years time, one-eleventh down and the balance is equal yearly payments at 10 per cent. interest. There is not much timber but plenty of good timber, which are at a distance of one to fifteen miles according to location. It is a large tract and I can't about this land they can write me at Willow Springs, Kan. I write this because I would like to see the brethren south this country. Believe me I would be glad to see any of some brethren in the East to buy here.

The church at Willow Springs is in a good working order. When we started we were very poor, but have had the good lessons we learned from our ever faithful members were impressed deeply upon our minds. Brethren Samuel Baker and C. F. Fry have gone out as preachers and I am sure they will spend much worth among the isolated brethren. K. W. Flax.

From the Yellow Creek Church, Elkhart Co., Ind.

Dear Primitive: Our church members about one hundred members with three preachers and four deacons. When I look over your paper and see so much encouraging news from other churches and see the real and energy in the general brotherhood is winning souls to Christ and enlarging the borders of the church, I feel to rejoice, but

when I look around home it is not so abundant because we have not talked about division that about conversion. I think it is time that we as a church wake up to a sense of our duty. I am sure we would be better off if that Annual Meeting would come right down to the plain world of us we read it, and establish only one order in the church. This I think would be the best. This I think would be the best. This I think would be the best.

It was to be something new to you, but it is the case with us. It was to be that our brethren are engaged in the welfare and prosperity of the church. This appears to be the result of their convention held in Miami county, O. I have written that that some like brethren may get confused through the P. C. about these proceedings. JOHN NICHOLS.

From Eastings, Huntington Co., Ind.

Dear Primitive: On the 15th of December I left my smelter in W. Va. mostly went to New Waverly in Cass Co. and in the evening preached in the M. E. church to a house full of attentive hearers. I was very strongly solicited to preach in the next morning. While here I visited old brother Solomon Mygler, who was quite sick with syphilis. Also visited a sick woman, an old friend of mine, who was conversing with me and said I was not going several days and evenings very pleasantly attending meetings. Preach five discourses to very attentive hearers. The congregation was not very large, an account of bad weather and in a healthy condition, with about four hundred members. George Brower, David Hetter, John Harrison and Jesse Poyer are the elders of this church. Daniel Baleshugh and Jerry Poyer are in the second degree of the ministry. Haver and Hasler are well advanced in year 23rd and 22nd respectively, but we have not had any case of the church. The members of the church are very kind and pleasant, have very pleasant children. Some said to me, "I am almost positive that you will be here." Oh, I would to God they were altogether persuaded. O Lord help them to turn in to the overtures of mercy before it is too late.

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From Mt. Marah, Harrison Co., Mo.

Dec. 23rd, 1879

Dear Primitive: When I read the well filled columns of the P. C., it brings to my mind the time when I used to enjoy your pleasure as some of the brethren do in the East. They have so many preachers there and they are accomplishing all the time that they cannot fill all the calls. I admit that you cannot, but brethren look at the matter from the right side and we will find a different light on the subject. The church I live in is very scattered. There are some four families here in our vicinity and the balance are scattered in the East. Our minister is seventy-two or seventy-three years old, and we have so many disappointments. I will soon be here four years and have heard but very few sermons preached. Now we are waiting for some missionaries out here and see if we don't wait here. This is one of those isolated places, I hear so much talk about it if any of the missionaries in W. Va. will visit with us, if you can by rail road, stop off at Princeton. That is my nearest station, which is twelve miles from my place. You can let me know and I will be glad to meet you. I would wish to visit you here in this county, there is good land. I think it is as good as any of the West. I read and I think there is a large field open for some missionaries. Some one come, please come and give us some comfort in our old age.

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From Fern, Ind.

Dear Primitive:

You will please insert in your columns that the brethren of the Middle District of Indiana had taken the Orphan's Home question up for consideration six years ago, August 15th, 1873. The answer to this inquiry of the A. S. was as follows: "The Annual Meeting has not seen the propriety of adopting such measures at present, but if the Middle District of Indiana desires to do so, we do not object." Now we wish the brethren of the Statewide District of Indiana, have taken into consideration the great necessity of such a home. We now call the attention and the interest of the brethren in the Middle District of Indiana to the question that we have to present to our next District Meeting. Inasmuch as the Orphan's Home question has at different times been before the District Meeting, and Annual Meeting, grants the privilege to establish such a home where orphan children of members can be cared for under the influence of the church, and also such members that they become a church charge, that they will be cared for. Let the District Meeting appoint a committee say for under the influence of the church in the Middle District of Indiana, and help much of a fund can be raised as a free-will offering for said home, and if a sufficient amount for said home can be raised, and the committee select a suitable location, and make such arrangements as may be necessary, and report to the next District Meeting. Sent by order of the church. J. A. FOX.

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A Few Thoughts

BY E. D. BISHOP

I wish you all dear brethren as Huntington a happy and pleasant New Year.

May the good Lord who is able to do exceeding abundantly above all that we can ask or think, assist you in the great and good work, in which you are engaged. Many hearts are lightened by many homes are made happy, many families are made cheerful and brighter, and many a saint kept from falling by the weekly visits of your paper, bringing "good tidings of great joy."

The present form of your paper is not liked quite so well by the Mt. Vernon readers as the old, yet, none are so prejudiced as they show the least disposition of contention, all having the satisfaction which they experience in the Bureau Department, harmoniously compensates for the change.

This is the first day of the New year, and it is warm and pleasant. We now have a good and well attended singing school at our church. Bro. D. F. Kemling of Illinois is teaching for us. We do especially appreciate the visits of our friends when they can give themselves time for singing or preaching, or in any way assist in our work. I want to remark right here that a good singing school in a community results in good as more than in evil. The "good quality" that is wanted to be cultivated, that can be effectively done through this medium.

From Brother Entley.

something and find it better than we looked for, we surely ought to be thankful to give of all good because we could receive nothing were it not for his loving kindness and his merciful restorer, and also the sinner. I can hardly waste the time from one paper to the other. To day, in the month of January, we have had a beautiful day. This morning we will have meeting at the church, Ed. Jacob Elroy preached. He took his text from the 14th verse of 23rd chapter of the Gospel according to St. Luke. "I go to God in the heaven and will send peace, good will toward men," from which he delivered a very interesting discourse, to the saint and sinner. I now close this with my best wishes to you. Fraternal yours, M. SUTHERLAND.

From Walker, Ind.

As Jan 2nd, 1880 was an 11th day of church news, would say that on Saturday, Dec. 27th, ed. D. B. Sturgis came to us and commenced a series of meetings. The interest of the meetings increased every day. The word preached seemed to be accompanied by the Spirit of the Lord. Sinners were awakened, and we were made to rejoice, to see so many come out and take upon them the yoke of Christ, in the ordinance of baptism. Bro. Sturgis labored faithfully, preaching two sermons a day in all earnestness and the result was, that twenty-one were added to the church by baptism, and we believe there were others who were almost persuaded to become Christians. May the Lord help each who are united in the cause of the Master to be faithful.

From Brother Edulgate.

We still live and move on in the even tenor of our way. In the church, I think, we are preparing Brother Beer and I lately held a protracted meeting in the Stony Creek church, near Hills congregation, and continued over the holidays, having services on Christmas and New Year, and tried to preach nothing but sound Gospel doctrine. Serious persons received the word and were baptized. Among them was an old lady, one of her daughters and two of her grand daughters—three generations—and still not an infant. Over fifty persons have been added to the church at this place since last April. And there are still many unconverted persons within our territory.

We will commence a series of meetings on the 17th inst., at the Grove meeting house, near Berlin, to be continued several weeks. Ministering brethren from abroad are invited to come and help us preach the word.

From Dunkirk, Ohio.

Having preached twelve days at Pleasant Ridge, I closed the meeting yesterday, resulting in nine conversions by baptism. Others were much impressed by their duty to see God and think they are waiting for the great day. The brethren and sisters here were very much aroused and tears began to flow, and prayers ascend in behalf of neighbors and friends in sinners every where. Secular papers were sent, and sinners were converted in Ohio. The meeting was an enjoyable one and to be remembered. The brethren and sisters did much valuable work during their stay, and did so on the night of Nov. 11.

From LaPier, Ill.

I will send a few words to you about our paper. We have received one number of the new form for this year, and we are well pleased with the same, and all my subscribers are glad and better pleased than ever to be supplied. Now when we receive

From the East Hamilton Congregation, East Co. Ohio

Brother West of Ashland Co. and brother Holdeman of Wayne Co. came here on the 20th of Dec, and preached for us at the Lake meeting. They were Sunday and Monday. On the 23rd they commenced a series of tract meetings here. Here they preached twice a day until the 31st. They labored hard and earnestly to those outside of the gates of the Church of their duty, and many were made willing to follow their Savior, and were banded with him in baptism. Our congregation numbers now 40 members, who, so far as I know to the writer, are in love and union.

A. BREMERMAN

From Deer Creek, Tenn.

We have just closed three series of meetings which commenced on Christmas day. The labors were blessed. One very old sister, upwards of 82 years, came back to the fold to see the remainder of her days in the service of God. Six precious souls were saved, many came out to walk in the way of life. Our opponents, and others said they would come on the New Year has been a happy one with us. Brother Decker baptized one in the name of our Lord, making three in all. Our opponents, and others said they would come on the New Year has been a happy one with us. Brother Decker baptized one in the name of our Lord, making three in all. Our opponents, and others said they would come on the New Year has been a happy one with us.

From Somerset, Pa.

Since my last report according to previous reports, we have conducted a series of meetings in Adam Park district, Franklin county. Pa. Twelve male applications and were added to the church by baptism. I must say that I never saw so many people where there was more Christianity and kindness manifested among the members in general than in this district. Hope they may all prove faithful.

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MONEY LIST.

J. H. Holzinger 10, J. Newbold 4, W. T. ... Brother West of Ashland Co. and brother Holdeman of Wayne Co. came here on the 20th of Dec, and preached for us at the Lake meeting. They were Sunday and Monday. On the 23rd they commenced a series of tract meetings here. Here they preached twice a day until the 31st. They labored hard and earnestly to those outside of the gates of the Church of their duty, and many were made willing to follow their Savior, and were banded with him in baptism. Our congregation numbers now 40 members, who, so far as I know to the writer, are in love and union.

A. BREMERMAN From Deer Creek, Tenn. We have just closed three series of meetings which commenced on Christmas day. The labors were blessed. One very old sister, upwards of 82 years, came back to the fold to see the remainder of her days in the service of God. Six precious souls were saved, many came out to walk in the way of life. Our opponents, and others said they would come on the New Year has been a happy one with us. Brother Decker baptized one in the name of our Lord, making three in all. Our opponents, and others said they would come on the New Year has been a happy one with us.

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smoke. Through the wrath of the Lord of hosts, in the land of Judah, and the people shall be as the fuel of the fire; no man shall spare his brother. And he shall smite on the right hand, and be hungry; and he shall cut off the hand and arm of his neighbor. And they shall cut every man the flesh of his own arm. Manasseh, Ephraim, and Judah, Manasseh and they together shall be against Judah. For all this his anger is not turned away, but his hand is stretched out still. Isaiah ix, 18-21.

Such being the danger, to which militant professors are in constant jeopardy, they should surely become alarmed and make their escape from the burning house before it is consumed, and before they are consumed with it. With what willings and shakings would the inmates of a house be rescued from the devouring flames, if escape was possible, and if help should be offered them, if the house was not yet too hot to enter, and if sinners should see those burning in sin to be saved from their perishing condition! This can yet be done.

The most point in my remarks is the work of the Holy Spirit, in pulling sinners out of the fire. But as I have dwelt at considerable length upon my first point, and as the time now is so short, I will not say more than, in passing, I believe I will deliver those points until to-morrow, and if we are permitted to meet again then, I will give the substance of what I have said, and the consolation and the strength of truth. I will repeat, and say, and notice the other points.

And now let the subject that I have presented to-night, have the attention of all discerning ears. I will say that sin is fire, and that it will burn us up if we are in it. And in the language of the Lord to Lot, I will say, "Escape for thy life, look not behind thee, neither stay in any place, neither shalt thou escape to the mountain, lest thou be consumed."—Genesis 17. "The dominion of poetry is Christ."

ESSAY.

LITTLE THINGS.

BY LEWIS W. TRISLER.

It is from the want of a proper comprehension of things, that comparatively so few are engaged in doing "little things." There are two kinds of little things:—1. There are little things that are of just as little importance. 2. There are little things that are of *great* importance. Consequently, there is quite a difference in the "kind of little things." For illustration: The little grain of sand, and the deeps of water, comprise one globe's surface; there are little things that if they had not been of vast importance, God would not have made them—land and water are composed of these "big" molecules. The same little things is because it is as natural for man to aspire unto greatness, as it is for sparks to fly upwards. Therefore, man with his haughty spirit and a big look, and a big mind, will overlook the little things, and like a fool thinks he can take and possess the reward of doing little things, without doing them. There are too many "big" matters, (Nations, Nations) was very anxious to be cleansed of his leprosy—it was of great importance to him—but he wanted it done without the little thing of going to the river Jordan and washing in it seven times. 2 Kings 5: 10. If the prophet had told him to do some great thing, he would have done it. If the blind man had been stricken with a stone, he would not have sought the good of Silem and washed he would never have been restored. This was a very little thing, and a great blessing indeed.

If the assaids had not been observed at the grave of Lazarus and rolled away the stone, do you think Jesus would have raised him from the dead? But that was indeed a very little thing, but it was crowned with a momentous result.

If the man with a withered hand, had disobeyed, when Jesus told him to stretch it forth, do you think he would have restored it? This was a little thing, but it was crowned with a momentous result. And the man who held said the conditions were complied with.

Such, with many others, have been the results of doing "little things" that are of just as little importance. And a few little things that were commended to Moses was commended to stretch the rock. He did it. The second time he was told to speak to the same rock, and the same result should follow as when he smote it. But instead of speaking to it, he smote it again. This was a very small thing apparently, but, behind the effect. (Exodus 17: 9.) Moses was permitted to see the land of promise, but not to enter it, because of that little disobedience.

When Saul was commended to go and smite the Amalekites, both man and beast, he went and did not as he was commanded excepting a *small* reward. Because he was not *obedient*, he was rejected from being king of Israel. *A little leaves leaveneth the whole lump.* There is another little thing that is a monster. The apostle James gives an account of it. He says, "The wages is a *little* more, but heareth and knoweth their ways. Behold how great a matter a *little* sin doeth."—James 3: 5. It is a fire—a world of misery, defileth the body, corrupteth the soul, and is out of the face of HELL. The little tongue does this. The tongue is a *big* little thing.

Leviticus cannot cope with it. Every kind of snake and bird, and of serpents, and of things in the sea is named, "but the tongue in the sea is named, "it is an unclean evil, full of deadly poison." It can do all that we can do. It can do more than any amount of water, it can send forth sweat and bitter.

I am glad that little things are so important. I am glad that they are so important. Jesus says, "The very hairs of your head are all numbered." Matt. 10: 30. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time, resting all care upon him: for he careth for you.—1 Peter 5: 6, 7. The Gospel is made up of little things. There is nothing great required of us, but to do the little things that are good things. We are little children, therefore can do only *little* things, so we feel like entering into the Spirit of Jesus' thanksgiving, and say with Paul, "I thank thee, O Father, God of heaven and earth, because thou hast done these things from the wise and prudent, and hast revealed them unto babes, Even as, I cannot, for so it seemed good to thee."—Matt. 13: 16, 17.

As long as we father such a "little thing," as to "make one hair white or black," let us be content with the little things of the Gospel, and realize that they are quite adequate to our capacity. There shall have "poison" with "contentment" and that is great gain.

EDUCATION.

BY G. N. HUBBARD.

"I may say with alluring truth, as the result of my reading and observation that the best of education, that I recognize but one mental acquisition as an essential part of the education of a lady or gentleman, namely, an acquaintance with the Holy Scriptures. I mention a Greek, Latin, French, French, mathematics, natural and physical sciences, sciences, metaphysical history or ethics are all profitable and

delightful, both as training and as acquisition, to him who studies them with intelligence and lore; but not one of them has the least claim to be called an acquisition essential to a liberal education, or an essential part of a sound education. A thorough knowledge of few of them obtained in college, added to a very elementary knowledge of several of them, obtained in school, makes a richer, stronger and more useful man, than the acquisition of acquaintance with each and all of them. The fruit of liberal education is not learning, but the capacity and desire to learn, not knowledge, but power."

Today, many a young man and woman is laboring hard to acquire a liberal education. To-day from all the Church comes the blessing upon our institutions of learning—four thousand, by the help of God, all working shoulder to shoulder, we shall rear what "to ourselves and our posterity will be the greatest blessing, affording the most solid and permanent foundation for the mind, pure and unadorned." Thoughtfully and prayerfully must we weigh all pertaining to this matter of a "liberal education." Is it not to be desired that the student, the superior, stable and sure should we learn, ever "through, practical and progressive."

God-given talents direct and urge us to acquire a liberal education. Let us then ever with zeal and thoroughness to discharge our whole duty to self, fellow-man and to God.

To-day, nearly station in greater need of religious workers, than ever. The Church should laborers here grow into—Satan reap the harvest. "Awake, thou that sleepest!" By sending forth from our halls of learning, those who are prompted ever to strive, capable, those who carry "gold from the altar" and have received the power of communicating with God in all his visible works, as revealed by nature and the Scriptures, we are to know and be blessed.

Brother, sister, friend—lead your aid! May God direct and bless all our noble efforts. May our youth in our country, and in all other lands, be guided by wisdom from on High!

GRACE-BARRETT, No. 4.

BY DANIEL BARNES.

THE BLESSING OF WEALTH.

O dear brother, whose nearly fourscore years have bleached his locks silver white, writes, in a private letter, "What a blessed thing to be a good heart and will willingly for the good of others—such a heart finds its highest pleasure in the doing of good. I can do no work for the good of others. The thoughts thus direct, more the head to print on paper the signs of ideas felt. It is strange, when deeply thoughtful of that, that the notes scribbled by the will, putting signs on paper, which can be read by distant friends—and then the wonderful type, which by which those signs can be multiplied, as to be read and digested by thousands."

While reading the above, I wondered why it is, that not every one in the Church appreciates and realizes the blessing of the art of printing, and so does our old brother. He deems it a sacred privilege, to find his "pen in communion" with the brethren and sisters, when by the art of scribbling and soul-encouraging production. It is a blessing to him, when his soul feeds on the "ideas felt" by others, communicated to him through "signs" put on paper, by the pen of another. The question is, why do so many of us in our Church perdition, what this dear old brother does? The mystery is not so deep but it can be explained. It is that we mention a few reasons, but the subject is too vast to go into details in a "rough."

Though the reasons are many, yet

they may be brought under two main heads, in the lack of intellectual development, and the other in prejudice. Under the first heading there are many, especially in these parts abroad here, where the Pennsylvania dialect is spoken. As a result of this, many of their mother tongue, but many learn the English as well as a dead language. Many who do not take our papers would, willingly, if they could, read the English papers. Some who are taking them have not the full benefit, because they cannot comprehend so as to be in communion with the writers. This class have our sympathy.

Under the second heading, I do not know whether there are many or few, but I know that there are some. Though they themselves would say they are not prejudiced against Jews, yet actions speak louder than words, and their actions against them plainly prove their prejudice. For example, if a brother looks upon, and sets his eyes upon a Jew, and says, "I am contempt and yet be himself as a profane reader of both ancient and modern writers, is such an one not prejudiced against the writings of the Jews, and the writings of the English? Some who are taking them have not the full benefit, because they cannot comprehend so as to be in communion with the writers. This class have our sympathy.

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pasture is already prepared, and is yet preparing, for the sheep of Christ. By the communication of thoughts of the sinner, as well as the modern Christians, in their writings, we should do as sheep do in the pasture, and eat that which is good, and leave that which is bad.

Brother, let us examine our thoughts according to the word and Spirit of Christ, and then communicate each only as have a Christening and benevolent tendency. If, as a great blessing, the virtuous man or woman to communicate good thoughts, as well as to him to whom they are communicated. Hence, writing good thoughts is as being to him who writes, and also to him to whom it is written, if they are received.

MAN OF GREATLY INFLUENCE.

The best citizens of our town, were as the man of great ball last night. Men of great learning and influence by the communication of thoughts of the next—such as shrew, tactics, politics, etc. Such are the expressions we frequently hear, and which betray some of our carnal judgment in them. Men of great influence, as well as of great good, which is most pleasing to their carnal desires. Rich men, and highly educated men are generally in a high position of respect and celebrity, and have a greater influence upon their fellow beings.

The Church of Christ in her infancy was also possessed of this weakness, and has certainly not yet fully recovered from it. The man of great influence, and who is most pleasing to their carnal desires, as well as of great good, which is most pleasing to their carnal desires. Rich men, and highly educated men are generally in a high position of respect and celebrity, and have a greater influence upon their fellow beings.

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EXORDS OF THE FIRST PSALM.

BY J. S. MOORE.

"Blessed is the man, that walketh not in the counsel of the ungodly"—Ps. 1: 1. David, who was a man after God's own heart, was well qualified to give the best of instruction. Though he was King over the Jews, he was a man of God's own heart, and his earthly prospects were such, as to minister to all the desires of his heart, yet he took more delight in serving his God and admiring to do so,

pertains Christian doctrine, that are generally recognized, such as washing one another's feet, and non-unity to the world in dress. They say we know that they will gain many by putting away scruples altogether?

From the Sunday school lessons in the Christian Era we learn the following in speaking of Jesus being baptized by John:

"The impurities of his [John's] preaching by his adoption and employment of water also affected among the people, but to which he gave a new significance. . . . The washing of dirt from the skin is a very natural symbol of moral and spiritual purification. . . . Atonement is not purely a new use of the ritual now in employment in the use of convert and adult heathen. He was washed as a token that he had laid aside his old faith and all its rites, and entered fresh and clean upon a new one."

Very well said indeed. And why should not unbelievers and sinners of today be washed as a token that they may lay aside their old faith?

Among those who came to his baptism was Jesus of Nazareth. . . . He instinctively felt that the doctrine of regeneration laid an obligation to him to transcend the life of baptism (to him) no significance. He protested but went over-board his baptism and the Jews entered the water though not. As they came up out of the river and into a ministry, they were given to Jesus and to John a singular and beautiful witness to the character and mission of Jesus."

We give this as an evidence in favor of regeneration, by honest, peccator-baptism, who are not afraid to let their hearts be washed by that which they believe to be true.

THE THEOLOGIAN AND GENERAL—WHICH IS RIGHT?

In looking over a morning daily while riding from Omaha to Kearney, we came across a section from the "Principle" of the Christian Era. The first in which the question is asked: "Must a man have the devil in him to be a good soldier?" The Dr., in speaking of the late General Hooker,

"In August last I spent a Sabbath among the White mountains, at the Frodo house, with General Hooker. He spoke to me of his mother, and the religious instruction she gave him, and was not able to say that he had ever been so instructed."

"But the truth is," he said, "no man cannot be good and be a fighting man. He must have the devil in him. To kill one another, men must have that devil. And then they are just like devils. Now, there's General Hooker—naming one of the generals of the last war, he is too good a man to come under the same rule."

It is a common and natural inclination to believe he is afraid some one will get hurt, he can't bear to have blood on his hands, a good man, who everybody loves him, to be his own enemy, or to see the devil to be his own enemy.

I sought to take another view of the subject, and argued that many splendid generals had been men of good hearts. Many of them, who pursued the profession of arms as a duty to their country, were men of pure hearts, and free from all the taints of government.

"Very true," he said, "what is common to fighting all the devil that is in a man must come out."

How foolish it seems in men who profess to be expositors of the Bible and possible instructors of the world, to try to make fighting men believe that they are actuated by a Christian spirit. No matter how willing they may be to accept such doctrines their own good hearts will tell them true. The spirit of Christ cannot prompt the slaying of his brother, and when a General Hooker says the fighting man must be a devil, he is not only ignorant of the true knowledge of theology thus Dr. Prine, who through strategy tried to make him believe that Christ will do the devil's work. No wonder that men are inclined to invidiousity.

Editorial Department.

E. B. R. H. M. HILLER, EDITOR.
LANSING, ILL.

We learn that brother John Metzger of Green Guard, Ill., is afflicted with a new leg, so he cannot travel. We hope he will soon be better, for he is a faithful worker in the cause of our Master, and his friends will be glad to lose of his recovery.

WASTE NOT YOUR TIME IN IDLENESS in a world where there is much to be done. Waste not your strength in the trifles and fleeting pleasures. Waste not your talents in the service of sin. Waste not the value of your immortal spirits in rebellion against God, to await the judgment and fear of Him who will direct the soul in life.

We learn from brother John W. Merrill that there is a coming meeting being with the brethren near West Lebanon on the 20th of Dec. Brother John, brother N. H. Taylor, and brother J. D. Deber were with them. This is the spirit and the strength of the meeting. To hold communion in the winter, if it is not convenient in pleasant weather, shows a determined purpose to serve the Lord, and will bring his blessing and establish the work.

Should carefully beforehand how you should treat your brethren and sisters, how you should treat your neighbors, how you should treat the stranger, how you should treat the old and the young, how you should act toward them under all circumstances, to show a Christian spirit and respect for them. You need not study to show style and affection, but to show real Christian kindness and due respect which will win for you, the cause of truth, and the name of Jesus, a due respect from all.

How shall the span of life! How long the years in which to work? How important the object for which you was made to labor and glorify God. You are given every opportunity full of importance as they pass, improve every moment and privilege of doing good, for they are the years in which to live, the lives to give light, and warm the living while it is day, for the sun will soon go down, and the light ceases to be. Let the refreshing dew, give life, and vigor, and make you strong and healthy. In morning smother, the dew is gone, and all are benefited that have touched it, so you may live to bless and live in the world when your work is done.

THE CAUSE TEMPORAL.

After all that has been said against the evil of intemperance for the last quarter of a century, and the labor of all-wise power factors upon them, the efforts made to reform them have generally failed, and left the unpopular current, the balance of power, against it. To turn his eye to the children, and teach them to shun the viper as a deadly poison before they have learned to take him in his bosom, is the only way of success. There are sufficient men that make men morally, religiously, and socially without their when grown up to cause their intemperance that to change their religion, because both are the transient affections, but that make men true men, mothers have the most important work in training the child, to show the evil of intemperance and enforce it also. Their power and influence are not fully known by them.

hence their efforts are not turned to the training of their children to shun, to hate, and to fear the evil of intemperance, as soon as they learn to lay the word.

Next to the mother is other means employed in training children. . . . Half the labor and money that has been spent in temperance work has been spent to training the children, it would have afforded a great deal more for the children, the public school, the school, the pupil, the juvenile papers, have not done half what they should have done. There has been enough money and argument given to the children to work on the word of temperance, and the abundance of argument seems only to make its failure more clear. But temperance work, and all other work, involving the good of mankind, turn their labors now to the young. Begin your work with the children if you would insure success.

CIRCULATING PETITIONS.

We have received a number of letters from brethren inquiring, what shall be done in the matter of petitions being circulated in some churches to have the A. M. go into about thirty years of non-teaching of baptism, that agreement then, to have no sabbath meetings, Sabbath schools, sabbath ministry, &c. Now these petitions are sent to the work of the council of the Grand Valley; they are sent to that circulating petitions in the different States, to get up trouble in the churches. The work of that council of elders showed a desire for peace and union. I do not think their council was large enough. It should have included some elders of the different states. They would have more likely to have effected a peace union. I wrote to brother Samuel Garber that I was willing to work for that purpose in that way. Now I will say I refer to particular cases, as the case of the Grand Valley council in Miami Valley, where they are working according to established order in our brotherhood, through their own District Meeting. There is but one thing to do, and that is not to give notice to hear all the complaints of dissatisfied brethren.

The thing of circulating petitions through the churches is wrong. It is not authorized by the council in Miami Valley. It is not authorized by any general order of the church, or by A. M. It is simply mass action, and is the secret outside work of some leaders who are working for division instead of union. It will divide many men, and will meaning brethren, forming them into division and trouble, when they do not know what they are doing. They are not one who sign a petition, but they are carrying it out. What will those leaders desire on foot-vesting? Will they say expel all who use the single motto? Nobody knows what they will do and they do not know their own minds. They are in the abuse of A. M. they do not tell what they will do, hence I say there will be many deceived and led into this matter innocently. And I would advise brethren to have nothing to do with it, and I would advise the elders where these petitions are making trouble in your churches, to take no action in the matter now, but wait and look to A. M. and the brethren in Miami Valley who have the matter under argument. It may be that something may be done by them to reconcile these brethren. I would advise you to be very wary, by extreme views and misrepresentation of facts, when there is no good cause or principle to justify it. It is not a matter of principle, but a matter now, because we believe it is the innocent brethren should be made of those leaders who do not give the position they stand on themselves. What will they do on

not washing? Will they do expel with the single motto? Will they expel all who go to any school, more than the common school? Will they expel all who hold more than three meetings? They say, what about sabbath schools? If that is for effect because it is opposed by A. M. But will they expel all ministers who take any money or help? What will they will not be known by their own petitions. They will do what they will decide many.

IMPORTANT EXPRESSIONS.

It is important that writers and speakers should be careful in the use of words, when representing in any give those who oppose us an advantage or chance to misrepresent our doctrine. The term essential is one of those common words that requires no explanation, but is generally given as such. It means something important in the highest degree, and to apply that term to any human action, makes it equal to the word "divinity." We should be very careful in the use of any term that makes the works of the Creator equal to the works of the creature. Essential is not a Scripture word, and that makes it more important to be careful in its use. If the meaning is varied, which gives our opponents an opportunity to apply any meaning that is not the word's intent. If I say that baptism, foot-washing, the holy spirit, and regeneration, are all, without any qualification of the expression, it gives an opponent the advantage of me. How say, if that be true no infant or adult can be saved without it. I do not mean that. I mean this. Does not such an expression give him the liberty of drawing that conclusion? You may change it and say, baptism is essential to pardon of sin, but you will still give your opponents the blood of Christ in the pardon of sin, and no pardon without baptism, not even by prayer. You do not mean that at all; but still you have given him the liberty of drawing such conclusions. To say foot-washing is essential to salvation you give him a chance to say that if a man believes, repents, and is baptized, and should die before he can be water washed, he would not be saved. You do not mean that either, but the question is, does not your language give him ground for such conclusions? He has already taken at the danger of using this expression to make the brethren more cautious.

There is a better form of expressing the truth to say that baptism is a condition of pardon to a penitent believer. This gives the proper doctrine in a form that leaves no advantage for the opposer. It is safe to hold all the ordinances as means or conditions, on which God has promised to give his blessings. We should be more willing to give up the word "essential" than the word "baptism" but speaking of them it is safer to apply the term essential to the works of the Divinity, and apply means and conditions to the works of the creature. The expression the regeneration is a good deal of caution, to prevent an advantage being taken of us. It is "saving ordinance." This expression at best only gives a part of the truth, because it is not possible to save in the Father, the Son, and the Holy Spirit. An ordnance or command may be a means of salvation, they may constitute the right means or good works, which God has promised to reward, but it is not in the Scriptures we find expressions to show that we are saved by faith, by works, by baptism, by prayer, &c. works of the creature, and by the blood of Christ, by grace, by the Holy Spirit, &c. works of the Creator. But to use any one of these expressions so as to exclude the others is entering into a controversy as to what is really saving power to the works of the creature, is giving our opponents liberty in logic to say we teach salvation by works. Always leave the power to save in the works of the Creator, and the

means and conditions in the works of the creature.

Explanation for the remission of sin is an expression used by the inspired writers; not in the sense of baptism only, but in connection with faith and repentance, its interests. The expression is not "essential" to faith, because there is no such thing. The fathers got an idea of baptism as being a means of salvation without its essentials. They called that baptismal regeneration, but that was not so, it would regenerate an infant or adult, without dependence on faith and repentance. But if faith and repentance have nothing to do with regeneration, then it is not baptismal regeneration, because that is faith regeneration; if faith, repentance and baptism have anything to do with regeneration, then regeneration is of all three, not of any one only.

This brings us to the work of acting carefully the proper use of the term regeneration. It is so common that we may be careless in its use. Regeneration does not come from baptism, but baptism comes of regeneration. It is the cause, baptism the effect. Regeneration is the beginning of life, growth, and regeneration is the beginning of a new life. Regeneration is a translation of the compound nouns, which means again, or repeat, do something over, and good works, which means the beginning of life, or state of being, here regeneration applies to the beginning of a new life or a new state. It occurs in the beginning of the gospel, Matt. 19: 28. "Ye which have followed me in the regeneration, sit on the twelve thrones of the Kingdom of Heaven." It means the beginning of the "Christian dispensation," and Titus 3: 5, "By the washing of regeneration." Here it uses a new life in the sense of repentance, and resulting in baptism, or the both of regeneration. *Genesis* without the compound nouns, which are two words meaning to begin, Matt. 14: 6 and Mark 16: 7. "Ye shall enter into the time of beginning, a state of being; not to continue in after life." From which, it is derived, occurs the word "regeneration" either by the term begins, or again, or the beginning of life, and the other the meaning of a new state of being. "We was no more have a gospel baptism without a regeneration. Hence to produce it, then we see a birth with regeneration prior to it. Baptismal regeneration is just as absurd as making any effect to produce its cause. Baptism has been called the seal of regeneration. That cannot be true, because all acts of regeneration must be the work of man power that can give the life that generates and grows. Baptism is an act of regeneration that has an end of itself, and it is baptism, which requires it. We make these observations to induce our brethren to be careful in the use of such words, and to be so used as to insure the cause of truth.

Another expression sometimes made is the religion of the creature. This expression is only a part of the truth and who made it is a general form, without any qualification, it is likely to give liberty for conclusions that will injure our cause. The Christian religion is a grand system of truths to be received, believed, and enjoyed, as well as to be done. The acts of religion consisting only in doing is not the religion of Jesus, say doctrine, but the following are the essentials of its meaning: We should not use such expressions in a way that exclude the spirit and principles of the great truths we are saving, such as in heart, in mind, in will, and in the conscience, the Son and Spirit, as well as the works of righteousness which religion requires us to do. To present the good works of the creature, and to exclude the spirit and principles that are manifested in them make the foundation, the life, and power, from which they came, that should never be excluded by any expression.

Correspondence

My Trip to Mount Valley, O.

On the 15th of December at 9 a. m. I boarded the train at North Manchester, Ind. Soon our iron steed was in full speed, fretting and roaring like a young lion, his hoofs like iron wheels which whirlwinds and chariot wheels through the streets. We were 20, Naham 2, 3, 4. (Naham we bound, over hill and dale and at it as narrated of Anderson, Ind., the 11th of March at 3.30 P. M. I was accompanied by George C. Hagerstrom whom we arrived at 6 p. m. Lodged with elder David Bowman's family and had a pleasant visit. Next morning started for New Hope, Ohio, several times at 11 a. m. Visited some relations, among them James Crumpeaker, an aged uncle who is afflicted with rheumatism. Had a few meetings with good interest. One of the most peculiar was at the graveyard. Here I found myself standing at the head of the grave of an one kind mother who died Feb. 17, 1830, nearly forty-one years ago. O how sad and the mother who had spent long years to visit the grave of a loved mother. She was buried when I was a boy of twelve and yet how vivid the recollection, when last a year or two ago I visited the grave. I heard her kind voice calling me by name, saying, "Come here." We gently stepped to her bedside when she said, "I am now going to leave you and I want you to meet me at the foot of the grave in heaven. O how often since that time I have thought of those saluted my ears, "meet me in heaven." It often brings to my recollection that Christ Christian mother. Recalls this solemn place and how woeled my way back in deep meditation and renewed determination to meet her in heaven. I remained with the brethren until Christmas, when I sailed by lake transportation. After making leave of kind relatives and brethren, I was conveyed by elder Jesse Hoyt to John Falls, a cousin. Next morning I left for the city of Dayton. Here I called to meet the aged Captain. My recollection owing to some informality in the arrangement. Then took the train for Oberon ten miles distant. Here I walked eight miles to the village of Franzen near New Carlisle. Here had appointments for meetings commencing Saturday evening Dec. 27th. Here I made the acquaintance of William Brown, a young man who I afterwards labored with me until the next Saturday morning, Jan. 3d, where he went to other appointments. I continued over Sunday, had meetings at two places in this congregation with good interest. The rainy weather sometimes frustrated our congregation. Here our esteemed elder Joseph Coffman lives. Monday morning I took my leave of kind relatives and brethren, and was conveyed to Tippecanoe by Henry Franzen. Here took the train for Elgin and from there homeward to North Manchester, where I found all well for me and my dear family.

A. LEASE.

Frem Oregon.

Dec. 22, 1879

I left home on the 23d of October for Washington and Idaho Territories on a prospecting tour. I held meetings in the lower end of this valley, in Multnomah and Clatsop counties. One meeting in Clark county, near brother John and sister Mary Hoff's, who reside near Vancouver, western Washington Territory. They were very glad to see us, and had seen any brethren since they emigrated from Mercer Co. Mo. They enjoyed our little meeting very much. From there we went to the city of Chehalis, T., and there one hundred miles to the neighborhood of Moscow, Idaho Ter-

ritory. Arrived there the 12th of November. Here we had a council meeting, the 14th, made arrangements for a communion and other meetings the latter part of November. On the 15th I went, in company with brother Thomas Stewart, nearly north to Haggas Creek, Whitman Co., W. T. Held five meetings in said county, visited the brethren, and some forty or fifty miles from Moscow. Returned to Moscow the 25th, attended eight or nine meetings there, including the communion meeting held the 24th. On Sunday one sister put on Christ by baptism. Brother Isaac Horsley of Kansas arrived here on the 26th and expressed his wish to make this country his earthly home. Elder J. Hervey has taken the oversight of that church that we organized there of about a year ago. May the Lord bless that one of the churches.

We left here on the 1st of December, W. T. the 4th, thence to our most respected friend W. O. Hartness, who resides in Humboldt county, Idaho, and the meeting place of Walla Walla City, W. T. Here we had a meeting. O. W. Hartness and family treated us very kindly, took quite an interest in our meetings. If any of the brethren are desirous of going that way he is willing to take them the country and give all the information he can. His address is Walla Walla City, W. T. Brother George White is an excellent preacher, one mile out of that place on Monday the 9th, where we remained over night. From here we went to The Dalles, Wasco county, Oregon. Here we visited with John Leidy and brother Alfred Ballentine and families. There were many other brethren at the meetings, at which place we arrived here the 13th. Found all well thank the Lord. Traveled a little over one thousand miles, and met an old man, a young steersman, wagon, stage, buggy, horse and on foot, sometimes on a mule in an Indian trail over very many hills and in the valleys. Had very good health and was very glad to be in the country. We bid the brethren and friends for their kind treatment.

Brother S. J. Peilley of Lualaba, Idaho, attended one of our meetings on the above trip, who started on a new tour, and the 19th of December Brother M. M. Boland and family arrived here from Colerado the 11th of Dec. Preached the 12th, 13th, 14th, 15th and last night his address for the present is Salem, Mason county, Oregon.

God willing we expect to commence holding meetings here at our school-house on Christmas day and continue over Sunday.

We now have snow on the ground six or eight inches deep and the weather quite cold, which is not common here at this season.

HARRY BROWN.

North, Mexico Co., Oregon

A Welcome Visitor

Every week a friend from our old home in the East in the form of the PRIMITIVE CHRISTIAN arrives, and is warmly welcomed here. It reached us a few days ago, bringing a new treat and looked as neat and clean as a new pin. We like the change of form very much, and although some may think it not so convenient for handling, we know it will be much more so for the printers.

On the first page we have a sermon by brother Quinter, which to us is quite a desirable feature. While reading it we imagined ourselves in the class of again with the familiar faces all around us. This department should be highly appreciated by all. "He that is without sin let him cast a stone which when carried to the water." We often meet people who do not "wear will." They do for a while but the more through our acquaintance the more they are brought to the light of his character. Then again, we meet those who never wear out, and the longer

we are about them, the better we love them.

Next we have "Love one Another," by brother Knobel. Memory recalls little social meetings in the "Pigeon family" which were led by him, and although several years have passed, yet the sister and faces are vivid to night. Brother H's Soul Book contains the following: "I have seen a multitude of the 'old Order,' by brother Edwards, explains in what particular we shall observe it, and especially are we called upon to stand firm to the principles of the church. Signify. Replie talks to young Christians and urges them to be faithful to duty. Although a sister she still wields the pen and shows the deepening heart by the interest she feels in the good cause. In the last paragraph she expresses a beautiful idea and we thought the "Sunset of Life" would be a grand thing to have. Why will they try? Brother Sol says in some of our addresses on a plain subject, and such as should be more generally heeded. If young women were careful of their beauty, and the simple, that would avoid a conglomerated mass of ornaments as much as they do, a better state of affairs would exist. Brother Bessmer talks as of the "Open Fountain" in the heart of the church, and in the definition of sin, and brother Finney speaks of the "Beautiful City." We imagine, since "brother David," as we always call him, is in Philadelphia he will be glad to do so. His path, and remind him of that city out of eight whose builder and maker is God. His mission seems to be to go out among the distressed and poor in the city, and to do so. His field of labor is much larger than at Huntington.

In reading the editorial items an account is given of the last progress meeting held in this city. It was very good. This again reminded us of bygone days and of promises that we never did forget. These closing meetings, both religious and literary, were very highly interesting, of a praiseworthy character, and the sentiment there expressed will long remain in the hearts of those who participated, but they are now widely separated. In place to come may we all look back with pleasure to these social gatherings, and may the friendship then formed remain through life and incite us to prepare to meet in a better world.

It seems strange that some should object to giving an account of the progress of our schools. Surely such are not so much interested in the welfare and education of the young or they would be glad to hear of the success of any means that is instituted in their behalf. There is a great need of such information, and even if a few of us can't appreciate such information, we know there are many others who do.

Here at Lankar we have been having a considerable stir during the last two weeks. Brother A. Hay and D. B. Gibson called with us and gave us some sermons. On the evening of the 30th of December brother Harper, by request, preached a sermon on the "kingdom," founded on the 27th verse of the 7th chapter of Daniel. The congregation was very large and while he talked over an hour, perfect silence prevailed. It is a man of seventy years of age, yet he speaks with zeal and earnestness, and won for himself many friends while here.

At our meeting on the 31st of December assembled in council and continued until noon on the 2d. During this time J. H. Moore was ordained, M. M. Fishman advanced, S. J. Harrison called, and W. H. H. and W. H. H. and Lyman Fry were chosen as deacons. WENSLAY A. CHAMBERLAIN.

LANKAR, ID.

Sabbath-School Report.

the result of the humble efforts put forth in the Sabbath-school in this neighborhood. It is a union Sabbath-school. Brother H. Snyder was elected superintendent at the beginning of the fourth quarter 1879. The majority of the attendants are Methodists. There are four teachers—two Methodists, one Quaker, and one Quaker. The most prominent thing was the singing of things was very satisfactory. Average number of attendance, thirty-four. Number of verses committed during the quarter, 152. The earnest manner in which some of our young men and girls (the girls especially) went to work in committing verses to memory, deserves special commendation. They were commended at the beginning of the quarter, and had kept steadily increasing until between thirty and fifty was the common number, and one little girl on the last Sabbath had 121. This is the first quarter that anything of the kind has been done. Last quarter we used the Bureau Leaf and Journal, this quarter we are using Mr. Cook's (of Chicago) method. As there are many errors in the teachings of the Bureau Leaf, and the simple fact is, amidst a conglomerated mass of ideas and false doctrine is held out under the guise of feasibility, yet it is to be hoped, with resolute and bold firmness for the truth associated with reasonable caution, that by the help of God, and the prayers of his children, some good may eventually be done in sowing the seed of truth in the hearts of the children, which may bring forth unto eternal life.

Before closing we would say something about the little congregation at this place. At one time we numbered twenty-two, there are but ten now. There have gone to other congregations, and the remainder, where are they? Some look whom they are glad to see, and some whom we never had among the little flock. We know not yet to be blame, but the thing is certain, the brethren must certain promises with respect to penitence, and the things which were never fully. They very abruptly discontinued their visits down here. They waited and waited, until at last the people actually lost confidence in them. Today is the day when our teeth that the brethren have abandoned us. They often ask us "when will those to preaching again?" What can we say? No brethren put yourselves in our place. We have no objection on every side, and the enemies of truth throw every obstacle they can conceive of in our way. But God be thanked, there are yet a few faithful, and they can be found at our every Sabbath morning at 10 a. m. at brother D. Snyder's residence at prayer-meeting, and every Thursday evening at the same place at social meetings. WENSLAY A. CHAMBERLAIN.

WENSLAY A. CHAMBERLAIN.

LANKAR, ID.

Eus Burpitt, Mich.

Dear Brother: On Christmas day at 10 o'clock we had meeting in our church. Congregation very large and attention given to the word spoken. On the same evening meeting again, Good congregation. On Friday evening, churching the congregation was very large. Saturday morning, the churching, meeting, being our regular quarterly council meeting. Fair turn out of members. Brothers Isaac Miller, Daniel Fry, and J. N. Miller were present, and sanctified churches were present. All business before the meeting was disposed of in a brotherly way, and hope good may result from that meeting. Meeting again in the evening, house full of people and good attendance. At all meetings up to this time were conducted by the home ministers. Meeting on Sunday in the evening, churching the congregation, and brother Knobel did the preaching to an orderly congregation, from the words, "God is in the pool of Siloam." We hope all will be made up by prayer and work in the Brethren's circle. The large proportion of our members are around

in the evening at this place and also at the West Campbell church. At this place brethren Isaac Miller and David Fry came in unexpectedly and preached, and a crowded house. We were entertained by the good sermons preached by brother Miller. Meeting again on Monday evening, good turn out and good work. Thus our little home meetings are prospering. I hope that the good seed sown may be so broad cast upon the waters gathered many days hence. Fraturnally, J. G. WISNER.

From Elkhart, Iowa.

Dear Brother:— On the 15th of December I left home on a little mission of love to the brethren in Carroll county. Arrived in due time for evening services. We had five meetings with them and we trust profitable ones, with three or four members, numbering ten, with one young minister. They very much desire brethren to come among them and preach for them, and also look at their little home meetings. I think they have a good country, wild land ranging from five to fifteen dollars per acre. Any one wishing information can address D. W. or D. R. Smith, Maple River, Iowa. I think they would be glad to hear by assisting our dear young brother. S. M. GORHAMSON.

From Glarico, Iowa.

Jan. 5th, 1880. Just arrived home a few days ago from a short trip to Story county, Iowa. Held eight meetings, found brethren alive to the Master's cause. Was much pleased with the friendly character of the people. Had good meetings, and I think they are getting wise to the word preached. May God bless our humble efforts to the saving of precious souls. JOHN ZACKS.

From the Broad Run Congregation.

On the 23rd day of August 1879, the brethren in the vicinity of Burlington, N. C., were present for the erection of their meeting-house and finished it by the 1st day of January, 1880. On the day last named the congregation on every side, and the enemies of truth throw every obstacle they can conceive of in our way. But God be thanked, there are yet a few faithful, and they can be found at our every Sabbath morning at 10 a. m. at brother D. Snyder's residence at prayer-meeting, and every Thursday evening at the same place at social meetings. WENSLAY A. CHAMBERLAIN.

Brother Stouffer preached the first sermon and was followed by the other ministers at their appointments on Monday. On Sunday brother Stouffer again preached to a very large congregation, the house could not accommodate them all. On Monday morning all these arrangements omitted, and the meeting was continued by the local preachers. On Thursday morning it was concluded that we send for brother Stouffer again, and he came on Friday morning and continued with us until the following Sunday evening, at which time we closed our meeting. The last two appointments were largely attended by the people. From the meeting continued several days, yet owing to the bad state of the roads part of the time, and also raining part of the time, and the nights being very dark, there were a number of these appointments omitted, and also one day appointment. The fruits of the meeting are very encouraging. There were seven persons added to the church by baptism, and one of them was the wife of a man who had left to continue faithful members of Christ's kingdom upon earth. There was a prospect of the good work continuing. It is hoped that the brethren will be encouraged to work in the Brethren's circle. The large proportion of our members are around

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Sermon Department.

THE WORK OF THE CHURCH

By Eld. James Quinter

Reported by W. W. Cotton

"And of some have compassion, making a difference and others save with full forgiveness of the sin, having seen the earnest spirit of the Lord."—Matt. 11:28-32

Our subject will be the work of the Church in saving sinners, which is stated in the text to consist in pulling them out of the fire. As I stated in my last sermon, this was addressed to the members of the Church, for the purpose of telling them how the fallen members might be saved. This is addressed both that part of July when these fallen members are called upon to leave their friends or kins of charity. While our subject has direct reference to the fallen members of the Church, it may be used in reference to all sinners who are in the same condition whether they are in the Church or not.

I will now proceed to the second point I proposed to notice, which was the work of the Church.

Consists a building to be on fire. It is a right language. The building is the field of labor for its evangelists, for its beauty of architectural appearance and surroundings. It is a very valuable building. It is not only so, but it is a right language. It is not only so, but it is a right language. It is not only so, but it is a right language.

of up. They are in danger of being consumed in the burning building. Those who are outside of the building are now trying to save the inmates of the building. They may know that there are other persons in the family besides those who have come out. They may know this from the assurance of the people themselves or from some other source.

See the noble heroes laboring to overcome the flame. The men are trying to save the building and the persons who will be burned in the flames by which they are enveloped and which they are taken out. See them working, risking their own lives to save the lives and property of others. They are all around the burning building, trying to subdue the flame. Look at the labor and concern with which they work.

We should put both the same labor in the cause in which we are engaged. While the fire man did not see the flames, nor should be the laborer of the Christian Church. The labor of the fire man is trying to save the persons in the building—should be the labor of the Church in pulling sinners out of the fire. He will realize terrible and eternal loss if he does not. That is the sin of all some have compassion, making a difference. There are some who are pulling them out of the fire. We should be trying to save and to get them out of the flames which are around them, and which will burn them up if they do not make their escape.

As I have said my Christian friends you should exhibit the same interest and concern that is displayed in the illustration which I have given to you. We should have all the fallen members and all the self-deluded, and should save all the mighty labor, which these sinners put forth to save the persons in the burning house. We should do this to save our fellow men from the flames of sin. The dangers of sin follow sinners who are in sin are more numerous than the dangers of those who pull them out of the fire.

It is the work of the Church to pull sinners out of the fire of sin. It is to be one of the purposes of the Church. I shall say that it is honor, design of the Church. I think it was one of Jesus' designs in organizing the Church. I think so, that there are two designs of the Church. Our design is the love of the members of the Church. We are organized together to help us to help to our fellow sinners, and in all the duties growing out of a social relation to one another, that we may and one another in religious duties. We help one another in business, and in all the domestic relations in which we stand to one another. Men have organized themselves together into societies that they may mutually help one another as we are organized together in the Church. We are united together in the Church that we may help one another, sympathize with one another, hold up one another when we are weak, and help one another when we are strong. We are to strengthen one another, so that we may become strong.

That is an erroneous idea that some have, that we are as good as out of the Church if we are not pulling them out of sin. As a general rule, our children do as well if they less their

"Earnestly Quinter for the Truth which was once Delivered with the Saints."

parents, and are turned out of the world without father and mother? Will these children be as good and grow up as well grounded in the principles of right, as those who have been brought up under parental influences and had proper surroundings? The Church is a kind of parent to Christians, especially to young converts. And it is not reasonable as a woman who has a husband to, together along in the world? One of the great plagues upon which the family is based is mutual sympathy. This is an important principle in the Church. Do not do away with the Church then by your means. You may as well do away with the idea of the family and fall into the terrible doctrine of free love, which has found many adherents in the world, but that God is not now on the side. You might as well talk about the propriety and utility of the family as about the purpose of the Church. And it is not reasonable as a woman and the Church. These are both organizations which have been given us by heaven. The propriety and necessity of both have been recognized by our fathers. Both of these are retained.

Heaven has organized the Church and ordained the ordinances belonging to the Church. The ordinances of the Church are to be retained, and the Church is to be retained. These must be used by the Church.

Another design of the organization of the Christian Church, that is by the Church, is to get out of the world. The persons outside of the Church are to be brought under the influence of truth and realize the saving power of it. We have the following Church in our illustration. The Church is the pit and ground of the truth—This is in 15. What a responsibility rests upon the Church? We are the pillars and ground of the truth. This means the Church is the supporting Christian truth. We are to take care of that part of heaven—the truth. We are the protectors of it. We are to keep it in purity. We are to show its divine influence in our lives before the world. We are to be kind that truth does to our successors that they may keep it as we have kept it. One great duty is to kind that truth to others, and it is to be perpetuated. We are to sustain it, we are to love it, we are to keep it, we are to live it. Behold, when I gave all authority to write my name on the banner, and I was as well as to write mine own, and what you that ye should earnestly contend for the truth once delivered unto the saints? This is the language of the apostle. We are to kind down the faith in the way in which we have received it from Christ and the apostles. We are to labor to maintain the faith of the primitive Church in the old world, and in the new, and keep on the apostolic side of Christian faith and truth as approved can be made. Any change from the apostolic side should be regarded as a departure. We are to find new enjoyments and new truths in the truth, and to make new applications of it to our own may require the truth may be enlarged. We are to be as well as to be the coming generations of the people of God. The Church then has a work to perform besides simply promoting our own interests. It is to be a witness to the world, and to be the promoter of our own spiritual enjoyment and our rescue

from sin and misery. But my brethren and sisters, there is something else besides this to do. Do not forget that we have another duty to perform. Do not forget that there may be persons in our own families, who are in the flames of sin. Do not forget that many men and women are lying in sin. They are like the individuals whom I allude to in my illustration. They are surrounded by the flames of sin, and unless they are rescued they will meet a terrible end. When you pray, remember them in prayer. Remember to pray for the members who are perishing. They are in the access of the doors, which are long and hard to pull the sinners out of the fire.

We are intended with the great work of saving those who have sinned. We are intended as being in the flames. It is the business of the Church to pull them out. Then, finally we are to have a good world to live in. We are to have a world in which we are to live in, and which we are to have. We are to have a world in which we are to live in, and which we are to have. We are to have a world in which we are to live in, and which we are to have.

States in opposition to Ignorance. He says, according to the Christian Gazette from which we quote: "The clergy contribute the most human and self-sacrificing class of men to be found on earth to-day. I have been in the last year, in nearly every Northern State, from Maine to Nebraska, and every where the clergy are doing the most for humanity and society. The very of religious instruction, but I am now, in caring for the poor the wretched, the homeless, the sick, the weak, the infirmities. They are the men who are at the front in matters most designed to alleviate human suffering, working by daylight and starlight, and five-fifths of their half paid having poor men, poor husbands, poor wives, and a portion of every Sunday morning prostrated against them. The men, I say, who are doing this, are the same preachers who have long since the world, Robert Ingersoll may make much of it, and a portion of every Sunday morning prostrated against them. The men, I say, who are doing this, are the same preachers who have long since the world, Robert Ingersoll may make much of it, and a portion of every Sunday morning prostrated against them. The men, I say, who are doing this, are the same preachers who have long since the world, Robert Ingersoll may make much of it, and a portion of every Sunday morning prostrated against them.

FROM OUR EXCHANGES

The following we clip from the *Register* with the hope that it may throw a little light on the much agitated question, when the thief was sent to prison:

THE SILENT THIEF

JEANS was convicted between two thieves. One of them came to believe in the Messiahship of Jesus Christ, and, melted into penitence for his personal sins, Confession was followed by prayer, and the offender was then sent to prison to try his kingdom. The Navio's words must not be construed as a general condemnation of the thief, but as a faithful and appropriate remark. That power was substantially the "Your prayer" of the Navio's request shall be granted. When I come into my kingdom, I will remember you. It is common for people to apply the term "penance" to heaven, and then derive the conclusion that Christ and the penitent thief ascended to heaven on the day of their death. Thus a whole system of theology is built upon a mistaken premise. It is not gladly we repeat this interpretation, if it harmonized with the facts in the case. But assuming that it is correct, we have to bear in mind that Jesus did not go there on the day of his crucifixion. He was there the next day, and he stated in the most explicit terms, "I have not yet ascended to my Father." If penance preceded it, why then? Surely it was impossible that either Christ or the dying thief should actually ascend to heaven the day their lives came into existence.

It is unfortunate that which should indicate that contradictory facts, or fails to harmonize with the general tenor of Scripture. It is not the only case in which consideration is readily applied to the plain teaching of the Bible, and the necessity of a re-education, and the time and place of reward. But aside from the question of the discrepancy involved in the common pronunciation and interpretation, we assume that the fact that the thief was in the Greek language and the grammatical construction of the sentence containing the word "there" in the original, and the force the following rendering: "Verily I say unto thee, thou shalt be with us in Paradise."

MEANS OF PRESENTATION.—One of our exchanges contains the address of Margaret A. Little as aged Methodist in the West. She is a U. S. citizen, and the associate of her. She joined the Methodist church when she was young, and was a fashionably attired lady; she was reminded that she had been a Unitarian, and she would readily recognize her as a Methodist in dress as well as in her deportment. Instantly she was arrested, the rule adopted, and she appeared in the full of the robe of a Christian, and she was never the same.

We sincerely regret that among the Methodists, as among many of our own people, the ancient rites and advices of the churches on this subject are so woefully discarded.

The above we clip from *The Friend*, and feel like expressing the same regrets as our people do, in many places, especially where the simplicity of dress is discarded, and distinguished from the more popular religions of the day. Modesty in apparel is a Christian virtue, and we hope that the propriety of dress will never be lost sight of by the church.

A FEW OF US.—*The United Presbyterian* says: "There are denuded people who believe that everybody who is outside of the orthodox is to be sent to hell. Their bias forces them to believe with deriding vicious straggling fancies there are people who are not credited with being so at least, who are in the same way—they look out for themselves in molten iron, and see in a while something like this in some in a minister with reference to his fellow-men. It is in the midst of the mad wind, and a man should be helped out of it if possible."

METABOLISM seems to be gaining very rapidly in the South. In Alabama it is said they now number about thirty thousand, and in Georgia it is estimated that they are in advance of any other denomination.

Ecclesiastical Department.

ELDER R. H. DEXTER, EDITOR.
L. W. MOORE, ASSISTANT.

Bro. B. F. Dyer, London vs. (Jan. 23), that brethren James West and A. J. Nixon are preaching in the Rev. Rev. Church, Ohio.

Bro. Jesse Hillinger requests us to send some days with them before or after the District Meeting, which we will do if the Lord permits, health and circumstances to favor us.

Bro. W. R. Dexter has been preaching at Middlebury, Ind., several sermons. We have not learned the result, but do not doubt but what the cause has been well sustained, and the church edified.

THANKS to brother MOORE for the *Friends of Israel*. It is a noble attempt at a new era of peace and justice. Though it is not so easy or precious as we thought, yet it says a good deal, and we hope will do much good, but I hinder some of your influence and avoid them.

Bro. A. C. Cumer of Marquette, Kan., in a letter recently received, says there are having very bad weather and the prospect for a very cold winter. Brethren in the East wanting houses would do well to consult both John Emmer, Fort Scott, Kan.

Bro. Thomas H. HIGGS of Berlin City, Md., writes the cause there has prospered. Our elder started up to the north end of his circuit today to receive two lay baptisms. He says No. 2 and P. C. has yielded them and all are well pleased with it. See all our papers.

We are under obligation to thank the brethren of the *United Presbyterian* for their kind notice of our paper when its visit was made. It is a better than money where its true principle is appreciated. If health and Providence had permitted we would have returned the visit personally before this.

Bro. J. W. Cripe informs us that they have had quite a successful meeting at Pleasant View, Ind. Brother Daves Young was present all the time. Bro. Joseph Appelman of Plymouth, Ind. Berkeley, and D. Hosteler were also present. The meeting lasted over two weeks and closed with sermons, additions, and others closing the cost.

As the time is drawing near for a number of District Meetings this Spring, it would be good to remember they have made it in forming the character of A. M. by deciding what shall be brought before it as queries. Let an effort be made to settle all local and trivial matters at home, and not during the meeting, and undertake matters up to A. M. They take time to little or no benefit, and give a bad impression of the character and work of the meeting.

STRIVE will the proper time and way of training your children. It is the most important and lasting in its results of all your duties. If you do not continue to train them when they are little, you will control you when they get large. If you do not teach them kindness when they are young, they will not return it when they get old. Study well your duty to them now, and they will be better prepared to study their duty to you when they are grown. Whenever you want your children to be what you are, begin the training of them for it when young.

We are thankful for the visits of the *Wasp*, *Psychic* to our table, and we are glad to learn that the cause is determined on a western visit. We

which his success in the contemplated journey. Hope God will bless his labors and that much good will be done among the brethren scattered over the West. We believe it would be well for other brethren to follow the example. For in a few years, in that way, many prosperous churches may be made in the great farming land of the West, to the general safety of our brethren.

"THE extreme begot another." This should not be. Never let the extreme of either party go to extremes on the opposite side. Extreme views begot extreme in action, but you should be careful of your actions as well as your sentiments, and your influence and the trust you use by you. If you suffer yourself to be driven to extremes, never let the excitement of others provoke the same in you. Then your power is lost, and your trust may suffer. Never let the unkind words and actions of others cause the same unkindness in you, the truth suffers by their fallings, and it may suffer by your avoid them. Never let the talk of others on trivial or unimportant points draw your minds from the principles and important truths of any subject, and avoid their influence by light and vigorous talk about it. Never let the unchristian conduct or conversation of others turn you away from that Christian character you should maintain. Never let the pleasure of the world lead you to forget the higher pleasures of a spiritual life.

OUR DOCTRINE AND PRINCIPLES.

At present the principles and doctrines of our church need to be carefully studied and faithfully taught. We should study the principles, and should be studied back to their fountain head. The opposite our doctrine now has to meet more than ever before. True distinction in our party is not to be drawn, but to be opposed as well. Hence it is a matter of highest importance, when a brother takes the responsibility of engaging in a public discussion. He takes about as much on his own as of responsibility placed on him. The character and standing of the whole church rests on him. The cause of Christ, the truth of the Gospel is in his hands; and if it is to be maintained, he must reach it. All the powers of mind, all the research of study and preparation that can be made should be exhausted by a brother before he engages in it. It is not enough to only trust in God and pray to him for help. We should use all our own powers in a thorough preparation before ever attempting a discussion. Men of learning and deep research are greatly to be desired in our discussion here. Men of strong prejudice are seldom moved except to grow stronger. Those seeking for truth are rather slow to understand, but they are careful to weigh all reasons in favor of the clear, plain, and reasonable argument. Doubting is not like preaching, it requires a thorough knowledge of both sides of every subject and argument. It requires patience and hearing to meet the many ways an opponent may use them as argument or for appearance. It requires a calm and level head, and a steady eye, and a trust to be set. It is a matter of confidence which with power and confidence, which a thorough knowledge of the subject alone can give. A discussion that just comes out as a result of an act of passion, and is not based on that largely given us the victory, or one where part of our doctrine is gained and part of the opponent's. But we want a clear triumphant victory, not only on some of our points, but on every subject. To gain this it is important that the greatest possible preparation be made beforehand.

Another reason why we should study is an empty show, a useless confusion of ideas, that all matters of difference, even in the church, are only to be settled right when they are settled on gospel principles. Hence the ground of settling the true principles of the gospel, to rightly determine the true ground of union and oneness in the church. If there be no settled doctrine and principles understood, there will be no union, and no oneness. One governed by one principle and another by a different principle, will never act in harmony. Hence the necessity of all being governed by the same principle. This requires you to determine to prayerfully study the true principles taught in the gospel, for they are indispensable to our oneness and harmony.

Another reason why the principle of the gospel should be studied is, because of the early certainty or assurance of the proper Christian character. The power which governs men is in the principles from which they act. The ground is governed by the principle. It is not a degraded appetite, the desire of the flesh. The temperance man is governed by the principle of moral right. If one man is governed by the principle of love, and another by the principle of selfishness, they will not act alike. When the principle of love rules it will manifest itself in many ways, so will selfishness rules it will manifest itself in many ways. If the principle of humility rules, it will manifest itself in its own ways also. If the principle of pride rules, it will find many ways to manifest itself. We should study the principles of the gospel, to see that its manifestations. To only teach its manifestations without the principle is not giving the gospel truthfully. Where the principles of truth are fully established, the proper manifestation follows, as effect follows cause. We spend too much labor, and study, and talk about the effect—the manifestation—not enough about the principle which produce them. We should study the principles, and should be studied back to their fountain head. It is not difficult to get his actions right, but if his principles are wrong, it is very difficult to get his actions right if it is at all possible.

Another reason why we should study the principles of the gospel truth with more care is, the great success of missionary work, the large number of missionary work by the latter, require of the brethren who are engaged in it to teach the principles of the Gospel clearly. In them we can have union and harmony, for it is by true principles that men are led to right views. There is no weak or important in the advancement of the church than its principles well established. They insure its peace, its strength, and its prosperity. If the true doctrine and principles of the gospel are not well as tabulated in missionary work, it leaves great chances for trouble to follow, for without principles to govern our actions there is no certainty in their harmony with the Gospel.

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one of it from mere practice or simple conformity to custom. All true formalities in the progress of principle, and in the progress of a proper representative of true principles. The spirit of the Gospel works through principles to manifest itself in a pure Christian character, and in the progress of a proper representative of true principles. The spirit of the Gospel works through principles to manifest itself in a pure Christian character, and in the progress of a proper representative of true principles. The spirit of the Gospel works through principles to manifest itself in a pure Christian character, and in the progress of a proper representative of true principles.

From Athol, Kas.

R. H. MOORE, Editor.

If not involving too much on your time I would like to ask a few questions. 1st. What bearing does the Scripture have, if any, on a man's engaging in agriculture and agricultural labor as an enterprise, and holds stock in the same? 2d. Do the Scriptures forbid a Christian from dealing in and raising and selling live stock, especially in the way of a business of insurance on horses, live stock, and machinery? If the above is legitimate what about life insurance? I have thought about these things for some time, and have been very desirous to see how we live near one of the liveliest towns in the State, namely Athol, Kas, and we have been unable to contend with our town in improving rapidly, about eight hundred horses last year, and some of them quite costly. We have most all kinds of religion here including Methodism, and perhaps excluding Brethren, but we only know of two in the county, so you will readily perceive that Primitive Christianity has scarcely been heard of and the budding up of a church is away in the dim future. We have a man here who preaches the PRIMITIVE CHRISTIAN, which makes us welcome visits weekly. The nearest churches are Tony Creek, Nebraska and Osawakee, Jefferson county, Kan. I would like to see you, and have been interested with Brother Brumbaugh who is now in town recently, but we did not see him. Sincerely, but I would have been pleased to have had him here and to have seen you. I am ever your close next time. More than I had.

Your brother,
A. W. PIERCE.

In answer to your first question we will say, that we do not think it wrong, but it would be a doubtful question whether it is as wrong; but with the present popular idea, the horse-racing, lotteries, gambling, drinking, and other sinful and vain things to make it "pay," the force because of the most popular places to introduce and familiarize them. But the Scripture gives us on the principle to abstain from every appearance of evil I would not go into the fair because it is not governed in its principles or details by the Gospel. There is some good in it, but it is not a good thing, in almost any organization we mention, but there is evil and sinful tendencies in many of them, and that reason we would not take stock in them.

Your second question whether the Scriptures forbid dealing in agriculture, I will say, that we do not think it wrong, but it would be a doubtful question whether it is as wrong; but with the present popular idea, the horse-racing, lotteries, gambling, drinking, and other sinful and vain things to make it "pay," the force because of the most popular places to introduce and familiarize them. But the Scripture gives us on the principle to abstain from every appearance of evil I would not go into the fair because it is not governed in its principles or details by the Gospel. There is some good in it, but it is not a good thing, in almost any organization we mention, but there is evil and sinful tendencies in many of them, and that reason we would not take stock in them.

Home Department.

TEMPERANCE DIET.

"Temperance makers," says *Good Health*, "may find their paths easier when so-called steps in their asceticism." The theory of living that is now drinking is inseparable with farinaceous diet, as corroborated by experiments on twenty-seven drinking men, by an English investigator. A remarkable instance was a man of sixty, who for thirty-five years had indulged in a very gross, and had, consequently, succeeded at last to obtain life insurance with great difficulty. His appetite for liquor was entirely voracious by farinaceous diet of seven months duration, and although he lost flesh at first, he soon regained it. Among other articles specially antagonistic to alcohol are lentils, dried beans, baricot beans, and macaroni, all well cooked and plentifully seasoned with salt and olive oil. The carbonaceous starch in these renders unnecessary and repulsive the ration in alcohol. It has been often pointed out that common meat eaters are among the hardest drinkers, and many garden vegetables will aid in overcoming the passion, but are not considered as useful as the farinaceous foods. No vegetable is nearly so good to the stomach as the potato, and its benefits from its very starchy and so-born can possibly result from a trial of it.

The use of one stimulant beats a dozen for others. A man who lives on salt-pick and salt cod fish, and who consumes besides water to cleanse his throat from the pungent animal, and a man who abuses his stomach with pickles, pepper tea, cayenne, ginger, mince, and kindred condiments and combinations, will have a flat and "ague" feeling in his stomach which will kill for other stimulants. He should Wash a dramful at the table and see very early in the morning to be sure he is not so culpable as poor and sprinkles over his food before he devours it, and you will not wonder that man runs to the wall.

Mothers prepare their children for a drinker's career by perverting their natural taste, and so enlivening alcoholic appetite, and men who have left their appetites, but still use tobacco and all the more stimulating articles of food, are quite apt to fall back into the pit where they were caged.

One great cause of the relapse of reformers is found in the lack of proper, simple, nourishing food. They eat unwholesome and insubstantial articles of food, and thus in the morning they say, "I do not want a mouthful of breakfast; but I think I'll take a cup of tea and coffee." The next day they down a plate of hot swash, nibble a crust of bread, and feed as if they had eaten breakfast. The stomach feels the want of what food it needs. By no means. It is simply full of hot water, with a little tea or coffee to stimulate the nerves. Then they go to work, and about ten o'clock are "all gone." They are so wearied and discouraged, that they will eat anything, and find the ditch where they had escaped.

Ret reformers men stop filling their stomachs with hot swash, and taking food and nourishment. They eat what they get out of "all the good" food; and let them eat away tea, coffee, spices, condiments, salted meats, salt fish, tobacco, and similar irritating substances, and they will eat less and feel less new. And if they will put nothing into their stomachs that they would fear to put on a new row as a food, they will soon recover their health, and digest food as they ought to do. And if they will not desire for strong drink, but will feel well and contented without it.

Who ever heard of a man who lived mainly on vegetable food becoming a drinker? You find a man "here to be a David," and live like the Hebrew captives on pulse, i. e., peas and beans,

and he will have no inclinations to de file himself with "the king's wrath." He will not nodding, and he will be better—he will feel well enough with-out.

Men mistake stimulus for nutrition. A moment's consideration will show that the more you load to the stomach, the food of today furnishes the strength of to-morrow, and the feeling of refreshment which follows immediately after eating, is not a stimulus, but rather the allaying of an uneasy feeling resulting from the use of stimulating food.

Another delusion is that which is embodied in the expression "heavy food" as applied to salt cod fish and other flesh meats. Take the salt cut of a piece of fat and not one man in ten would eat it, and we know that a spoonful of mineral salt will have no nourishment whatever in it. Most of the hard work in the world is done on grains and vegetables. Who thinks of feeding a horse or an ox salt pork with plaster or heavily to work it into an article of salt cod fish, and other flesh meats. Take the salt cut of a piece of fat and not one man in ten would eat it, and we know that a spoonful of mineral salt will have no nourishment whatever in it. Most of the hard work in the world is done on grains and vegetables. Who thinks of feeding a horse or an ox salt pork with plaster or heavily to work it into an article of salt cod fish, and other flesh meats. Take the salt cut of a piece of fat and not one man in ten would eat it, and we know that a spoonful of mineral salt will have no nourishment whatever in it. Most of the hard work in the world is done on grains and vegetables. Who thinks of feeding a horse or an ox salt pork with plaster or heavily to work it into an article of salt cod fish, and other flesh meats.

We have lived for months without flesh meats, and we have also eaten almost all kinds of food. We have used condiments and we had them there alone, we were in the fatal coil of making bread, so did the angels in Abraham's tent, and we are not afraid of a piece of broiled fish and honeycomb, such as our Savior ate after his resurrection. We have eaten salt cod fish and smoked herring "heavy food" in a dumpling, which would be ridiculous if it did not do so many persons to seek intoxicating stimulants to relieve the burden of their sins. Soldiers in the army, with only salt pork to live on, soon find themselves in a sad condition. But a man will sit down at the table and eat bread, cake, peas, and vegetables, and then say, "I wish to eat the whole two or three ounces of salt pork, and then say, "I wish to eat that steak by you," when, if he omitted these articles of food and tried to live on salt alone he would soon find himself starved to death in a short time. Men need food, not poison, nourishment and not stimulants, and if mothers will do to him the principle their boys will not be drunkards, and if the wives of reformed men will furnish their husbands with plenty of good food, prepared from fruits, grains, vegetables, and other meats, with few condiments or stimulants, and put in their hearts of this "banishing" after stimulus. They will be too strong to need excitement, and will feel so well that they will not seek nothing to make good, "but better."—*Princeton Magazine.*

CHRIST ONLY.

A Spanish painter was once employed to paint the "Last Supper." It was his object to show all the solemnity of his art into the figure and countenance of the Lord Jesus, but he put on the table a goodly amount of silver and gold cups, the workmanship of which was exceedingly beautiful. When his services came to see the picture on the wall, he said, "What beautiful cups!" "Ah," said he, I have made a mistake; these cups direct the eyes of the spectator from the Lord, to whom I have intended to direct the attention of the observer.

He took up his brush and blotted them from the canvas, that the strength and vigor of the chief might be preserved, and then he took up the brush of a poorer hindery so from blotting Christ's face, his fingers would be removed.—*Sf*

Correspondence.

Oct. in the Fish.

By invitation of elder Jesse Calvert, Elder John Kesley and the writer went to Warsaw, Kosciusko Co., Ind., to attend the dedication of their new church, which was completed and dedicated three miles northeast of Warsaw. The services commenced at 10:30 a. m. on New Year's day. The assembly was large and the services were conducted with order and solemnity by the very appropriate remarks from elder John Kesley. The sermon was of most interest and profit, and one long to be remembered by all present. The success in obtaining funds to liquidate the balance due on the church was quite good. About eight hundred dollars were raised. The brethren of the Washington district are generally well situated financially, and manifest a desire to honor God by giving liberally to the building of a house to worship in. The church in a commodious brick structure well adapted for the church and people, especially for Sabbath school and singing meetings, and by removing a building partition can have the use of the whole building for communion services, making it a most desirable and quite tasteful. It is in our estimation the best church. May God bless the brethren to meet in love and union to the glory and honor of his name.

These services were attended by many kind brethren and sisters whom we had not met before, and by request of the brethren Robert Daniel Cook and I agreed to accompany the brethren to the Tippecanoe church, Kosciusko county, Ind., to confer the same society, and to confer the same (conducted by brethren Calvert and writer) over Sunday. Thursday evening next a good congregation of brethren and sisters gathered in a good interest. Notwithstanding the rain and the accumulation of so much mud as to make the roads almost impassable, yet the interest was good, and many hearts were won to the desire to serve God, but by their actions to see. "Go thy way for this time." I hope the kind friends who were, as I have reason to believe, almost ready to come to the church, may be placed a little longer and finally come in and be saved. During our stay here we built the brethren unusually kind, and took pleasure in being with our brethren. I enjoyed the hospitality of a number of the brethren, and cannot refer to them all. I enjoyed fishing in the Nine Mile Lake and the fish prepared by brother Jarrett and company were excellent. May God abound in love to all.

On our return home we attended a church service at the Warsaw church, Jan. 7th and 8th. It passed off harmoniously. Here I took the parting land of my dear brother D. Cook's company in labor for the Sabbath. His father is too old to do any more service. They are active, zealous brethren, and may God bless them in their field of labor.

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From the Beth Crete Congregation, Ohio.

Jan. 17, 1880.

Dear Brother:—As previously contemplated our protracted meeting commenced on Christmas evening. Owing to inclement weather, brother D. N. Workman of Abert, Ohio, was unable to be present during this service. He did not arrive until Dec. 27th. Elder P. J. Brown of Congress, Ohio, being kindly commissioned to preach for us until that date.

Brother Workman delivered a series of five sermons which were highly appreciated by the church and people of this community generally. Meeting continued for nearly two weeks. Faith, almost without exception, characterized the greater part of the time, but notwithstanding the inclemency of the weather, and the almost impossible condition of the roads, the congregations continued large with one or two exceptions, and never prior to this did we realize on the amount of our success and enjoy on similar occasions. Brother Workman in our estimation, possesses clear views of the doctrine, and we especially value his logical profundity of his arguments, and the copiousness of his vocabulary. It indeed would permit I would be pleased to give a synopsis of several of his sermons, but are so delivered with such logical clearness, yet in childlike simplicity, that legitimate conclusions necessarily force themselves upon the hearer, without any particular exercise of reflection on their parts. Like the brethren of this church, they are zealous. Therefore the energy and interest manifested by the minister for the salvation of souls, was by a natural law, transmitted to the members. Never before did we see the membership more actively and unreservedly engaged in the practical performance of Christian duty. As a result of these labors, through the power of the Holy Spirit, we have been enabled to conclude to forsake the dangerous province of Satan, and step upon the safe platform of Christianity.

These persons principally are young in years. Many of our parishioners are laborer over them, and ultimately laid their souls in that blessed home, in that brighter city beyond the grave. May the blessings of God rest on our brethren who are so actively engaged in labor for us, and may his future labors be crowned with success, and finally may a peaceful habitation be preserved for all this. Haven of Eternal Felicity is the prayer of your unworthy brother is a Christ.

Holchester, Ohio A. F. WINTER.

From Maple Grove Church, Martin Co., Kansas.

Jan. 7th, 1880

Dear Brother:—Not seeing anything from the part of Kansas lately in the brethren's papers, I will inform the brethren and sisters that we are still here on the frontier doing what we can. There are no others all seem to be cheerful and hopeful, and are often made to rejoice in seeing some of their fellow creatures take passage on the same train bound for glory. Four have been received by baptism since September, and two more are now applicants. Others we think are not far from the kingdom.

Our new mill but have warm weather now. Frost nearly all out of the ground. Farmers are plowing and getting ready to sow Spring grain. Here we have a goodly church service good. We had our usual monthly meeting, social meeting every Thursday evening, preaching nearly every Sunday, and the meetings are all well attended and seemingly well attended. Taken. Good chances here for fruit to get to homes cheap. Many citizens are, and some devoted land for sale, also river claims.

Praterally, N. C. WORKMAN

From Goshen, Ohio.

Jan. 14th, 1880.

Dear Brother:—Brothers Landon Watt and our home ministers commenced a series of meetings on the 3d inst., preaching morning and evening, and on account of rain and bad roads the congregation was not large, but the attendance was very good and a great interest manifested. Our respected brother labored very earnestly for the building up of Zion and to bring sinners to a knowledge of the truth as it is in Christ Jesus. There were three added to the fold by baptism, and that dear brother, and exerts that our department was not started on the good old way but runs the race that is set before them with patience, and that we may all hold out faithful to the end; also that those dear friends that are almost persuaded may choose to rest and take their cross, and not lay it aside until a more convenient time. "To-day if you hear his voice, harden not your hearts, for now is the accepted time."

From Lincolnton, Tenn.

Jan. 11, 1880.

Dear Brother:—Since my last I have had a great deal of rain and mud, yet the brethren had meeting on Christmas day at the Lincolnton church, and I have had a very good attendance. Often wonder how brethren and sisters and their families spend Christmas in general, whether they trust in the mercy of the Lord. Here the brethren have thought it best to have services on that day and take their children with them. It is far better than to let them go to places of mirth and amusement, and to wander over the country and through the woods. Some do, however, spend the day in this way, but young friends, it is far better to be found in the house of the Lord.

The fourth Sunday was our regular meeting day, and we met again for worship at the regular hour. Elder G. C. Bowman of Knob Creek church met with us. Preceded day and night for some days. Two were added to the church by baptism and one applicant. Hope others were seriously impressed. Upon the whole we had a good meeting, plan doctrine was held forth.

Hezekiah M. SUGAR.

A Sol Accident.

A sad accident occurred in the South English River congregation on the 20th inst. The unfortunate man was found near the wagon in their way home, upon horse back and the others with a team. Those with a wagon were stopped at a wagon and hitched up. The wagon had a horse on board, and after he had passed about twenty rods the team broke loose and ran after him. The end of the wagon struck the horse and the unfortunate man was found near the wagon in an unconscious condition. He was carried to the nearest neighbors and in a few days died. The unfortunate man was married Lewis Wolf. He was over 65 years old and leaves a wife and two children to mourn their loss. Funeral services by the brethren.

JAMES BROWN.

An Earnest Voice.

Jan. 13, 1888.

N. T. Brewster.

Beloved brother in the Lord.

I am now on my eightieth year, deaf and infirm, yet my poor heart overflows with gratitude to God, that he will bless me with the best, I will give to read the precious Bible and our excellent papers. Through them I can have the good cause of missionary work before me in our hallowed land. Oh, that the church might awake up to a deeper sense of the importance of sending the glorious gospel into all the world, that every creature might have the good news of a free and full salvation, and be most willing to contribute of their wealth to aid those who are willing to spend and who spend in the cause of missions as serving the Master. In reading brother D. C. Mosely's article in the 17th, I was read over and over and tears would start unbidden. Oh, how we pity those who abound in wealth who never offer a farthing to the cause of missions, and who really never it were to see money for such purposes. I fear with brother Mosely that many will feel still more detestable in the judgment than have been. We have held them from sin course. We write those lines from Isaiah. End enclosed I send for the City Mission. I would not be five times as rich, but my means are limited. I give so little it is a comfort to me, to thinking of the poor wretch with her two cups. I would be glad if you would give me a card and let me know whether you really need my aid. May the Lord abundantly bless your missionary labor. Your sister in Christ, SARAH H. WHITE.

Was not in our course.

The above from an aged mother in Israel, yet possessing a young heart full of love, energy and zeal for the Master's cause, is worthy of commendation. It is a true and holy heart full of the Holy Ghost possess such love for the cause of Christ, contribute so charitably and exhibit such zeal and sympathy, which might be a lost within our ranks, and would be a mission station to the salvation of many souls. God bless you, my dear mother in Israel, but will greatly reward you for your noble contribution, and you will be a blessing to the church and down around the great White House, if some of the redeemed gold I give had with you that were instead in the church militant by your contribution. Your brother in Christ, S. H. BOWMAN.

Ministry Work.

In Providence was a dedication passed at Wake Forest was a dedication passed at Wake Forest of Pa, instituting a work of evangelization within its limits, we, the brethren of James Creek congregation, Wake Forest, Pa., called for J. M. Hatcher (one of the brethren chosen for that work, to labor in Trough Creek Valley, lying between the James Creek and Anglinville congregations, in which territory there has been no preaching by the brethren for a number of years, and looked upon by us as a neglected field by the kindness of contributions of the United Brethren such an interest was given, and a suitable home offered for holding a continued meeting. Accordingly on the evening of the 31st of January a meeting was opened and continued for some ten or twelve days, in which time brother Molder labored faithfully and earnestly for the salvation of precious souls, with very satisfactory results. In the face of an almost a total indifference on the part of the people, and with a minister, battling with an influence prejudiced largely by prejudice against the truth, we would be justified in our feelings, that such an interest in meetings were largely attended.

Dark nights, with extremely muddy roads, and every meeting was marked with good order, and deep as well as profound interest, and judgment was manifested at the closing meeting, and other indications on the part of sinners, kind-hearted and loving friends, we may presume that a good foundation has been laid for the work of evangelization in that territory. There were ten, however, made willing to follow Jesus, and accordingly were baptized into, and accordingly were baptized into, with the grace and in witness of life, with the promise of some more soon to follow. This being the first effort, under the name, we believe, God approved arrangement, may we not hope that others will follow us in the good work which we have undertaken, and that some of the brethren who are looked up and put under successful cultivation, that harvest of precious souls may be reaped in the future. G. B. BOWMAN.

From Dakota Territory.

My little flock have moved out here to Dakota to get a home.

Last Spring my little seed sixty acres of land in small grain but the young grass-rapples are off and the corn is coming up. I am obliged to get some up again, and we did not get anything. We went out on the railroad to work and earned what they could until work closed on the road. Sure the boys can't get work, I am obliged to ask my brethren and sisters for aid, for we are really in a destitute condition, having nothing to eat nor nothing to buy with. If any of the brethren or sisters can send me a dollar, I will keep us from starving and freezing into Spring and until work begins, we will gladly repay them. I have seven children, two of them are members of the church. My name is Sarah Sawyer, wife of John Sawyer, and a daughter of George and Nancy Snyder. I am consoling to Henry Hoberg and John Hoberg. I mean to send my little seed one year old in May to Iowa. I live in Cameron county and from there moved to Blackhawk Co. Iowa, and a year ago last Spring we moved west here. I will have the matter all you. Pray for us. Oh, how I long to hear the brethren preach once more. I have not seen a brother or sister since I left Iowa.

SARAH SAWYER.

Wanted to see you, O. D. Stone Co., Dakota.

From Buffalo, Mo.

Jan. 10th 1888.

Beloved Brother,

Reluctantly I drop a few lines to you from this remote part of the vineyard. I received the first number of our volume, and I found it full of the rich fruits of heaven. I shall not comment upon it or any part of it. It reads new. I hope the good Lord has will provide for the necessities of our country during the year, heaven will send its rich fruits which is food for the soul. I hope that Christ will send forth all to be assembled available. Our encouragement from the brethren has been but little since we here. I feel that I have almost been forsaken by them. We have made recollections, both good and bad, and to get the assistance of some of the be-

loving brethren to help us. I once thought we were going to get one of our missionaries to work for us awhile, but the next I heard of him he was in the world of evangelists by many of the ministers. Is that the meaning of missionary? If so I am mistaken. Here in an open field between me and the Gulf of Mexico, there are no ministers, ministering brother, not even. Will any one blush at this fact? If the church will supply the needs of my family and see that they will not suffer, I will be glad to labor, and I will go "in the name of the God of Israel." The church said in my definition, "go into the world," but he holds the north-west to go in his own hands. Who is accountable? We start in the New Year with the prayer that God may cause the water to fall from our eyes, and that we make stronger efforts to spread the truth, that we may be able to stand firm and hold our ground, and that he may grant strength and boldness to go forth and battle for Him, not fearing opposition. May God bless your blessing Zion, is the prayer of some of us who are in Iowa. Yours truly, JOHN J. HOOVER.

Notes of Travel.

My wife and I left home on the 20th of Nov., 1878, en route for Washington county, Pa. Arrived at Washington on the 21st, and visited among the friends of our dear brother, meeting in the Highland school-house, the members of the 27th, one of the places I used to teach. Had a good hearing. On the 23rd and 24th had meetings in weston town in Shickopee township, in the evening. The 23rd had meeting in the house of Robert Smith, for the special benefit of an aged lady living with him. On Dec. 3rd met the church in Green Hill, having departed of satisfactorily. One added to the church by baptism. Preaching in the evening, also next day and evening. The meetings were in the old brick church in Green Hill, and were attended in all sixteen appointments in the Ten Mile congregation, in which I formerly resided.

December 23rd we took leave of Washington county and our numerous friends and passed on to Green Valley, Pa. by the Irons' Station congregation. Held a number of meetings in this congregation, and had the pleasure of baptizing six young men and women to the church. They were banded with Christ by baptism on the 26th of Dec. On the 30th we took leave of the hour once at this place, and passed on to Seneca county, Ohio, to the Green Spring congregation. In this congregation my brother David Wise is a minister. Had a number of interesting meetings with the brethren of Seneca county, meeting in the usual meetings in Green Spring village. This village and congregation take their name from the Green Sulphur Springs near the village. These springs are one of the great natural curiosities of the State. It is impossible to prevent the faintest idea of the beautiful features. Nature has painted on leaf and twig, or whatever may be dropped into the water a green mark seen the picture to enjoy it.

From this congregation, being accompanied by brother David, we went to Rome district. This congregation is situated on the banks of the Seneca and John Knabb, settled by brother Levi Buckley and C. Knabb. We enjoyed a number of very interesting meetings, but the abundant rain will make the roads almost impassable. The brethren in council decided to close the meeting, so on Sunday evening, the 11th of January we closed.

On the 12th we started for home, and on the 13th we arrived at home and found all well. How pleasant it is to return home after a course of nearly fifty miles. Thank God, I am well, and I hope to have his benediction. My dear wife and dear ones were all well, and kindly assistance during our

journey. May the good Lord bless and guide us in the work of life over-coming. To many of my dear friends I will say, we doubtless have met and parted the last time on earth. May we so live that we may meet in heaven. Yours in love,

John Wise.

Shickopee, Mo., Dec. 31, 1878.

From the Upper Dublin Church, Pa.

Dec. 29, 1878.

Dear Brother: A little time has elapsed since our troubles were brought to a final settlement. The church has had a lovefest since, which has had a tendency to lead to members closer together than it has been for several years. The troubles of the past are buried. I feel happy to be able to say there never was a time, since I have known the privilege of the church, that there seemed to be a better feeling. Every one seems prompted by the same desire to do everything they can for the welfare of the church, and to be united in heart and mind, so that we may all give in the divine love, and that we may be able to do some little good in our Master's vineyard.

In our immediate neighborhood there is a great dearth of the work of safety who we hope, ere long, will come to the church and labor with us for Jesus. I hope yet to see bright and happy days with my dear brethren of Upper Dublin. The storm is over and the bright sunshine of God's love has shone into every heart. We were care divided but now we are united. Thanks be to God who gives the victory through the Lord Jesus Christ.

Dear brother, your thinking probably you would like to hear from Upper Dublin I thought I would write a few lines to the U. V., so that you and the brethren may be glad to hear that the little band of brethren and sisters at Upper Dublin are trying to work along harmoniously in the Gospel cause. Your unworthy brother, EDWARD KRAV.

From Melissa, Ohio.

Jan. 21st, 1888.

Dear Brother: We have some good news to tell you. On the 10th of this month brother Jesse Culbert of Indiana commenced a series of meetings, preached faithfully twice a day until the 15th, when he left us for another field of labor. The weather was warm and generally clear but the roads were in a very bad condition, sometimes almost impassable, yet we had good congregations every time, and so sometimes quite large. The result was, nine were added to the church by baptism, and many more were made to feel that conversion had been brought about. I am old, "Go thy way for this time," &c. P. J. BROWN, a member, Ohio.

From Elk Lick Pa.

A council in the Elk Lick congregation was held on the 17th at which some important questions were discussed of Brother James Lickby of the congregation. The result was that the day proved too short to dispose of all the business, and it was resolved to adjourn to meet on the 7th of February. The annual congregation is now being held at Elk Lick, Pa. The first night at 7:20 P.M. and the money nearly raised. The house is to be near Bro. James Lickby's, which is the point of three congregations. This is a good place and will likely prove a benefit to the entire community. Brother Howard Miller has been appointed supervisor of causes for eight counties. He is doing a shining. Considerable sickness in our vicinity. S. C. K.

Sunday-School Organization Programme.

The following is a programme of the Sunday-School Convention of the Middle District in Indiana, to be held the second Tuesday of February, 1888, with the brethren of Ogans' Creek congregation, five miles southeast of North Manchester, Ind. The programme consists at 10 o'clock, a. m. with singing, and prayer by moderator of last Convention. Next in order, choosing of officers by ballot, by the delegates present. Statement of the object of the Convention by the moderator chosen. Reading of programme, with responses, that substitutes may be appointed if necessary. Singing, and a collection by a committee for that purpose.

Prop. J. B. White authority for Sunday-schools—J. W. Southwood and D. H. Council.

2d. The propriety of Sunday-schools among the Brethren—D. H. Botschheimer and D. S. T. Butterling.

3d. Relation of the Sunday-school to the church—W. W. Cummins and Jesse D. Smith, moderator.

4th. Essential qualifications of the Sunday-school teacher and others—J. S. Reed and P. A. Early.

5th. The rise and progress of Sunday-schools in the Brethrenhood—J. B. Blair and B. L. Gordon.

6th. Women's work in the Sunday-school—Essays, Edible Leslie and Emma L. Bowman.

7th. A new method of instructing children who are not capable of reading in the Testament—J. C. Murray and Francis C. Hill.

8th. How to proceed to organize Sunday-schools in the Brethrenhood as an expiring element—A. Ledy and J. G. Boyer.

A general attendance is desired.

EDWARD B. BOWMAN, Sec. Society.

Indis Sunday-School Convention.

This is to notify the brethren and sisters of Iowa and surrounding States, that the South Waterloo church is arranging to hold a Sunday-School Convention on the 20th and 21st of Feb. at their meeting-house, four miles south of the city. A general invitation is extended, and is expected and hoped that every church in the State will be represented in person; if impossible, write by letter. The presence of many advocates is needed to insure success. Early correspondence is solicited of both sexes of all who desire to take a part in the exercises. Let some delay, but respond soon, not later than the first of next month. Who will be first? Address the corresponding secretary, M. P. LOVATT.

WATERLOO, IOWA.

Report of Ministry Trials.

Statement of money received for the Home Mission of Western District of Pennsylvania. Previously reported, \$500 Mary Shaffer, 1.00 Elk Lick congregation, 6.11

Total, \$12.11

The above I return to the congregation for their careful consideration, trusting that all who read my report will be awakened to the duty of giving, so as to enable the present Home Mission board to supply the demand, and do good work in the mission-territory. The season is pretty well advanced, and the funds should be gathered and sent in at once to insure success. Fraternality, S. U. KISS, Treas.

Jan. 15, 1888.

In This.

Dear Brother:

As your reader would like to know what the operate of Christ are doing at various places, I



QUINTER & BRUMBAUGH BROS

"Earnestly Contend for the Faith which was once Delivered unto the Saints"

1516 PEE ANNE.

VOL. XVIII.

HUNTINGDON, PA., TUESDAY, FEBRUARY 10, 1880.

NUMBER 6

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From Pass—From W. Va. From Cherry Grove, Mo. In the Field; From Union Depot, Pa. From Blinnusville, Ohio. From Irons, Mo. From Lowell, Mich.

The Primitive Christian.

PUBLISHED WEEKLY

HUNTINGDON, PA.

February 10, 1880.

EDITORS:—MR. JAMES QUINTER, AND MR. H. BRUMBAUGH, PROPRIETORS:—J. B. BRUMBAUGH.

It is said that in Carolina, the attendance in the Sunday school and churches is from three to four times as great as that of all the churches.

Bro. D. S. Interhook, of North Manchester, Ind., informs us that he baptised sixty-one in 1879 and six in 1880 and the waters were yet trod.

On Wash. 31st morning we had the pleasure of a short visit from brother L. R. Peffer of Waterford, Va. He was on his way to visit friends in Barboursville, Pa.

On account of the illness of Ed. R. H. Miller's daughter, he was not able to prepare any short offerings for the Western Department, and because of being sick he could only make a short visit, so we were contented the whole of it.

Bro. Jesse Gilbert has been preaching at North Ferrisburg, Pa. We heard much to our credit, but the meetings were largely attended and that there had met with the church. When the meeting is over we will likely have more.

The Greek Adventists think the best way to be impressed with the need of a religious awakening is to think of a great doom, through revival or re-velation comes. Very true. It means a great deal more than we are conscious of to think.

Bro. S. P. Kellou living somewhere in North-western Kansas, will please send his address to Nicholas, Pa., Green Springs, Stevens county, Ohio. Any of our friends knowing his address will please communicate this address to him.

Bro. John Kinney, of Plymouth, Ind., informs us that he and his wife contemplate a general visit in Penna. next Summer if spared. We hope their anticipations will be realized. We will give you a hearty welcome at the Primitive home.

Bro. J. C. Metcher, of the Washing-ton Greek Church, Bond county, Kan., informs us that the brethren are now holding a series of meetings in the city of Lawrence. What the success will be remains to be seen. It is the first one ever held in that place.

The "New Year" offerings offers a premium of \$100 to students in the Theological seminary for the last year designed to commend any one of the many forms of prayer against Catechism, by constant study. If the power of education is moved against idolatry, it will be a force in the first direction.

Bro. Geo. and H. Brumbaugh are now preaching a series of sermons in the Greek Church on Sunday in the evening, setting forth the doctrine and practice of the church. We do not suppose to need the practice of other churches, but surely to show that our faith and practice are based upon the word of God.

We are glad that our agents and friends are still at work. New subscribers are coming in every day. We can assure our brethren and sisters that their efforts to enlarge our circulation are appreciated. Please continue the work. There is no time in the year that is out of season to get subscribers for the P. C. Our back numbers are, upon exchange and we would like to see the request, but do not fail to get all the subscribers you can for a year. We can run the time on into 1881.

On Sunday morning (Feb. 3rd) we were visiting, via Sabbath school, at North Manchester, where we could be well attended, and to believe that all teachers, through their union to improve the lesson, which was the characteristic of the day. Brother Sagner preached an interesting discourse in the morning, from Matt. 7: 3. Bro. Quinter preached in the evening from 2 Kings. 17: 14. We had a great deal of good friends, and if there were any that were not benefited from the day's services, it certainly was their own fault.

CHRISTIANITY is to have, or already has had, a change of life. Among the prominent persons engaged in it are the masses of our three grand official officers of leading churches. The Evangelical Movement think that have more to be written upon the principle adopted by the grace-professing Quakers or by being insinuated, back of his coat and hood-inflamed hat, and having them doing, whether they like them, Quaker, until it brings this most important reveal. They will doubtless have their black coats to lose while this off-lying is—Morning Star.

At the beginning of January we had open and mild weather, and as a result, we made no preparations for snow storms and the rapid coldness so that the late supply of paper, and we are compelled to give our orders in a half day of the week, and even this will be several days before we can get it. It is possible that our paper would still get it in time, but as the roads are not at all

impossible and therefore do the next best thing. To make this as interesting as possible we will insert only the editorial and correspondence, so that after all our readers will get the usual amount of Church news, etc. Hereafter we will try to be more careful and prepared for changes.

Next week we will be around as usual.

A PAPER by missionism was published recently in Canada, one morning when the wind was blowing sharp and the mercury sank 20 degrees below zero. The subject was a lady. There is a great risk of danger to health and life on the part of some timid females, particularly those who have the heart is full of love for Jesus, they do not care to carry out, but he is very certain in baptism neither has there been any other than the most honorable result. Persons have been taken from their sickness and the primitive baptism administered to them, and in every instance instead of being an injury, it has apparently been a benefit. Some have recovered when it was thought there was no hope. God does not require any impossibilities, and if we enter into this rite, not only to eliminate our water can be found, but will make the administration of a physical advantage.

It is a pleasure to our parents to go to the country. Those who have homes to go to, and kind parents there, will find it a pleasure to visit. In the evening we had the pleasure of attending the Bible class which meets in their church every week. It is certainly a good thing to go together and talk over the scriptures. If more of our congregations would do likewise their world be more spiritual. "My words they are spirit and they are life," said Jesus, and the more we have of them, the more life and spirit we will have. When we meet together to consider the word we receive impressions of it that we would not otherwise get, and by comparing notes and investigation certain portions we are enabled to retain more of it, and are thus better equipped for the conflicts of life. The word of God is so wonderful and so many of ourselves of every mind that will enable us to have it so sound and handle it efficiently. This well-selected Bible class will do

much for us. Some mistake views and the same is referring to the matter of giving. Some suppose that the brother or sister that has a thousand dollars an interest is more able to give than those who have an interest of ten cents. It is a mistake. It is true, that brother or sister may be able to give more, but they that have some at interest are some the best to give. They may be as able to give ten dollars as you are to give ten cents, but remember that you are as able to give the ten cents as they are to give the ten dollars. Another mistake is that the rich or those that have money are under more obligations to give. They are under obligations to give some, but not more under obligation to give. The Scripture rule for giving is, "Let every one give as he gives in store as God hath prospered him." This rule makes no distinction between rich or poor.

If the Lord prosper you much you are under obligations to give much, and if he prosper you little, you are just as much under obligations to give a little. Another mistake is that as long as we are in debt we should give nothing to the Lord's cause. This is not the rule, but that we should give, for nearly all the wealthy persons are more or less in debt. When they get out of debt they are likely to make another investment and not go in again until they pay a great many of our brethren receive themselves from giving. They are in debt, but this is not a proper excuse in the sight of God. If your liabilities are larger than your resources, do you not feel under obligations to give? Brothers and sisters, there are some who are in debt and are giving, and we are in debt and are not giving. Please consider them.

kind of a meeting was it, or common, or a religious washing? We took the position that it was the latter kind. Our third point was, Should it be prominent in the Church? We had the best attention from the congregation, and the meeting seemed to pass off pleasantly.

OUR VISIT TO BALD EAGLE VALLEY

There is a Baptist church in Bald Eagle Valley, situated miles from the town of Martinsburg, on the Bald Eagle Valley Railroad. It is called the Bald Eagle church, and has a membership of about one hundred members. Eld W. A. Ridge is the pastor of it. He is a man who has been a member of our Fraternity, received a written request from our church, asking him to get one of the brethren to preach a sermon on leaving school for them. Bro. Ridge is a member of the paper, and we desired to comply with the request. We consented and the 25th of January being the time they had for their meeting we left home on the morning of the 24th, and went to Port Matilda, and stopped with brother Myers. There was an appointment for us on Saturday night. We had a good congregation, and had apparently an interesting and pleasant meeting.

FROM OUR EXCHANGES

The government of Greece has ordered that the Bible shall be read in the public schools from the original Greek text.

For the year 1879 Peter's price amounted to over a million dollars. Of this sum the United States gained \$180,000.

From one of our exchanges we learn that since the year 1850, one hundred thousand Jews have been converted to Christianity.

WATERBURY College has had a religious revival of five weeks and it is said that nearly all the students have professed the new birth.

It is said that the island of Sumatra has been entirely Christianized. Out of a population of 6,000,000 some 55,000 are counted with Christian churches.

A Catholic priest, Johann Hodja of Baltimore, has renounced the Catholic faith and united himself with the Trinity Lutheran church of that city. He is said to be a man of good judgment and a ripe scholar.

In the evening we passed again in the Methodist meeting-house in Port Matilda, being welcomed by one of the ministers and requested to do so. The Methodist church in the place was holding a protracted meeting. We had on Sunday night a very good congregation as we had on the previous night. We regretted that we could not speak more in harmony with the people who were so anxious in listening to what we had to say. We had some of that class present, and who presented themselves at the altar as seekers. We however tried to preach Christ, and his blood, and kept our preaching to the mission as best we could.

We felt comforted, and a good living seemed to pervade the congregation. Our visit was pleasant to us, and apparently to them also, who we visited. Our Methodist friends, kindly prepared to take up a collection to bear our expenses, as also did our Baptist friends. But our expenses were not very great, as we had the occasion did not call for a public collection, but respectfully declined it, acknowledging the kindness that prompted it. We stopped with brother Myers while in Port Matilda, and those family we were well liked and contented.

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From the Exchange we learn that the graduates of Yale College had their Annual banquet at the Grand Pacific Hotel. The guests of the college were present. Ruddy college caps and wine being a part of the entertainment. Surely it is time that we should have schools free from our children can be educated, free from these terrible surroundings.

From West Virginia.

Jan. 11, 1889.

Pr. Brothers,

I felt lone on the 22d of December, according to arrangements previously made by the brothers of Haddock, Ritchie and West counties of this State. We took the train for Doddridge county first, and spent the night with brother Cochran, from whom we all received a kind evening press to a fair congregation in the Baptist church. I was invited home with friend Taylor, a member of the Baptist church, and was again invited to be very happy if some of our children could see this little suburb, they surely would be better boys and girls. Next day had written again in the same place, but Christmas was near at hand, and I assumed that people cared but little about the one thing most needful, and all desired to have a feast, and the result was, our crowd was extremely small. I was disappointed in my brother Cochran, next morning was taken by brother Allen Miller fourteen miles, where there was a meeting in progress. The brethren expressed my feelings with brother Cochran, and had and the water were high, I did not get there until the evening of the 25th. This is on Strat Park, South Park of Tucker town. Here we had our first meetings. I was in the evening, but I never saw all seemed eager to hear the word preached. There were deaf, and I hope lasting impressions made on the minds of some, and few are known to stop at the end of the road. I am sure you would make the good evan- gelism and was blessed with Christ in baptism, and our prayer to God that he may ever prove faithful to his mission, moved on New Year-day, and there was much affliction manifested by the members and others. I tender my thanks to the people of the town named place for their kindness and liberality.

From here I went to Rock Camp in company with brother Cogswell, and preached in a school-house near brother John Timothy's. This is Ritchie county. I received a message from home stating that my little boy was not well, and that my father was looking for brother Timothy and I, after considerable consultation and consideration with the other, we concluded to start by Wirt county, a distance of about fifty miles, and we went ourselves on our saddles and on our steers. Traveled all day in the rain and through mud, and late in the evening we arrived, wet and muddy, and in within an hour of our first death, the county seat of Wirt county. As a matter of course we had to talk about something and it was not long until the subject of religion came up, and that is within a few minutes of our death, the county seat of Wirt county. As a matter of course we had to talk about something and it was not long until the subject of religion came up, and that is within a few minutes of our death, the county seat of Wirt county.

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It was our business to try to do things in the Lord, being our friends was not anxious to be present with us. Everything passing off pleasantly, and indeed more so than the brethren anticipated. All seemed glad. However things are not as we desired, as people had got into the church and most did not agree to lay it aside. We did not desire to eat them out of hand, but give them time to consider. Since that time people agreed to lay it aside and promised to do so no more. Our prayer to God is that all may see the same, and that peace and prosperity may prevail among the members of this church, and that the Lord will be with us.

Having our visit among the brethren was somewhat unpleasant, attached to each other, and we felt that it was hard to part. Stayed all night with brother Frank and next morning started for home. First had thirty-five or thirty-six miles and later on to the home station, at Thomas River near Cairo Station. Next morning I took the train at Cairo and had parted with brother Timothy, who had about thirty miles to go to home, reaching home I arrived home in the evening and found all well, for which I thank God. I was gone eighty days, attended twenty-three meetings, and was absent thirty-four days. I have over two hundred and fifty miles. I ever tender my thanks to the brethren and sisters for their kindness shown me and their liberality.

Z. ANSON,

From Cherry Run, Shelby Co., Mo.

Jan. 18, 1889.

Pr. Brothers,

I have been thinking of the P. C. for some time, and I thought I would send you a paper of our sister and wish that I could send you a copy of my paper sent to my Bible. I feel that I should do so, and I would like to see you and your family. I feel that I should do so, and I would like to see you and your family.

I belong to the Narely congregation, of Knox and Shelby counties, Mo, which is composed of about twenty-four members. We are young a congregation, and I think we need some veteran soldiers of the cross of Christ, to be the oversight of us. As it is with a young plant, so it is with our congregation, and we need the watering. If the Father will, we are generally distinguished by that there would be less oddness exhibited. The Bible teaches us that if we do not eat right bread, we will die with the change of the P. C.

Very respectfully,
MARSHAL COCHRAN.

In the Fall.

Jan. 17, 1889.

Dear Pr. Brothers,

The pleasant day finds me at the house of brother Samuel Baker. I am in good health and enjoying myself well in the company of the beloved members of the same faith, and also the associations of kind friends. I have a good time, and can make us feel welcome and comfortable. Our meetings in Wade's Branch, Miami county, were well attended, and marked and increased in numbers. We commenced on the 20th of this year, and brother George Myers on Friday evening, the 9th, and closed on Thursday evening, the 11th, with a revealed number of very attentive hearers. We left them with some relief,

because of the deep interest and glowing feelings. Although we were not very numerous, we were all very glad to see you, and we feel quite encouraged, having received a firm promise from you that they would visit with us in the service of the Lord some day. My little boys had got into the church and members expose themselves that their faith has been strengthened and their hearts confirmed, that they now see and understand our doctrine better than they ever did before. We feel that when such is the result of our labors to think God and take courage.

We arrived at Pleasant Grove on the 11th, and in the evening had received the brethren's large and comfortable home of worship. This is perhaps the best home of worship that we have in Kansas, and we were made to feel happy in the thought that the brethren here, here quite good during the winter, so far, only seven had cold. We had about eight or ten days good sleighing, with some few inches of snow two days after New Year. We had some very heavy rain and a good snow to this date, with very muddy roads. We had a very odd weather yet the necessity has hardly been done to do yet, no snow of any account. Since New Year's day we have pleased with the meat, nice and clean appearance of the P. C., and especially with the good reading matter.

Yours in love,
G. T. LEWIS.

From Union Depot, Pa.

Jan. 24, 1889.

Dear Brothers,

Brother Daniel Hollinger, of Cumberland county, has been preaching several weeks in this congregation. Strongest zeal, and with a few and tremendous loads laid on popular souls. Brother J. M. Mohler of Lewisburg, Pa., has been preaching in our sanctuary where the brethren have hitherto been regarded as 'the field of war' and the 'cleansing of all things.' But God is revealing his light through the community, and is pouring it into the hearts of many. The work is wide spread and intense. I hope there will be a revival through the need to hear these words and profitable expositions of the word of God in Jesus. Brother Hollinger kept several, and a number are standing on the shore, looking widely into the saved lava, but with willing to give the fact to splitting and building, the back to the sinner, and the dead side to the soul. Baptism means more than three dips. The grave is sweet when sin is slain. It is easy to walk with Jesus when the devil's work no longer draws the other way. There is 'a rushing mighty wind' passing over us just now, and we hope for living stones to rear the Temple of Jehovah.

C. H. BARRINGTON.

From Bloomville, O.

Jan. 28, 1889.

Dear Brothers,

We have never had occasion to report any great result of revival meetings in this area of the church, from the fact, perhaps, that we have never got forth any very great force in that direction. God has provided the means, but it remains for his people to make the effort in order to secure the blessing of the Father. We were disappointed on the 7th of February, next, when we expect to commence a series of meetings at our meeting-house, north of Bloomville, between H. B. Baker and J. A. McMillan, are expected to conduct the meeting, may God give us such divine strength, and the influence of his holy spirit, is my prayer.

N. A. WALKER.

From Lewis Howard Co., Mo.

Dear Brother,

An account of bad roads and disagreeable weather, we the brethren of the Howard church, led W. B. Iveter to postpone the series of meet-

ings, that he was to hold in January. We expect him here on some noble road, and would well permit, I am well pleased with the PRIMITIVE, and especially with the Western Department. I think if I would have received the first number sooner I should have got more subscribers.

GEORGE HAUBACK.

From Lewis Mill,

Jan. 26, 1889.

Dear Brother,

The church here, in the Theosophical district, is getting along in the Christian warfare, as well as we can expect. Our increase in church membership by letter, for last year, was quite favorable, and by baptisms we received six, but lost one near by death. The saints here, here quite good during the winter, so far, only seven had cold. We had about eight or ten days good sleighing, with some few inches of snow two days after New Year. We had some very heavy rain and a good snow to this date, with very muddy roads. We had a very odd weather yet the necessity has hardly been done to do yet, no snow of any account. Since New Year's day we have pleased with the meat, nice and clean appearance of the P. C., and especially with the good reading matter.

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FROM OUR EXCHANGER.

Our Jews think that the last tribes of Israel have been found in the Afghans. It is said that they have the early history of the Jews from Abraham down to the captivity, and all the tribes have the religion of Isaac converted to the Ishmaelites. It was until the tenth century that Judaism was entirely abandoned.

The following is Free Will Baptist doctrine on the subject of baptism.

"Baptism is the only church membership immersion, also is baptism as we view it, although not as polo-baptists view it, hence immersion is necessary for membership in a Free Will Baptist church. Hence baptism is not necessary in a polo-baptist church. Free Will Baptists and Polo-baptists do not read the law of baptism alike. Hence, over this question, we divide. We recognize that the law of baptism has been changed the law of baptism as we understand it, but believe they have obeyed the law as they understood it."

"How strange a thing this law of baptism is! It is not because polo-baptists view it as immersion, but, when seen through teleological eyes it is sprinkling, yet according to Free Will Baptist theology one is just as good as baptized when one looks through their own eyes. If we were Mr. Free Will Baptist, believing as he does, we would do his Free-baptist's clothes at once and accept sprinkling as that great to be accepted by you the most liberal of men. If immersion is Christian baptism, sprinkling is not, and if sprinkling is Christian baptism, immersion is not. God instituted only one baptism."

THE NEW HINDOO MESSAGE.

There will be walking throughout Christendom over the latest news of Keshab Chunder Sen, the Brahman who ten or more years ago organized the "theistic society" known as the Hindoo Society. This society composed exclusively of educated men, agreed closely in behalf with the Unitarians of the western world and regarded Jesus as a prophet, instead of the sole tributes to the character and influence to the founder of Christianity, as well as the most scientific analysis of the mental organization of Jesus, is from the pen of Keshab Chunder Sen, a Hindu, who is now in his tree Oriental, the writer insisted that none but Orientals could fully understand His teaching, and that no other spiritual code so perfectly satisfied the necessities of the Asiatic mind. The Brahme Samaj gained momentum in number and influence, and now comes the intelligence that its leader claims to be a prophet, or a revelation of the Hindu religion. Whether this claim is honestly made, the claimant having been subjected to one of those delusions that are quite common to Oriental minds in a state near the threshold of the Christian era, is a question not yet settled, but it is a curious thing that in a country where it is a custom, but not yet a law, that the known character of the man would seem to indicate the former, and that his intense patriotism and his ardent desire to revive, to try to revive the old religion of India with the spirit of Christ instead of attempting to force a new faith upon his people. As he has not yet set out an movement, or any of missionary work, the most anxious of this great religious movement will be anxiously awaited by those who have for years been looking for a new religion which has suggested the only possible means of uniting political religions and Christianity.—E. K. Long

Eastern Department.

ELLEN A. M. MILLER, Editor.
LADOGA, IND.

Brownson George Cripe will continue a series of meetings at our church near Ladoga on the 14th of February, if the Lord will.

We are glad to learn that our faithful old brother, John Metzger, is well enough to be in the field again. He has been preaching in some places in Christian County, Ill. Brothers follow the example, go to new places that is true apostolic mission work.

The *Brother's Alliance* has many good selections, and some good editorials that give us interest, and we thank brother J. H. Murray for its presence and benefit. We have no personal acquaintance with him, but have had the pleasure of reading the variety in which his paper abounds.

DEATH OF JAMIE MILLER.

Our daughter died of consumption on the first day of February, 1889, at the age of twenty years, ten months and ten days. She had sufficient health for two years, but she died of consumption upon her heart. For about three years the symptoms of consumption have been growing upon her, till at last death came. It is so rare that we would be more than human to bear afflictions with greater patience than she did, not a murmur or complaint at days, and nights, and years of sickness, and ever growing weakness, and childish when strength of body was gone. She had been a member of the church over two years, and a worthy example for young persons who made that profession. She had all the noble qualities of mind and soul that could adorn one of her age, we think, in that her friends felt she had no superior, and she was a joy over in her memory to all who knew her. It was when she was just to go to Europe, it might seem that her long affliction, and the certainty that she was going to die, might lighten the burden, but not so. The more qualified to do that made her more dear to those who witnessed her patient endurance of all, till, like the falling flower in quiet beauty, she died, leaving a great sorrow. This trial upon the great sufferer, who is so soon after giving up a son, near the same age, whose mind and moral qualities were full of all the promise hopeful parents could wish, so much so that it was frequently said he was superior to any of his relatives. To give up such children is full hope for the spirit world, but oh, how sad and gloomy it leaves the living objects of it. This trial upon the great sufferer, who is so soon after giving up a son, near the same age, whose mind and moral qualities were full of all the promise hopeful parents could wish, so much so that it was frequently said he was superior to any of his relatives. To give up such children is full hope for the spirit world, but oh, how sad and gloomy it leaves the living objects of it.

BASED ON PRINCIPLE.

Principles are the foundation truths which stand on the law of righteousness to govern those who accept the principles. Without some settled truths, admitted as the spirit and principles on which men act, and on which they agree, there is no certainty in the decisions of their action. The spirit, and truth, and principle of the Gospel are the foundation of faith and practice, union and oneness of the church. True truths and principles are not to be changed, but they are to be carried out in all their details and applications by the church. In doing this there is no certainty in the decisions of their policy and expediency, such as

when, and where, and how often they meet. It is principle, not expediency, that the Gospel, that the Christian shall sing and pray, and preach, but it is not said at what time, and on what occasion, such one shall be done, and on what day, and how often, or how many shall preach, nor any specified time, but is left to circumstances and the brethren to determine. The church may decide to change its number of meetings, preach, and may alter things that pertain to the proper manifestation, or carrying out of all Gospel principles.

This subject is brought forward now because it is settled, just as we are saying, asking our counsel concerning certain petitions that are being circulated in some churches to have some message enforced upon A. M. on a subject to make, which leads us to look at the principles which are in them and which are governing our brotherhood from the beginning down till now. If a man were to speak on this subject or any other, it is settled, just as we are saying, there is no certainty in what he will say or do, only that any course to accomplish his ends is likely to be taken, above all things it is important that we be consistent in our principles.

The first principle we want to look at in reference to these petitions and what they want is the nature of A. M. as its decision being infallible, or unchangeable, which leads us to look at the principles of our A. M. to reconsider and amend its former decisions, leave it never held its own decisions as being unchangeable, or as equal to divine laws. We make this principle because we have read some hard threats at A. M. on account of re-considering and changing some favorite decision. Now if this petition changes changing the principle, and making its former decisions like the laws of the Medes and Persians, unalterable, thus making its decisions equal with the Gospel in power, we are against it, for I know that the principles of A. M. are to be changed, and I have seen it done. But as long as the principles are the same, we are for it. If we are more than call the brethren to look carefully and see if they may any principles of the Gospel and order of the brotherhood.

The second principle of the brother involved in the petitions which we are speaking of is the subject of fee-washing. We make this principle because the brotherhood in regard to what is called the double and single mode of fee-washing? It has always held that both were valid and acceptable with God, and it has held in full fellowship those who washed by the single mode. This principle they could well maintain, because there was in reality but one mode; that of putting the feet into the water. The other was never a principle violated. Again, A. M. has always held the principle that every man who confessed should be washed, but never made one mode essential to membership. If this petition proposes to make one mode essential, and expel the other, I am against it, for it is in direct violation of the principle that has always obtained in the church regarding fee-washing.

It may be said, the old brethren told of having the double mode to become universal in the brotherhood. That we think is true, but they did so as a matter of expediency, and it has never made a vital question. The same thing they admitted has given in the brotherhood, until many more now see the single mode, but the principle has not changed. It is the Father and far Western brethren for more than a century could be held in fellowship, on the same principle, that we can follow brotherhood with us. It is the Father and far Western brethren for more than a century could be held in fellowship, on the same principle, that we can follow brotherhood with us. It is the Father and far Western brethren for more than a century could be held in fellowship, on the same principle, that we can follow brotherhood with us.

cannot have any principle on the subject of fee-washing in harmony with the old brethren, unless it follows the single mode. The complaint that it is increasing and making trouble does not involve the vital principles, or the validity of the ordinance, but the policy or expediency of the cause taken on by extremists. If the old established principle, that other mode is valid, should rule, there is no need of a contest over a policy without the consent of the brethren. Hence all who make writing, and talk, and petition, is over the matter of numbers, or principle, not of principle, for no one should insist on any principle the old fathers allowed in the cause taken on by extremists. If the old fathers stood on Scriptural principle in this matter when they took the position that all man is to wash, it is a valid ordinance, for all the disciples were required to be washed when it was instituted. This truth or principle was settled then, but the order of single or double washing in performing it was not then essential in carrying it out, and the old fathers did not propose to make it so. They held the grand truth that which receiving the ordinance was the essential part in administering them, was in carrying it out, and was varied by circumstances. If we will read and comprehend this great principle, it would show our schismatic trouble over it to be all of policy and not of principle.

The third question of principle we will notice, is that of supporting or not supporting an administrator. If the principle is wrong, it should be put down, it not, let the brethren tremble stand it put down. We appeal now to the Scriptures, and to the old brethren to decide who is wrong. In Phil. 4: 15, when Paul departed from Macedonia, he was accompanied by some who were in giving; and in the fifth verse, while he was in Thessalonica, they went two to his necessities. Here is three times one church helped the apostle. In 2 Cor. 12: 13, Paul was ministered to by some who were in giving; and in the fifth verse, while he was in Thessalonica, they went two to his necessities. Here is three times one church helped the apostle. In 2 Cor. 12: 13, Paul was ministered to by some who were in giving; and in the fifth verse, while he was in Thessalonica, they went two to his necessities. Here is three times one church helped the apostle.

In 2 Cor. 13: 3, we see that Mary, James, Simeon, and many other brethren ministered unto the Savior of their substance while he was traveling and preaching. God has sent His angels to minister to the wants of holy men. There cannot to any principle more clearly settled than that those who of God received help from those who were to bear some part in the great work on earth—to save the world from sin. Besides, we know that those holy men while preaching, there was a general help to the poor saints, of which we need not speak in particular because it is not detailed.

But we want to see if this same principle of giving and receiving help was admitted by our old brethren. Nearly thirty years ago we knew one brother to give assistance to very many another gave him still more, and there was no one said anything against it. We have heard of others who received help in the same way, and we know generally that the brethren gave brother need help to get a home, that he could be in a better condition to do his kind work. It is the Father and far Western brethren for more than a century could be held in fellowship, on the same principle, that we can follow brotherhood with us. It is the Father and far Western brethren for more than a century could be held in fellowship, on the same principle, that we can follow brotherhood with us.

Need.) In that day there was no cry of selfish ministry raised, nor was any anything said, unless it was admitted the principle was right. Now, if a petition against raised ministry is circulated, when there is no such thing to our knowledge. We are presently well acquainted with the Millist and Western states and we know of no single case. All the help we know anything of is on the same principle of the Savior and the apostles, who were well supplied by their faithful donation of the faithful. Now if the petition offers to change this principle, I am against it, because it is in direct conflict with the Gospel and the principle of the apostles. If we will allow the churches to give such help to the ministry as they felt was their duty to do. And now when there is not a single case of a salary for any minister in Missouri, Indiana, or Texas, to be making a great matter of it is a petition, without giving a single case of a brother giving or receiving help, for any other principle than that of the apostles, and the brethren, who allowed the churches to give such help to the ministry as they felt was their duty to do. And now when there is not a single case of a salary for any minister in Missouri, Indiana, or Texas, to be making a great matter of it is a petition, without giving a single case of a brother giving or receiving help, for any other principle than that of the apostles, and the brethren, who allowed the churches to give such help to the ministry as they felt was their duty to do.

The fourth matter about which some schismatic writing has been done, is the question of having the supper on the table at the time of fee-washing. It is well known to all who were the principles of the old brethren. When we joined the church, and long before they admitted either mode of preparation was valid, just so they had a table set out, and we were to sit at the table or time of putting on the table was not in the petition proposed to change the principle, we are against it. We heartily endorse the views of brother D. F. Sayre, in preparation, and we will do all we can to stick to the argument he makes, but we would not be willing for A. M. to establish that, by expelling the other, because it would be making the manner of preparation essential, and leaving the principles of our old brethren. In the a meeting circumstances on this subject, as in helping the ministry, and fee-washing, they showed more liberty of conscience, which we cannot now deny, without changing from their principles.

The fifth question which we notice is high robes, because they were brought into these petitions, and we want to know if we are to have high robes, and the old brethren, are on this subject. Was it against the Gospel for a brother to have a gold eulogium? Certainly not, for Paul and Luke were evidently preparing eulogiums, and we will not make our general education, but against false philosophy, and error of every kind. And further, we are assured that many of the early Christians wore eulogiums, such as Polyp, Justin Martyr, Clement, Tertullian, and many others, times, in that age there was no principle in Christianity that forbade use of eulogium from false preparation, and we will do all we can to stick to the argument he makes, but we would not be willing for A. M. to establish that, by expelling the other, because it would be making the manner of preparation essential, and leaving the principles of our old brethren. In the a meeting circumstances on this subject, as in helping the ministry, and fee-washing, they showed more liberty of conscience, which we cannot now deny, without changing from their principles.

ings in the plain. Finally, my brother and I went, and we did not find the kind of our situation that we did get. From the general expression of almost every one we know the opportunity is excellent to do a vast amount of good here. Almost all who converse with us on the subject of religion, express themselves as determined to join the Brethren when we say any church. And as far as we can see from the young ladies and gentlemen we conversed with, it is most excellent. May God bless them that His pure word may bring their delight to every one, and that, before many days are over, as they have done so heartily to obey, and to the glory of our Father, a community that excelled this, and when the passing hour come, may they be ready, "Stay longer," "pray for us," "Stay again," etc. How we felt the mention of love when we heard so many of those so recently attached to the body, say, "Now we are going to work for the Lord in earnest. May God help us to be fully obedient to His cause, and to be truly the harvest is great, and the laborers are few." Many more told us they were almost ready. May they come to work and to live in His house in order, that they may be able to live again. The joy of brother and sister Dean was exceedingly great when their neighbors came to the church. They have been trying to lead us by the hand, and in a few years the doctrines of the Bible to them, and now they are permitted to hold the ripe fruit gathered in the field of His mission work. We would say to the ministering brethren, if you work at more in your own districts and you will do much good. There are many of us who think we cannot spare a day to go to the meetings, as we are so anxious your home business to divide the labor and go two by two into the borders of your districts and hold a meeting of ten or more days, and then return to the result. If you have six or eight meetings, hold the meetings at different places. Two ministers at one place is sufficient to do the preaching. Here will have a meeting to disperse the members of the meeting to the ministers, their wives, and will depend too much upon one another. Brethren, try how much good you can do, and may the Lord attend you that your labors may be crowned with success.

W. G. Cook,
Pineville, Ind.

Letter to Brother Edward Bass.

Jan 24, 1859.

Brother E. I notice at your last year's signature which perhaps needs some explanation. Several years ago by request of brother Snyder of Warren, Ohio county, O., the "Home Mission Society" of New York sent some ministers to your place occasionally to conduct meetings, and in due time quite an interest was awakened and a considerable number were added into the church, and the course of time a church was organized and brother David Snyder elected to the ministry. At the District Meeting of Warren County in 1853, the "Home Mission Society" of New York sent one that a minister be sent to Belmont about once a month during that year. Quite a number of the churches signified their consent to the request for one for each trip. The ministers were sent in accordance to said instructions until about five late in Autumn, when brother F. A. Yoder was there, and we were informed that the Belmont church had made choice of elder George Irvin, of Wayne county, to have the oversight of their church. I then

got notice through the same medium that the Home Mission now wished to have charge of the Belmont church, as the church was properly organized, had a resident minister and an altar to take charge of them, and that all matters in connection with said church should thereafter be addressed to Brother Irvin as their overseer. Now at the District Meeting of 1859, Brother Irvin requested that the Home Mission should appoint the Belmont church. The instructions however from the District Meeting to the Home Mission were that they should provide ministerial help in such places as the Brethren had not established in the country, and others lived in isolated places. The Board however concluded to send a preacher to Belmont at least once during the year to conduct a series of meetings for that church, and brother D. N. Workman, of Ashland, O., was assigned to that call. I wrote to Brother Snyder to that effect, and requested help as related to brother Workman as related to the matter. Brother W. agreed to it, the matter therefore went between brother Snyder and Workman. I would farther say that all general care for your church should be left to the overseer of the church to the elder having charge of your church, and the condition of the church be reported through your delegates to the District Meeting of North-western Ohio, and the church will undoubtedly be recognized and properly cared for.

Yours in love,
Jacob Miskaug,
Meadow, Ohio.

From Pleasant Grove, Kan.

Dear Brethren,
I thought I would let you know of my children as soon as I like, but being much interested and built up in love with my brethren, as we had a season of rejoicing in our families and beloved brother Moses Bay, formerly from Michigan but now from Southern Kansas, I could not refrain from writing. He came to us on the 16th and preached five or six times. He labored with such power that it made saints rejoice and sinners tremble. There was no occasion but we have reason to believe that there were deep and lasting impressions from.

From here he will go to Lawrence, the county seat of Douglas county, to begin a meeting on the 29th, to preach the true Gospel to the city people. There are nine twelve or fifteen accusers living in this city. May God bless him and his labors. Brother pray for the glorious cause here. Last year we had one twelve or fifteen accusers, three or four were converted. By letter, and three returned, so you see the work of the Lord is moving slowly. There are still many souls of the ark of safety.

From here I am well pleased with the P. C. I have been friend of this paper in its present form and as the Gospel Pastor for twenty-five years, so you see it is an old friend to me. I wish you success in your good work.

The weather is warm and pleasant with good roads. The money stood but little below freezing, since the 1st of January, and it is remarkably well. Health generally good.

Yours in love,
E. W. Platts.

From the Washington Creek Church, DeKalb County, Ga.

Jan 23, 1858.

Dear Brethren,
By special request I will inform you of the results of my travels and the probable results of my labors. My last was dated Jan. 10th at brother Samuel Baker's, where I held meetings from Friday evening until

Monday forenoon. As usual the meetings closed at noon, as the weather was on the increase and the attention very good. The brethren had made arrangements to commence a series of meetings in the City of Lawrence, on Tuesday evening, 30th, and had procured the Unitarian church for that purpose. Accordingly I was taken there by the brethren first, and a little disappointed the first evening as there was not a half dozen out, more than our own members. However I was not altogether discouraged when I ascertained all the brethren were present. My first appointment was not so extensive, as I thought, and accordingly there was a very exciting revival meeting in progress at the Baptist church, located nearby in the same part of the city. Some of our own members said. Those meetings were conducted under the Moody and Sankey plan by two Eastern men of great renown, and they thought every eye in an uproar. Next the Presbyterian church was the scene of some meetings, led by one of their famous Eastern speakers. Also the members of the Methodist were busy in the evening rather unfavorable for our assemblies, as they were so weary under these circumstances. However the brethren used due diligence, and the second evening we had a small congregation, which steadily increased until about midnight, when I delivered eight discourses while there, mostly on doctrinal subjects which of course was quite new to the hearers, but from my observation and from what I could hear, as to the effects, I felt to thank God and take courage. I left the city yesterday afternoon and was conveyed by our old and esteemed brother Daniel Waybright to his home a distance of fifteen miles, where I am at present writing. I left brother Joseph McWhorter and Ephraim Smith to continue the meeting, a little longer to see what the result will be.

While in the city I made my address home and stopping place with brother Samuel France and family. They came from Ohio. While here I also renewed the acquaintance of Bro. John Seiple and family. Also, Plevy Thomas Winey, a brother of our esteemed leader and co-laborer J. G. Wasay of Mich. May the good Lord bless our dear brethren and friends for their love and affectionate remembrance. I minutely just before the commencement of our meetings brother H. P. Flory, brother Seiple and two of his sons were taken quite ill, which prevented their attending the meeting. That we left them all improving, so that I entertain no fears but what in a short time they will be able to follow their usual occupations. I go this evening to the High School, near Plevy Franklin county, my next field of labor, a distance of two miles. My health has been tolerably good. I feel the general health good. Weather very mild and pleasant.

Fidelity,
M. T. Coss.

Brother of Hook pipe camp.

From the Macedonia Church, White County, Indiana.

Brother David Bechtelmeier at Savannah, Ind. commenced a series of meetings here at the Pleasant Grove schoolhouse on the evening of the 17th of Jan, and delivered fifteen discourses. He labored faithfully in the Master's cause, and preached the word with power, which resulted in four souls being added to the church. On Lord's side, and we think that many more good impressions were made. I think several more are awaiting the word, and we hope you will see long and prosper. I had a good conference with my brother's stay with us, was the time of our quarterly church meeting which be attended. There was con-

siderable business adjusted, which resulted as well as could be expected under the circumstances. Bro. J. R. Miller of Wolcott, one of our evangelists for Middle Indiana, was with us at our council meeting, also the night before. He is also a capable worker in the Master's cause. He has been in the field but a short time, and I understand there has been about thirty brought into the fold of Christ since he came. Some of our own ministers aided in this series of meetings here. Bro. J. G. Hoyer continued the meeting He preached three discourses after brother Bechtelmeier left here. Bro. Joseph Miller of Circleville, and Bechtelmeier to the Beaver Dam church, Monroeville county, where he expects to hold several meetings, the Lord willing. May the blessings of the Lord be with him that some good may be done in the case of the Holy Children here.

The church here is in good working order, but one thing we have to regret is, our beloved older J. S. Snowberger is unable to attend the meetings a few days and moves to Nebraska. May the choicest of God's blessings go with them to their new home in the West, that he may be an instrument in the conversion of sinners and the upbuilding of the church of Christ.

S. H. BUCHHEIMER,
From Beasing Bay, Baltimore Co., Va.

Jan 25, 1858

Bellevue, Indiana.

Dear Brethren,
I returned home yesterday from a visit to the Pleasant Valley church, Washington county. We commenced meeting on the 17th of Jan, and attended twenty-three meetings up to the 29th, when we left for our homes. The meetings were well attended, especially by the women, and up to the time we left eight precious souls made the good profession, and were baptized with Christ by baptism. For the benefit of the brethren, who perhaps do not take the Brethren's papers, I will say they are Rufus Mowman and his company. This makes thirty additional to the sum of the church during the last year. I am anxious to get a meeting near my father and best thanks to our heavenly Father for what he has done for us during the past few months, and also to pray to Him to help us in the future. I am anxious to see our children baptized in the James River, a few rods from their door, and on account of not being known there by some spectators present. The good air of the place is so good, and we are waiting a long time for her husband to make the start on the good work and I feel truly glad that her husband and I are satisfied for her beloved husband has today come to an end, especially far as his repenting of his sins and joining of the church are concerned. We are told in the Scriptures that "it is a very uncertain, and that the present life is but a vapor, and that we should improve it as early as possible by laying hold on eternal life, therefore I would suggest the propriety of woe not waiting on husband's hands on we parents on waiting on children or children on parents, but whenever we feel ourselves impressed with the importance of religion, attend to first ones. Walk on in love, and do not forget that procreantation is the thief of time, and also robs you of your joy on earth and your bliss in heaven.

F. F. FRATER

From Salem, Oregon.

Dear Brethren,
On the 23d of January we had a severe storm of wind. It was the velocity of the wind was fifty miles an hour. A great deal of timber was blown down. In places where a lot of trees down some buildings and blew down a great deal of fencing. It is said this was the severest storm ever known in this valley. In one place where I did not do much work in age, only our fences running east and west were nearly all blown down, the winds being from the North. Spiritu-

ally speaking, the health is generally quite good. Love and peace among the brethren. Yours in Christ,
DAVID BROWN.

From Purple Cove, Ind.

Dear Brethren,
As an item of news from this part, I will say that the church is in love and union. We number some thirty-five members, with three speakers and four deacons. The church territory is very large and the members are very much scattered. We would like very much if some of the brethren would move to this country. We have been living here for nine years and from experience feel confident that this country is well adapted to the wants of the brethren. Farming is a very nice occupation here, and we do not do anything in the way of business, also for working machinery, and we generally get well paid for our work. Will neither say that any persons wishing to move West and desire to correspond for further information, will address me at Purple Cove, DeKalb Co., Ind.

Prateryally,
JOHN KERRYBAY.

From Cedar Grove Church, Hawkins Co.

Jan 30, 1858

Dear Brethren,
I returned home yesterday from a visit to the Pleasant Valley church, Washington county. We commenced meeting on the 17th of Jan, and attended twenty-three meetings up to the 29th, when we left for our homes. The meetings were well attended, especially by the women, and up to the time we left eight precious souls made the good profession, and were baptized with Christ by baptism. For the benefit of the brethren, who perhaps do not take the Brethren's papers, I will say they are Rufus Mowman and his company. This makes thirty additional to the sum of the church during the last year. I am anxious to get a meeting near my father and best thanks to our heavenly Father for what he has done for us during the past few months, and also to pray to Him to help us in the future. I am anxious to see our children baptized in the James River, a few rods from their door, and on account of not being known there by some spectators present. The good air of the place is so good, and we are waiting a long time for her husband to make the start on the good work and I feel truly glad that her husband and I are satisfied for her beloved husband has today come to an end, especially far as his repenting of his sins and joining of the church are concerned. We are told in the Scriptures that "it is a very uncertain, and that the present life is but a vapor, and that we should improve it as early as possible by laying hold on eternal life, therefore I would suggest the propriety of woe not waiting on husband's hands on we parents on waiting on children or children on parents, but whenever we feel ourselves impressed with the importance of religion, attend to first ones. Walk on in love, and do not forget that procreantation is the thief of time, and also robs you of your joy on earth and your bliss in heaven.

F. F. FRATER

From Carson, City, Mich.

Jan 28, 1858.

Dear Brethren,
We the brethren of the Great Church, Mich. are in peace and union as far as I know. We had our council meeting on the 17th of January. Commenced services in the evening which continued on six days. We had no additions to the church this time. Our council meeting closed off very pleasantly. We held a choice for our officers and had two deacons. Brother Paul Chambers was chosen for elder, brother David White was called to the ministry, and brethren William Smith and John Chambers were chosen as deacons. May the Lord help them to work faithfully for the promotion of His cause.

We have a good climate here but not much winter weather. Since the 1st of Dec. we had a severe cold weather, but very little snow, and some warm days. Some of the brethren want to know how we like our country. We are very much pleased, and we all like it. The soil is very productive and the climate is good. More anon.

GEORGE A. SMYTHEN.

From the Monastery Church.

Dear Brothers,—Having notice by the house I will write a church item to the Monastery church. Her territory is about thirty miles from north to south, and from eight to twelve miles from east to west, lying in the State of Vermont county, N. H. The summit of the Mount Manlius being the dividing line between them and the churches next, hence our territory is mountainous. This mountainous appearance of the earth as mountains generally seem to be, that is, as it were, cut and broken into detached fragments of masses of smaller hills, abounding in springs and streams of water, and where the land is cleared of rock, &c., is highly productive, and the land being cheaper than the level, it is a place more densely populated, and abounds in churches and book-houses. In this territory are thirteen different sects of religionists, all having their churches and Sunday-schools organized, and with their respective ministers doing her utmost to make proselytes to their respective sects. The most extensive institution the Catholics have in the United States is located within our territory. From this description the brethren abroad will conclude that the brethren of the Monastery church have a hard territory, which is to lead to a spiritual, and in fact, to a very low state in the Eastern District of Maryland, the committee from A. M. last year declared was in order of the Gospel, and the general brotherhood, and needed no consolation, and yet in order to be saved. Because of our land surroundings, and are not visited by our neighbors like the old churches in which the outside society is composed of brethren's relatives and friends, and in some of these churches has summaries come to think and find that they almost tread upon our members' heels. In this respects the preacher has the brethren's hands to preach to, and in some instances an exhortation to the feelings, with a well timed incident, or circumstance, the preacher says come under his arms, sometimes to comfort your children, some of them, far below their tears, and many are grieved into the church. This kind of preaching is not, however, a useless waste of time. It has been recited to me by some surrounding sects that it has lost all power of attraction, and in our church we want none of it. We want brethren who are able to deliver their hearts to the people, and to come to us, and with argument and reasoning out of the Scriptures to convince and convert the gainstayer. We must have sound, solid doctrine which has been recited to us by our members; prompt testimony before us; or else, prompt testimony before us; and so on, no real good, though apparent success might follow it. Spoken singing, exhortations, praying, &c., have to be done up by our members, and in some instances, and the folly and vanity of them were fully manifest. We want none of these among us. Missionaries who have their feet on the ground, and we invite them not. But ministers who make converts to the truth by preaching the pure word and doctrine of Christ, are cordially invited to come and help us. In order to have the Gospel fully preached all over our territory, we wanted a brother who is able to defend the truth against all our surrounding sects, at least one who can break up our various and different points. For this work we had the promise of our Jesse Carter last Fall, but he failed to come to us, through clarity was not given, but because our surroundings, but as the Holy Spirit sufficed him not at that time. He has promised, by the permission of God, to come at some future time, and we are willing to

wait. But in the northern bounds of our territory are living a few working men, where we have no churches, and in a school house for the last year. These members wanted a series of meetings that the word might be more fully preached, and succeeded in hiring the use of the room of the Baptist Church in a school house for the last year. These members wanted a series of meetings that the word might be more fully preached, and succeeded in hiring the use of the room of the Baptist Church in a school house for the last year. These members wanted a series of meetings that the word might be more fully preached, and succeeded in hiring the use of the room of the Baptist Church in a school house for the last year.

Dear Brother Miller—I met with the brethren in West Haverhill county, Dauphin county, Pa. Brother John Barker was present, and we had a very interesting meeting. We were very glad to see you, and we were glad to see you. We were very glad to see you, and we were glad to see you. We were very glad to see you, and we were glad to see you.

Dear Brothers,—The Lord and I commenced a missionary meeting in West Haverhill county, Pa. Brother John Barker was present, and we had a very interesting meeting. We were very glad to see you, and we were glad to see you.

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Comb.

DEWEES—In Newark, Ohio, Dec. 11, 1858. Dear Brother, I am very glad to hear of your success in preaching. I have been thinking of you very much lately, and I hope you will continue to be successful in your work.

CHOUER—New York. I have been thinking of you very much lately, and I hope you will continue to be successful in your work. I have been thinking of you very much lately, and I hope you will continue to be successful in your work.

WILHELM—New York. I have been thinking of you very much lately, and I hope you will continue to be successful in your work. I have been thinking of you very much lately, and I hope you will continue to be successful in your work.

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GOOD BOOKS FOR SALE.

Good Books for Sale.—The following are the titles of the books for sale. The prices are given in dollars and cents. The books are published by the American Bible Society, New York. The prices are given in dollars and cents. The books are published by the American Bible Society, New York.

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The Primitive Christian.

PUBLISHED WEEKLY.

HUNTINGDON, PA.

FEBRUARY 23, 1886.

EDITORS: J. ED. JAMES QUINLAN,
AND
FRANCIS J. W. BRUNZOWITZ.

Bro. E. L. Voyer, says a series of meetings closed in the Mahoning Church, Ohio, with four additions.

Bro. John S. Smeberger, of Meigs county, Ohio, expected to move to York county, Nebraska, about the 1st of February.

We learn from a private letter that there were thirty-nine additions by baptism, to the church at New Enterprise, Pa.

Bro. Howard Mills has bought out the *Progress*, which heretofore will be under his supervision. Bro. Beeber expects to devote his time to preaching.

Bro. J. A. Clement of North Georgetown, says—Brother Bushen called a meeting on the evening of January 23rd in the Sandy creek with nine additions.

Bro. David Clem, of Walkerton Ind. (Feb. 9th) writes as that since his last twenty-six more have united with the Church, and more almost persuaded to come.

Bro. W. J. Seigrist, has just returned (Feb. 7th) from a visit to his home. He reports his father-in-law's conversion, is considerably gaining strength in his limbs, and is able to help himself now.

Bro. J. F. Herrick of Philadelphia, Pa., says there is much sickness in the city. Sister Mearns, daughter of Dr. Beachly, of Myresdale, Pa., is quite ill with Typhoid fever in Camden, N. J.

Bro. Robert Tate and his family, brother Wayne Thomas, and some others of their neighbors of Millham county, Pa., started for Kansas, on the 15th of Feb. 18th. Bro. Tate expects to make his home in the West.

All business relating to railroad arrangements is now open in the hands of John M. E. Robinson. Persons wishing arrangements to send letters leading to Annual Meeting will write to him at Lomax, Ill.

From Bro. John Zerk, at Clarence, Iowa, we have the following: "We expect to commence a series of meetings four miles south of Clarence, the 20th of Feb. at D. E. Breckinridge. Spirit and power will be in attendance as the 'coast' will be in attendance as the 'coast' of the word."

We direct special attention to Bro. Trefler's article in another volume, and to the new books. It is the right plan and we hope our readers will accept it. It is the Scriptural plan, and will enable us to give more to the church, and with greater ease.

Bro. James A. Baker, of Bangor, Mich., (Feb. 25th) says, "they have had a very bad winter, and very little snow. Health has been good. Spirit and power are remarkably very dull." We are sorry to hear this. Are the workers dull? If so, they ought to wake up. There is no time to be idle.

NOTICE, softly, brother, don't knock a man down because he differs with you. This is not the way to increase the non-resistant principle. Inmate of Feb. 23, D. E. Breckinridge. Spirit and power are remarkably very dull. We are sorry to hear this. Are the workers dull? If so, they ought to wake up. There is no time to be idle.

Bro. Jacob A. Murray, of Waterloo, Iowa, says, (Feb. 9th,) they are having remarkably fine weather in the West. The religious interest seem to be rather low, yet things are moving on smoothly. We anticipate a revival during our Sunday-school conference, which commences on the 20th inst. We expect brethren to be present from different parts of the health-ful world.

We still have a number of Bro. Mason's articles on the "Miracles," which will be published in a short time. We will also commence soon a series of articles by him on "Wales" which will treat of the government, the natural and social conditions of the people of that country. We understand that brother Mason was a native of Wales and his articles will be interesting and instructive.

Bro. Geo. W. Thomas, of Peotoby, Kansas, informs us in a recent letter, that they are having beautiful weather and excellent crops. We understand that these have lately looked at the country and buying land. He thinks our prospects for a large congregation of brethren there are flattering. They are now making arrangements for about two weeks and most of the stone on the ground for the foundation.

In connection with our society we have made arrangements to make two pearl tablets, which are now extensively used by business men, editors, correspondents, and are especially adapted to the wants of our common high school scholars. We manufacture two sizes of 100 pages or sheets each, for \$4.00 and \$5.00 per hundred. A sample of each on the receipt of five cents stamps. A liberal discount will be made to the trade.

NOTE THIS AGE, one of our agents informed us that his postmaster refused to give him a receipt on registering a letter, and that under the new management, receipts are not given. Our postmaster instructs us to say, that such officials are either ignorant of their duty, or dishonest in their intentions, and as postmasters are required to give a receipt for every registered letter sent out, and any who refuse to do so should be reported to the Department.

It is rather difficult to keep Sunday-school children from chewing and smoking tobacco when the superintendent and minister use it. We should try to speak by example as well as by precept, and this the minister or teacher fails to do that use tobacco. We are glad to learn that a number of our ministers are abundant of the fruit of the Spirit, and do it, if not for their own sakes, to set a good example to others, and especially to the young.

All our patrons as far as heard from are well pleased with the *Diary*. It is surely a good paper for the children, and it is to be hoped it will meet with encouragement on the part of our brethren. Reasoning as we are in the Sunday-school, and we think it is a valuable aid in the work. We think no family where there are children can afford to do without it, for the small amount. It is useful to our Sunday-school teachers for it is now, and all through the year. Active, energetic agents are wanted everywhere.

No. 3 of the *Virginia Abolitionist* is before us. It is published at Gordonville, Va., and is an organ of Disciple Church, and purports to advocate the following: "A complete restoration of the feet, and the practice of the apostolic church. The union of all believers in Christ on the common faith of the New Testament. 3. The curbing of sinners after the words of the ancient model. 4. Holiness Christian

graces, and the fruits of the Spirit. All very good. We will see how well the *Diary* will carry out these principles in its preaching.

ONE of our agents says he was so well pleased with the P. C. that he considered that it was his duty to make an effort to enlarge its circulation. He went to work, and in one day secured six new subscribers. How many of our agents can do likewise. We are much obliged of our agents and friends would make an extra effort. No matter how many other papers are taken, the *PRIMITIVE* should still have a place in the family circle.

Some time ago, brother Hoberger, of Marshall county, Ill., sent us a notice that brother Leonard Hilkey was coming to the Primitive, a number of churches in which he would stop and preach. This was done by the request of brother Hilkey, but now we inform that he cannot do so as expected to leave on the 15th of next month. He is so much worn out to take the eastern trip, and expects to rest for several months. We make this explanation at his request, so that the brethren may not be disappointed. We will not send a representation on the part of brother Hoberger.

Bro. J. W. Swigart will start East in a few days to work in the interests of the Primitive Normal. He will probably visit Montgomery, Chester, Lebanon, Berks, Lancaster, York and Juniata counties. His object will be to solicit stock and donations for the school, as there is yet much to be done. He will also be glad to pay all the expenses that have been incurred. It is to be hoped that the brethren will do what they can to aid this enterprise, as it is certainly doing good. He will be glad to call on those who contemplate going to school. Bro. Swigart is a minister and will preach when asked to do so.

As usual amount of our letters containing money was lost during the very part of the year, and for some time there could be no clue found as to where the leak was. Detectives were sent to work and two of the number found the guilty party have come to grief. One of the reasons for this was, that we and the other, one of the mail agents between Harrisburg and Pittsburg, Pa. Since then our mail is as distributed and we begin to have no further trouble in this direction. We mention this so that those who have sent money not received by us, will know where the trouble was. We are sorry for such losses and hope it will make a lesson to us so we shall be careful in the future to have our letters well registered, or in post-order, check or draft. We continue to be governed by our former rule. All sums under \$1.50 our risk if carried out in the letter, and over \$1.50 postage stamps received for sum under \$1.00.

The *Illustrated Christian* gives the following reason why a minister should be careful in personal appearance: "Because as a Christian, he recognizes the fact that his body is the temple of the Holy Ghost. It is a building consecrated to God and in which he dwells. The more improved structure ever built by mortal hands, does not so sacred as this structure. It is a repetition in nature, of what Christ once was in nature. Whatever takes away from the dignity of the body, detracts from the glory of Christ. This should cause scrupulous personal cleanliness a religious thought. Without cleanliness there cannot be a high condition of physical health, and a man cannot be effective in his best service. The argument is applicable to all ministers, but applies with stronger force to ministers who stand before the world as teachers of all, at all places as God's 'chosen servants.'"

On Saturday evening last we met as usual in the Normal chapel, for Bible-class. Bro. Osberman, was the teacher, and seems to be interested in his class. It is opened by singing and prayer. Then the roll is called and each member responds to his or her name by reciting a portion of Scripture, and then by her or his selection. This we think is a good exercise as it directs the mind to the Scriptures, and some of the most expressive texts are made more familiar to the mind by personal use. We had two essays, which contained good thoughts. This class is a part of the school work, the students are required to be present at any other class, and so much as possible all are called into active service. On Sunday morning we have our Sunday-school. Sometimes there are over a hundred children present. Nearly all the students attend, and our young brethren and sisters, many of them are engaged as teachers, and those that are not thus engaged are in the Bible classes. In this way, in connection with other efforts, we have a considerable opportunity for religious instruction and improvement.

On account of wanting for a more extensive notice, we neglected to mention the death of the wife of our brother and sister Gailly Myers. She died suddenly, on Saturday, the 20th of January, and was buried on Monday the 26th. Her funeral was quite like that of a noble and virtuous wife and neighbors. On account of Bro. Myers being away from home the greater part of the time, she was the mother instead and her loss will be deeply felt, especially by our aged brother, to whom she was a helpmate in every sense of the word. In speaking of her virtues, he said that in all his long life never said, "Oh, if I could only see her again." He said that he would not say anything for fear she would never return. While it is a great loss to lose such a companion, it is also a joy to the heart to have the blessing of her memory. Her life work was well done. In his own words he says "If I had the power I would bring her back to suffer again." We have much to say, but as the *Diary* purports to send a notice of the occasion, we will let them speak.

Or late, we notice that a number of our exchanges are printed on much lighter paper than formerly. This is on account of the great advance on the price of this material in the last three months. Paper has gone up in price from \$1.00 per ream, and nearly as much in the United States. The labor is about the same proportion, so that the price of our paper, to keep up the proportion, should be from \$1.87 to \$2.00. Our paper is not prepared at our price but only our patrons to continue their efforts to enlarge our circulation, and in this way help us meet our loss in the rise of paper. By a very little effort on the part of our subscribers, our list could be enlarged several thousand, and this would go a great way in meeting our extra expenses. The *PRIMITIVE* in its new form, dress, and other improvements, so far as to be giving unbounded satisfaction, and all that will be necessary, in many cases, to get subscribers, will be to let it be seen. We think this purpose could best be sent to our subscribers, and we use them in this way. Think a little, and see if there are not some of your brethren, sisters, neighbors or friends that would be glad to see the *PRIMITIVE* in its new form. As you have a copy, ask them to subscribe. Subscriptions can commence at any time. How many will lead us the helping hand? Let us hear from you soon. How many will heartily cheer? Who will be first?

Educational Department.

BY H. B. H.

We are glad to learn that the Ashland and Mt. Morris schools are both getting along nicely, with good prospects for the coming year.

Bro. Harvey P. Moyer, of the "Brethren's Normal" was called home on the 10th inst. to attend the funeral of his sister. He has returned again.

The columns of the *Literary Herald* on Friday evening was graced with a piece of correspondence from our esteemed brother, Labbe Lash of North Manchester, Ind., and ex-Normalite, Waukegan.

Sister Mary Rowley, a Normalite who is teaching some four miles south of Huntingdon, was with us last Sunday. She is getting along nicely and will return to school as soon as her present term closes.

Bro. J. E. Osderman, one of the "Normal" teachers, was called home on account of the illness of his father-in-law. He has returned, but sister Osderman's wife remained home with another child, so that as soon as circumstances change for the better.

For our last progress-report held in the "Normal" chapel, we had for a subject, "Following Jesus after us." The meeting was conducted by a student, brother D. P. Bowman, of Va. Quite a number participated in the meeting and some very good suggestions were made.

The Winter term of the Normal in drawing towards closing, and preparations are being made for the coming year. Term, which promises to be very large. Arrangements will be made for convenient rooms outside of the building, so that all can and will be comfortably provided for.

Bro. Gans M. Bunchaugh, one among the first graduates of the "Normal" is teaching in Westmoreland county, this State. Gains more business, and will make his mark in whatever position he is placed. We are glad to learn that he is succeeding nicely and his return is looked forward to with pleasure. He will enter the Scientific course of the Spring term.

Bro. D. Eamert, the artist, drawing teacher, &c., of the "Normal" has been spending the Winter in Philadelphia, to more fully qualify himself to teach his specialties, and we feel assured that those who come under his instruction, will reap none of the benefits that he expects to impart in his school, after the opening of the Spring term. His return will be hailed with joy by his numerous friends.

All these who are now holding stock certificates in the Brethren's Normal College, will please return them at once and have them exchanged for new ones, which are now ready. The old ones were issued before the new form was introduced, and therefore are not legal. Those who prefer to donate their stock can do so by making their wishes known to the Trustees.

We have at this time, quite a large and interesting Sunday-school in the Normal chapel every Sabbath morning, conducted entirely by the students of the school. From three to five children have been introduced to meet with the Bible-class, while the school was yet at the *PRIMITIVE* building, this school has gradually increased until it now numbers about thirty, and also of new converts. There are four or five Bible-classes of about twenty.

The Standing Committee.

From Maple Grove Colony.

Dear Brethren :

Many of those who have attended Annual Meetings are aware of the great labors usually resting on the Standing Committee. The Committee members were working, works a day, and sometimes till midnight. Early on Tuesday morning the work is renewed and continued till time to open the services in the morning. It takes an extra session is held. When the Council is adjourned at 4 o'clock, the Committee men, instead of resting as others do, must enter their rooms for business and perhaps stay there hard at work till after midnight. Thus they work and lose sleep till the meeting closes. In some instances brother fell asleep during the session, and must be goaded so that the work can go on. I have seen prominent members of the Committee fall asleep while sitting at the table in the Council room—they could not help it, they were simply worn out. It is not necessary to make it so severe, the Committee is sometimes severely censured because it does not do its work right. Considering the advantages which they enjoy, and the great responsibilities that they perform their work as well as they do.

But such sufferings as the Standing Committee must endure is unequalled for. There is no use of men working half of the night, losing sleep and working the remainder of the day, and losing some of the time during the day in which to do all the work necessary. There is a remedy for all this, and the sooner it is adopted the better it will be for the Standing Committee and the Annual Meeting.

Let the Standing Committee reach the place of meeting on Thursday evening before the Council, and commence their work early Friday morning, say on Saturday or Sunday morning. They have most of the week completed. A short session on Monday would enable them to finish their work and have a little time left to enjoy themselves on Saturday and Sunday with other members of the congregation. This arrangement would permit the Brethren to open the Annual Meeting early on Tuesday morning and commence business as usual. Thus the business would not run from day to day, early and late, without wasting hours writing on the Standing Committee.

Our Committee of Arrangements discussed this matter pretty fully during its last session. We would like to have the Standing Committee get out at Lemark on Thursday evening before the A. M. so as to be ready for work early Friday morning. We were confident that such an arrangement would meet the objection of every member of the Standing Committee, but finally concluded that it was not our privilege to make that change; it would be assuming rather than authority on our part. We were confident, too, that the propriety of a change in this respect will be brought before the next A. M.

But before closing we have this much to say. If arrangements are yet to be made to have the Standing Committee get out at Lemark on Thursday evening so as to commence their work early Friday morning it will be just what the Committee of Arrangements would like to see, we will welcome the Committee to make all the necessary arrangements to entertain them. The Committee can have the use of the Brethren's meeting-rooms in town, near the place of meeting. We will see that they are boarded and have comfortable places to sleep. Now brethren, what say you? Are you in favor of having the Standing Committee leave at Lemark on Thursday evening before the next A. M. so as to do so, the A. M. can get through with its business in less time, and we believe all will be much better satisfied.

A. H. MOORE.

Lamar, Ill.

From Maple Grove Colony.

Dear Brethren :

Our monthly council came off on the 24th of Jan. This church is in love and union, and is making efforts to spread the Gospel in this western country. We average about nine public meetings monthly, and the effect of them is becoming apparent. Four have been received into the church by baptism since we organized last spring, and there are now two applicants for baptism, and several others are waiting for baptism.

People here are very busy almost all the time, principally in sowing wells for water, which is very good, but sometimes it lies pretty deep, from twelve to one hundred and sixty days deep. We had one month of the most delightful weather here that could be imagined for the winter season, but now we have about an inch of snow which will do us more good than this winter so far. We have had good and solid roads here all winter, and scarcely ever any mud in the summer season. This country is improving very fast, nearly all the land being taken up now.

We have established a tract society for the spread of the Gospel by means of pamphlets and tracts setting forth the doctrine of Christ, as taught by His Holy Spirit. Our dear brother El Strayor is quite low with consumption, but is strong in the faith, and has a blessed hope in his life. May God bless him, and give him strength to do all the promises of attaining a very interesting and instructive sermon last Friday on "Christian Union," by Bro. S. C. Workman, which was presented here clear and forcible in a way that it made good impressions upon those without. This congregation has appointed two regular correspondents for our church papers, hence you will like to see some news from the home of God's noble vineyard. With a prayer for your success in doing much good in the salvation of souls, we will close for the present.

S. R. HOLMSTROM.

Bel, Natchez Co., Mo.

From Beth English, Iowa

Dear Brethren :

On the evening of Jan 23d brother Solomon Stansy from Lima county, Iowa, came into our midst on a mission of love. As his time here was very limited he preached only five sermons. We had good attendance and good order. Although there were no conversions to the church, yet we were all very glad to have him here. The brethren and sisters seemed much revived and built up in the faith on hearing the Gospel as so earnestly delivered in its primitive purity. Oh, how we need all these wholesome admonitions received during the meeting. May the Lord bless our dear brother, and may his holy labor be rewarded in heaven. We are striving to work out their salvation, "while it is day, for their night when no man can work."

Yours in the bonds of Christian love,
— A. C. YOUNG.

From Mulberry Grove, Ill.

We had a council meeting in the Harrison Creek congregation on the last day of Jan. Brother passed pleasantly. One reclaimed who had been out of the church for a number of years. Many tears of joy shed on the occasion. Oh, how we need prayer. We are having some good prospects. Some trouble in the church. Pray for us.

A sad accident happened in this congregation on the 26th inst. A girl about five years old was playing with her father and clothes caught and burned her so badly that she died in a few hours. Let parents take warning. W. J. WALKER.

From the Bethel Church, Mo.

Dear Brethren :

Brother C. T. Holinger and the writers were chosen to travel and preach the word for one month. We first went to York county, Jan. 10, 1880. Had six meetings and baptised one young sister. Next commenced meeting at the Soldiers. We had twelve meetings, good order and good feelings. No additions, but some are near the kingdom. There are no brethren living near here, so no preaching, several are dead. We were earnestly pleased for the Word of God, we believe good was accomplished. We expect to hold meeting here a few more, but we greatly need an elder. Is there not some elder in the East that would like to come off? If not, I would like to hear from him, perhaps we can help each other and do each other good.

Our church is still trying to draw nearer to God by upholding the order of the Brethren. I hope the day is not far distant when we will see all of our brethren and sisters lay aside the fashions of the world and be "transformed by the renewing of their minds." Every church let us set the example and the rest will follow, if not then, we can rebuke, exhort with all long-suffering and meekness.

THOMAS D. VAN BUREN.

From Mackleyburg, Va.

Dear Brethren :

We commenced a series of meetings in the Mackleyburg church on the night of the 24th of January, conducted by brethren J. H. Myers, J. Hoegly, and Wm. Beck. It was a most interesting and reviving of the 26th brother Thomas Dugman from Garrett county, Md., came to their assistance. Brother Dugman is an able speaker. He did much to edify the whole assembly of God. Brother Solomon Burckel came to their assistance on the 31st. He preached on the 1st of February in the forenoon and also in the evening, and the Holy Gospel of Christ in its simplicity and purity, showing to sinners the dangers they are in, and how to avoid them. Brother Dugman continued the meeting until the night of the 31st, when owing to the inclemency of the weather, it closed. During the meeting there were three precious souls willing to go down into the cleansing stream, and be baptized! The church needs to be revived and built up. May we all be more careful and more prayerful in our Master's cause, in the prayer of your unworthy brother.

A. J. USHER.

From Loveland, Colorado.

Dear Brethren :

My wife and I were out to meeting at Longmont. The brethren were all in reasonably good health, had a pleasant visit and a splendid meeting. Our much beloved brother A. C. Young from Maple Grove, Ill., is being the first time we have seen him since he left us in Texas, where he united us to the dear Brethren at the 1st of Jan. He was a dear child of Christ. He spoke very freely to both saint and sinner, showing each just where they stood and what was their duty. He was followed by our dear brother F. S. H. The first sermon was very good. We have had a beautiful winter so far. The general health is good. We have poor neighbor women who want the P. C. very badly. I told her I would write and see if you would send her paper. She belongs to the United Brethren and is seeking the true light. Please send her the paper for 1880. As to the form of the P. C., we are not particular. It has always

bringed us the best of God and that is all I want. I am like brother Zaak in regard to being the matter down, but I am well pleased with the way you run the P. C. I think it would be hard to get any more subscribers out of the same sized paper.

JOHN W. CHAMBERS.

A Misunderstanding.

Dear Brethren :

I write to say that in reference to the circulation of petitions in the different churches to be presented to the Annual Valley Circuit meeting in March, that elder C. Horner, one of the corresponding committees for said meeting, told me that it was not, and is not, any part of the arrangement of the November meeting of Elders, or of said committee, to have any petitions whatever circulated prior to the March meeting alluded to, and that in view of the active circulation of petitions in some parts of the commission and irritation created by the circulation of these petitions, the committee will likely be obliged soon to make and publish a correction of the petition received as so part of their work or purpose.

S. S. MOHRLEN, Cornelia, G.

From the Pigeon Creek Church, Marshall County, Ill.

Dear Brethren :

Brother C. S. Holinger commenced a series of meetings in this church on the 17th of January and preached several sermons, and the brethren were much edified by the church by baptism and one more made application. The place where he preached was a new one, and the doctrine was new. He had a work to perform in some parts, and the brother did it with a will, and gained for himself the respect of all as a Christian man laboring for the good of souls. May the Lord help him to still continue in this noble and holy cause. The place where he preached was about three miles from his regular place of preaching. I heard that some said he preached the truth, and I think that is the only true doctrine that he has. He has been united with us since brother Holinger moved among us, so you see, by the assisting grace of God, he will take up his abode here. Brother H. is well liked. He is a zealous worker in the Master's cause, is kind-hearted, and gains friends for himself and wins souls to Christ. May he have the prayers of God's children. There is still a great work to be done and yet not all take hold and help to do it. There are none so weak but what they can do something. Let us, one and all, take up our cross and press toward the mark for the prize of our high calling for it is in Christ Jesus our Lord! Fraternally,

H. C. LOSS.

From Courthouse, Pa.

Dear Brethren :

By request of the brethren of the Gliss Hill appointment in our own (Johnstown) congregation, I consented to labor with them for a short time. I began to labor on the 17th of January, and closed Sunday evening the 26th inst. The Lord was pleased to bless our labors, and we had the satisfaction of receiving twenty-four by baptism, one reclaimed, and one who desired to be baptized. We held meetings day and night, and the brethren and sisters laid aside their worldly affairs, and sided as not only by their presence but their prayers also. We certainly commend the brethren and sisters of this place for their encouragement and interest manifested during our series of meetings. The members received belonging to no special age or rank, young men and women,

middle aged men, and their wives to old men and women of three and upwards. The work is the Lord's, to Him be all the honor. Besides he help is already acknowledged by brother S. J. Griffin, we return thanks to elderly Stephen Hildbrand and Wm. Myers of the Conemaugh congregation for assistance rendered. We go, the Lord willing, on the 17th to the Bonifield Hill to assist our home mission. We are sure that the good Lord will bless our weak efforts. Fraternally,

D. F. HANNEY.

From the Buckeye Bus Congregation, Cassville, Mo.

Feb. 5, 1880.

We held a church council today. Business transacted in good feeling for which we should be thankful. How pleasant it is when we meet to do business for the good of the church, to find all willing to give and receive counsel. Brothers Christian Leck and Sanford Sawright were chosen delegate to District Meeting. This is the first time delegates were ever elected to District Meeting from this church. Formerly whoever went acted as delegate.

B. I. G.

From Trenton, Wis.

Dear Brethren :

We held a meeting of six evenings and two days in the Hurricane Creek congregation, Bond county, Ill. Last week, on the 25th we commenced meeting in the Mulberry Grove meeting-house and continued day and evening until this evening, the 30th. We have had to addressees to our number. I think the church has been edified. May God give the increase unto the humble labors and save us. Yours,

J. W.

Danish Mission Report.

Table with 2 columns: Name and Amount. Includes Montgomery church, Pa. \$1.45, T. Wilkin, O., 50, J. A. Kepp, Ohio, 10, Levi Starn, Indiana, 100, C. H. Hosen, 5, C. J. Apple, Pa., 50, Elizabeth Grassy Dedance, Ohio, 50, Sarah B. Wells, Pa., 3.00, Green Spring Church, 1.00, Black River Church, Ohio, 2.00, Pleasant View Church, Tenn., 2.00, H. L. Lick, Pa., 1.00, A. L. Odler, Ohio, 1.00, C. P. HOLLAND, Treas., Lemart, Ill., Jan. 21st, 1880.

Notice.

The District Meeting of the Northern District of Indiana will be held at the E. S. Apple, Pa., on the 25th of Indiana, April 18th, 1880, no pre-arranging provisions.

AMEY H. PETERMAUER, Clerk, Cornelia, Ind.

Notice.

By request, I will state to those brethren who desire to know that we have sought to learn three miles north-east of Falls City, Nebraska, where I expect to meet in the Spring of 1881. I will try, if the Lord will, to give me strength to do all those of the numerous calls in Nebraska and Kansas.

NAVA B. J. PECK, Lemart, Ill.

From Brother Edinburg.

Dear Brethren :

Brother J. M. Moller closed his labors in this country on the first day of February. He preached for two weeks. He is an earnest, God-fearing, whole-hearted ambassador of the cross. He is faithful enough to "withstand Satan in his evil days, who is to be blessed"—Gal. 2. 11. Neither is he



VOL. XVIII.

HUNTINGDON, PA., TUESDAY, MARCH 2, 1880.

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Sermon Department.

MAN HIS OWN JUDGE
Sermon by W. J. Swigart
Prepared by W. W. Gaitan

"For with what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured to you again."
Matt. 7.

Some one has said "Man is the architect of his own fate." And for that matter he might have said, man is also the author of his own eternal destiny. Man is a very finite creature, yet there is a great deal entrusted to him. He has a great amount of power within his control. He not only has the guidance of his being in this world, but he has, in a sense, within his power the destiny of his here or hereafter. His own pronouncement judging him is also to be judged by his own actions. Judging and being judged are interchangeable. And as we measure, so shall it be measured to us again, as we judge so shall we be judged. Man is made in the image of his Creator. The point we wish to present is, that man by his judgments establishes the basis upon which he will be judged. He establishes the measure by which it shall be measured back to him again.

Man examines strifes of his fellow-man and hurts himself. Ifly thoughts of others and wounds his heart," is old proverb. And they are not only in regard to envy. It is also true with reference to good actions. If our actions are unkind, harsh and uncharitable, we are exact to be treated unkindly and harshly. If our actions are kind, just, and charitable, we can expect to be treated kindly and charitably. It is well known that punishment to be effected must be adapted

to the character of the offense committed. This will be the way in which our punishment will be measured back to us. We do something to our fellow-man and it comes back to us again. We have instances upon record of persons who tried to destroy the fellows of their kind, they laid their plans and made their arrangements, but were taken in their own scheme. In the book of Ecclesiastes, we read of one Haman who made a gallows fifty cubits high upon which to hang Mordecai. When the day of execution came, the king Alaxandrus commanded that Haman should be hanged instead of Mordecai. There are a great many people, who like Haman make their own gallows. The criminal is his own judge, makes his own sentence. The murderer as he is bringing the fatal blow which sets a man on fire, is forging his own punishment, building his own gallows, and setting the measure around his own neck.

The individual who commits a wrong which necessitates his exposure from church, pronounces sentence against himself. He is the author of his own misfortune. In the book of Kings, it is revealed that Ahab the king, wanted Naboth's vineyard. He refused, but Zebul, his wife, had a plan. She got a bull and procured it for her, by the craft measure of Naboth. But Elijah told him, "In the place where the oxen took the blood of Naboth, shall the dogs lick thy blood," even thus, and the dogs shall eat Zebul by the walls of Jezrahel. The punishment comes in the form of a curse, from the Galad, and when the pebble Zebul was thrown from the window to be broken under his feet and become food for the dogs—the same measure meted back.

All who are living in sin are making their own condemnation. You are entering your own judgments. There is a measure going out from us, it is the consciousness of being doing good to others. There is a thought in this connection which I wish to present. Any man who has been living in sin, and who has exercised an evil influence upon others, who have been saved any. Although he may not feel any concern in regard to himself, yet his measure may return to him. The word comes against God may be pardoned. But notwithstanding the fact that he may be a good man, what power can he have his influence? The influence of one's example is like a shadow around him, but when he looks around him, he may see many his brother-kindred in sin who is going to a demerit's grave and to the demerit's hell. As he looks upon him, the thought comes

to his mind, "I had that individual to his first glass of wine, or beer?" "It will be impossible to find himself of such thoughts." The thought of most influences is those to save, is a liberating influence has been to encourage persons to come to Christ and reform, or whether it has been tending to lead farther away from the path of right.

The text applies to the good actions of men as well as to the bad. All the good men will be measured back to them. If we see identity, we will favor. If we see identity, we will favor. The reform must be made full." The reform may not always come in the way in which we expect it, but it comes nevertheless. We may however, become selfish in our motives to do.

When Solomon had that dream when he had the privilege of choosing what he wished, he did not ask for gold, silver, or great riches, but the wisdom.

People, when praying, often make that request. They may not ask for wealth and long life and honor, but they cannot get out of their thoughts, the fact that Solomon got these things away. The measure gives character to the measure. Opportunities for lightening the burdens of others, of aiding the worthy, of contrasting, the fact that Solomon got these things away, with good money, that ever lost anything, even in dollars and cents. But it will be given back in the enlargement of the soul. The soul will be enlarged. The liberal soul will be made full. Every time you make a visit to the worthy to relieve the wants of the sufferers, every time you visit the self, every time you do not get of goodness, you do as much for Christ. You are measuring, and as you measure, it will be meted to you. Opportunities of this kind are many. We are to love many help our neighbors. When Christ was asked, "Who is my neighbor?" he told the story of the good Samaritan. Whenever you find a case of suffering, you have found a neighbor whom you are commanded to love. The good that the unlearned Samaritan did, stands as an evergreen monument, and will never cease to encourage back into his bosom, persons who are in need of help.

This is the doctrine of the religion of Jesus Christ. The reward which we receive will be based upon our action. "In doing it unto the least of these, ye did it unto me."

I now wish to notice more specially the phrase in the text which represents man as a judge. "The judgment which ye make, ye shall receive." This is the doctrine of God's judgment of us in the final day of judgment. Certain powers have been given to man which is to be exercised. God is not as arbitrary in his judgments as we are, sometimes suppose. He gives men power to act. He gives us certain powers for the use of which we are responsible. The power of judging of the actions of others is one. This power should we all exercise. We judge every day. We are pronouncing condemnation upon our fellowmen. We should remember that Christ tells us

"With what judgment ye judge, ye shall be judged."

The exercise of this judgment may be properly considered under two cases. First, in man's dealing and care of his lands, and second, his feeling and decision towards society, or his fellow-men. In judging implies not only decision in the things, but also sentence or condemnation.

Men are responsible for the error which they take of animals. Animals are given to man to care for. We have societies for the prevention of cruelty to animals, and from what we see, we should say they are necessary. We should remember the relation in which we stand to the animals. There sometimes thought, if God's judgment is as severe and unrelenting as man's judgment sometimes is towards the brute, deep and terrible will be the character of some man's punishment. The brute is irrational and cannot consider. It cannot be expected to know what it should do. It follows its nature. Man knows better, he ought to know better, and ought to care. The brute is irrationally into account.

The other day I saw a man bearing a sow with a garden pail. The gate was open and the cow that was simply following her instinct went into the field was the most natural thing in the world. Now, because the man's pail was full of manure, the man saw a mistake, he—the brute was not. The man takes the matter into his hands and judges, he is not to do anything wrong, which is his fault, was not wrong. The brute was acting upon nature's genius—which was all she had. This was very bad judgment. This brute is whipped because it has done something which was right for it to do—the accident. The loose sometimes shows more sense than the master, and not unfrequently gets things which the driver ought to have left it. "A merciful man regardeth the life of his beast." Men get out of humor and then vent their spleen upon the poor brute that has not power to cry out. He who is unmerciful in his judgments of the heart that is irrational, and man's inferior, how can such a man expect any mercy from God Almighty, who is infinitely superior in power to man.

We are also exercising our judgment with respect to those who are placed in our society. We are constantly condemning men as pronouncing judgment against them. It is our own case, there is not enough charity exercised in making our judgments of others' words, conduct and life. If we are unmerciful as we are, even ready to condemn. We are severe in our judgments. We do not take into consideration all the circumstances of the time. A man falls in a pond, and we judge him to be a fool, we have washed things better. I would not make such a mistake. An individual falls in his society immediately his friends in his row, and pronounce condemnation upon the poor man. If a woman, who may be trying to reform the past. We should condemn us, but we should be willing to sympathize with the sinner. Instead of will we

ing the "woman in the sinners," we say the "sinner" is the "woman."

Men too often judge the actions of individuals without taking into account what their surroundings have been. We do not know all things, we do not know the temptations that were theirs. You make your comments. People point the finger at the unfortunate one. All the kindly feelings, driven out of him, and he may fall into a deeper sin. Hold out to him a hand of sympathy. Try to raise him up. It is nothing but the grace of God which has prevailed upon you to do something similar act. If you had had the same influences at work upon you, you might be as low down in sin as the person who is in the sinners. Our circumstances may have been better, our influences may have been developed under better surroundings. To what can we attribute a higher order of life, who by his grace has been favored with help influences.

We may have had the training of a religious father, and the prayers and feelings of a pious mother, who gave us good example, and not in good example of piety. When we see an individual fall, who was not surrounded by such favorable influences, we are too ready to pronounce judgment against him. Can we not take into account the circumstances which have made up the character of that individual?

God will judge the heart, just as he will reward it. Others have men to be in listening his total ruin. Our judgments are formed only when we have taken into careful consideration all the circumstances of the case. God only knows the temptation to which some persons have been subjected. God only knows how vivid the selfish feelings of many who are suffering. God only knows how little there has been to cultivate good in the heart and character of thousands. God only knows how cold and unmerciful the world has been in pronouncing its judgments upon such. God only knows how much influence a kind word, instead of a harsh judgment would have had in bringing us crying out suffering one back to goodness in Christ. Alas, we have not only the destinies of our selves, but the destinies of those around us hanging over our pathway. We are not to be careless in our own, and to accomplish great good in the re-igning of a sinner from the clutch of sin.

I had other submit my case to be judged before God than to the world. I kind of way may reach the world, but it takes into consideration all the circumstances, the weakness and frailty of man. Men do not do this. They forget the circumstances which have been made in their judgment to God. If we have been harsh and unmerciful we cannot but expect the same in return from God. If we are kind and merciful to those who are in need of help, we are kind and merciful to those who are in need of help. I want to write this kind of way may reach the world, but it takes into consideration all the circumstances of the case. We are not to be careless in our own, and to accomplish great good in the re-igning of a sinner from the clutch of sin. I had other submit my case to be judged before God than to the world. I kind of way may reach the world, but it takes into consideration all the circumstances, the weakness and frailty of man. Men do not do this. They forget the circumstances which have been made in their judgment to God. If we have been harsh and unmerciful we cannot but expect the same in return from God. If we are kind and merciful to those who are in need of help, we are kind and merciful to those who are in need of help.

judge others. This is the rule which we propose when we pray in Christ directed to us. To hear that many of us use these words sometimes without feeling their importance. We should realize that we must forgive as we would be forgiven. We must try to forgive all those who trespass against us. We sometimes think or forgive only of those which annoy us, and not of those we do not follow the individual with the object of seeking revenge, but we may feel unkindly toward him. We have a sore or feeling of anger in our hearts, and we are unable to receive a full forgiveness from God. To forgive us our sins as we forgive them that sin against us. The doctrine which Christ preached was that we should forgive others that we might be forgiven. God is good, God is all powerful. Should we not seek his forgiveness by forgiving others? Christ said, after he had repeated the Lord's prayer, "If ye forgive not your trespasses, neither will your Father forgive your trespasses. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." We are to pray upon both Christ committed.

To all who feel the weakness of the flesh, and the need of Divine forgiveness, these words will be precious. Let us forgive our trespasses, our heavenly Father will forgive our trespasses. The promise is a provision that we must forgive. In our hearts we think we are in a position that you will not forgive. You may think that your rage is an aggravating one and that other men have not such expressions. But do not say, "I might as well forgive my neighbor's trespasses, but my rage is such a special one, that I think that he should be punished for his offense against me." I think that it would be unchristian to forgive one of our trespasses, but to hold his special ones. It is not to be unkind in general. Any crime against mankind in general, mankind is to forgive. Any crime against you in particular you must forgive, and you must do so with gladness. We often say, "I can forgive but I cannot forget." After we have said these words, we say, "forgive us our sins as we forgive those who sin against us." We forgive those who sin against us, but we do not forget. Do you want God doing the tolling cycles of eternity to revenge and reward you upon? Those who do not want you to hold down and mind to have a sore thought, you should say, "What you do not ask him to do." With what judgment you say, you will be judged." Is that the kind of judgment you want? An individual is not to be judged as a nation. If you have received a greater in hell than you can bear. You will not seek such revenge, but you will remember it. Deep down in your heart you are holding a grudge against that individual. You have not forgiven him as fully as you want God to forgive you.

I relate something which illustrates the contrast between love, forgiveness and man's forgiveness. There was a custom among some of the Jews that they should forgive three times, and then they should not forgive. If a man should forgive a man, he should forgive a man on terms. This seemed to him to be doing a great deal. Christ however, told us that we should forgive us all severity twenty times. This seemed often, but how few such times. If we are fit for heaven, how to forgive Christ then explained. "A certain king had a son that was a prodigal. He took talents. The king ordered him to pay it, but the son could not. He threw himself at the feet of his father and he asked his lord to have pity on him. The king was so compassionate and forgave him all the debt. This one servant had a bill of

100 pence against a fellow servant, who demanded, petitioned for and promised, but he wanted his money, and took the second servant by the neck of his collar and killed him. He would not have compassion upon him. Now the first servant had owed 10,000 talents. If these talents were of silver he would have had \$12,000,000.00. This is about the way in which man's forgiveness contrasts with God's. We are very reluctant in our treatment of one another. He is so kind, so merciful, so ready to forgive, that we do not think how much forgiveness we need. The great amount which the one servant had been forgiven did not cause him to have any pity on the second. Now mark the result of this. He threw servants saw this, and told the king who became very wrath and delivered him to the torturers till he should pay what he owed. He would not have compassion to remark, "So shall your heavenly Father also visit you, if ye forgive not your brethren who sin against you." He said, "I will forgive him." We are to forgive from the heart. Do we do that when we forgive him do not forget? We must forget too. That is part of forgiving from the heart. This doctrine is not to be understood as a man should forgive another, that we are not to only mark another, that we are not to give and kill them. It comes down to a closer point than that. It does not only mean that we are not to revenge in a street battle, it does not only mean that we are not to strike a man. It comprehends our very words and thoughts. The tongue is one of the most cruel weapons. The sword may cut into the heart, but the tongue can cut into the heart. The tongue can do more deadly than the missiles which self-defense is the first law of nature. This is developed first in the tongue. When one passes another with evil words, you are doing him more harm in sending in the same way. The tongue sends the very soul. Unless we can eradicate all hatred from our world, we do not fully forgive. When we can do this, we can properly say, "I forgive us our sins as we forgive those who sin against us."

It has been said, in our social meetings that we ought to be good, because we have so many good influences around us. And this is true, but we have surroundings that are conducive to a better life. "Lothian that staid, take heed lest he fall." We may have "lothian" that is, we may have our temptations, but we have ours. In your desires to excel, feelings of too strong emulation may be excited, which will tempt you to envy, and you to bitterness of feeling towards others, and in your hearts provoke severe judgment. No one can feel absolutely safe while in the flesh. When we are strong, we are weak, when we feel that we are weak, we are strong through Christ. We may be insatiable in an instant; we must watch these moments of ours, that they strike like a lightning bolt, and we must remember that most of members, that it is not only we, we must watch these hearts which are "deceitful above all things, and desperately wicked," that they "yield us not." We must watch these hearts.

"It is said, that man was made in the image of God. Some one has said, "To be like man to forgive a Divine." It is foolish, it is to forgive like a man. It is to be like God, who is forgiving. If we can rise above every thought which moves us to vengeance, we are assuming the image of God. That is why we are in the image of God, that we are like him, and he will forgive. We will be Godlike. If we forgive from the heart, we do one of the noblest

things that it is possible for a man to do. "Herzog dwells in hell." When a man no longer has a desire for revenge, he is better than a lion. It is in the desire for revenge that we see the bitterness of men. The mind becomes narrow is cherishing feelings of vengeance. Whenever we are angry, we are bitter, and we are narrow in our views. How broad and great the mind of God must be that he can forgive so much. If you can think about that, your feeling of revenge will be gone, and God will give you power. Weakness will then be able to triumph over strength. It is in this that the great strength of the religion of Christ lies, in the power of the "hostile manner." By this, you can conquer your enemy.

The doctrine of turning the other cheek to the smiter, has been laughed at by many people. They say, "The man that is not a thousand" and the man, and is so lost to the finer feelings of humanity as to strike another a second time, it is in itself a punishment. It is not to be done, but the other cheek. Such a man will be far worse punished than if you give him a beating. You think that you have many trials and provocations, are angry, and are impatient, and the religion of Christ does not consist alone in sitting in the sanctuary of God, and praying, praising and singing. It consists in loving God unfeignedly, and in loving our neighbor as ourselves. It consists in *not doing, and acting, and following Christ*. What are the means of grace? They consist not only in the service of the sanctuary, not only in prayer, but only in the private devotional exercises of the family, but also in the trials and provocations to which we are constantly subjected. They consist in the feelings of the presence in the heart. Every time you are provoked and feel a desire for revenge coming into your heart, if you compare it, it will prove to be a means of grace. It is the same as the imperfect image of Christ. These means of grace are very numerous. We too often distrust them. A man will do a good deed, and he will do it to the mother, if it profits her in patience and love. The individual who wrongs us, will see as a means of grace, if we forgive him from the heart and give up our right, and put upon a ransom of grace to him. In all cases, our trials make us better if we bear them. They cultivate the spiritual energy. We must train and mould our characters. The building which we are putting up is asymmetrical. These trials will smooth the corners. They will remove that which is unkind and uncharitable. We then grow up into the beauty of the temple of the Son of God, which is necessary to round off the corners, as it were, with the stroke of the hammer. It is severe, but it does its work. If we forgive, and love and prefer, we will receive the letter, and our temptations, they are necessary and should not be considered as calamities. The sin and sorrow only come through yielding. Do you think that you are judging and treating your fellowman, so that God, the great Judge, will forgive you your sins? Do you think of the fifteen millions set up against the fifteen millions? That about the same. If we think so, we ought to be, we should remember that we have been much forgiven.

"Love me, I will love thee." If we forgive others God will have mercy upon us. "For with what measure ye mete, it shall be measured to you, and with what judgment ye judge, ye shall be judged." We must be in our judgments, that we must one day stand before God, and then we have been charitable in our treatment of others, the text will be a blessing to us. We must keep a record that you have been kind to the poor, that you have visited the sick, God will remember it. He will say,

"Inasmuch as ye have done it unto one of the least of these, ye have done unto me." Because you have judged righteous judgment, I have accepted you. Because your judgment has not been harsh, I have you have not been oppressors of the poor, nor consumed widows' houses, because you have not been from the street, because you kept back laborer's wages, and paid males from your hearts, and for these reasons, I through Christ forgive you. I will forgive you forever and I will forgive you forever and I will forgive you forever and I will forgive you forever. I will blot out forever from the book of my remembrance your sin, and you shall have measured into your bosom full measure, pressed down and shaken together, and overflowing into the lap of your Lord."

POETRY.

ASSIST EACH OTHER

Lead a hand to one another
In the duty of life,
When you make a weak brother,
Let not help him the strife.
There is none so rich but to day,
Who may be the next to sorrow,
And the poor man's rub to day,
May become the next to sorrow
Lead a hand to one another
Do not prolong longer have through
Dark night upon your brother,
Do not permit to stand a stone
There is none so good but to day,
Who may be the next to sorrow,
And the best of men to day,
May become the next to sorrow
Lead a hand to one another
Do not permit longer have through
Dark night upon your brother,
Do not permit to stand a stone
There is none so good but to day,
Who may be the next to sorrow,
And the best of men to day,
May become the next to sorrow

ESSAYS.

THE BAPTISM OF JOHN

By C. S. MINT.

Why the baptism of John is not Christian baptism. The apostles frequently made that his baptism is not Christian. But I do not now remember that I ever heard any reason assigned but the following, and I do not say that they are not strong enough for me to accept.

Because it was practiced before the name "Christian" was introduced. If this is a correct position, I must not accept of the communion and the name of the Son of God, for the name "Christian" was not introduced until after the teaching and practice of Christ. It was introduced at Antioch about A. D. 41 or 42. Hence, all traditions anterior to this time, are not Christian.

A second reason is given, because Paul found certain disciples at Ephesus who had been baptized by John the Baptist, and he (Paul) ordered them to be baptized again. The sacred historian does not say that these were baptized with John's baptism. They were not baptized by John himself, or any of his disciples, it is clear from the fact, that they had "not so much as heard whether they should be baptized with water." Holy Ghost. Every Bible reader will see that this is not the case, in all his preaching books of a Holy Ghost.

These were baptized again, because their work was wrong, and given to the name of the Father, of the Son, and of the Holy Ghost. When I ask how do you know he did not? The answer is, "Because it nowhere says that

he did." Then I take this hypothesis, and I reason because the sacred pages are silent on this point. And I apply it to the great communion of Christ, recorded by Matthew, and I follow the sacred historian down to the end of Revelation, and finding no instances where it is said that the Christian name was used at any time where baptism was administered, therefore, not used. This is the other minded reader and believer will not accept. John never baptized any one, he was from God, God, not, how it was I cannot say, for Revelation is silent on it. But this I do know, he was meeting with the approbation of Him that sent him, as can be seen by the action of Christ. He humbly submitted to it, and calling it a righteous act.

And a fourth reason assigned, was because John's preaching and baptizing, belonged to the old dispensation. And yet these same parties bring up circumcision from Abraham, which was instituted over thirteen hundred years before Christ, to establish a new religion, and to make a new dispensation. This I cannot accept, because of its inconsistency. The following might be added to help to carry the mind further into the subject.

First. Because John baptized more than those that first made a confession of their sin. Now a large portion of the baptized make confession after baptism.

Second. Because John baptized more than adults. While the Christian world to a large extent, baptize infants.

Third. Because John baptized by immersion only. Now a large portion of the Christian world baptize by sprinkling and pouring.

Fourth. Because Christ accepted of John's baptism. And we do not want to mix with Jewish or other theory to make a subject.

And lastly, because John's baptism and our present order of Christian baptism differ so widely in their modes and objects, with our present system, that everybody must see that one or the other is wrong. And as John was alone and had but a few disciples, and as Christ, with us, and we are the many in numbers and sects in literature, he must be set aside. At least so we have done, and would be perfectly at rest, were it not that we have a great many who bring him forward, as being a man sent from God, and therefore should be highly spoken of.

A TUNKER-BEET DIALOGUE.

By W. MARK.

1. Please define what constitutes a Tunker.

Tunker. The Tunker religion is a practical commentary upon every doctrine of the Bible, especially those which are originated and propagated by Jews and his immediate successors. Non-acceptance is no part of their creed as we shall see further on.

2. We have read of the theories of religion, such as a practical basis, obtaining the necessity of a full representation of all the ordinances.

3. The ingenious Korah thought also that the theories of religion could be reduced to a more practical basis, but after (nature) the bottom dropped out of his basin and his brilliant project terminated deep down in the chambers of death.

4. Do you not know how those get religion who discard the hench method of conversion. It implants in the soul such inextinguishable principles of practical piety that the baptism with water is a merely formal ceremony, arising from the altar consumes all the sins of the penitent.

5. You are the exponent of a truly Christian religion. I am pleased to meet you, and something to be done, practice as the Scriptures nowhere teach that the people should be baptized with the Holy Ghost after the

The Primitive Christian.
PUBLISHED WEEKLY.
BURLINGTON, PA.

March 2, 1866.
EDITORS: **REV. JAMES QUINN,**
LAND
REV. W. H. BACKHAUSE,
PATERSON, N. J.

Bro. Bear having retired from the *Progressive*, expects to devote most of his time traveling and preaching.

Bro. L. Sawyer, of Johnston, Pa., informs us that their new church is progressing finely. The state road is being put on.

Bro. Swigart, a now traveling in the East in the interests of the Brethren's Normal. Brother D. Emawt will accompany him part of the time.

Bro. Quinter received a dispatch on Tuesday last that our aged brother, Buealy of Meyersdale, Pa., had died. He went out on Tuesday morning to attend the funeral.

Bro. L. K. Keim, of Meyersdale, Pa., in a business letter of the 10th inst., states that Daniel Busch, formerly a member of our syncretistic circle, and is not expected to recover.

Bro. Ewing, of Ashland, informs us that he has just returned from a recent voyage. Bro. Roeder has been sick, but is better and expects to resume his ministerial duties soon.

Joshua Hooper of Bensenville, Ind., Feb. 18th, says "Elder David Boehlendorf has been holding a meeting every night and will continue for a week or more. Good attention."

Kansas, M. B. Bear writes from Ouzeg Kansas, Feb. 17th: "Our meeting has just closed in Franklin county. Had a very good interest. Four were baptized. Meetings about two weeks."

From brother Daniel Hayes of Moore's Store, Va., we learn that elder Jacob Wise is in this writing. Feb. 20 dangerously ill. Painful gripes, then an accession, biliousness, fever, delirium.

The denomination known as the Church of God founded by Dr. Winebrauer, celebrates its semi centennial this year. Among the items of the thanksgiving fund \$30,000 are wanted for a classical school.

Bro. Davis, of Waterside, Bedford county, Pa. has recently moved to Huntington, and expects to make his home among us. He is a well known and our brethren make their home here.

Any business relating to the *Dial*, such as change of address or falling to the hands of the paper, will be addressed to Quinter & Sharp, Ashland, Ohio. By so doing the business will be attended to promptly.

A very successful meeting was held recently in the Pine Creek church, Ind. Sixteen were received by baptism. Fifty-seven were received in the month of January, and it is said from appearance, the work is only begun.

Bro. S. C. Keim, Elk Lure, Pa., speaks of an increasing interest in singing among their people. He also thinks they have good health, beautiful weather, and that they are entering the sugar season. The "sugar season" probably means more in Somerset, than in any other county in the State.

Bro. Emanuel Vlier informs us, that in addition to a visit from brother Hooper, brethren Hoop and Brown, of

Maryland, were also with them. They had much good preaching, and quite an interesting meeting. Five persons were added to the church.

The brethren of the Johnstown congregation have been holding a series of meetings at the Bethesda meeting-house. Here we heard the result. The congregation has lately had a refreshing shower, and it is to be hoped the good work will continue.

We have received some orders for the debate between brother Bachler and Bro. Bergerstrom. will continue as usual. We have not heard any thing of it recently, and do not know when it will be ready, but we suppose before long.

Bro. John H. Bollenberger, of Clear Springs, York county, Pa., says they are trying to keep the Ark of the Lord moving. One has been added regularly, and like to get the *Parvise* and would like to send its contents. I don't know how some of the brethren got along without, at least on our papers.

A CONTRIBUTOR to the *Christian Standard* says that during a controversy as to the question of woman's privilege of speaking and praying in meetings. One has been added recently. He writes "I think I decide that women shall not speak and pray in meetings, they may as well close the doors of many churches on prayer-meeting evening."

It is said there is at present a religious awakening in France, and that Protestantism is gaining ground rapidly. Many of the Catholics are flocking to the Protestants. There are now being held in Paris, and many are renouncing their faith and are accepting the faith of the Gospel. We hope they will make that faith their own through obedience to God's revealed will.

The *Colorado Gold Post*, is a neatly gotten up Bulletin of information concerning Colorado. It aims to answer all the questions that are now being asked Colorado, and suited to the inquiries of the capitalist, stock man, miner, farmer, emigrant, invalid, tourist, laborer, &c. Sent by mail to all who may apply for it, by sending one cent to the *Love Mission*, Longmont Col.

Our prayer meeting on Wednesday evening last, was well attended. The subject was the "Bread of Life." The hope we partake of it, and the effect it has to develop the spiritual or inner man, were points that were made prominent in the subject. These meetings are regarded as excellent means of grace, and are sources of enjoyment to all Christian hearts.

The New York Herald has given \$100,000 to famine-stricken India. It is said that there are a quarter of a million of people in India for food or fuel, or both. Turnips, red potatoes, and Indian meal are all the food that is left, and in many districts, even these local resources are exhausted, food and fever have added to the distress from famine, and several deaths have occurred from starvation.

THERE is an Anti-Fraternal Society in Savannah, Georgia, and as a distinguishing mark, all its members wear a white ribbon. Perhaps the ribbon is not strictly essential, but would not a black ribbon be very expressive of their feelings? Those who wear it, would be an emblem of the condition of their hearts and of the future state of the profane. All Christian people ought to be an anti-fraternal society, and their annual celebration of Christ should be a sufficient sign of their odium for profanity.

Six or seven ago we published in our columns an item of news from California, in which it was stated that the mercury had fallen 18 degrees below zero, which was a mistake. It should have been 18 degrees above zero. Bro. Wolf informs us that there was thicker ice this winter, than there has been since he has been in the State, which has been twenty-one years. The prospect for a good crop this season is not very good, so there has not been a sufficient rain fall. The church is in a lull. There have been sixteen additions within the last two months.

From Brother J. H. Moore, editor of the *Children of Work*, we learn that the brother Eshelman is sick, and it is feared he will not be able to do much work for awhile. Bro. Harmon is in Iowa visiting among his friends. The arrangements for Annual Meeting are being made. Bro. Moore goes to St. Louis in a few days arranged to visit with the brethren who will be there. One a circular sheet 100 feet in diameter. The other is a dining tent 62x100. Five wells will be dug. Bro. Moore also informs us that every-day letters are sent to our department, and able to the interest of the paper in the West. His efforts on principle are fruitful.

The prayers of every Christian brother or sister should be to behalf of the "Brethren's Normal College," that it may be wisely devoted to the glory of God—that all those connected with it may be converted to "Christ-faithful, students, laborers—that God may own the laborers and lead them to greater success. The contributions to its funds meet the blessing of God upon their benefactions, that He will own them to His glory, and that the Patriarch, that He will be faithful, for the members of the faculty that they may be more devoted who have professed Christ, and for the speedy conversion of those who have not."

Any of our contributors who send us any kind should consult us before publishing, as we can probably get their papers than you can. We have terms with a number of the leading publishers and in every instance find it more as cheap as you can get from the publishers, and in some instances, furnish them a little cheaper. We have just received Kirk's little illustrations in four volumes, which we think is valuable to every Bible student. We can furnish it, bound in cloth, for \$7.00. We can furnish the unmounted one as cheap as you can get them from the publishers.

Last week we said, that all railroad arrangements were given into the hands of M. B. Eshelman. We meant to say of Chicago. This week we meant to say of Chicago. Mr. Eshelman, editor of the *Children of Work*, was the only one authorized to make arrangements out of Chicago. All applications for tickets to Annual Meeting end of Chicago, will be given to the editor of Chicago to M. B. Eshelman, editor of the *Children of Work*. We thought we had made the statement correctly, and did not notice the error until the issue was printed.

Bro. S. B. Still of Chambersburg, Va. informs us that he has been afflicted with rheumatism and has not been able to get around much this winter. He had intended to go West, but he wants us to inform the brethren that he cannot go on account of a lack of funds. He says "I have plenty of calls for preaching but I really have no money to go on." On account of sickness I could not do anything last Fall and this is the reason I am so needy. My address is Chambersburg, Pa. I am personally acquainted with brother Still, but we hope that the brethren in the adjoining congregations will see to his wants.

RELIGIOUS MEETING AT MARTINSBURG, PA.

Last night being the occasion of the delivery of the first of a series of sermons by Elder Calvert in the Duckard Church, that building was filled to its utmost capacity, and very many persons were compelled to stand outside to hear the discourse. Such a crowd has not been seen in any church here before within the memory of the oldest inhabitant. The meetings will be continued until the interest subsides.—*Albion Tribune.*

TO OUR CONTRIBUTORS.

We propose, in the future to condense our correspondences, so that it will occupy less space. We hope this will meet the approbation of our contributors. Our correspondents will please be as brief as possible. There is already a decided improvement in this respect, and with the exception of Notes of Travel, as a general rule, the correspondence is very satisfactory. Those of our correspondents who travel, will please state the congregations in which they preached, the result of the meetings, and especially the feelings of the congregations, or some thought that may have especially impressed their minds. It may be of interest to refer to some of the brethren connected with the meetings, as well as the next morning at a certain hour, and by a certain conveyance went to another brother's house, and staid some time, and then returned. We will then a certain length, and preached from a certain text, and keep on in this way through a long time is not interesting to the general reader. Let us have more description, more of the feelings of our correspondents. Now we do not refer to this in a fault-finding way, but with a respectful feeling towards any of our correspondents. We merely wish to make suggestions. We want to do the very best we can to make our paper interesting to all, and we think by condensing our church reports and giving more general intelligence, and a greater variety of reading matter, it will perhaps be more acceptable to all. We want, however, some one in every congregation to give us short reports. These will be more interesting. There is doubtless something occurs in your congregation or neighborhood, nearly every week that would be of general interest. Perhaps it can be stated on a post-card, at any rate, it is not necessary to sit down and write a long article. We would suggest, that there be some one to attend to these reports. We would also suggest, that we get several reports of the same meeting, and if there was some one in every congregation to do the reporting, this would not occur. We still have our hands full of reports. We would like to see some of our articles from some of our ablest pen, which will be forthcoming. Do not think they are rejected, and in the meantime, we solicit all our correspondents to write. Many of you know that more than you will have in the summer, and if your production are not now inserted, we will keep them on hand.

THE WEST AND WHO SHOULD GO.

ADVANTAGE.
In our last, we promised to say something about the advantages and disadvantages of going west. Many of our contributors attending those who come there. But what this is to a considerable extent, there are some things are not mentioned. We shall do it in our next issue, and we shall do it as compared with the other and more eastern States. The leading object of the people always, and we yet, to preserve a home that they can

call their own. To get this in the thickly populated States in the East, requires a considerable amount of money, especially if we wish to purchase a small tract of land, or by making this money West, three, four or five times the amount of land can be bought with it; and of a much better quality. This will be able to get farms and homes for their children. This is the reason that a great many people give for leaving the East and going West. This will be able to get farms and homes for their children. In this, many have succeeded while others have failed, but it must always be remembered that, those successful and unsuccessful should be attributed, perhaps, as much to the character of the persons as that of the soil, and the attending advantages or disadvantages. The greatest financial advantages result by those going West and buying land, as much to the character of the persons as that of the soil, and the attending advantages or disadvantages. The greatest financial advantages result by those going West and buying land, as much to the character of the persons as that of the soil, and the attending advantages or disadvantages. The greatest financial advantages result by those going West and buying land, as much to the character of the persons as that of the soil, and the attending advantages or disadvantages.

Another advantage is the small amount of labor necessary to go the land in a condition for cultivation. While in the more eastern States it requires a vast amount of labor and time, to get the timber off, and eight or ten years to get clear of roots and stumps, and to get the land in a condition, is a good team to break the soil, and you are ready to put down seed for a crop. They are making the purchase of land, and they are ready to put down seed for a crop. They are making the purchase of land, and they are ready to put down seed for a crop. They are making the purchase of land, and they are ready to put down seed for a crop.

Again, the general fertility of the soil is an advantage of great importance to the farmer. A firm that can be cropped in succession, for almost an indefinite number of years without the necessity of manure, is an advantage of great importance. It is not a small consideration, and yet, there are thousands upon thousands of acres of such lands for sale in Kansas, waiting for more capital to come and settle on it. We might also notice the ease with which the land is cultivated with machinery, no hills to pull over, no stones to wear or break the machinery, good things are left to make—no manure is needed, no manure is needed, no manure is needed.

Again, all the land is arable. No waste land, hills and mountains for which the good land has to pay the taxes. In this respect, things are best compared, and therefore barrenness to none.

We were especially pleased with the educational advantages. The State already has a permanent interest bearing fund of \$20,000,000 with 2,000,000 acres of school land, and we have a permanent school fund to \$120,000,000. The interest of this money is appropriated to school purposes, thus greatly decreasing the school taxes.

All these are advantages that can be looked for in the West, permanently, and can be accepted as inducements for Eastern men who think of turning their steps westward.
In our next we shall have something to say about the disadvantages that will meet the Eastern farmer, and we will give his stakes in the Kansas practice. A. S. R.

place them by another couple. Arrangements were accordingly entered into with a well known animal dealer in London for four animals, to be delivered on a Monday last and were given quarters in the deers-house situated at the extreme end of the garden. It was noticed then that both were suffering from colic contracted from drinking from a London well, the fluids being very ill. They were given a hot whisky punch, but it required hours to compel them to take it. This remedy failed, but the prorecedural, but in a few days the male grew weak, and all efforts to affect a cure were unavailing. On Saturday he was suffering greatly, and during Sunday night expired. His mate now very feeble, and it is feared she will live but a short time. These animals when healthy are worth \$500 each. They are about the same size as their predecessors, the male being five years and female eight years of age. Their habits are of such a peculiar character that it seems almost impossible to domesticate them, but the superintendent of the establishment has been kept alive for some time had they not been shipped in such unseasonable weather, he acknowledges, however, that their lives in this country would be of but little value. His constant attempt to raise them has been given up by the European zoological societies.

Tall of an Elevator.

The large new elevator of Quincy St. elevator at the corner of the track of the Chicago, Burlington and Quincy railroad, in Chicago, gave way under the heavy pressure of gas recently, the whole northern portion, falling out completely and carrying the railroad. No trains could go up and coming in trains were compelled to stop at Clark street, whence passengers came down in the street cars. The elevator was repaired and afterwards worked. The elevator was completed about six weeks ago, it was leased by Manger, Wheeler & Co., who had it erected in a regular building, and after three days it was destroyed by fire in the spring when it was valued at \$50,000. The elevator was considered one of the best constructed in the city, and only on Wednesday last had reported and pronounced safe. It contained the work that the accident was due to the weakness of the foundations. Its capacity was placed at 150,000 to 200,000 bushels. The building cost nearly \$100,000, and is almost a total wreck. The loss will be at least \$75,000.

Public Buildings to be Erected.

The House Committee on Public Buildings and Grounds, at their meeting on February 22, have approved and passed the passage of bills appropriating \$200,000 for a public building at Denver, Colorado, \$50,000 to be expended during the current year, and \$100,000 for a year building at Minneapolis, Minn., \$10,000 of the appropriation to be expended during the current year. During the extra session of Congress, bills were introduced in the House and referred to the committee, which, if passed, would require appropriations aggregating \$4,745,000, and during the present session the bills already introduced and referred to the committee are for the amount of \$5,610,600. The committee thus far have recommended appropriations for the erection of new buildings and the completion of those in progress to the amount of \$2,810,000.

The greater you want, the greater God's goodness in supplying them, the greater your enemies, the stronger the display of God's power in subduing them, and the greater your aid in weakness, the greater his grace in saving you.

Overcoming the Pneumonia Epidemic.

Seven thirty-five-ton passenger engines, with Eric-foot engines, are building at the Altoona shops. Work has been begun there upon an experimental passenger engine, which is to be used for the purpose of rapid traveling. The engine is to be placed on the United Railroads of New Jersey to compete with the fast trains on the Round Rock route. The dimensions of the driving-wheels are six feet.

Such is the pressure upon the shops that it has been found necessary to place three more engines on each track in the erecting-shops in that city, so that repairs can be made on numerous engines at one time, instead of fourteen, as heretofore. An extra force of men has been employed by the company for the purpose of breaking up condensed locomotives.

Correspondence.

From Clover Creek Church, Blair Co., Pa.

Dear Brethren,

Elder Mark Mims commenced a series of meetings here on the 15th inst. Feb. 21, 1868. He delivered in Martinsburg and eight in the large meeting-house near Frederick'sburg. The result was, two were baptized and one desired to be reclaimed. He delivered a series of lectures in a series of meetings commenced in Martinsburg, expiring elder Jesse Call, but he failed to come until the 15th. In the meanwhile our home meetings were held in large and attentive assemblies, nobly preparing the people to receive the able sermons and urgent appeals of elder Calvert when he arrived. He delivered five sermons in our congregation that ever convened here upon religious occasions. It is said that upon being called outside in the evenings, not being able to gain admittance, he would very worthily exclaim, "I would as soon preach to a very small girl, but I regard it as a significant gift and very timely." My soul is not about weary of this man. He was wondering how long I would get a new pair, when all of a sudden your kind favor came which enabled me to get a comfortable pair.

I have just received this evening \$200 from brother A. B. Braumbaugh, accompanied with a letter stating that the gift was sent him by a good and kind brother of the State Capital of Pa. Brother Braumbaugh does not give the name, yet I think his name is written in the Lamb's Book of Life.

In conclusion I would say for the benefit and encouragement of the brethren everywhere, that during the last ten or twelve months we have had a considerable lengthening of souls in the courts of the church, many of whom came in at a when it is well with you.

A. F. PETER.

Boiling Run, Bedford Co., Va.

In the Baptist.

Dear Brethren,

I have been suffering for a long time with a cancer on my nose. I have been in Home, New Jersey for treatment under Dr. W. J. Pender. I had to have my nose and part of my face taken off. I now seem to be getting along finely and hope in a few weeks to return to my family. My sufferings have been great, though not general. I feel that the Lord has delivered me. I feel very thankful lying here in the hospital. Many of the people who practice all the recommendations of the Lord's Testament. My home is at Silver Falls, Feroce county, Va.

W. M. BERRY.

tempt. Christ says, "They hated Me before they hated you, think it not strange." We still love them, not their ways and doings, but their souls are valuable in the sight of God the Father.

S. B. FEARY.

An Acknowledgment.

Jan. 13, 1868.

Dear Brethren,

Through the kind solicitation of brother Benjamin Mooman, in my behalf, I have received very recently some new gifts, and I beg space in your good paper to acknowledge the same; and to extend to you thanks my best and kindest thanks. The first laborer was a nice present from brethren Benjamin Mooman and J. M. Haystack of Rockingham county, Va. These brethren are both members of our arm of the church and live about twenty-five miles from my home. I feel very grateful to them for their kind gifts towards me. The next present was from sister Lydia A. Long of Carroll, Va., communicated to me by brother George Burk, (if I make no mistake in the names). This labor I received on Christmas day, and an excellent Christmas gift it was. Dear sister, I cannot express thanks enough to you with pen and ink, but I have a kind and sympathizing friend, who is watching in tenderness over me, and will give you a word of his in this life and in the life to come a crown of never-fading glory. I learn from the note sent me by brother Burk, that you are a widow. Such a trial to dear sister, yet I have my sympathy, and I heartily commend you to Him who promises to be a husband to the widow and a father to the fatherless.

The next was a draft of \$500 sent me by brother L. E. and sister Anne Swartz of Brighton, Lagrange Co., Ga. Dear brother and sister, please accept my sincerest thanks for this gift, and I feel assured that you will worthily accept of it. I regard it as a very small gift, but I regard it as a significant gift and very timely. My soul is not about weary of this man. He was wondering how long I would get a new pair, when all of a sudden your kind favor came which enabled me to get a comfortable pair.

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W. M. BERRY.

From Central Illinois Mission Field.

Dear Brethren,

Brother George Studebaker from Northern Illinois came to us and spent one week encouraging calls and warning signs. During this time was the time for our quarterly council meeting. Knowing that the multitude of converts there is edifying, we sent for brother J. R. Gish, who responded to the call and assisted in the business pertaining to the house of the Lord. All passed off satisfactorily. Oh, how precious it is when brethren and sisters all have the cause of Christ in view! I am doing all the preaching that my circumstances will allow me to do, and I feel all will bear all the calls. We have converted into our number six by baptism since I came here, and many more have told me they were almost ready to unite with us. But we have our share of troubles. Last week we had to part with our dear sister Lydia A. Myers, wife of Jacob F. Myers. She was sick but a few days. She was loved by all who knew her. It is now broken and a warning and prepare to meet her in heaven. I hope the brethren with means will not overlook sister Sarah Stever's call for help.

C. N. HOLLAND.

From Kentucky, Athens Co., Va.

Feb. 8, 1868.

Dear Brethren,

I felt Union, Wells county, Ind., and moved to Muscatel, Kan. I arrived here the 23d of January, and found a large house and a congregation. This is a nice country and produces large crops, and is near market. In fact, wherever they can get land, they will buy it. I have been from twelve to twenty five dollars per acre, and in a section of country where it is not so good to do with less than \$10 per acre. The three or four best corn crops are good and land cheap, and I can tell there are regular rains. There are the largest corn crops here I ever heard of. The average yield is raised from two to six hundred bushels of corn every year. It would be a sight for an Eastern man to come and see the corn and cattle in this country. But enough of this. Your paper followed me here and made me feel good to read its pages and see the good teachings and advice it gives. I have felt quite lost away from church and without the people, but as soon as I get settled I will feel all right. I can't do without it. Remember us at a throne of grace.

Fraternally yours,

A. CHAMBERLAIN.

From Brother B. C. Mooman.

Dear Brethren,

As an item of news we submit the following notice of a series of meetings held in our community by brothers L. D. Kendig of Augusta county, Va., and Graham Crosswhite of Martinsburg, Va. These young brethren happening to meet at this place on the 22d of January, and the opportunity afforded, we commenced preaching meetings at a regular place.

They well attended, and the greatest interest manifested. On the first Sunday, two were baptized, and on the third, two more were added to the church. The most remarkable feature that can be noticed, is the radical reformation of the general tone of the community, which two years ago was more than ordinarily corrupt. Now, about one-third of the population are converted, and consistent members of the church, while many of the rest exhibit a considerable degree of concern for and interest in the subject of religion.

Fraternally,

B. C. M.

From Polk County, Fla.

Feb. 11, 1868.

Dear Brethren,

Temporarily we have nothing to publish of us, as we are living in a land of peace and plenty. Thank God for his many beautiful blessings. Spiritually, we are about as stated in some of our former communications. We have no preaching, although we desire to see it established, as much as to persevere on it, since, however we can by reading the Word of God and the P. C., which is the best and most profitable, as it speaks words of consolation to the many lone pilgrims in the West. We do not only look to our own interests, but also to that of our many warm-hearted Florida brethren who apparently have never heard the Gospel preached in its purity and as held forth by the Brethren. Are there no ministers in the East who seek to come West where there can be a cheap house and help to advance the cause of Christ? If so, there are no better chances than can be found in Nebraska. Brethren, is it not too late to send brethren and sisters to the West to emigrate West? They are careful to stop there where are already churches organized and plenty of ministers? Now, brethren, would it not be better to scatter seeds where our help is most needed? We need a minister here with us, as there has never been a pure Gospel sermon preached in this community to our knowledge. Is it not time we are making a stronger effort to spread the Gospel news throughout the land? I attended a meeting of the Brethren in Butler county on Saturday and Sunday after Christmas, the first for nearly two years. Walked twenty miles, but enjoyed a season of worship which I can say was good to my hungry soul. The meeting was conducted by our brother, but let us not forget to pray for one more, especially for the many isolated members in the West. I know the heart's desire is that we may all hold out faithful, ever looking forward to that blessed hope that is in Christ Jesus. Fraternally yours,

CHAS. W. BROWN.

Notes (1868).

From Altoona, Pa.

Dear Brethren,

Brother Jacob Swanson of Plain Hill, Indiana county, commenced a series of meetings here on the morning of the 1st of January, and delivered thirteen discourses, which resulted in ten precious souls coming out to the Lord's side. I think there are many more considering the matter. The attendance was good at all the meetings.

Brother James A. Sell of Mechenburg, Broome county, Pa., was in us on the evening of the 7th of February, and also on Sunday morning and evening. Brother Swanson expects to hold a series of meetings at the Carson Valley meeting-house in about three weeks. Yours in love,

EMILY A. KIRKST.

An Acknowledgment.

Dear Brethren,

In response to my appeal for aid from the Brethren, made on New Year's day through the P. C., brother A. M. Pender, of the same, and brother A. M. Pender, of the same, both of Martinsburg, Pa., sent me one dollar apiece, which was very thankfully received. May the Lord bless these grateful gifts, and may the bread thus sent open the eyes of the hearts in God's own way, after many days, is the prayer of your sister in Christ.

SAKAT SW.

The Primitive Christian.

PUBLISHED WEEKLY.

BOSTON, MASS.

March 9, 1890.

AND
PUBLISHED BY
S. J. BROWN

LAST Sabbath, our congregation in the chapel were large. There seems to be a growing interest in the Sabbath school, and all the public services.

Bro. A. W. Snowberger, of Michigan, said, says they have been having new men attend recently considerable rain. Health generally good, with the exception of an occasional case of typhoid fever. Have had no additions to the church recently and no special effort has been made.

Bro. Polk Hesse informs us that since his last report, he has held a meeting near Upton, in Franklin county, Pa., from Thursday to Saturday. He had assistants in the ministry, are Leonard and D. Miller. Some souls were made willing to follow Christ. He wishes to extend his thoughts to the members of the church, and also to those at Shady Grove, for their kindness.

We would be pleased to have our agents and friends, and to specify copies of the Papers, sent to our office. We are anxious to send some copies to any one who will distribute them among our brethren and friends, who are not taking the *Primitive*. They frequently do us good. We have had a request to send a hold of copies of our paper. Please send for specimens, copies for distribution.

A scene phase of the temperance agitation is revealed in the trial of the friends of temperance in trying to prevail upon the Massachusetts Legislature to pass a law prohibiting consumption of the drink. The law is so stringent that it compels the school keepers to send up the curtains to their windows and take away the screens from their doors, so that the public can see from the street who is standing in the street and drinking the harmful beverage.

As English paper makes the following suggestion: "May not the following articles of the *Declaration of Independence* which was to mark the approach of the Judgment, symbolize the meekness and deprivation of infancy brought among these un-prosecuted and all themselves Christian?" You ask why it should symbolize infancy rather than adult baptism? The reason is clear. It is the only kind that is dying out.

It has been recommended in our columns that special efforts be made to impress the importance of temperance on the minds of the young. There is no better opportunity offered than on the Sunday-school. At our last monthly church meeting, we had the subject up and the teachers of our Sabbath school, were urged to make special efforts in this direction, and we think the teachers of all our Sabbath-schools should be encouraged to do this. There is an easy if not a certain way of doing this, and the danger of becoming drunkards that there is no trouble to get it before the minds of the children in a manner that will impress them. Let the subject be brought before them frequently, and in this way lay the foundation for a better state of things when the future generation comes upon the stage of action.

One of the most unworldly things, is that intelligent men and women in a land of Bibles, will insist on praying at a mourning for their souls, and even weep for God to bless them, when they are not willing to comply

with the terms upon which the blessing is promised. How these people never reveal of the great mercy that they have. Ponder, and of what these penitents that cried out in the anguish of their souls, "Men and brethren what shall we do," were told to do. Were we not to pray on the Sabbath, would they be willing to repent and be baptized in the name of Jesus Christ, for the remission of sins and then the gift of the Holy Ghost was promised. How few people now give heed to the word and to this present manner the best method in harmony with the Scriptural system of coming to Christ? Oh that we had more Peter in the world, who would have been willing to do the mourning work, what is to be.

It is said that every Jewish house had a place for sunset devotion. How the piano key would often strike the eyes of anyone by any but the "shew of hearts." The Saviour says, "Enter into thy closet." By this he does not mean that we must have a special room, but that we should be as much alone as we can be in a room. Unless there is such a place, secret prayer is liable to be neglected, and indeed, we fear it is too much neglected by a great many Christians. How many do not seem to be conscious fully in secret with God? What ever have you for not doing so? Do you not need God's help? If you feel that your own strength is weak and helpless, and that you need Jesus says, "Without me ye can do nothing." If we are too negligent to ask for what we need we should not expect to receive, and just as surely as we are not supplied with living grace and favor, so surely must we not be spiritually. Let us as Christian friends, have our place for secret devotion. Our wants are so many. There are so many Christians, how many do not believe in the Christian's heart, such as the Sabbath school cause, the missionary cause, the educational cause, all of which should be made special subjects of prayer. If we do not find time to do these things more doing, and less talking, more would be accomplished.

There are some brethren and sisters who think that most of our meetings are too long, in prohibiting through our papers, the result of the meetings they hold. Now it is certainly worth observing, to every Christian heart, to hear of a meeting that he cannot work, but our brethren should, at once, not forget that it is the Lord's work, and that they are only instruments through which he works. A brother, in speaking of a meeting that he cannot work, said, "The Lord is L!" That brother felt that his dependence was upon the Lord, and it is the feeling that all God's servants should have, for it is the feeling that makes a man's work there is surely no room to glory, save in that that the work of the Lord is accomplished, and that the Lord is glorified. It is not strictly necessary, and it is not necessary that the Lord was a companion, but it ought to be felt. The feeling of dependence is what all God's ministers should have, and any of us that are those that represent the success of our meetings, should feel that all has been the work of the Lord and not our own? When our hearts are so absolutely blessed there is danger of our forgetting that we are but instruments of the Lord, and every minister should be on the alert. But while this is so, we suggest that these brethren and sisters who are inclined to find fault, are so ready to obstruct the mission of their brethren, look well to their own motives. The spirit of self-exaltation is bad and so is the Spirit of envy. There are some who are in religious conversation, perhaps feel that self-exaltation, and some other hand there are some who feel just a little jealous. Then there are those who see the real danger and give the aid of their hands. Let the Lord have the follow-ers. We say to all, work. Examine yourselves and if you are

truly sincere, strike at every snare of evil with a fearless hand.

We should not begin to think we are something because people praise us. People sometimes praise us to our face to the end that they may get the same result from us. This may be their object, but it is not our duty to be so pressed with our merit. Such praise is deceptive and dangerous. Again, praise is food for vanity, and anything that encourages and strengthens an evil principle should be carefully guarded. We should not look upon those who continually praise us as our best friends. Those who tell us of our faults and our errors, are our real and best friends. We should sometimes praise our best friends with pure motives, but sometimes we do them much harm, if often leads them to think slightly of themselves. They are our best friends. We should encourage our friends in every good work, and especially the minister, but in this we should exercise judgment. Some brethren and sisters are continually loading certain ministers with gifts, which perhaps have the cause at heart, yet are content in their efforts, yet because they are not sufficient, or little attention is given to them. We sometimes see some good brethren have been ruined. Some have become exalted, while others have become discouraged. Let us endeavor to encourage all who can, and to let our own tongues rest in their work, but refrain our tongues from words of praise. The best evidence to a minister that you appreciate his labors is, to do what he asks us to do, and to work with him that it you are in earnest, and that it is your desire to live a Christian life. His minister sees, his membership in this frame of mind, he will be encouraged. Let us be sure to give our own expression to a word of praise.

DEATH OF BROTHER JETER AND ELDER BAXTER.

J. B. Jeter, a very popular and influential minister in the Baptist Church, died recently in Richmond, Va. He was a zealous and God-fearing man, and did a great deal of work for his denomination. He was in his seventy-eight year when he died. He was baptized in his twentieth year, and made his first public address upon the bank of the stream in which he was baptized, immediately after he came out of the water. He preached his first sermon soon after, and as he commenced his work so young and lived to the age he did, he devoted a long life, to the ministry and other work in his denomination. He is the author of several works which indicate a man who was a writer. He had also acquired considerable reputation as a debater. As a minister he stood very high among his brethren in the ministry. He was a man of much ability and energy, and at the time of his death he was filling several prominent positions in the literary and theological institutions of his denomination. At the time of his death he was also senior pastor of the *Rocky Hill*, one of the leading Baptist churches of the South. His death is quite a shock to his denomination in the South, and his labors will be greatly missed by all who were acquainted with him.

Elder William Baxter of the Diocese of Vermont, occupied a position of respect and influence in his denomination, similar to that which Dr. Jeter occupied in his. William Baxter died in New Castle, Pa. on the 11th of February. He was an Englishman, and his early religious training was in the Church of England. He then came to this Methodist church at Albany, N. Y., and in the same place, sometime after was baptized to the disciples. He graduated in Bethany College in 1841, and entered upon the ministry in 1843. He lived as a minister of teacher and writer as well as

preacher, in his denomination with much acceptance. J. Q.

OUR VISIT TO MYERSDALE - DEATH OF BRO. BEAUCHELY.

We received a dispatch on last Monday, the 21st inst., from Dr. Beaucheley of Myersdale, informing us of the death of his father, Daniel Beaucheley, and requesting us to attend the funeral on the 25th. We accordingly left home on the morning of the 24th, to comply with the request.

Bro. Daniel Beaucheley, the deceased, was one of the oldest of the citizens of Myersdale, and one of the oldest members of the Primitive Christian community of that town. He was also the proprietor of a considerable part of the land on which the town is built. He was extensively connected with the people of the community in which he lived, and from the circumstance, and from the esteem in which he was held by his neighbors, his funeral was attended by a very large concourse of people. The funeral services, which we conducted, were well supported by both the ministry and the laity. It was observed that there were present many representatives from half-a-dozen religious communities, and among them the Roman Catholic priest. Bro. Beaucheley was noted in the community, and was a useful and an esteemed member of society, as the presence and the large and large a concourse of people indicated.

By his children and grand-children he was much beloved. He had retired from business, some ten years ago, having accumulated considerable property upon the proceeds of which he lived pleasantly. Being five from business, he had time to visit among his children and friends, and to thus employ his time in the most profitable manner of his own enjoyment, and to that of his children and friends as well. His children and grand-children, loved and honored him. Three of his daughters, and only one son, he had, all of whom he saw at Myersdale. One daughter lives in Iowa, but she was sent for and was present. All his children that we were being were present with him at his last hours. He never gave up the hope of his whatever help and comfort that they could.

He was a member of the church nearly half a century, and while he was able to work, he was an active member. Having been more or less afflicted for several years, and especially after he received an afflictive stroke of paralysis, upon which he had labored, he was unable to do his course, he longed to depart and to be with Christ. "I want to go home," he said on one occasion, and those around him, not catching his idea at first, were obliged to explain to him together to himself, one of his dearest wishes replied, "Father, you are at home!" But he, looking upward, replied, "No, I am not, I want to go to my Father's house, but he will be with me. He meant to be united to his heavenly home, and the friends understood the pleasing hope that he has gone to that home. The blessing of God, which is the home of the soul, we had with such a comfortable hope Bro. Beaucheley was buried in the Myersdale cemetery, which is on a very elevated position, and he is now at rest in his heavenly home. He was 73 years, 6 months and 28 days old. His wife died some twenty-four years ago.

Though our visit to Myersdale was rather of a cursory character, it was not altogether without a number of the commandments of the Gospel in "holiness evermore." And it is the privilege of the Christian to do so. Another we were glad to witness was his father, who was with us when our friends leave us, if we can think that they are gone to their heavenly home, and that we shall live in their place, after "A few more struggles here." J. Q.

Educational Department.

BY H. H. B.

"Prof. J. E. Ockerman" of BRO. BEAUCHELY has returned home again. Her father is still seriously ill.

In the city of Milwaukee, out of the 11,217 pupils attending school, 7,118 study grammar.

"Bro. C. M. Gill, of Abolitionists, Pa., formerly a Normalist, intending to start on a trip West, on the 9th inst."

"Brothers Saxton and Liberty, of Myersdale, Pa., say to graduate at the coming closing of Mt Union College."

"The attendance at the Normal Literary Society on last Friday evening, was unusually large, and the interest throughout, was excellent."

"And still they come," is the way Bro. J. H. B. says it. We mean applications from students for the Spring term. Welcome to our ranks, and the more the better.

"Bro. W. J. Stewart is now in the hotel working for the Normal. We hope that he may be received kindly everywhere, and that success may attend his efforts."

"The *Antisemitic Hebrew* thinks that Jewish scholars should be placed in the chairs of Hebrew, in our theological schools, because they are conscientiously the best Hebrews."

"James has added to her educational improvement, card-table games, in which girls are taught singing, sewing, &c. To educate the head and not the hands, is one of our modern mistakes."

"An number of the Normal Trustees express an intention of being present at the next closing. This is right, and we shall be pleased to have them all present at that time, and also at any other time, that it may suit to call with us. The friends of education will always find a hearty welcome at the Normal Home."

"From the *Ashland Times* we learn that Anselm Chase has had a phrenologist criticize his will lately. Phrenology is a science, is a good thing, but a terrible nuisance to schools when peddled around at 25 and 50 cents a hour. We have passed up this kind of that kind and hereafter we concluded to give such gentlemen a cold-left."

"From *Ed. C. Post, of Mo., we learn* that our sister M. Estlin Bonerom, one of our graduates at the Normal English Course, is now engaged in teaching the young folks how to sing. Singing, she presumes, having received, is expected to engage in regular school work also. She has our best wishes for her success. We shall be pleased to let our ex-students be heard from through our columns." H. H. B.

"Education, like money, will be used to a good or bad purpose owing very much to the influence through which it is put into the hands of the young. It is not spelled any worse by being used and circulated in a gross shop or gambling house, than it is being used in a church or the bank of a missionary society, but the danger would be with the parties using it. No moral parent would think of sending his son or daughter to a whiskey or pool or billiard saloon to acquire religion. He would rather send them to a school, but he would be dangerous to their souls. This is very true, but it would be still more dangerous than to send their children to educational institutions, but the danger would be surmounted by strict and athletic influences."

THE RELIGIOUS PRESS.

—The Catholics are at work vigorously in Canada. No effort is spared to enlarge the borders of their church, and to give it power and influence.

—The numbers of Non-conformists have increased so rapidly in London, that while there were sittings for 30,000 of them fifteen years ago, there are now accommodations for 125,000.

—Freeman, the child murderer, has been pronounced insane by a number of eminent physicians, and a Government lawyer has issued an order that he be taken to the State Lunatic Asylum.

—The translation of the New Testament in the Korean language is half done. The Koreans are supposed to number fifteen millions, and they have never had a portion of the Bible in their own tongue.

—There are about 60,000 Methodists in America. They have 500 meeting-houses, one-eighth of that number being in New York. They are not taking sides, do not inflict punishment, do not accept public offices and never go to a church unless they are asked to. They are nearly all farmers.—Philadelphia Record.

—From the *Messenger of Raleigh, N. C.*, we learn that 1,255 colored people left Goldsboro for Indiana, during November, and it is thought that they are the 4,000 referred to by the south-eastern convention during the winter. Strong inducements are held out to their poor deluded people by Western men, and it is feared that they are being sacrificed to accomplish some political end.

—The *Newmarket Republican, N. J.*, says they have a cattle disease down there—Picro-poisoning. To counteract its dangerous results the State has formed a medical bureau and sent out a medicine. It is said to be as good as a result it is declared that it costs the State \$24,000 to kill eighty sick cattle, and \$14,000 to sell what was the matter with \$504 worth of medicine. The *Register* says that exaggeration of facts, but it is a noble fact that all of these governments bureaus are financial curses to the country and are resisted more for the sake of making politicians than for the benefit of the people.

—From the *Friend's Review* we learn that the Friends of New York have opened their meeting-houses as depositories for the reception of clothes and useful articles of all kinds for refugees that are now in Kansas in a destitute condition. Dr. Neholow of Lawrence, Kansas, says that the barracks and cottages at Topeka are all full. Many are suffering with the cholera epidemic. Very few of them have any food and those that have do not know how to use it. "One man brought a little money and by it he bought ten cents worth of coffee, sugar, and fifty cents worth of whiskey." This is a pretty fair sample of the average colonial refugees' ideas of food and economy.

—Dr. Burrows says in the *Hibernian Register*: "On the difficulty of increasing the three thousand, have I not furnished a satisfactory solution by showing that on the 31st of July, 1875, 2,222 Telegos converts were immersed in England by six administrations of two of whom were in the stream with candidates at the same time? The same six could have immersed 5,000 on the same day, and have had plenty of time to spare. Concerning the sufficiency of water for the immersion of 3,000 persons in Jerusalem, let one of your readers who is well to learn, consult the book on heavenly redemption which I have just received from the Hon. Dr. Hobson's Biblical researches, vol. I, pp. 325, 348.

Western Department.

EDGAR B. MILLER, EDITOR.
LANSING, IND.

Too much talk, too many words about one thing, weakens the influence and power of any who do so. Too much talk in the school-room weakens the power of the teacher over his pupils. Too much talk in the family about one thing, kills the interest of the parents in their children in life.

Too much talk in the pulpit about one matter, wearies the patient, weakens the subject, and wears out its interest. Preachers who say many words to all such things, are not so interesting and often not read. The fewer words used to express an idea clearly, the easier it is understood and the greater its power. A man cannot express and think for his few words, but he should strive to do so especially when writing for the press. It requires less time to print, less time to read it, less room in the paper, and less money to understand it.

There is probably no evidence so strong to prove a man's defect in disputation, as to see him unable to sustain them. It is painful to the ear of the logician. It can only reach one who is too shallow or prejudiced to seek the proof. One who does so in weakness is not to be killed, but to be states all of his assertions, so as to cover up and hide the truth by misrepresentation, it is too bad to deserve anything more than pity. We hope that the next time we meet you in dispute, the name of truth does not need such defence or such men until they are converted. In a discussion of such kind, soft arguments make the most pitiable compound swallowed by prejudice. Soft words and hard arguments is the greatest relief for intelligence, and they decide eventually where the truth is.

Unity and life in the church must come from spirit and life in its members. This is the great power working for good—for peace, prosperity, and happiness. It should be the hope and case. It not only moves toward the cross of Christ, but it kills the many causes of difference, its kills prejudice, jealousy, selfishness. Spirit and life in the members will kill the disposition of strife and contention over little differences in policy. It washes the great principles in the river of life, washing over all the little dirt in human hearts. It will not be a snare and comes not up to hinder the work of grace or truth. Oh, how much Christianity needs the spirit and life of the apostles, able to breathe burning words of the Spirit, and to speak out the power of manhood, heating up the cold, hibernian, semi-fleshly darkness of the fleshly Jesus, till they are man and be glorified, words, and labor, and not spirit and feast. Oh, that spirit to come blazing in every heart, with all the grace, love, charity, meekness, kindness, forbearance of the spirit, one body in Christ, and light up the world with righteousness, illuminated by who bright example made by holy men of God.

In the Gospel we have a system of salvation, the most reasonable, consistent, and powerful. When it is rightly accepted by man, it makes him the subject of a divine kingdom. It is the only way to the ascent of the spiritual nature into the ascent of the spiritual nature in man. In the plan of salvation we have the means of conversion in great truth, which God appoints to be the means of adoption to bring man into the kingdom or church

of God. Then, too, we have the means of sanctification, means of grace, to give the possession of adoption to make the perfect man in Christ. To ignore any of these means or divert them from their divine purpose, is a dangerous if not a fatal mistake, which has cost the church and lost to the world in our republican government, those principles and truths that must get into the heart of the foreigner before he has any desire to become a citizen of the church of God. It is to him in his judgment, desire and affection to our government; but all that is not enough to make him a citizen of it. There are means of adoption he must come and accept, or he cannot get into the government. In the government are the means of protection to save him from all his enemies and give him liberty; he must prove faithful in all the institutions of man's liberty. So it is in the kingdom of God, we must accept the means of conversion, the means of adoption, also the means of sanctification in all the institutions of the church. The accepted in the heart, and such one working out their design, putting the truth into man and man into truth, makes his calling and election sure.

OUR WORK.

A number of our ministers meet this afternoon. They are doing so much in the prime of life. They will wear out their mental and physical powers too soon. It is true that we appreciate, and God is blessing their labors, but we must thank them to last. We want good men who sacrifice house, health, time and strength, of body and mind. We need them, the church and the world, and dying seasons need them more than ever work, and we need the mental and physical man here, because the spirit is strong and the work is great, will often stop their spirit and word you know. We would have you to be a minister, but what are your mental and physical powers? When they grow feeble, rest. When they are strong and vigorous you work them to the end. When they are gone, you could hardly tell the loss. We would better stop this heading of the subject, for there are some ministers it will not apply to. It had better be reserved to some other, hence it will not be of interest to you.

DEDICATING CHURCHES.

Brother David Bechtelheimer wrote us to know if we could be at the dedication of our new church. We could not, but will now write what we think of a church. It may be the best of all things, but it is not the spirit and customs of the world, it may be wrong. But if it comes from the spirit and principles of holiness, it cannot be wrong; because all our actions and words are the manifestations of the principles which produce them. Does the desire and spirit that would dedicate a church come from the world or from God?

Solomon built a house and dedicated it to the Lord, and God's presence filled the house when Israel assembled at the dedication. The spirit and principles in the hearts of those holy men which led them to dedicate this house, was from God. Their love to God, their desire to have a house of worship set apart and devoted to that sacred purpose, with and with the spirit and would accept and bless it, were the sacred principles which called them together to dedicate it.

"Whereas it was in thine heart to build a house unto my name. Thou didst wilt that it was in thine heart." The desire to build the house, the dedication of it, the assembly of the people, the spirit and principles, were all accepted of God. And we believe your desire now to have your house dedicated to the Lord, comes from the same spirit and principle. But as the dedication of the house was not in the law, some may object to it as

being a precedent for dedicating a house now. It is necessary for us to look to the Gospel for testimony on that subject.

Under the Gospel, Christ and the apostles would use the Temple, and the Jewish synagogues for their worship, they would not use the Jewish services. The customs of worship were as well teaching in the temple. The apostles went into the temple to preach the Kingdom of God. The disciples who were in the temple, which makes it clear that the apostles and principles would lead us to use the house as they did, but not the Jewish service. As the apostles did not build any more churches, we cannot look for a precedent from them, in the dedication of a house.

We must look to their general practices in the Gospel, which can have a bearing on this subject. The term dedication is a name is nothing so far so far so represents the formal ceremony used, and this whole question turns on the propriety of using these names and ceremonies, not on the particular nature of the church. The solemnity of dedication consisted in appropriate remarks, or public speaking and prayer, suited to the occasion. If then the apostles made a discourse, and used a name, it is a precedent that we may well follow on any special occasion, or in any work we are called to do in the name of the Lord.

As we look to the apostolic use of these ceremonies in Acts 1, when Matthias was chosen to the apostleship, a ceremony of appropriate remarks and prayer, was made by the apostle. And in Acts 13, when Paul and Barnabas were called to the special occasion of meeting, prayer, and laying on of hands was observed when they were set apart.

As you often prayed on special occasions, Jesus made his prayer, also on the occasion, at the grave of Lazarus, in the garden, on the cross, and in the 17th chapter of John, for his apostles and for himself. Jesus and the prophets often prayed on special occasions for Israel. Paul prayed for Israel, for the churches, and for Timothy. Their prayers were more special than general, and the blessing of God were asked on special occasions in baptism, and the cup of communion, in the ordination, and in almost every service which men are prayed for to suit the special occasion.

Paul writes to Timothy that "first of all prayers, intercessions, and giving of thanks, be made for all men." Here the apostle teaches us to begin every important church with prayer. Whatever we do, we should begin with prayer, with it, to ask his blessing to control and lead in peace and prosperity. Hence when we have a church built for special occasions in baptism, and the Gospel, to have the first sermon and the prayer suited to the occasion—to the wants and the blessings which God only can apply. In fact it is perfect harmony with the teaching of spirit and principles of the Gospel to do so, and on each occasion it would be contrary to Gospel practice to not begin with prayer or prayer that would be suited to the occasion.

This form and ceremony of dedicating the house for God by appropriate words and prayer, represent, and manifest the true principles and spirit of a Christian life more fully than can be done without it. And on this point we insist that manifesting the Christian spirit and life by such formal ceremonies are appropriate, should be requested where any opportunity offer. How beautiful the ceremony when Paul and Barnabas were sent away to the Crete, to see the solemn dedication of the house. How beautiful the example Paul set with the brethren at Eph-

esus, and started on his mission to Jerusalem, to see them bowed on the seashore and greeting each other with the last adieu, and the hearty and powerful of their sacred ceremony, mainly grew out of their appropriateness to the occasion, and the inner spirit from which they came.

When a house is purchased in a house built for the worship of God, may suggest many things of importance, which are made feasible by the peculiar circumstances. More than we can illustrate here. But we would say, that the house of the church God has established on earth, its design and work for the conversion and salvation of sinners, its holiness and spiritual life and power, its peace and happiness in fellowship with Christ and his union, love, and fellowship with one another, its sacred ordinances and its solemn assemblies to manifest and show the spiritual life and holy principles of God's church. These make it needful to have a house devoted to the worship of God.

The house of God should be set apart for a sacred and holy use; a place where the sacred truth of revelation is taught, to edify, strengthen, and teach the children, to instruct and train our youth in the principles of piety, reverence, and love. Not for church festivals, or fair, or any worldly object.

Third. It should be a place for the children and to meet for His worship, to manifest His love and power, and to bestow His life in old times. The children of God "spoke often one to another," not of temporal and earthly things, but of the heavenly.

Fourth. It should be the spiritual home of God's children on earth. Where their love and affection gather in their memories its sacred songs and its solemn assemblies to manifest and show the love of God, lead them to love and obey the divine precepts and example of Christ and His holy apostles.

Fifth. Our conduct toward one another in meekness, kindness, and charity, and our duty to bear our part of the labor and burden, and our zeal and love for one another, and our love for the cause of our Master, and to be for the peace and love, and union of the church.

As the example set by building a plain church, without display or ornament shows the ancient spirit of holiness still living in the hearts of God's peculiar people, while the pomp, the extravagance and pride in building fine churches, is driving the poor away from the church. The brethren and sisters who worship God in the plain church, should be a beautiful plain people. In this day of vanity and fashion in dress, they should be maintained and represented that plain and humble church which, Christ can ever carry the Gospel to the world, first and foremost.

With it, to ask his blessing to control and lead in peace and prosperity. Hence when we have a church built for special occasions in baptism, and the Gospel, to have the first sermon and the prayer suited to the occasion—to the wants and the blessings which God only can apply. In fact it is perfect harmony with the teaching of spirit and principles of the Gospel to do so, and on each occasion it would be contrary to Gospel practice to not begin with prayer or prayer that would be suited to the occasion.

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Correspondence

Tom Omerro, Mo.

Dear Primitive:—As some of the brethren think we are out here in Northern Missouri surrounded with idol-worship, I would say, we are living in Dakota country. I don't know of any members living in the same county outside of our own family, but if there are any, and the falls near their setting, they will please be near from that. I have also written an article setting forth our faith and practice, to be published in the *Missouri Register*, expecting in that way to get there may be a clear report. We have two places of holding meetings, so we have meeting twice a month when Spring opens up we expect to be engaged every Sunday, as we do not wish to be a county without that will add to the advancement of the Master's kingdom. We are among a very religious people, only that they differ from us in points of doctrine.

Now I will say to those brethren seeking homes, that here is a good country for you. Hundreds and thousands, if not millions of acres yet to be had for the 22 cents per acre, and 10 per acre. The best of soil, good water and good climate, and plenty of timber and coal, you would be astonished to see it. I am a capitalist by trade, but have been in the lumber and coal and wood trade but not long. This was beyond my expectation when I left Pa. Then we have a good fruit country. All kinds of fruit do well here, and the climate is temperate. The winters are mild. We only had two winters this winter. Any of the brethren wanting further information will address me at the above named place.

JAMES H. VILA.

From New Enterprise, Va.

Dear Brother:—As an item of church news I will inform you renders that, touching to previous announcement, brother Jones' Calvert came amongst us on the 22nd inst. to hold a series of meetings, and continued until the evening of Feb. 7th, when he closed with an immediate result of thirty-one additions by baptism. The signs of these persons ranged from eight to eighty years. Brother Calvert labored with zeal. The weather was inclement and the roads bad, yet the congregations were usually large and we had some very good work in overcoming the enemies' work of slander and misrepresentation. We were able to meet those all, and we hope some day they may be able to meet with us. I have been able to see some banks of delinquency, and there realize the full fruition of "contending earnestly for the faith once delivered to the saints." It has stirred up our friends—the Reformers—so much that they try to meet his arguments, and on yesterday (Feb. 20) the Reformers minister tried to prove infant baptism, but it was in the language of one who is not a Disciple—yet the truest things ever heard of. He asserted much and proved nothing. As a judge by his remarks he took Matt. 18, 19, 20, to be a promise to all who believe in Luke 18, 16. He asserts that those who claim that baptism belongs only to adults, (I suppose he meant believers) are in a mischievous error.

He said his first reason that all infants covenant children were included. "So covenant of Noah, contained in Sinai and Mount and with Moses, that I will be a father to the fatherless, and a protector to the widow." He also tried to make a point of it being from Gen. 17, 11, and asserted that baptism takes the place of circumcision, and had the same force or power. He also asserted that family baptisms were instituted by Moses. He said that he had seen "Was it ever known that family baptisms occurred in Baptist denominations?"

He further asserts that for fifteen hundred years after Christ not a single instance existed which infant baptism was opposed, and says no historian will dispute it, and says that the council at Carthage, 253 A. D., said it was not necessary to wait until the child was capable of understanding faith, "repent," "believe," &c. He also said that George says he never heard of a Christian who opposed infant baptism. He next tried to meet some of the objections against it, such as "that it is not a covenant of continuing faith," "repent," "believe," &c. And asserted that it was "enough to make one shudder to hear such expressions." The objection is folly, the faith is expressed by the parent, the covenant of baptism he brought was that, "What good can a few drops of water on the head of a child do?" He answered by Paul's language, "What profit is circumcision?" and answered, "Every way—but forgot to quote all," and said, "So answer of infant baptism." He further asserts that Baptist churches do not believe in it, because it is contrary to their favorite dogmas of immersion, and asserts that they think their infants like beasts of the street, being themselves in the kingdom and save their children standing in the water. He further made the proof of infant baptism, and we are glad that it need not be a Dunkard or Baptist to see that it is true.

We will say further in the way of which news, that we had our quarterly council on the 14th of Feb., and considering the number of "babes in Christ" we divided, in order to feel them, as they will be ready to do, we made in each church of the congregation, instead of every three weeks as usual. All things passed off pleasantly, to the honor and glory of God, and the satisfaction of the laith.

Yours in Christ,

H. Z. BERTOLLA.

From Waverly Grove, Ill.

Dear Brother:—Feb. 18, 1880
CARTHAGE, MO.
At the District Meeting of Southern Illinois there was a broad apostasy on the part of the great number of orphan children of deceased members, and other poor and infirm. The secretary was authorized to call a meeting some time in the month of Feb., to take up the matter. It was held on the 16th at Carro Gards, Ill. According to appointment, the members of the board met at the above place and time, except T. B. Lyon and J. H. Gosh. Brother Lyon sent brother J. Y. Snavel in instead. Brother Gosh, no alternate. On the morning of the 17th the board met at the Brethren's meeting-house in Carro Gards, and in the absence of the great number, John Wau was appointed Sec. Protest. The meeting was opened with devotional exercises, in the presence of members of the church. From Carro Gards, Ill. and in the presence of the brethren, when the following was adopted by the consent of the entire congregation: Whereas the District Meeting of Southern Illinois having appointed a board of managers for the purpose of assisting measures for the erection of an "Orphan's Home" or "Asylum for the aged and infirm" and the said brethren and sisters, and other young and infirm," we the said board adopted the following:

1. The board shall appoint the said letters to visit the congregations in Southern Illinois District, and receive donations, as free will offerings, from all who may favor the enterprise; 2. The farm and land to be purchased, or a tract of land with suitable buildings, for the above purpose. The said firm, or tract of land, shall not be less than eighty acres.

The farm and land to be purchased shall be under the control of five brethren of good standing, as trustees,

whose duty shall be to superintend the business thereof.

The said trustees shall be appointed by the District Meeting of Southern Illinois, and shall hold their office one year.

1. The said firm and hereditaments to be purchased, shall be sold by a brother and sister, who shall be selected by the said trustees, and shall be subject to the instructions of the trustees.

2. The said trustees shall be David Kane of Mattoon, Ill., treasurer of this board, who shall receive and take care of all the contributions for this enterprise, until a purchase shall be made.

3. The said trustees shall appoint a committee of five brethren to be a locating committee, to select a suitable place, purchase property, erect buildings, and have the same ready for occupancy.

4. The board appointed James Metzger, John Wau, and James R. Gosh, collectors.

Resolved that these proceedings be published in the *Primitive Christian* and *Harmon* of *Harmon*.

It was thought proper to answer the following questions:

1. When shall the donations be received? As understood that the collectors will convey the donation, and as soon as a sufficient amount shall be subscribed, the collectors will inform the donors when it will be wanted.

2. Should the first convening fall under a sabbath day, what then will be done? Ans. Try again. This matter is in the hands of the board of managers whose motto is "OBEDIENCE."

We shall very thankfully accept donations from parties outside of Southern Illinois, who may favor us with the contributions for this noble enterprise.

JOHN WAU, Sec.

From Waverly Grove, Ill.

Dear Brother:—Feb. 15, 1880.

The P. U. makes its weekly visits regularly in my family. Have not moved since we have been here. It is about the only preaching we have here in these parts by the Brethren, and it seems that some of us can hardly wait from one week to another for another visit. I have been to the meetings of the brethren, and the sermon by brother Quinter each week I think is worth the price of the paper. I think if all the brethren would pre-ach in this kindly as I do, your circulation would double before the close of 1880. I will advise all isolated members to take the *Primitive* for 1880, and also try and get your neighbors to subscribe. It has been over a year since I have seen a copy of a message by brother Fuller, and yet we have the only meetings here in this and Harlan county by the Brethren, and the neighbors are all anxious to hear more of our doctrine. Why are his brethren? All other denominations get the start in a new country. We have meetings by several other denominations with good effect. Our brethren there are not here yet, and much good can be done here. Who will come? I think it seems you will see and come and stop one with us. We are in the place in Norton Co., Kan. We had a mild winter with the exception of two weeks. In December it was very cold. They have been working on the R. & M. Republican line, and while they have the track now laid four miles west of the town. Our little town along the line are all building up very rapidly. Households are all about taken up. The first of the year we shall be in for very few years. The track is nearly all out of the ground, and a famous one

are, some of them, they sowing Spring wheat, and if the weather continues fair by the time those rains reach you all farmers will be very fortunate out their Spring crop. We expect a good wheat crop here this season.

D. P. KEENE.

From Rural Valley, Pa.

Dear Brother:

You may say to the many readers of your worthy paper, that having been selected to visit Clearfield county to hold meetings, in compliance with the request on the 22d of January, brother E. T. Pollard of the Plain Creek congregation, and I started on our journey. On the evening of the 22d of Jan we had meeting in what is known as the White church, in the Red Bank congregation. On the 23d, in the evening, we met in the Home Camp school-house in Rockton district, Clearfield county, for the worship of God.

On the 24th we met at the house of elder James C. Brown, in the Rockton district, in his home. Brother Brown is the only resident minister in the Rockton district. On the evening of the 25th we commenced a series of meetings at the Clearfield church, about five miles northwest of Clearfield. We continued meeting, steadily, until the 30th of February. During our meetings at this place the Lord opened the eyes of some who were made willing to attend to the things that He required of them. Seven were added to the church, five of whom were consistent members of the Methodist church, and one of whom had been baptized thirty years. One young lady had been a probationer, and another had been a member of the Baptist church about eighty years. Several of the converts were in their 70th and 80th years in his 70th year. May God's blessing rest upon the faithful band of believers who have responded his name in the Rockton district. Hope the time is not far distant when we may more shall be added to their number.

On our way home we had two meetings at brother Viner's house. We also stopped at what is known as the Hickory school house and had three meetings.

During our absence we found the members and friends generally well. The time of our brother and sister John Cramer, of Rockton district, was the father of our brother F. C. Hope all are well again. May good impressions were made during our meetings, and some precious souls that we hope will not be forgotten. We feel thankful to our brethren, sisters and friends, who manifested such an interest in our welfare while with them. May the Lord do all good multiply, and give us to them and keep us faithful until death. Fraternally,

J. B. WAMPLER.

From Blountville, Ind.

Dear Brother:—The church here is in here, and most at present. The new members of the church here, through our papers, in regard to certain movements of certain brethren, is no reason that we are glad of all good multiply, and give us to them and keep us faithful until death. Fraternally,

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not wonder that there is trouble in the camp. The question might be asked, is there no cause for all this? Yes, there is, and it must be. There are several. One may be the number of periodicals in the church. This may seem strange, but it is only too true, for there are ministers who preach and practice certain things that are not endorsed by others. There is no order to get their sentiments before as much of the brotherhood as possible, it is necessary that a "press" be purchased, and a paper published for their use. The different papers carrying different sentiments into one brotherhood is what makes the confusion. These some are ready to censure A. M. for it, when it is not to blame.

JESSE HORTON.

A Correction.

Feb. 18, 1880.

Dear Brother:—In P. C. No. 7, Feb. 17th, 1880, on eighth page, 24 column, in the communication concerning the meeting in Trough Creek Valley, occur the expression, "The Lord and I commenced a meeting." As I prepared myself as it is in the paper, then I did not. I did not want to say so. I will now take that expression back, and say that the Lord, the brethren and sisters commenced a meeting, by their own missionary cause. I do not think that I ever saw brethren more interested in the cause of salvation souls than those of Trough Creek. Brother James C. Brown, a free will convert, is one of our brethren and sisters in Christ, who are so full of the love of Jesus, as to think that every body must do just as they did, follow Jesus in all his sayings.

I wanted to make this correction, inasmuch as the brethren there deserve credit for what they did in the missionary cause.

JOHN M. McNEELY.

Dear Brother:—As an acknowledgment.

Feb. 17, 1880

Dear Brother:—I received from the Boxer Creek congregation, Washington county, Maryland, a free will donation through the hands of brother D. F. Stottler, fifteen dollars, which I feel very grateful to my God, and the dear brethren and sisters who so kindly responded to the cause of the needy. Your sister,

SARAH STEVENS.

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do from. However if they wish to contribute anything towards paying the expenses they can do so in the presentation of tickets to them by the treasurer.

Educational Department.

BY H. B. S.
"Think truly and thy thought
"shall be a fruitful seed."

—We are glad to learn that Sister Cassie Beyer, of Covington, Ohio, will return to the Normal again at the opening of the Spring term 1890.

—Bro. W. J. Swigart is in the field preaching, holding educational meetings, and from him reports are accumulating freely. We are glad to learn, as false reports are not and prejudices removed, our school work as conducted at the "Normal" is growing in favor.

—Knowledge does not comprise all that is contained in the large term of education. The feelings are to be disciplined, the passions are to be restrained, true and worthy motives are to be acquired, a profound religious feeling is to be instilled, and pure morality inculcated under all circumstances. All this is comprised in education.—H. B. S.

THE STUDY OF LANGUAGES

As education is becoming an acknowledged power, both in the Church and in the world, the question is being asked, "How can we best educate our people, and especially our ministers, here in this our native land?" By a classical education, we mean, a knowledge of the languages, Greek, Hebrew and Latin. This kind of knowledge has done for the so-called Church and its ministers, there does not seem to be any other power which has so much of an imperative on the question, but which cannot be subjected to in all its branches, the necessity of knowing how to read the Scriptures in their original language only becomes the question.

When we accept knowledge as power, which we must, it makes it a power of unity to those who rightly see it, and a power to destruction to those who do not. It prevents the truth of the East from being a knowledge of God as a power to deceive man, so man needs knowledge as a power to meet and overcome the wiles of the devil.

It is true, we have the scriptures translated into our own tongue, but who did it and by what power was it accomplished? How would our brethren like to accept such men as King James, engaged in translating the Bible, as infallible guides in their religious? We must believe that, to a certain extent, they were infallible, or that they were inspired, or that we are to accept the truth of the Bible. That they were infallible, or inspired, or should believe, and to expect perfection from inspiration, is not in harmony with nature or revelation. It is a principle of nature that no stream, of itself, can run higher than its source, neither can any of ourselves run higher than themselves. Hence, if we wish to drink the "Living water," we must get it from its source, the original fountain. The father we get away from this fountain, the nearer upon the stream becomes.

Some of the streams from which we draw, our "Living water," have their first turned into the Latin Valley, into German, and then into the English. Had these all been untroubled vessels, and their water clear, bright, and running as they did, through rivers of liberties and sectarian manly, we would wonder, we would be astonished if there be a considerable amount of untroubled fish mixed up with the trout.

Western Department.

ELDER R. H. MILLER, EDITOR,
LADOGA, IND.

We learn from the *Gospel Preacher* that neither Busher is going to make the subject of church government a special study. We are glad to hear that, because we feel that our church needs help in that direction. We would be glad if many more would do so, and we are glad to see their taking up the order of doing business in the church. Unless there is order and system in church government, the ministers will continually grow out of the steps of their duty, and they will be unable to give, where there is order and system understood; but where no order is established, there is nothing to understand, and the result is a matter of chance.

Two of our ministers are on the sick list, brethren Robinson and Busher probably over work is the cause of it. The few circumstances which men forward to us are not making up an account of their health, and some affliction follows. Just at this time many of our ministers need caution. Calls for preaching are so numerous, and pressing, that we business men and farmers must be careful not to seek to be in the work of preaching the Gospel, till many are taxing their powers to the utmost, and must soon be put on the sick list, if caution is not used. We do not advise you to be in the work, but use more caution, and take more care of health.

Our own condition and surroundings of life are to be taken into account in our judgment of others. The conditions and circumstances which surround men and churches cannot be ignored in judging of their duty, without betraying the subject of which we are writing. We judge others by ourselves, by our own condition and experience. The true principle of judging men is to apply the truth and its principles to their case. We are not to judge men on our own condition and our own dogmas out of the question, not judging them by ourselves. When a man judges a minister, he should judge him on his own judgment, it is not very reliable. Self, prejudice, or preference, are dangerous enemies to justice.

Our leading branch of education is neglected in our age; that is, to learn both male and female some branch of business that will make support. Thousands are turned out with education, but no business except, perhaps, the pen as a clerk, or the brush to paint, driven to teach or store. We need more than this in education, it should give every one a practical art. The educated young man, who is unable to make a living, or to possess practical knowledge of every business or trade in the great industries of our age. He does not need to mumb of the fine arts and dead languages as the doctors of the human race do. We need the young body that does not need the art of painting and music more than the art of dress making, tailoring, and cooking. To prepare for usefulness and independence, to include business in education, is advantageous to both the education and the business.

Our G. W. Crip is now holding meetings and is well received and evidently much good work is being done in preaching and otherwise. A minister may do much good in his social work as well as in his preaching. His conversation and his example may often be of great benefit. We have known some ministers to go as the ambassadors of Christ and do pretty good preaching, but in their conversation among the members and the world, they did more than good; leave the church in a worse condition than they found it. They seem disposed to rule everything by their own peculiar imperfections, as though others were not making their work of more and greater importance than any other of the church, or any others. Give one subject at a time

decision on any truth of the Gospel. Such ministers telling others that they need not wear caps, and they may wear hats and long hair, that we have no need of a W. C., and no need of its decisions. Such ministers are mortally to be avoided in every other matter they can get into a church, and are generally on the list of those to be avoided, for they are giving the wrong advice. When brethren are out among the churches as missionaries, they may do more good in their counsel and advice than in their preaching, and that is labor for love, and calm, and harmony. When we left brother Cripa preaching he felt satisfied about these things in his hands, but he is one of our best brethren in these particulars. If there are not many like these there will be many benefits. There is much, too, in a minister's influence over those outside of the church, to have a good report from them without it. It is important that a minister so conduct himself that all may be turned in their feelings, more toward the church and the Gospel.

CAUSE AND EFFORT

There are two things which run parallel in all true institutions, benevolent and holy, and that is, the interest taken in it, the other is the help given to sustain it. In the church the amount of interest taken in spreading the Gospel, generally depends on the amount of the help given, and the more help is given, the more interest and a few others do all the talking, preaching, praying, singing, and exhorting, all the counsel and government, in their hands, otherwise they are making up an account to improve their talent to sing or pray or exhort, or give their feelings in counsel, without danger of reproach, when the duty comes only as a bribe, when it comes only as a bribe, when they have nothing to think, say or do. Under such indifference we could not expect much improvement, or spirit, or life, or anything else, to advance.

If we want spirit, life, and power in the church, we must not all do the same thing. The gifts are not equal, but the talent, let them grow in grace by singing, praying, exhorting, and counsel in holy conversation, doing and saying all they can to the glory of God. If you do all you can to do one by one that all may be able and may be comforted. All these means to grow, give life and spirit to the members, brings the parallel and it is not in giving a corresponding help, in the means wanted for the good of the church. If a man does not use his talent, ability, and power in talking, if he neither sings, nor prays, nor exerts, nor counsels to advance the cause, he will likely not use his gifts, but to advance it. If all his talents has been buried his life and spirit and power never been fixed up to the work of the hands and feet. The motto, he who may will follow his talent to the same gravity. But with his heart, his head, his tongue, all in flame with the divine love, all in the work of the hands and feet, his hands will get hot too. It will warm every thing around him till it is ready for the same work.

TO YOUNG PEARLERS

The first, the greatest, thing to insure your success is to love your heart. There is the center of preparation for the ministry as well as for any other good work. There you must look for the spirit and judgment that make you profitable to the church. There you must feel the deep sense of duty, the divine love to lead you to the object of man's salvation, warming up your own life to contribute to the hands and feet of which man can labor. The improvement of your own heart is in all the sacred principles of Gospel truth, is the first and most important work. The next is the improvement of your mind, that you may be able to teach others. Give one subject at a time

Do not try to learn all at once. In that way your mind will be scattered over so much at one time. Concentrate on one thing, and do not scatter your attention over many things. Do not expect an expectation too high. You cannot expect to excel at first, but a continuous effort will succeed. Do not get into the deepest doctrine too soon, or try to explain things that you do not understand. It is better to stay where you are, and give up what you do not understand, than to get into the deep doctrine and get lost. Do not get into the deep doctrine before your audience gets tired.

Never try to preach and not just like to preach, but to preach. If you come out in your own strength, improve, convert, and train your own nature to work in harmony and union with the divine spirit. If you are naturally inclined to loving, stay that; at once, it will spend your work and sometimes injure the cause. If you are inclined to doctrinal preaching, be careful to not become dry and tedious. You can only do good when you are full of life and spirit; your preaching, coming from the fountain in your heart. If you have the greatest ability, come down to the capacity of your audience, and do not show them more than they can understand. Lead them to know, their principles, and spirit, to appreciate your labors and accept the truth. Make them love you by loving them.

Never become a fighting preacher with hard words and soft arguments. Use kind words for those who have to listen to, but make your arguments "hot" like those of Jesus, who were full of all-knowing truth of your sermons, to build up the sacred principles of righteousness revealed in Him. Never let yourself be the foremost thing you do, but let it be the last. If you are better, if you have ability you need not tell it, or try to show it in your actions. The people will find it out too soon likely, and their praise will be better. If you have a good deal of Christ and common sense to keep you down. But if you have not great talent, you need more grace, for sometimes you will be the greatest one have, but your heart will be empty, and you were ashamed of your church, still if you do your part well, study, read, pray, and make every effort to do your duty, you can do much for God, and by and by, if you only have an ungodly man, you will be the very preacher some will want.

No preacher should all persons, or places, or times, or all of them. There are some to hear some one beside; you would have your church those you love them all. It does not preach too long, it will break you down, and do the same for your hearers. Quit before you tell all you know, then you may be interesting every time you preach. Do not waste your time making apologies and needless preliminaries.

OUR TRIP TO SOUTH BEND ON THE RAILROAD.

We started on the freight. Rough traveling with all things adapted to worldly goods only. But at the junction we changed cars, where things were all arranged for the comfort of life, things being in the cars, surrounded by kind spirits with common interests common dangers and sympathy, we could feel some reason to be thankful, not only for this change, but for a spiritual train, that though we are in life on a freight train, where nothing but worldly goods, and pleasure, and things are found, we had passed the junction, where God changed us to a spiritual train, where more than worldly hopes and objects are found, where kindred spirits with one interest, one object, and being inspired our faith and our hearts, and the glory of God, and the salvation of man.

THE TITHEMAN'S BATTLE BOUND was the first special object of attention. It is noted as an Indian battle field. It is a place of great interest, and it is honored more than its merits deserve. But it made us think of the

Christian warfare—the great battle ground with sin and Satan, the many faithful soldiers who have fought in the good fight, and the many who have engaged faithfully in wearing the Lord's armor. The Christian warfare is always on the march, traveling to a better land. But there are some deserters, and some who are not so true, and some who have the same of soldiers and get their armor, though they do nothing. Some are never satisfied with the whole armor; they feel that some of it is not so essential, and they will fall away from it. These some are too careless about the armor, they never have it in working order when needed; they make a feeble fight like this Tippecanoe battle. The Indian, when upon their feet, and their game were lusty, they had no armor ready. So the poor Christian soldier with no armor makes a poor fight with the enemy. Thus, in this battle ground, we see the wrong plan of wrong to camp; it gave the Indians a chance to get all around them and shelter behind the bluff surrounding them. It was the wrong place to show the weakness of a position, where the camp at the wrong place—the camp, the theater, the fort, and many other popular places of amusements, are poor camping grounds for the Christian. The enemy is always upon their feet, and they are always in the hands of the Indian's death, but arrayed in the white robes of the righteous, to realize the joys of endless life.

THE SAND HILLS

As we traveled on through Wato county, and looked at the sand hills rising above the rich wet marsh land, we thought how good looking the sand hills were. As these sand hills were mixed with the wet soil of the low lands to make it all a rich level country. We thought how little about the works of nature, and how good looking it was. "Nay but, O man, who art thou that thyself against God? Shall the thing formed say to him that formed it, why hast thou made me thus? Thou art dust, and art ashes."—Job 31: 21. Then we thought how good looking it was. "Nay but, O man, who art thou that thyself against God? Shall the thing formed say to him that formed it, why hast thou made me thus? Thou art dust, and art ashes."—Job 31: 21. Then we thought how good looking it was.

We stopped at Reynolds but getting on the wrong side of the track we stepped into nothing more than a lumber room, and the water, as our feet did not want us to leave, we were

We thought of the many that were on the wrong side and stay there to please their friends. That is the way the world is, and the world is rebuffed there. Many live in sin, and do not know that they are kept there by the influence of their friends.

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Home Department.

WILLIE AND EVA.

Willie was as pretty a boy as one would wish to see; as bright a blue-eyed, dimpled little fellow as ever trotted at a mother's side. But Willie had a dreadful temper. Many a time did his little hands show, and many a harsh word fell from his piping lips. Full often did his sister, Eva, receive a blow from his hand, which brought the tears into her golden eyes. One day Willie and she were playing in the garden, and Willie, having caught a butterfly, was impaling it on a sharp pin, when his sister remonstrated, and told him it was very unbecomingly to kill Willie only laughed. Then Eva tried to rescue the poor insect, and Willie, in a passion, struck her with his little clenched fist and cut her lips. "Then she left him, and crying bitterly, went into a neighbor house, and sobbed herself to sleep.

Then old Father Dennis came and told her a story. He told her that one day, in a very large town lived a rich man and a poor girl, who would torture those he caught, and sometimes even kill them, and that the people of that town became very much afraid of him, and the King ordered him to die, but as they might very well kill the giant and sell the country of him.

Very many brave and noble men tried, but all were driven back either by his words or his hard blows. So after being tortured, were there taken on the road and left to die. Nightly engines were made to destroy the giant, but they had no power over him, and he would always be come to fight at last.

At last a very young knight offered to try and slay the monster. He was laughed at by the people as a giant-killer, and none would believe in his strength. At last he was allowed to go to the giant's castle. As he was going, he saw a fairy, who asked him his name.

"I do slay the giant," was the reply. "Nay, thou canst not do that, and the fairy (if thou wilt do as I tell thee thou mayest, perchance, put him to flight, and eventually drive him away altogether."

"Oh, tell me, kind fairy?" exclaimed the young knight. "Thou dost thy sword and armor, and take in thy hand three arrows, and stand in front of the valley, where perchance might die with the snow in purity, and be shall come forth in purity to crush thee, throw one of the flowers in his face, or at his breast, or in his path, and he will fall by thee, and thou shalt continue, making a throw for every third of him, and thou shalt surely conquer."

The fairy then placed the flowers in his hand, and returned. The young knight, did as the command, and when the giant fell upon him with rage, he gently threw a blossom in his path.

The giant started, and then stood up and went back. The knight followed him up, and, stepping the ground around him with his fragrant flowers, until at last the giant flung down his sword and armor, and then he said, "I will give thee three blows, and thenceforth thou shalt be my slave, and I will do as thou shalt desire, unless her name what it meant."

The same thought over the dream and explained as follows: "The giant's name is Bad Temper, which makes itself a terror and a sorrow to all who are near. It is not to be conquered by hard words or blows, but by kindness and gentleness. And, like his kind, his sword and armor breaks down its mighty strength. Little acts of kindness will soon put it to flight, as the sweet scented flowers did the giant. And now, Eva, go and give Willie his flowers, and tell him that he never quarrel."

So much for a dream, little son. Always remember, a soft answer turneth away wrath."

THE MAGIC OF SILENCE.

You have often heard that "it takes two to make a quarrel." Do you believe it? I'll tell you, how one of my little friends managed.

Dolly never came to see Marjorie that day was not a quarrel. Marjorie tried to speak freely, but her mother how harsh she tried, Dolly would finally make her so angry that she would soon speak sharp words too.

"Oh, what shall I do?" cried poor Dolly. "Suppose you try this plan," said her mother. "The next time Dolly comes in, and you stand in front of the fire, and rest yourself in your hands. Whenever a sharp word comes from Dolly, quickly say the words, without speaking a word."

Soon afterward in married Dolly to see her little friend.

It was not a quarter of an hour before Dolly's temper was ruffled, and her voice was raised, and, as usual, she began to find fault and scold. Marjorie did to the fourth and raised the tongue.

"New angry words from Dolly. Snap your teeth from Dolly. More still snap."

"Why don't you speak?" screamed Dolly, in a fury. Snap went the tongue. "Speak!" she said. Snap went the answer. "I'll not come again, never!" cried Dolly.

Away she went. Did she keep her promise? No, indeed. She came the next day, and seeing Marjorie run for the tongue she solemnly said if she would only let them alone they would quarrel no more forever.—*Homebody*.

OUR LIFE-GOALS.

BY WESTLEY A. BRADY.

We all have a mission in life. God has endowed us with talents, to some He has given one, to others five, and He will not be satisfied until we have used them all. He has created His glory. When we first enter upon our existence our minds are in a dormant state. We are not capable of thinking and acting intelligently. It is only as we arrive at the age when we are accountable for what we do,—our life-work is before us, and what shall we do? Shall it consist of good deeds, by trying to elevate the thoughts and actions of others, by living for something worthy of life, and above all, by serving God with a full purpose of heart? or shall we live thoughtlessly, carelessly, as though it were not of life to live, and all that death to die? If so, our lives will be failures,—mere blanks—and when the death-bell shall summon us away, the world will be no better than that which we have left behind. Our lives must have high aspirations. Let the mind reach out after something that is elevating in its nature, and such as gives tone and strength to character. Let that the lambs and all mere material goals we should enter the field with an ardent desire to do all we possibly can with the material we have at command, and earnestly endeavor to get on our money stock as opportunity offers, never despising the little things, if we have but so talent it is as much our duty to improve that one as it is those to whom five have been given. Let us live as though all things should be the motto of those who want to make their lives beautiful and sublime. Life is large and grand, but it is made up of small things, and we should be the wisest to remember. Our life-

work does not consist in the many great acts which we perform, but the "little" charities which pure and blessed make. We cannot do all, and great, but we can all be useful and do the best we can with the means we have and God will enlarge our mission accordingly. We cannot do all, and great, but we can all be useful and do the best we can with the means we have and God will enlarge our mission accordingly. We cannot do all, and great, but we can all be useful and do the best we can with the means we have and God will enlarge our mission accordingly. We cannot do all, and great, but we can all be useful and do the best we can with the means we have and God will enlarge our mission accordingly.

The world is right in expecting the most of its great men. It is to be shown when they deal with Christ's followers, but how rarely it is that the spirit of love and unselfishness in the best degree manifested in dealings between dollars and cents are called in question. The greatest hindrance to the progress of Christianity in this age, I believe, the failure of so many Christians to be true in their intercourse with the world. There are many points in which the maxims and customs of the commercial world are in conflict with the spirit of Christianity. It is to be shown when they deal with Christ's followers, but how rarely it is that the spirit of love and unselfishness in the best degree manifested in dealings between dollars and cents are called in question. The greatest hindrance to the progress of Christianity in this age, I believe, the failure of so many Christians to be true in their intercourse with the world. There are many points in which the maxims and customs of the commercial world are in conflict with the spirit of Christianity. It is to be shown when they deal with Christ's followers, but how rarely it is that the spirit of love and unselfishness in the best degree manifested in dealings between dollars and cents are called in question.

I believe that worldly prosperity can be best obtained by a Christian's being true to his Master under all circumstances, and that any departure from this spirit, if the object will be, really, sooner or later, than any one who has made a profession of Christianity, and, after an experience in active business life for even a quarter of a century, I believe that I have been long known to be otherwise.

I believe that Christian business men,—when in the hurry and bustle of active business,—often forget that the eyes of the unconverted are constantly fastened upon them, and that every prayer or temper manifested in a help in conducting their affairs, and that every point of view—hard to be liberal and unselfish when present interest would seem to direct otherwise. Still, if we could always realize the momentous interest of the part we play, we would be less affecting. I think we would be more careful in regard to what we say and do than we are.—*Yonkers Herald*.

collected and would lose more in bad debts by the former than by the latter.

I remember when I was an errand boy, that a minister of an Evangelical church one day brought some goods that he did not pay for before delivery, and my employer distinctly told me to demand the goods. I did so, and handed me the bill, but he would not then unless I got the pay, as he then owed an account of a year's standing, and I remember well the impression it made upon my mind. It is to be shown when they deal with Christ's followers, but how rarely it is that the spirit of love and unselfishness in the best degree manifested in dealings between dollars and cents are called in question.

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MISCELLANEOUS.

DISTILLING AND BREWING.

The business of distilling and brewing in this country has reached immense proportions. Official statistics indicate that it is still increasing. The receipt of duties on spirits imported for the fiscal year ending June, 1878, from distilled and fermented liquors, were, in the aggregate, \$68,257,867.50. For the year ending June, 1877, the total amount was \$61,017,177.19, an increase of \$7,240,690.31. As long ago as Feb. 27th, 1877, the first national congress, assembled in Philadelphia, passed unanimously a resolution declaring "that it is recommended to the several legislatures in the United States immediately to pass laws the most effective for putting an immediate stop to the pernicious practice of distilling grain by which the most extensive evils are likely to be derived if not quickly prevented." The more modern business of brewing is now also an added threatening evil. This great destruction of wholesome grain and fruit in the manufacture of intoxicating liquors is a procreant waste which should claim the intervention of legislatures in every State. The great destruction of wholesome grain and fruit in the manufacture of intoxicating liquors is a procreant waste which should claim the intervention of legislatures in every State. The great destruction of wholesome grain and fruit in the manufacture of intoxicating liquors is a procreant waste which should claim the intervention of legislatures in every State.

TRYING TO DODGE JORDAN.

In a recent session the Rev. Henry Ward Beecher, referring to the administration of baptism by John, is reported as using these words: "No doubt it is immersion. There was no doubt as to doing this, and the preacher thought it was a question of following the action of Christ be-

of dollars (not less than forty million bushels of nutritious grain are annually destroyed). He also computes that the United States will give a grain of food annually, of a total of one hundred million dollars, to feed the mouths of one hundred million mouths of bread, or, annually more than seventy-five millions of our famished people. This year, a small nutritious food, amounting to a small fraction of the "nutritive value" derived therefrom. The frankness which the wholesale distilling and brewing has made possible, the poverty, crime, disease and death which in its train has accompanied in the century or two of its age, and each year some who can compute and tabulate? What other fountain of human degradation and sorrow is all to be compared with strong drink? Its ghostly victims may be enumerated by many nations. With righteous indignation and great distress, John Wesley many years ago wrote these prophetic words: "I will intemperate liquor in the common way" as "poisoners general." He added: "They murder his majesty's subjects by wholesale, neither does their blood flow down, they drive them to hell like sheep."

MOHAMMEDANISM SPREADING.

The London Times makes an admission which the Nonconformist and Independent thinks will startle many people. It is that the "British Government is the means by which a most dangerous Moslem propaganda is carried on, and that wherever the English standard is carried among a previously unconverted infidel people, there a wholesale conversion to Mohammedanism is the result." The proposition given is that the Indian official, military as well as civil, are forced second by a staff of Mohammedan clerics, and that the Moslem propaganda is carried on, and that wherever the English standard is carried among a previously unconverted infidel people, there a wholesale conversion to Mohammedanism is the result. The proposition given is that the Indian official, military as well as civil, are forced second by a staff of Mohammedan clerics, and that the Moslem propaganda is carried on, and that wherever the English standard is carried among a previously unconverted infidel people, there a wholesale conversion to Mohammedanism is the result. The proposition given is that the Indian official, military as well as civil, are forced second by a staff of Mohammedan clerics, and that the Moslem propaganda is carried on, and that wherever the English standard is carried among a previously unconverted infidel people, there a wholesale conversion to Mohammedanism is the result.

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RELIGION IN TRADE.

In this age of commercial and financial activity and progress it is becoming more and more difficult for a Christian to engage in active business, and always act up to the standard of religion. Calvinism, as taught on Mount and in the New Testament teachings generally. And yet, there never was a time when those teachings were so generally and earnestly practiced as in the present age. Christianity lives up to those so put on trial as it is to do so.

NEWS ITEMS.

would be immed and press it in some... They might just as well put on a turban, because he was one of the Jews that we have never known.

Florida has about 125 acres in strawberries this season and hopes to gather 2,000,000 quarts, as they average about 1200 quarts to the acre.

The value of the firm products of Illinois, for 1876, amounted to \$200,000,000, which is said to be double the product of all the gold and silver mines in the United States.

William E. Dale of Trenton, Ont., died Saturday from eating cabbage which Paris green had been sprinkled. Four other members of the family are ill from the same cause but will recover.

A law was passed by the Albany Legislature imposing a penalty of five acres less \$225,000 annually on New York City for the support of Roman Catholic parochial schools. In 1870, petitions from one hundred thousand citizens and a wave of popular indignation barely succeeded in effecting the repeal of this enactment.

It is understood that the bill framed under supervision of the Interoceanic Railway Company is to be introduced on behalfs of which they are to hold title in severals, as amended, meets the approval of the friends of the rail way, and the Times note other tributes to show that the measure of baptism, "inasmuch as it was by immersion, it is not very material."

James Loxox, founder of the Loxox Bank, and president of the Bank of Commerce in New York, died on Tuesday. He was very wealthy, having laid his money in traveling, buying books and pictures, and in benevolence, his gifts to various objects amounting to over \$2,000,000. His father-in-law, John Jay, lived at No. 140 Broadway, near Seventy-second street, in 1820, the property having cost in 1818 \$100,000 and it is now worth \$10,000,000.

Londre is a place of strong contrast. The characteristics of a new moving town are seen there yet, gambling halls and casinos are more numerous than in any other place of business, the pital and the levees are in common use, highway robberies the stages close but and desperate adventures abound, but despite these things it is strong claim for law and order, the pital and the levees are established and it is thought that the evolution of Londre will soon be accomplished.

A SHAMFUL SPECTACLE.

A Washington special to the Chronicle says: "Among the many expensive toilettes at Senator Sumner's magnificent ball last evening, that of Mrs. J. J. Astor, Jr., of New York, was the most costly and, perhaps, the most admired. Mrs. Astor wore earrings, two diamonds, her hair cost \$200, two wonderful false tresses, were valued at \$30,000 each. In addition to these, as a costly necklace and headpiece, the hair was arranged in a magnificent fashion over the corsage a diamond chain composed of 500 stones, of the value of \$1,000 each. The entertainments at the house of Mrs. Astor are always marked features of the gay season in Washington."

Eight hundred thousand dollars one day's work for eight hundred thousand men to adorn one vast, giant human body, which will go to the worms some day, just like the flesh of the post 1. Such an indecent spectacle has hardly been seen since the days of lust and luxury and vulgar ostentation when the Roman empire was sold by the pretorian guards to Bidus Jathianus a wealthy senator—the Don Corleon of his day—for six thousand two hundred and fifty dollars (one million dollars) Bidus was crowned emperor and the flunkies of his court fawned upon him, just as the world's sympathies of the American society fawned upon Mr. Astor, blushing in splendor under the sacrifices of the jehol and suffering poor of New York. Mr. Astor should take his own spoke spoken by Lady Hamilton to the King.

"And you be lauged at your gear, No, you aught about your leeds—'Tis the only way to be a warlike To teach the orphan girl to make And pray Heaven have him none here."

While you live for five years the average of criminals in the State has increased from 74,000 to 85,000,000.

LETTERS OF TRAVEL.

By James HENRYMAN, M. A. SARDINIA.

Sardinia, Lovest Island of England, Sea-borne, Arizonia, Navarre and the Kingdom of Cyprus. The meaning of Pisa's, one another and that of the church. The Infirmary, Death of population, and symptoms in Sardinia. Pisa is the mother of devotion. Impurities of history for the world.

As we stepped on we passed the mountainous coasts of Sardinia. Though beautifully situated its climate is malarious from July to October. It is the second largest island of the Mediterranean. It is the birthplace of Catholicism, the very cradle of the church of the Arizaning party in the church of the third century, is associated with the capital of the island. His narrowness created great trouble in the Kingdom of Pisa. He would not commune with any of the clergy who had fallen away to Arizonia, no matter how eagerly they had repented, in respect to their infirmities and infidelity, and were very unwilling that the Master who forgives the sincere penitent. Such characters were Novatian in the third century and Donatus in the fourth, and they have a common name in the present day, the impostors of Spain. Novatian and Donatus were unrelenting towards those who had fallen into slavery in the times of pagan persecution. And when any man in any church is so hard with his fellow when joining brethren as to reject them when they return to the fold, his spirit is not that of Christ. His faith is changed as things in the world since the days of Luther. Now it amounts in the polytheism of saint worship. But he opposed Arizonia because he believed in only one God. For the Arizans said that the Son of God existed, but that his divinity is not eternal, and that it had a beginning and that he is a creature. And hence they had two Gods, the Father eternal and eternal, and hence created God, and not eternal. Hence Arizonia was a return to polytheism. And hence the Universal Church and the Holy Ghost, and it is believed, also believe, by the Spirit of Truth, which he said should guide the church into all truth (John 16: 13). condemn it and its founders and its who still exist, and that the church was founded in and these according to the Greek form in Galatians 1: 9, in the legend ground, I presume, that they were not pronouncing eternal, and hence it is that they simply repeated it and of them, the same uttered anticipatively of error and against every preacher of error, by the Holy Ghost through the apostles Paul in that passage. There is much misapprehension of the doctrine of the earlier orthodox symbols in this matter, and men have become more and more ignorant of the proper use of the anathemas, that is, curse, because in later times it has been so often uttered by corrupt and idolatrous churches of those among whom it is used, that people who know their errors and endeavored to recall them to the path of truth.

Lucifer of Cagliari was not wrong

because he contended for God's truth, but because of his bitterness against the people. What kindly consideration for his vindictive spirit, he foresaw the church and founded a new sect, which however soon became extinct.

The controversy has the same bitter spirit in its different parts as each other. It is computed that there are 1600 assassinations a year on that island. This end state of things, of which I have a reference to a more nearly correct Billings up of the waste population of six it is yet wild and uninhabited. The ignorance is deplorable. According to Buckler's Handbook on Italy, "The population of Sardinia, which is still totally unable to read or write (in Lombardy 550, in Sicily, 902). This is a comment on the influence of Romanism which it has fallen upon, and where there are hardly any Protestants at all. They act on the principle that ignorance is the mother of devotion. Most Protestants justify their principle as unworthy of the religion of Christ, but the ignorant natives indeed the natives of the Baptists and Methodists a hundred years ago favored the Roman principle to some extent, but the great bulk of their leading men, who were the first to introduce the spread of both has been much aided by the spread of education among their ministers and people. For though learning be not itself enough profitable to the husbandman, the farmer, and the artisan it taught us in Dan. 12: 3, I, and when you read that "They that be wise or, as the margin reads, foolish, shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

many shall run to and fro, and knowers shall smite an ignorant, and the ignorant shall smite the knowers, and the time of the end, spoken of by Daniel in the context the spread of knowledge is something wonderful. Common schools for all the people are the result of the firmament, and they that turn many to righteousness as the stars forever and ever."

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Cont.

Wife of the Upper Congo church, Adams county, Pa., sister Anne, wife of Frederick Wolf, aged 58 years. Disease, pneumonia. She had seven children, and one son, who was once (twice) married, a consistent member of the church, had an open heart and hand for the poor, and was a kind and loving man, whom there was no one who was in place.

STAS R. TERRY. CATS.—In the Upper Creek congregation, Adams county, Pa., was one of the infants sons of Isidore Greck and sister Elizabeth Ann Green. Passed away from the position of husband and wife from 11:15 to 12.

PERKINS.—An in the same congregation, Jan. 22, 1880, brother Jackson Peckles, aged 29 years, 8 months and 16 days. Funeral discourse by brother A. Ricecut from 1 Cor. 15: 55. Sister was not one who had no ill will, but had forward to a meeting where separation will be necessary.

DODD.—In the Yellow Creek church, Bedford county, Pa., Lydia Ann (daughter of John and Elizabeth Dodds) died, aged 9 years, 7 months and 14 days. Occasion improved by the brethren from 9:30 to 10.

C. L. TUCKER. NURSE.—In the bounds of the Moseony church, near Mechanicsburg, Frederick county, Md., Feb. 3, 1880, sister Lydia A. Tucker, aged 43 years, 3 months, and 20 days.

GORDON.—An in the same church district, at Freedom Dale, Adams county, Pa., died, aged 69 years, 10 months and 10 days. Occasion improved by the brethren from 9:30 to 10.

BERKEY.—In the Greenbush church, Somerset county, Pa., Feb. 4, 1880. Funeral service by brother Samuel and sister Mary, aged 1 year, 9 months and 1 day.

BERKEY.—An, Feb. 11, 1880, Mattie, daughter of the above named, aged 19 years, 4 days. Disease, typhoid. Funeral service by W. H. Stone, Sr., at Greenbush and the unbereaved.

GEHRMAN.—In the Canton church, Stark county, Pa., died, aged 62 years, 10 months and 9 days. Sister was a husband, four children and many friends to mourn their loss, but as they who have no loss. She was a quiet, sensible, unassuming sister who at her best of days well health permitted. Our loss is deeply felt. Funeral services by the brethren from 9:30 to 10.

SQUILLA.—From the Salomone congregation, Washington county, Pa., Feb. 12, 1880, brother David D. Squilla, aged 62 years, 11 months and 10 days. Funeral services by the brethren from 2 P. M. to 3, in large congregation. Brother was a husband, four children and many friends to mourn their loss, but as they who have no loss. She was a quiet, sensible, unassuming sister who at her best of days well health permitted. Our loss is deeply felt. Funeral services by the brethren from 9:30 to 10.

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Correspondence.

From the Darroze Church, Essex Co., Kan.

Dear Brethren: Met with the Brethren in council. Business transacted agreeably and in love. Then in the afternoon went to the water and baptized one, and in evening met for prayer and on Sunday morning and evening again, and on the 7th left for home leaving two applicants. On the 31st brother Henry and wife, brother Jacob and wife and from Salinas Valley came to us, and had two meetings with us and with the members at Walker, Ellis Co., then on Feb. 4th, we went down to Durango, and commenced a series of meetings on the 5th. Baptized two, on the 9th three, on the 13th three, and on the 15th one more, making ten in all. Brother Landis left for home on the 14th. We continued the meeting till Sunday with 1 left for home. There was one more applicant and some more almost prepared to come. We now number some sixty members scattered seven miles east and west and twenty five miles north and south. We would need more material help in the west end of our district. German and English is needed but other language accepted. We have a good country and the people are good. Our meetings are attended with good interest. Yours faithfully, JOHN HOLMANN.

From Washington Territory, Feb. 8, 1880.

Dear Brethren: As there are many letters making inquiry about our country, I will give a short history of it. We have good soil, good water, and a healthy country. Wheat, barley and oats do well. It produces from 20 to 40 bushels per acre, and still more than this I raised last year, on one and two-thirds bushels of wheat per acre, and 50 of barley. Vegetables do well. We have fine timber and a fine stock country. We had an unusually cold winter for this country, but stock looks well without being fed. Now, as we have so good a country as there is back in the Eastern States, and far better in a good many respects, we would greatly desire for some of the brethren to come to our country and carry on the missionary work. We have an organized church about 40 miles from here, but at this place there are no members but wife and I. There had been a small church here but as we needed a good steady leader and no one was coming, we thought this. This came up to feel very lonely. Hoping the brethren will remember us in their prayers. I am yours truly, A. K. THOMAS.

A Mandley Meeting.

The kind of evangelizing, of North-western Ohio, met on Sunday, Feb. 25, and a majority being present, they disposed of the business in a satisfactory manner. There being sufficient funds in the treasury to do the demands, the work was organized. There are at present six evangelists in the field, and the calls are still coming for more preaching. Apparently the people are lingering and thirsting after righteousness. This work in fact is in its infancy, the prospects are becoming better as it progresses, and we think that the time is not far distant when it will be what it was intended by the author.

There were some who opposed this way of spreading the Gospel, not knowing the object in view, but they have changed their minds, and are now taking an active part in the work. We are once putting forth a united effort, all having the same object in view; we hope to do good to the human family.

S. C. HAYES, Sec'y. of Board.

From Upper Dublin, Pa. March 1, 1880.

Dear Brethren: Having been requested to send you church news, I will give you an account of our meetings here in January and February. Brother J. T. Leitch, of P. New York, came and held a series of meetings for us. They were truly a feast of comfort to many, and we hope that much of their work will be bread cast upon the water, which will return for many days to come. Nine persons were baptized yesterday by brother J. Z. Gotsala, and several others are expected soon. We have regularly a prayer meeting which meets regularly every Wednesday evening, and is well attended, good interest manifested, and the members are apparently in earnest in their work. Our forenoon will be held on the 22d of May. A general invitation is given.

From Millers Dale, Pa. March 1, 1880.

Dear Brethren: Our meeting is still going on near the point at Pleasant View meeting house. Twelve converts are one applicant, and two reclaimed, one of these two had been out of the church for thirty years. Yesterday I baptized professor H. Hartman, principal of the Syracuse Normal School, Ind. I am yours truly, JOHN NICHOLSON.

From Brother Samuel Murray, March 2, 1880.

Dear Brethren: I closed a meeting in Saginaw county, Ill. a few days ago. There was a good interest. There were three baptized. Isaac Noff of Va. is the elder here, and is assisted by four other ministers. All seem to take an interest in the good work of bringing souls to Christ. An new preaching in the city. Will go to the country to morrow to do some preaching. I will receive mail at Auburn, Ill., until the 20th of this month.

From Johnston Pa. Feb. 27, 1880.

Dear Brethren: The brethren concluded a series of meetings at the Beaslie meeting house in the Johnston district on Monday evening 24th inst. Meetings well attended and a serious interest prevailed, with one addition by baptism. The meeting was conducted by the house ministry and consisted of eleven night and seven day sessions, all of which seemed quite enjoyable and reviving to the large membership at this place. Other similar meetings are desired to be conducted at various points in the county. A new meeting-house in the city is progressing slowly. It is a very substantial building and presents a beautiful plan of appearance. Fraternality, G. H. HANABALD.

To the Churches Comprising the Eastern District of Pa.

I have been notified by the Finnish Mission Board, that only four churches in our district have responded to the said Board, that directed by the act of last Annual Meeting, which please see. Brethren, what is the matter? Was it accidentally forgotten, or intentionally neglected? The matter is due, and very much needed. Please attend to it immediately. Send your money to C. P. Rowland, Lenoir, Carroll Co., Ill. The board desires to know how many churches cannot, or will not pay their quota, hence please report through your delegates to our next forth coming District Meeting.

CHRISTIAN EPISCOPAL, Schoolcraft, Pa.

From Mecklenburg, Iowa. March 1, 1880.

Dear Brethren: Please say through the columns of your valuable paper, that the District Meeting for the Southern District of Iowa will meet in the district council hall with the circuit church in Agnew county, Iowa, on the first Monday in April, 1880, at 10 o'clock a. m. Also meet on Sunday before at 11 o'clock a. m. for worship. A general representation of the churches desired. An invitation is extended to all who may wish to meet with us. Those wishing to come by rail will please correspond with M. Reppel, Unionville, Iowa. M. R. Xmas, Clerk.

From the Hopewell Church, Pa. March 1, 1880.

Dear Brethren: Brother J. W. Brombaugh came to our arms of the church on the 18th inst., and commenced a series of meetings, preached eleven sermons on various subjects. The meetings were very interesting, awakening, good and good attention given to the word preached. The result was five precious souls were baptized and good impressions were made, which I hope will not be put into profane hands.

From Coventry, Chester Co. Pa. March 2, 1880.

Dear Brethren: Our meetings in Keystone Hall, Pottsville, closed February 23rd. Good attendance throughout. Preaching by J. P. Heiler. Two persons were added to our church. The meetings will follow. Two were baptized three weeks ago. Tuesday morning at Lawrenceville, W. J. Swigart surprised us with his presence, and favored us with a good sermon. His appointment for meetings next Saturday evening and two on Sunday, at the Coventry church.

From Royton, Ind. March 2, 1880.

Dear Brethren: I commenced a series of meetings in Markle, Ind., Feb. 13th. Preached four sermons, and baptized three persons. I commenced a protracted effort in the Franco Creek arm of the Church, in Sugar Grove, meeting house, West county, Ind., Feb. 13th. Preached 14 sermons and baptized six persons. The roads were almost impassible during all of these meetings, yet the congregations were reasonably large. Fraternality, W. R. DEXTER.

From Donnellville, Pa. March 3, 1880.

We have just received the old and intelligent Mr. Amos, brother Christian Snyder of Conemaugh congregation, Cameron county, Pa. He is now 81 years of age, yesterday morning (March 3d) will be buried tomorrow at 10 a. m. He was an intense sufferer since about the middle of Nov. Was finally resigned to the will of the Lord, and bore his sufferings with calmness and fortitude.

A singing class has been re-organized at the practice church near Mead. They use the Brethren's Hymnal. The class meets every Sabbath evening, and is conducted by brother L. C. Shaffer. The class has met four times since the re-organization, and is doing well. We hope it may prove a success.

Brother J. W. Snoscoe of Penn. Ind. Indiana county, contemplates holding a series of meetings in our (the Donnellville) congregation, commencing March 15th. Sabbath previous to our regular day for preaching, so the brethren also expect to hold meeting on Sabbath evening. Trust friends may be awakened to a sense of duty. E. H. H. STREYER.

From Brother Oulvert. March 1, 1880.

Dear Brethren: We had a good meeting at Delta, Ohio, 1st March 2d. Four had been baptized, and five more have signified their willingness to come to the church and obey the Gospel. Arrived home in the evening. Found all well.

From Brother Oulvert. Feb. 17, 1880.

Dear Brethren: The District Meeting of the Northwest and West of Ohio will be held, the Lord willing, with the brethren of the Logan church, Logan Co., Ohio, on Friday and Saturday April 24th and 25th. There will be a missionary meeting commencing at one o'clock. All are heartily invited, and they will be conveyances at Bellefontaine and Ugraft, on Thursday and Friday. Further information can be had by writing to the undersigned. J. I. FRANTZ.

From Burlington, O. Feb. 20, 1880.

Dear Brethren: We propose, the Lord willing, to hold our Spring communion of the Plain Creek congregation, Armstrong county, Pa., on Saturday, April 17, 1880. As this is the Saturday before the Western Pennsylvania District Convention, and many ministers will not be here, we expect a number of brethren going to said meeting to be with us. The meeting house is one half mile west of the Turnpike from Lohman to Kilmantony. The usual invitation is extended. By order of the council, LEWIS KIMBLE.

From KANSAS CITY, Mo. Feb. 25, 1880.

Dear Brethren: We expect, the Lord willing, to hold our District Meeting of the Southern District of Kansas, on the 6th day of May, 1880, at five miles northwest of Peabody, in the Peabody congregation. Meeting to commence at 10 o'clock, a. m. Brethren of the different congregations of Southern Kansas are invited to be with us. These churches wishing to delegate by letter will please correspond with G. W. Thomas, Peabody, Kansas. H. S. SHERMAN.

ONLY ONE CHANGE OF CARS TO KANSAS CITY, MO.

Table with columns: Date, Station, Time, Rate. Lists train schedules for various stations including Peabody, Lawrence, and Kansas City.

THE PRIMITIVE CHRISTIAN, PUBLISHED WEEKLY.

A HOME, SCHOOL, AND CHURCH, for young people of both sexes. Brethren's children especially welcome, but all others are also admitted on equal footing. STUDENTS CAN ENTER AT ANY TIME. EXPENSES LESS THAN AT OTHER SCHOOLS.

ER GOOD SCHOOLS.

The purpose of all, and especially of the Brethren, is to multiply the number of converts and rescue two-thousand souls for a CATARACTS. Address, J. H. BRUNNEN, Editor, P. M. Box 208, Huntington, Pa.

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- List of books for sale including 'The History of the Brethren in America', 'The Brethren's Hymnal', 'The Brethren's Prayer Book', etc.

RYEN BOOKS—ENGLISH.

Table with columns: Title, Price. Lists various English books and their prices.

QUINCY & BRUNNEN'S BOOKS.

Table with columns: Title, Price. Lists various books and their prices.

The Young Disciple.

This Young Disciple is an interesting weekly paper. It is published by the Brethren of the West. It is published by the Brethren of the West. It is published by the Brethren of the West.

THE PRIMITIVE CHRISTIAN.

Published weekly on 1st and 15th of each month. Price 10 cents. Sent by mail for 3 months \$2.50, for 6 months \$4.50, for 12 months \$8.00. Single copies 10 cents. Address, J. H. BRUNNEN, Editor, P. M. Box 208, Huntington, Pa.

The Primitive Christian.

PUBLISHED WEEKLY.
BUNTING WOOD, PA.

March 23, 1860.

EDITORS: J. H. JAMES QUINN,
AND
J. B. BRUNDAUGH.

E. A. Miller was, when he heard from preaching for the brethren at Elkhart, Ind.

We just received an interesting communication from brother C. H. Bahlhagen, the "Selection of Texts," also one from Luther Reese, of Missouri, entitled "Fugate" which will do us no small amount of work.

The Past Testimony appears to have managed his pecuniary affairs rather more wisely than many others have done, and the sale of his literary production has brought him property that is probably worth a million dollars.

Gleanings being received from all along the line. From the Pacific to the Atlantic faithful evangelists are at work gathering wandering sheep into the fold. Ladies are at work with great vigour and success wherever. For every soldier of Jesus put on the whole armor of God—the fields and we shall have glad reports from our Zion.

N. M. C. Miller, who has been a visitor in the Valley congregation, Milton county, Pa., informs us that Billy H. Hines is not enjoying good health recently. They held a series of meetings a week or so ago conducted by the home ministry. The meetings were well attended with the exception of the John McMiller's now in Bedford county holding meetings.

Bro. A. H. Snowberger, of Indiana says: "The Primitive Christian" is a publication for us to know. My family lay all other papers, Av, and ask me the PRIMITIVE comes and ask me the amount of time which I often do not have to devote. We would have known how to do without it. It speaks generally well, but there is some sickness in the country—Mostly lung and typhoid fever. The weather is warm and things are growing.

The National Review thinks the ten paper is a vast sea of knowledge, and offers the suggestion that Congress take it off and put it on postage. We would be just right. Let the tax be taken off of paper and a limited order would articles, and put on postage and liquor. If we will get on becoming filthy and on destroying soul and body, they ought to pay dearly for the agency through which it is accomplished.

Bro. brother J. C. Fearing we have the following in his meeting at Washington: "H. Ober for two weeks. The meeting closed last night. We had a glorious meeting. Nineteen converts returned to their native homes. Today we go to Highland, O. We stay there two weeks and then go to Bush Creek for a two weeks' meeting."

Bro. Reese, in the Boston of Week, has written a series of articles in "Behold of the Righteous Printers" that leads to open the eyes of some of our readers. Our papers have frequently been compared in price with those of other countries, but such persons are made up of the matter they contain is made up from the daily—no type-setting is required, and the only expense is the paper and printing. There would be more money in the large weeklies the way they are pub-

lished, at 50 cents per week than in our religious weeklies at \$1.50; taking into consideration too, their large circulation.

The Young Men's Christian Association in Chicago seems to be doing quite a work. They have established a branch in this city, and have a list of 10,000 people. They have done a great work among the railroad employes, 50,000 of whom go in out of the city daily. They have no demerit in their military drill. The ordinary value of improved mills among employes, that several thousand contribute to the support of these mills, at a high as fifty dollars per month. The association is doing a great deal of good in the city. It employs both men and women, and seeks all who need moral help, and aids many to employment and safe boarding houses.

In this way of Worcester, Mass.—a funeral was held last week. It was a fine display. They suggest that such a funeral be held in every town as possible, as public funerals are costly and a waste of necessity. The service should be simple and that of the living. This is certainly more to the right direction. We can, however, see no harm in burying the dead on the Sabbath, if it is done in moderation. The association is doing a splendid work and expects certainly continues in it good sense, and all Christian people should try to encourage a move of this kind by endeavoring to cultivate a sentiment against it.

Bro. Enoch Elip says is the last issue of H. W., that there are no members, and even churches who do not get the paper, and hence, are not informed of the change in tone of looking our Annual Meeting. It knew a year or two ago, and went to the young men to avoid meeting, and simply because to read the wrong minutes for reference. He therefore recommends that the delegates to District meetings be instructed to notify the members of each district, at the time and place. All well enough we suppose, but such members would better take the paper and then they will be able to get the news from the church. Perhaps it is the fault of that of the brother referred to, not to do such brethren good.

Brother says: "He that is slow to anger is better than the mighty, and he that is slow to anger is he that taketh a city." How many appreciate this grand truth? How many realize that it is an evidence of a strong man to be able to control his anger, and that it is an evidence of strength that is certainly very much overlooked, as there are so few who possess it. David was considered great because he slew Goliath, but how many have conquered a whole city and take it, would be his a greater feat. The man that rethels his own spirit accomplishes still more than he can do, and it is not beyond the limits of man's power to be a conqueror, to do it. Paul said he could do all things through Christ who strengthens him, and so can every regenerated man. Then would you be truly great? Then would you be a conqueror?

Miss has been said of late, about changes in Palestine, and of the large number of Jews who are immigrating from there. Fr. S. De Huns, into Central States Council, at Jerusalem, writes in regard to these statements: "The facts are, there is no allusion in all Palestine to the Jews, and American consuls in the Holy Land report no Sunday-school. But one Protestant church in Jerusalem, another out-side of the walls, and one at Nazareth. The Jews are not coming to Palestine during the last few years, but the population of the country has more rapidly decreased. The Jews have no intention of re-occupying the land. They

go there to die and not to live. No Jews among Jerusalem Jews or call them an acre of ground. The Jews of Europe and America will never return to Palestine, unless forced back at the point of the bayonet."

There is a man in our Eastern Primitives who has secured a term of six or eight or ten years, and who does not want to go into the penitentiary. He was up to him to be set at liberty, he was at length to leave his place of confinement that he wanted to remain there, and when he was not permitted to do so, he committed suicide, but in order that he might be put back to his old place of confinement. We think it is very strange that a man would prefer imprisonment to liberty, which is as precisely the feeling and disposition of every slave. There is no slavery like sin, and from this bondage Christ offers freedom, yet how few, comparatively, are willing to accept it. Many are ready to leave their chains, or their light, or in other words they prefer the dark prison of degradation and vice, to the glorious liberty of the children of God. "How strange?" It is indeed a most astonishing, however, that these who have been enlightened, have instead of the goodness of God, and have been made free, should again relapse into the bondage and oppression of slavery, there are that by their actions show that they do not enjoy their freedom.

A correspondent to the Executive for March, gives a description of a pastoral effort held in a certain congregation by a certain brother. "You will never learn of such proceedings being done among the brethren, and it seems strange to us that any congregation would tolerate such things, or that any of our ministers would do such a course. We know it is the practice of many congregations to give those who have made up their minds to come to the church, the liberty of designating their own pastors, and then taking a free seat, and then after a short examination if found to be in the faith of the Gospel, are baptized, but to baptize any one on the condition that he will not be permitted to preach anything new—new means not in harmony with the Gospel method of calling men to the ministry. There too, we have never known the brethren to give any members in the way described, but because a church is out of order, and conducts a service irregularly, it is no argument against services of meetings and Sabbath-schools properly conducted."

Every Christian ought to be well versed in the Bible, and then he should be able to compare his own teachings at all times and under all circumstances. We should not be ashamed to bear the cross, for if we are, our heavenly Father will be ashamed of us. We are invited to bear the cross, for if we are, for if we suffer with him, he shall also share with him in glory. This thought should give us courage and fortitude to face all opposition to God's word. It was the prospect of sharing with Christ in glory, that gave courage and nerve to our Reformers, when they had to face the enemies of the truth. Luther's defense before his enemies was, "I am ready to suffer for Christ." When asked to retract his faith he said, "Sir, unless I am convinced of my error by the testimony of Scripture, I cannot and will not retract. My eyes are determined to do duty today—to obey a Power higher than that of Kings. This should be the determination of every Christian. There are too many so timid that the least opposition makes them flee. They are ready to sacrifice their principles. Brother, stand, stand up for the right. If the world moves, do not stir. Be forward, be true to the Captain of our souls. You may not be able to fight with him, but if you endure it patiently you will share with him in glory."

PRIMITIVE TO GENESIS.

SIX MONTHS OF TRIAL.

As there are still hundreds and thousands of families into which the PRIMITIVE CHRISTIAN has not yet been introduced, we feel to make such extra efforts as we can, and who do not agents to have it read in every family where some good night be accomplished by reading it. In doing this we offer to send it six months on trial for 50 cents or sixteen copies for \$5.00. We make this very low offer for the purpose of having the PRIMITIVE introduced and thus promoting the cause of Christ.

Now brethren and sisters, here is an opportunity for you to work for us, and for the promulgation of the truth. How many will go to work at once and raise to a good trial list of subscribers? Look around you, and see how many of your neighbors would be benefited by reading it. Perhaps you have married sons and daughters that are not taking it. If so, send it to them for a six months trial, and if you see a good man, send it to him, if an orphan to send it to, think of a friend father or neighbor. Please make a strong effort and see what can be done. If all do their part, you may do for us, Single subscriptions 20 cents or any amount less than \$1.00 may be sent in stamps. Amounts of \$1.50 and less at our risk, unless you send in stamps. Letters should be registered or sent in cash, draft, or postal order.

Educational Department.

BY H. B. S.

A FOLDED LEAF.

BY H. B. S.

A folded, lined page, and blurred. I found with my book to night. Careful not to read one line. I traced in the slow waving light. I pulled back, and left it there. I did not know what to do. All we have had a folded leaf. That is True's book of old age. We leave— a half trial for one who will not let us see. We will do you. Here take you. But who will read that page (see day)?

Not you, my sister, in your time. You will be his study child. And if you are not his study child. That they, and they alone, may be and shall be so, in it. No one between my life and me.

My folded leaf, my light eyes gleam. And bid the speaking book I see; As now, so now to evening beam. These folded half steps reverse to me! All of my soul, I fold to thee. And say, it speaks, "no cross no crown." And do I love thee who am free? My best and dearest—dearest one. My best and dearest—dearest one. What brings the shadow on my face. So I'll be folded with thee. 'Twill be unfolded when we die.—E. V. Verelst.

The question discussed at the last Literary Society was: "Disclosed, that railroad trains should not run on Sundays." The resolution was sustained.

The Adkisson Times says: "Saturday the boarding hall was opened to the boys, and most of them returned in the College, spent the day in morning."

Bro. D. Emmert, our Normal agent and drawing teacher, who has been spending the winter in the city of London, England, has now returned to his friends, and will return to take his position as teacher, at the commencement of the approaching term.

At a late meeting of the Trustees, Bro. W. D. Snider, was elected as an additional clerk to the teaching force

of the Normal. Bro. Snider has won a golden reputation as a teacher, and we have no doubt that he will still prove himself worthy to the important position to which he has been called. We are sorry to lose his services as clerk, and are willing that he shall labor in the field, which he will accomplish the greatest good. Sister Lizzie B. Reese, of Missouri, is to fill his position in our office, and as his services will be recommended, we hope the change will be no disadvantage to our Institute.

OUR MOTTO: ONWARD AND UPWARD.

From the Editor's Room, of the Beth-el's Normal.

Onward to the height of knowledge, and up the hill of difficulty, never tarrying, never pausing to look back over the past, but still with eyes fixed on the top, climbing onward, and upward, ever seeking and ever finding triumphs—it may seem hard-hearted, but whoever obtained knowledge but at a struggle and a severe one? It was not in one day, or even one year, that great men secured their place on the roll of fame, but—

"The brights by great men sowed, and men reap." But they attained by sudden light. They waited within the night. When we are putting this motto into effect, we should proceed slowly and cautiously, never leaving one difficulty for another, until we have fully mastered the first, step by step, lesson by lesson, by present; and until we are unable to receive any more knowledge. But when that is done, never, so long as we are on this side of the grave, still receiving and (we never) stop going onward and upward through the gate of heaven into the hall of true knowledge. How different the knowledge of those who have talked on, surmounting all difficulties, from that which is gained by the gate, Onward and Onward—where to? Why, onward to wicked deeds and down to ruin. But I hope, none of our readers (or rather hearers) are such, but all are pressing onward to the true triumphations of the true end.

JENNIE C.

THE STUDY OF LANGUAGES.

Any person at all familiar with the rules and regulations that were enacted upon the translators of King James' version of the Scriptures, will at once see the advantage of having a knowledge of the language in which the Scriptures were written.

But the following information is that at first the brethren who translated the Scriptures, but in course of time a man suited with the church who understood the Greek, and he found that many of the Scriptures reading "after support" or "after" or "beginning," depend upon the Greek.

This is only one out of hundreds of instances, that we do not have even in literal translations. By turning to the 14th verse of this same chapter, we have the following in a literal translation:—"If I then the Lord and teacher washed your feet, ye also do as each other to wash feet." So we will find that many of the Scriptures. The literal translation is one thing, while our translation as we have it, in many cases, may be quite another thing.

We sometimes hear our ministers say that every use of the Scriptures was written by inspiration. While we accept this as being true of the original, we have no regard to our English translation as we do not have a literal version, but only the substance of the original as understood by the translators, so that in many instances they have expressed the mind of God as written by inspiration we have the biased opinions of sectarian casts.

Home Department.

THE-MIDDLE BEMON TO CHILDREN.

BY THE REV. A. D. VOORHEES.

OUR WORDS.

I wish to talk to you, my little men and women, about our words. We are very important objects of study. It is to read the words of Christ in Matt. 12:37: "For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

We shall be judged by our words. It is right that we should be, because our words reveal the state of our hearts. You look at the beam in a plank and you know that behind them there must be some worms or mold. The clerk that keeps clean in uniform, if he does keep correct time, that is, if the hands move just right, if he keeps that the words are good. If we know incorrect words we shall be judged as bad. Now, our words are the outward sign of an inward state. If they are good, it is a proof that the heart is right, just as if they are bad it is a proof that the heart is wrong. I wish to show by some familiar objects, what words we should not and what words we should use.

I took in my hand a piece of India rubber. It is very stretchy. I can stretch it and it will come back as long as when lying on the table. We must bear our guard against speaking *India rubber words*. Boys and girls who will not tell a lie will sometimes try to stretch the truth. I have known boys who, when they did not want to do as they were bidden, were always "so tight" or "so slick." They stretch a little neck into a severe stiffness. The other day two girls were running together. When they stopped one said, "Oh, dear, I thought I should die," while the other declared she was "not dead." They rested about one mile, and then the first said, "I wish you might go. When I get into a store I find that a salesman will sometimes say a little more to me strictly true in order to sell his goods. I must also be a salesman when I am talking to you and always stretch the facts to make them more interesting. This careless way of talking is very wrong. We lose our love of truth when we begin to exaggerate. When I was a boy at school I sometimes had a sharp knife and would sharpen my slate-pencil with it, and would thus dull its edge. So our love of truth is blunted by exaggeration, the point of an honest or a story. There are no such things as "white lies." India rubber words are falsehoods, and every falsehood is as black as a stone of crime.

If I light you some of it, I think it will drop up your faces, so that they will not look half so pretty as they used to do. You can contain a sharp knife, and the followers of the gentle Saviour should be gentle speakers. Boys and girls are sometimes when they are angry and quarrelsome. I have seen fathers and mothers sometimes quarrel, joined by the vinegar words of their angry and pupils. When there is bitterness in the heart it shows itself in the words we speak. Unkind words are sometimes like a blow, and a blow is never for it is easier to heal a wound than the body than those of the soul. In the 23th chapter of 1 Sam we read of a very charitable man, called Nabal, who was such a son of Balaam that he would not speak to him. When he would find it is to have such things written about a man for people to read for hundreds of years after he is dead. I have seen a man named Nabal. When they speak to you, you find him drawing back as you would from a cross dog. Such a man makes one sick as a northeast wind. Don't be a Nabal.

Children sometimes use very bad words. I have been thinking by what object I would represent them. I have thought of a bird that is fond of many things. It is called a magpie, and has been called to rail them *bird words*. While the humming-bird, looking like a piece of rainbow wash, wings pose fitting about breathing the perfume of flowers, and hovering upon their sweetest, the vulture bird goes flying along and is not happy unless it finds some offensive thing that it may devour. When I see a magpie, I think of the words that are used by the magpie. I hope my young friends have all too much of many sharp and unkind words. When I hear a child using vulgar words I feel as if I would like to take his head under my arm and wash out the mouth with soap and water. Here are two lines from one of our poets which I hope you will learn and always remember: "Unkind words wound no so deep, as words of mercy sound." We have seen that we should not use India-rubber words, vulgar words and unkind words. Can we find any objects that will represent good words? We should be able to say about our words: "Ah! here are good words: Ah! here are good words: Ah! here are good words as a honeycomb sweet to the soul, and health to the bones." What is sweeter than honey, which is better than pleasant water? Honey flows out of nothing, and yet do much good. In sorrow or sickness and kind words, indeed sweet. Many kind has been started in many a friend's pursuit to read many a weary mind led to Christ, and many a young Christian strengthened in his faith. Pleasant words have used to say a dark life and sweetened many a bitter life. I wish to illustrate good words. Here is a twenty dollar gold piece. Solomon says (Prov. 25:11): "A word aptly used is like a golden jar of silver." What a beautiful treasure the wise man sees! Look at this piece of gold. How bright and pretty it is! God is the material from which every good and good beautiful things are made. There is nothing more beautiful than the coin which is a gold coin. Gold is genuine money, money that has intrinsic worth. Look at this five dollar counterfeit note. It looks like the truth, but it is an out-and-out lie. Here is a silver coin that is marked "one dollar," but it is worth less than any coin that it carries a falsehood on its face. Our words should be like the counterfeit five dollar note, but should be the truth itself. It should show the exact truth and not a great exaggeration, as is the silver coin. All the words of truth are based on the fact that it falls upon the table. Good words are those that have the ring of truth. These are the words that will be pleasing to God.

It is a silver coin, young friends, that all the words of truth are based on. You should speak only good words as you are willing that God should hear, for, "by thy words thou shalt be justified, and by thy words thou shalt be condemned." Perhaps you feel sometimes that it is hard to speak only such words as your Father would approve, but if you will go right to the heart of prayer he will help you. We need often to pray as David did, Ps. cxli. 3: "Pray a watch, O Lord, before my mouth, keep the door of my lips."—Christine Thompson.

It were a devious thing, indeed, to forbid the love of earth, if there were nothing to fill the vacant space in the heart. But it is just for the purpose that a sublimer affection may expand, that the love—

object I would represent them. I have thought of a bird that is fond of many things. It is called a magpie, and has been called to rail them *bird words*. While the humming-bird, looking like a piece of rainbow wash, wings pose fitting about breathing the perfume of flowers, and hovering upon their sweetest, the vulture bird goes flying along and is not happy unless it finds some offensive thing that it may devour. When I see a magpie, I think of the words that are used by the magpie. I hope my young friends have all too much of many sharp and unkind words. When I hear a child using vulgar words I feel as if I would like to take his head under my arm and wash out the mouth with soap and water. Here are two lines from one of our poets which I hope you will learn and always remember: "Unkind words wound no so deep, as words of mercy sound." We have seen that we should not use India-rubber words, vulgar words and unkind words. Can we find any objects that will represent good words? We should be able to say about our words: "Ah! here are good words: Ah! here are good words: Ah! here are good words as a honeycomb sweet to the soul, and health to the bones." What is sweeter than honey, which is better than pleasant water? Honey flows out of nothing, and yet do much good. In sorrow or sickness and kind words, indeed sweet. Many kind has been started in many a friend's pursuit to read many a weary mind led to Christ, and many a young Christian strengthened in his faith. Pleasant words have used to say a dark life and sweetened many a bitter life. I wish to illustrate good words. Here is a twenty dollar gold piece. Solomon says (Prov. 25:11): "A word aptly used is like a golden jar of silver." What a beautiful treasure the wise man sees! Look at this piece of gold. How bright and pretty it is! God is the material from which every good and good beautiful things are made. There is nothing more beautiful than the coin which is a gold coin. Gold is genuine money, money that has intrinsic worth. Look at this five dollar counterfeit note. It looks like the truth, but it is an out-and-out lie. Here is a silver coin that is marked "one dollar," but it is worth less than any coin that it carries a falsehood on its face. Our words should be like the counterfeit five dollar note, but should be the truth itself. It should show the exact truth and not a great exaggeration, as is the silver coin. All the words of truth are based on the fact that it falls upon the table. Good words are those that have the ring of truth. These are the words that will be pleasing to God.

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Extravagance often leads to idleness.

MISCELLANEOUS.

—Mrs. Elizabeth Thompson, the well known lady philanthropist, published a curious little tract, contrasting the relative expense of religion, education, rum and tobacco. Rum costs the nation \$677,638,562 annually; religion \$100,000,000; education, \$95,400,000. Rum costs each person \$17, whereas they drink or eat. Mrs. Thompson computes also that the tax on spirits, tinned and un-tinned tobacco, will amount to \$3,830 per year \$4.17, she argues, will feed a family of six persons one week.

—The Supreme Court has given a decision concerning what the *Synod's* rights are.

A recent decision of the Supreme Court is, that property conveyed with the condition that the premises shall never be used for the manufacture, sale, or giving away of intoxicating liquors, is neither "wholly nor analogous public policy," but on the contrary, is imposed in the interest of public health and morals. It is to be hoped that prohibitory bills dealing with such a case common, and that real estate owners may be moved to do their country a most valuable service by increasing the proportional price in their conveyances to the property.

—A story is told in Rome as to the coming of the Jennits in connection with the late Italian Pope, the "Apostolic Father." The Pope was anxious to establish a paper directly representing his views, and while the matter was being discussed a gentleman came to certain confidants with advances, large amount, and an offer to take the management of the paper, promising that it should represent the views of the Pope. His offer was accepted and the gentleman, but he soon began to address political opinions to the views of the Pope, who was compelled to disavow connection with it. It is now said that the Jennits were anxious to do this, and as they knew they could not get the approval of the Pope, took the course of making the Pope's intended paper their own.

—A correspondent of *Zett's Herald*, referring to Mr. Parrell's mission in this country, says: "The simple fact is, that the thirteen or fourteen million acres of land under the control of Ireland cannot sustain its population of five and a quarter millions. The people multiply too fast. There is no manufacturer to employ the surplus population. If the people will stay at home their farms must be subdivided; families must live on the product of two to five acres, and huddle together in one roomed hovel. Potatoes and butter, and all the rest without butter, must constitute the staple food. When we see one case and potatoes rot in the ground, then will come famine, disease and death. This was the case of the Irish, and Ireland had a population of eight and a quarter millions, and contained 97,728 one roomed and cabins. The potato disease of that and the following year emptied millions of graves, and in 1849 three millions of people perished there were then. But still there are too many for the productive capacity of the country to support. There are 1,000,000 more than the land can support, but that is 125,072 too many."

—At the Evangelical Conference, now being held at Wellesport, Pa., the various pronouncements and resolutions were warmly applauded.

ABOUT CHURCH FAIRS.

WHEREAS, There is a growing tendency among our people to resort to such means to raise money for church building and other objects of benevolence, and whereas, the expenses plainly incurred to the spirit of the New Testament and derogatory to the interest of our beloved association, therefore,

Resolved, That this Conference protests against the introduction into our churches or societies of all these questionable measures, such as fairs, festivals, bazars, opter sellers, &c.

Resolved, That it is the positive understanding of this body that our book of discipline strictly forbids all such measures, and that any synod in favor of the same or have any of them perpetuated in carrying on the liquor traffic.

Resolved, That we, as a church, shall withhold our support, politically, from those who are engaged in the selling or manufacturing thereof.

Resolved, That we commend the present temperance law to the members of our church and our fellows, and ask them by petition and all lawful means to secure its enactment by the Legislature of our State.

WHEREAS, The use of tobacco is considered an unnecessary and idle habit, and is certainly an appearance of, it is not an evil itself, to say nothing of the enormous sums of money squandered annually by professors of religion, therefore,

Resolved, That we reiterate the resolution on the use of tobacco passed by this Conference last year, and that we earnestly entreat our people to abandon the use of tobacco.

A resolution was also passed relating to the sanctity of the Sabbath, urging due observance of the Lord's day, and assisting from all manner of secular business, and other necessary avocations, and all things forbidden by the Word of God.

CHURCH AND STAGE.

The following announcement from a Michigan newspaper suggests some remarks on the appropriate means for raising funds for church purposes. "The great moral drama entitled 'Married Life' will be commenced on the evening of this week at the Baptist church. The dramatic company have made arrangements whereby the net proceeds of the evening will be applied to building funds, and it is hoped that who feel an interest in the upbuilding of public improvements will be present to give in their mite. 'The popularity of the drama will well know to give greater prizes. At the conclusion of this play one of the most laughable and moral farces ever played will follow, entitled 'A Regular Fix.' The whole exercise to be interspersed with some choice instrumental music." It added that "at the close of the concert exercises the friends of the cause are invited to tarry and have an opportunity of enjoying good music. The elder and lady will be there to make it pleasant for you."

FACTS IN HUMAN LIFE.

There are about 3,063 languages spoken more than 1,000,000 people. The number of men is about equal to the number of women. The average of life is about thirty-three years. One quarter die previous to the age of fourteen, and those who pass this age die a filthy refuge to one-half of the same species of the earth. Ten million persons only one reaches one hundred years of life, to every one hundred only six ever reach the age of one hundred and more than one in five hundred live to the age of one hundred years. There are on earth 1,000,000,000 inhabitants; of these 35,353,333 die every year, 91,824 every day, 1,169 every hour, and sixty every minute, or one every second. One married or once lived that the single, and above all, those who observe a sober and industrious conduct. Tall men live longer than short men. Women have more chance of life in their favor and previous to fifty years of age than men have, but after afterwards.

CHRISTIAN UNITY.

BY JOHN KESSELY.

"Behold how good and how pleasant it is for brethren to dwell together in unity."—Ps. 133:1.

Abraham and Lot separated to prevent strife, and that caused a great deal of trouble in the old Gen. 13: 5-16. Behold, Lord, consider how good, how agreeable, how comfortable, how inestimably and inexpressibly profitable and desirable to dwell together in unity! The more we are in unity with our brethren the happier we shall be ourselves and the greater blessing shall we derive as a church or society. That is the object of our love, should ever be the objects of our love, 1 John 5: 1. God's peculiar love is to send people a peculiar love in us. 1 John 3: 16. What a contrast between dwelling together in unity or enmity! How natural it is for brethren to be snoring and snoring, debating and contending, quarrelling and wrangling, striving and backbiting, and reproaching and envying, and devouring one another. Gal. 5: 15. It is natural for a wolf to kill a lamb, but very unnatural for lambs to kill one another. The more we are in unity it is happiness to be objects of our love, it certainly is among brethren who dwell together in unity. We can give strength and stability to the Christian warfare dwelling together in unity.

WAS THE SUPPER ON THE TABLE WHEN CHRIST WASHED THE DISCIPLES' FEET?

BY AARON BIEHL.

The supper was not on the table when Jesus came to wash the disciples' feet. Now we will suppose the disciples knew the custom and practice of washing feet out of pitying the practice of the Jews. It is not necessary to their guests and visitors. Gen. 18: 1-8, 1 Sam. 25: 41. And Peter did not make any objections to the supper like his wife's washing feet. Now we make the change from the table to the room, Jesus sat Peter and John to make ready the supper, Luke 22: 9-13; Mark 14: 16. And John says, "Supper having ended," which refers to the same time and place that Luke does where he says, "made ready." Then John says, "Jesus took from supper." Now our common English usage is "supper being ended, when we are done with the supper, we sit down from supper when there is no supper on the table. Brother Saylor is all right in case point, in saying "supper had not been washed," but that means a supper, which is not the case. But he does not give the meaning of the sentence. It means no supper on the table at that time. And it goes to the same time and place when the time that the supper was made ready, to the time it was set before them on the table, when Jesus arose from supper to wash feet, the supper was made ready to set on the table after he had washed feet and rested. This is the reason Peter did not ask any questions about setting supper on the table, because there was an change in that from the table after he had washed feet and rested, we were washed feet and rested, we set the supper before him, like Abraham did, Gen. 18: 8. Peter did not ask any questions when the supper was ready to set on the table. He knew what the old order was and that was not changed. But when Jesus came to Peter to wash feet, then he wanted new instructions, as that was a change from a servant to a master. The Master, Peter did not know that the Lord and Master was a servant until after he had the proper instructions,

Home Department.

IMPORTANT RULES OF CONDUCT.

Never enrage.

Never pout at another.

Never betray a confidence.

Never wantonly fight another.

Never leave home with unkid words.

Never neglect to call upon your friends.

Never laugh at the misfortunes of others.

Never give a promise that you do not fulfill.

Never send a present hoping for one in return.

Never speak much of your own performance.

Never fail to be punctual at the time appointed.

Never make yourself the hero of your own story.

Never break the truth or clean the nails to company.

Never fail to give a polite answer to a civil question.

Never question a servant or child unless he makes a mistake.

Never present a gift, saying that it is of no use to yourself.

Never read letters which may be addressed to others.

Never talk, if a gentleman, of being civil and polite to ladies.

Never call attention to the features or form of any one present.

Never refer to a gilt key you have made.

Never have a machine.

Never associate with bad company.

Have good company or none.

Never look over the shoulder of another who is reading or writing.

Never appear to notice a sin, deformity, or defect of any one present.

Never attract the attention of an acquaintance by a touch. Speak to him.

Never punish your child for a fault to which you are adding yourself.

Never answer questions in general company that have been put to others.

Never, when traveling abroad, be overhastily in praise of your own country.

Never call a new acquaintance by the Christian name unless requested to do so.

Never lead an article you have borrowed, unless you have permission to do so.

Never attempt to draw the attention of the company constantly upon yourself.

Never exhibit anger, impatience or excitement when an accident happens.

Never pass between two persons who are talking together without an apology.

Never enter a room slowly, never fail to close the door after you, and never dim it.

Never forget that if you are faithful in a few things, you may be ruler over many.

Never exhibit too great familiarity with the new acquaintance, you may give offense.

Never will a gentleman allude to coarseness which he may have made with ladies.

Never be guilty of the contemptible weakness of offering a private letter addressed to another.

Never fail to offer the easiest and best seat in the room to an invalid, or an elderly person, or a lady.

Never neglect to perform the commission which the friend entrusted to you. You must not forget.

Never send your guest who is accustomed to a warm room into a cold draft, spare him but sleep.

Never enter a room filled with people without a right; how to the general company, how first entering.

Never fail to answer an invitation, either personally or by letter, within a week after the invitation is received.

Never accept of favors and hospitalities without rendering an exchange of civilities when opportunity offers.

Never cross the leg and put out one

foot in the street, or in places where it will trouble others when passing by.

Never fail to tell the truth. If truthful, you get your reward. You will find your punishment if you deceive.

Never borrow money and neglect to pay. If you do, you will soon be regarded as a person of no business integrity.

Never write to another asking for information, or a favor of any kind, without enclosing a postage stamp for a reply.

Never fail to say kind and encouraging words to those whom you meet in distress. Your kindness may lift them out of their despair.

Never refer to an apology.

You may not sever friendship, but courtesy will require, when an apology is offered, that you accept it.

Never examine the nails in the cuticles. While they grow to a gentleman and going to the other side, because of change of corners. It shows a want of attention to form.

Never should the lady accept of compliments at the hands of a gentleman who is not related or engaged to her. Gifts of flowers, books, music or confectionery may be accepted.

Never insult another by harsh words which are applied to a favor. Kind words do not cost much, and yet they may carry untold happiness to one to whom they are spoken.

Never fail to speak kindly, if an overseer and you address your clerk, if an overseer and you address your workman, if in any position where you exercise authority you show your self to be a gentleman by your pleasant words.

Never attempt to convey the impression that you are a genius, by imitating the faults of distinguished men. Be certain great men were poor imitators of the faults of other men. Furthermore, it does not follow that you will be great by imitating their excellencies.

Never give any other pleasant words and smiles to strangers. The ladies who smile at the world, and who should be reserved for home. Home should be our heaven.—*Mohr's Probation*

BLOWING TOBACCO.

Tasting, smelling, hearing, seeing and feeling are the five senses. To be deprived of any one of these is a misfortune. God has given us these senses and will require of us an account of the use we make of them. Now to blow and snuff away by bad habits, is surely committing suicide so far as it respects the senses. This is a very objectionable habit, and one which should be given up, as it wastes the senses of thousands, while it intoxicates many, indirectly, its hundreds of thousands. The use of tobacco, physiologically speaking, is very objectionable. This habit is pernicious. The parotid gland, near the ear, the sublingual under the chin, and salivary under the tongue, secrete saliva and eject it into the mouth. This saliva, which contains acids, digestion and should be swallowed. Chewing excites a flow, but tobacco cleaves it out. Hence the use of tobacco is a physical evil, because it irritates the parotid gland, and therefore a mental evil, because it stops the sensibilities. It consumes large quantities of prussic acid—a rank poison.

The mucous film, the palatine tonsils, and tonsils bleed all cry out for help. In Dr. Foote's *Health Monthly* is a quotation from the *British Medical Journal*. A doctor took this man from a hospital from nose to fifteen and examined him. He was found to be disordered circulation and digestion, palpitation of the heart, and more or less of taste for strong drink. Two had bleeding of the nose. Two had

disturbed sleep. Health was soon restored after discontinuing tobacco. It is also equally a social evil, because it infringes upon those not using it. Many times have we retained our good habits dry snuff and spitting for an entire evening. Often have we been at church and could scarcely find a place to kneel. Often have we swept the floor with our feet, and have been obliged to go. No one has any right to indulge in anything at the expense and comfort of others.

It is not confined to this world; it is a crime in the eyes of our consideration. Stress has been put upon death, but the command applies with equal propriety to the use of tobacco. Its use as an indulgence by a large number who do not seem to remember that all must give an account of their stewardship. Every one, therefore, must regard an account for every cent spent for the poisonous weed just the same as for any other article.

Some people who think themselves good model Christians, too, are entrusted with much of this world's goods, and with a hidden pride delight in their riches, and so much so that their own iniquity. They frown upon others not so favorably blessed, and notice every investment, while they converse with a bawling eye the whole of the hundred and thirty-four persons. Because the Lord has bestowed His goodness most abundantly upon some, does not necessarily follow by any means that they are as filthy as the rest of the world. Men of this character, or their ill-used sons to chew and smoke. We have known ambitious youths to spit amber upon the backs of gentlemen, and in their hats, and upon their dresses, all for an amusement. Tobacco may be used as a medicine, but outside of this it is a vice, physically, morally and mentally. The habit as indulged in is neither for the good of the individual, nor for the good of the world. It is a material, stupefying, partially dead body. Let us therefore give up the use of tobacco, and let us be in the world in the use of tobacco, for "ye are the temple of the living God." Let us, therefore, not voluntarily defile His dwelling. "Be ye separate," says the Lord, "and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters with the Lord Almighty.

Belleisle, Pa.

RELIGIOUS INTELLIGENCE.

It is said that in the Welsh language an infidel book does not exist.

In San Francisco the Greek Church has a chapel and about 250 followers.

A society in London is about to establish, at Madrid, a periodical which shall represent the Protestant cause in Spain.

The Episcopal Church in the past year has fallen off in Maine, and in four years a gain of only a hundred members.

Four years ago a French Protestant was very rarely seen in Canada, but the number is said now to be thousands.

The Congressional Church of Windsor, Conn., which looked upon itself as the successor of the Puritan, will celebrate this month the two hundred and fiftieth year of its existence.

The entire Bible has been translated into the tongue of New-Hebrides, and a number of the First Church of New-Hebrides has succeeded in inducing the natives to pay all the printer's bill themselves.

The Methodist Church of Canada has 14 missions among the Indians of the Northwest Territory, 10 missionaries, ten native assistants and 3115 members. Between Puget Sound and Alaska there are six Methodist missions among the Indians.

THEY are 300,000 members on the rolls of the American Methodist Episcopal Church, that Church having been organized in 1816. It has one college, a publishing department, six hospitals and many churches.

Over those who steadily watch the reports of the missionaries of the Sunday-School Union, are aware of the great success attending their labors. The statistics of the Northwestern Department report during the past year 408 schools organized with 1057 teachers, and 12,610 scholars; 3017 Bibles and Testaments were distributed.

Since the first of the year, six Baptist congregations in the West Indies have paid off debts on their meeting houses, varying in amount from \$5000 to \$50,000, and one more is expected to be cleared of debt within two weeks. This success of faith has been largely aided by Edward Kimball, who has been so blessed in this special service.

A time of deep religious interest has been experienced in Charleston, S. C., under the preaching of John S. Inskip. In one meeting of the "Ladies' Association," a present expression of holy conversation, faith and the baptism with the Holy Spirit and fire. The whole community is said to have been excited, and hundreds of sinners were to Zion, with their face shining with joy.

The Friends meeting at Loomister, England, has more than doubled its membership in the last twelve years. In one meeting belonging to the same Quarterly Meeting, thirty-one have been received into membership in the last four months, "but it has been by earnest Bible exposition, by individual prayer, by inquiry, and by preaching the glad tidings of the gospel, and the power of God unto salvation."

The City of New York, says the *Christianity*, has a population in 1875 of 1,041,880, to meet the religious wants of which there are 483 places of worship of all denominations, which provide accommodations for only 215,600 persons. The New York City Mission and Tract Society has five mission chapels and fifty missionaries. In the last year 2900 converts have been held under its auspices, and 250,000 people were brought within religious influences. But a vast multitude are not reached by any religious agencies.

TEMPERANCE NOTES.

The WISCONSIN Christian Temperance Union of Illinois have begun to publish a paper. It is named "The Signal," and is edited by Mary B. Willard, who was associated with Frances E. Willard in the charge of the "Chicago Post."

An extensive temperance work in Geneva, Switzerland, is reported by the *Christian Union*. A society has been formed like those in America, and a resolute campaign is being made against intemperance. A number of temperance police houses have been opened in Geneva for the poor.

The money spent for liquor in drinking places in New York, is estimated at \$60,000,000 a year, while the cost of the same quantity of medicinal liquors, including the American Tract Society, was \$6,000,000.

A Letter From Missouri.

Dear Primitive: There are several articles in recent numbers of the *Primitive*, suggestive of subjects which may be taken up again for further consideration. The article concerning marriage is one, and that of brother Brumback describing the West is another. I have known something of the vicinity in Missouri in which I reside, Caldwell county, a few miles south of Kingston, its county seat, is my home. We con-

sider Potosi, near to and a half miles south of Kingston, next to the center of the loam of our brethren. Our membership is not large, perhaps about thirty. C. C. Root and Zeobias Hendricks are our ministers. The neighboring religious societies are not so numerous as you may find in the counties of Iowa and Illinois generally, namely: Methodists, Baptists, both missionary and anti-missionary or old Baptist, Presbyterians, and a deep field of God, Disciples or Catholics. A few Mormons and Campbellites may be found by accident. The inhabitants are generally alike also. They are of Virginia, Kentucky, Tennessee, Pennsylvania, of the Northeastern States with a sprinkling of German and Irish.

The soil is good but the subsoil holds water. The most growing comes well at most every year, but after the midsummer and fall drouths make the after crop of meadows of little value. However early the weather be hot. Corn put in early in the spring will do well, and is the most certain of the cereals. My sons, each of them, worked about thirty acres, using three horses or good mules, and a few oxen. The yield is, fifty to sixty bushels of corn to the acre, worth twenty cents a bushel to those who fatten cattle. Land is not high. Ten to twenty dollars an acre, according to circumstances. Wood is scarce, and the only crops for a large load as you care to put on. If at any future time wood gives out, coal is not far off and is not so dear as it used to be. Many good orchards are planted, and apples are generally cheap, and so are peaches when there is a good crop.

The people are generally in debt. Many are with great professions, great self-esteem, and so on, but not working and productive capacity, as in their power of out-witting the "ignorant Missourians" in trade. When a man has a good stock of land, and speculative powers instead of his honest labor, he has an good chance to come out second best as victorious, which truth is verified abundantly in our country. Many of our men come about two months land, or went two months in debt and rank. This is not as good a country for most of limited means as you may suppose. Wheat is grown here on a small scale and generally does well in the creek bottoms and on sheltered hillides or slopes in the timber, but it is unproductive on the prairie. Corn and hay, in short, cattle feed is the surest produce here. Unless you buy large cattle to fatten you have to wait long on young stock; and it takes money or credit and high interest to interest you people here. It is true you may sell, but it is hard to hold away a large amount of corn or hay on the prairie (generally) of this country. But this is not a great source of a stockman's means. The thing is different in a wheat growing country. Less capital will do. In Iowa you can get a great deal in April and you can throw out a great deal of money in August on an outfall of the nearest railroad station, according to your necessities or your judgment. A load of what is likely to bring you, say as much as three or four, or four to six, of interest you people here. Here the returns are quicker, and the working capital consequently may be smaller. But then if you have means for the winter, you can winter. By it you can keep up the fertility of the land better. By the system of what growing as carried on in Iowa, when I lived there six or seven years, I saw that the straw of the wheat, the straw was generally burned in the field, and the grain and the fatness of the soil in the grain, was shipped to Chicago. At first the crops were scarce from the dryness of the soil, but the straw, but there was something a certain falling off of the yield almost like five bushels yearly, or rather for every new crop of wheat, as sometimes

Correspondence.

From Pleasant View, Washington County, Va.

Dear Brethren,

We have had a season of praying from the presence of the Lord. We commenced a meeting at the Bell-school-house on the 8th day in January, conducted by the same ministers John Sherry, A. J. Pope, and the Rev. Mr. ...

From Reston, Va. March 14, 1850

Dear Brethren,

We are all well here which we try to be thankful. This morning in morning, and March 14th, we were all well here which we try to be thankful.

From Reston, Va. March 14, 1850

Dear Brethren,

I saw a notice in the P. I. inquiring why churches do not send in their Danish mission lists.

From Legon, Va.

Dear Brethren,

I saw a notice in the P. I. inquiring why churches do not send in their Danish mission lists. I am a missionary man.

From the Yellow River Church, Ind.

Dear Brethren,

Brother Jacob Whitmore, from Ohio, came to our arm of the church on the 7th of February.

From Waterloo, Iowa.

Dear Brethren,

The Sunday school convention, which was held on the 20th and 21st of February, passed off very pleasantly.

From Grand County, Iowa.

Dear Brethren,

Brother Harrison, from this state, came to us on the 6th, which was our council meeting day.

From East County, Va.

Dear Brethren,

The brethren at Covey have been holding an interesting conference.

From East County, Va.

Dear Brethren,

The brethren at Covey have been holding an interesting conference. I am a missionary man.

From Reston, Va. March 14, 1850

Dear Brethren,

Brother P. B. Brantner, of Iowa Center, Iowa, came to our arm of the church on the 7th of February.

From Reston, Va. March 14, 1850

Dear Brethren,

The Sunday school convention, which was held on the 20th and 21st of February, passed off very pleasantly.

From the Newgate Court Church, Mich.

Dear Brethren,

John H. Wrightman, of South Haven, Ind., came to us on the 6th, which was our council meeting day.

From Reston, Va. March 14, 1850

Dear Brethren,

John Schrock and I conducted a meeting near Kirgwood, in the same district.

From Reston, Va. March 14, 1850

Dear Brethren,

The brethren at Covey have been holding an interesting conference.

From Reston, Va. March 14, 1850

Dear Brethren,

The brethren at Covey have been holding an interesting conference. I am a missionary man.

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From Reston, Va. March 14, 1850

GOOD BOOKS FOR SALE.

- English primer for the Sabbath School, 10 cts.
The Christian's Prayer Book, 10 cts.
The Christian's Prayer Book, 10 cts.
The Christian's Prayer Book, 10 cts.

From Pleasant View, Washington County, Va.

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From Reston, Va. March 14, 1850

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From Grand County, Iowa.

Dear Brethren,

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Dear Brethren,

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himself into water. "Of water" is the symbol of the "Spirit," like in the case of the woman of Samaria. The water that I shall give, whosoever shall drink thereof shall never thirst. John 4: 14. But the water that I shall give him, shall be in him a well of water springing up into everlasting life, namely the Spirit. Hence, it is said, "It is the Spirit that is the life of his Spirit." If then to be born "of water" and of the "Spirit," are synonymous terms, then Jesus is made to say, "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." Who will have wisdom how guilty of such logic.

The "water" is born "of water" refers to water baptism, and "of the Spirit" refers to inward workings of the Spirit of God. Again, "washing of regeneration" refers only to water baptism, while "renewing of the Holy Ghost" refers to inward or Holy Ghost baptism. Water baptism, discharging from regeneration is not "washing of regeneration," but water baptism cannot be the necessary condition of every sinner. The Bible teaching of regeneration. The two are Scripturally connected together, and what God hath joined together man shall not put asunder.

D. BISHOP, Jr.

"THY WILL BE DONE."

BY D. S. REFFORD.

The language our Savior made use of when he was instructing his disciples in regard to prayer. We should not use vain repetitions, but ask God in as simple a manner as we know how. Fight the devil as he tempts you, but without using many words. The Lord's prayer is very simple, it contains very much when we dig down to the very bottom of it. If we meditate on the meaning of every word, it expresses very much. Our Savior had left the courts of heaven and came into this world and established a kingdom, and in that kingdom His will is to be done. Just as it is in heaven. As the angels in heaven are praising God, so ought we, by doing His will on earth, manifest the glory of what we are commanded to do in the New Testament. When we are obeying God's Word to the letter, then we are doing His will. When we pray, "Thy will be done," we are making a promise to God, and we are held accountable for it. We are sometimes made to wonder whether this is done when those words are expressed. How careful we ought to be to do God's will as nearly as we can. The Psalmist says, "Bless the Lord, ye his angels that excel in strength, that do his commandments: breaking upon the voice of the Lord, ye shall say, 'Lord all his hosts, ye ministers of the Lord, do his pleasure.'" Psal. 103: 20, 21. We also read in the 18th verse, to such we keep His commandment and to those that receive my prayer, and I will answer them. The Lord hath prepared His throne in the heavens and his kingdom ruleth over all. Here it is plainly seen that outside of doing His will, and keeping His commandments, we have no promise. We may pray much, but it will be done, yet it will do us no good if it does not from the heart. It is true we may do things sometimes that are not God's will, but we must be that we see our error and are willing to do better in the future. God will forgive us for His injury is from exceeding to overflowing.

Dear brethren and sisters, may I be your desire when we pray the Lord's prayer, to live it out. There are many ways or things to be done in doing God's will. As we have said, we refer to what they are, we search the Scriptures daily, and whatever we find in them that is binding upon us to do, we do it and not contend.

HEAVEN.

—SELECTED BY LEWIS HUNTER.

The rose is lovely, bright, is surrounded with thorns. The lily of the valley is fragrant, but it springs up amongst the brambles. The spring is pleasant, but it is soon past. The summer is bright, but the winter destroys its beauty. The rainbow is very glorious, but it soon vanishes away. Life is good, but it is soon swallowed up in death.

There is a land where the roses are without thorns, where the flowers are not mixed with brambles. In that land there is eternal spring, and light and heat all the year. The tree of life grows in the midst thereof; rivers of pleasure flow there, and flowers that never fade, myriads of happy spirits are there, and surround the throne of God with a perpetual hymn. "The angels with golden harps sing praises continually, and the cherubim fly on wings of fire. This country is heaven. It is the country of those that are not subject to death, and they never inhabit it. The good must not sit in judgment amongst turtle doves, nor the pious amongst henchens graced among storks, neither must any one who is clothed in earth, visit that good land.

"This earth is good, for it is God's and it is filled with many delightful things, but that country is far better; there we shall not grow any more; there the cold of winter shall not wither us, nor the heat of summer burn us. In that country are no wars, no wars, but all love is goodly there. When our parents and friends die, and are laid in the cold and silent tomb, we feel that country is far better, there we shall embrace them again, and live with them, and be separated no more. There we shall meet all good men, whom we read of in holy books. There we shall see the Abraham, the called of God, the Father of the faithful; and Moses, after his long wanderings in the Arabian Desert, and Elijah, the prophet of God, and Daniel, the prophet of the Jews, and there the son of Jesse, the shepherd, king, the sweet singer of Israel. They loved God and praised him on earth, but in that country they will praise him better and love him more.

"We shall see Jesus, who is gone before us, and to that happy land, and there we shall behold the glory of the high God, and we cannot see him here, but we can see him there. We must be on earth now, but we will often think of heaven. That happy land is our home, we are to be here but, for a little while. Soon our happy spirits will ascend their way to that beautiful city on the other side of the world.

Lobby, Indiana Co., Ind.

AM J. GROWING IN GRACE

BY JOHN S. MOORE.

Have I done all that is necessary to save my soul's salvation? It appears to me that I do not, that they are blind and they are fast washed, and are seated around the Lord's table and partake of the emblem of the broken body and shed blood of our Lord and Savior Jesus Christ in this world. They think that they will stop for work of completing their work—their work is only commenced, they have only got to the amount and they are not saved on the Lord's side. We are sent upon the highway, and we must expect to meet enemies. Every moment we have the world, and the flesh, and the devil to contend with, and we must meet them face to face. We must look to God in humble prayer and grow stronger every day. There is no stopping place in religion.

Let us be united in prayer, 1. Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us,

and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith."

—Brethren and sisters, this appears to be a great work. They will work while it is day. Thus to be left night of death comes, when no one can work.

Steele's Mills, Pa.

BAPTIST-TUNKER DISCUSSION.

FRID. The Baptists hereby propose the discussion of the following question, to be debated on the 21st inst. at 7 o'clock, P. M. at Steele's Mills, Pa.

DR. R. B. SMITH AFFIRMS.

Mr. Stein is much given to overlooking the proposition in discussion, which affirms that Baptist churches, &c. We answer the seventh and eighth, that Baptist churches cannot and do not engage in carnal warfare. When individuals, called Baptists, whether in peace or war, commit outravagant and unchristianlike acts, we do not endorse the wrong. Without even the pretense of proof, Mr. S. willfully and deliberately charges Baptist churches with granting "legal benefits," to do the worst that can be imagined. If that Baptist churches "hold that we do evil, fight and kill," he charged that Baptist churches are guilty of the "crime of papacy," and he charged the "murder of innocents with our fire of the 'hellish, infernal, and bloody,' 'unbridled curial laws and passions'." We ask Mr. Stein again, was he, while praising Baptist churches, guilty of "murder, robbery, and adultery?" Will he answer? He was, or he was not guilty. Praise Mr. Stein, do not forget it, say *guilty* or *not guilty*.

In our estimation, the "book of the Father and of the Son and of the Holy Spirit," "the sign of penitence" does not exonerate.

In our estimation, the example of a question begging which inserts the apostrophe three times. This was discussed in our fourth and fifth negatives, to which the reader is referred.

In our estimation, that baptizing is in the commission is figurative—means more than one subscription, and that when the necessary additions to fill details without the baptism, baptizing means three times in the commission.

(See third op.) Therefore, according to Mr. Stein himself, to meet the demands of the commission, there must be a sign of immersion in each of the divine names! He must be baptized and perform six or nine immersions for baptism. If he fails to do this, he has made an argument which he knows to be without foundation. His construction of the commission requires the deliberate addition of ten words which the Savior omitted. (See Rev. 22: 15. Our friends' so-called "scripture" is not particularly correct, the omitted parts which never were in the commission of Christ, which only demands "One Lord, one faith and one immersion.")

And let us not be brought into temptation by evil men, for we have many such men, who are fast washed, and are seated around the Lord's table and partake of the emblem of the broken body and shed blood of our Lord and Savior Jesus Christ in this world. They think that they will stop for work of completing their work—their work is only commenced, they have only got to the amount and they are not saved on the Lord's side. We are sent upon the highway, and we must expect to meet enemies. Every moment we have the world, and the flesh, and the devil to contend with, and we must meet them face to face. We must look to God in humble prayer and grow stronger every day. There is no stopping place in religion.

Let us be united in prayer, 1. Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us,

He urges his main reason against the "backward action" of "Baptists baptism, and contends for the 'forward posture'." This is about as silly as the Tunker controversies over the form and style of their clothes. The New Testament says nothing about the "forward posture" or "backward action" of baptism.

When persons, who have died to sin, have not been buried with Christ in baptism by the proper authorities, Scripture demand that their baptism has been fulfilled.

When a man has his eighth general negative not upon the fact that he has not died out on the full meal and oil of the Lord's supper. But the apostolic commission this supposition when he says "If any man hunger, let him eat at condemnation."—1 Cor. 11: 34. But the Tunkers come together in their church to eat a full meal to satisfy hunger.

Mr. Stein's ninth negative is founded upon the fact that Baptist churches are independent of each other, that they are governed by some human authority and not by the Lord. He shows to our last affirmative. Baptist churches possess the New Testament church government, that by Christ Jesus is the only executive authority in the kingdom on earth. Mr. S. has ignored all our Scripture proofs in our last Jesus said. Moreover, if thy brother should oppose against thee go and tell him his fault between thee and him alone, if he will hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two, and if they refuse to hear thee, take three witnesses; every word may be established. And if he shall neglect to hear them, tell it unto the Church, but if he neglect to hear the Church, let him be as heathen and publican.—Matt. 18: 15-17. But Mr. Stein would contradict the Lord Jesus Christ by saying, let there be an appeal to the "National Convention" as authority, to settle nine such matters. Our friend, with his Tunker brethren, have, on this point, embraced one of the leading opinions of anti-Christ. They have a National Convention to settle all matters of the churches. But on the other hand, Baptists cannot contend for perfect "local liberty." They recognize the rule of God or King of the conscience as their first. The following Baptist sentiment is quoted in his story of Denominations, by Joseph Becker: "Religious liberty is a Baptist watchword, a kind of talismanic symbol, which operates like a charm, and avails every man for action." The learned J. Newton Brown, in *Religious Encyclopedia*, p. 188, says

"The right of conscience is the most sacred of the civil magistrate to say but civil jurisdiction; through willing and penitent subjects to civil authority, where the rights of conscience are not invaded. In every age, there is a strong attachment to liberty, especially religious liberty; those principles they were the first to proclaim, and the first also to exemplify. Their principles have subjected them to persecution from age to age, and to such principles they have counted it a glory to be martyrs. Though their own blood has been freely, they have never shed the blood of others. Indeed, the most consistent of any kind, on their principles, is impossible."

CHAS. FOSTER, V. Baptist churches, in the *West*, pp. 188, 189.

While the Tunker denomination look to some imaginary man, or men of modern times for their origin, Baptists look to Jesus Christ and the apostles for the origin of their churches. Of the Baptists Mr. Brown says:

"In regard to the constitution of the Christian church, while they believe in the divinity of Christ, and in the Catholic church, composed of the elect body of believers in Christ in all nations and ages, they think that the Christian church, properly, no called 'through all ages.'"

was not visibly organized in the infancy of Abraham, nor in the wilderness of Sinai, nor by the ministry of Christ, since he and his apostles were not himself and his disciples, but he himself and his disciples, those that he himself was constituted of such, and was only a mere credible confession of repentance from sin, and faith in the Son of God.—*Religious Encyclopedia*, p. 188.

The Tunkers look to Mr. Mark and his disciples in Germany, in 1708, for the origin of their churches. But Baptists look to his apostles and his inspired disciples, those that he constituted of such, those that he himself was constituted of such, and was only a mere credible confession of repentance from sin, and faith in the Son of God.—*Religious Encyclopedia*, p. 188.

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The Primitive Christian.

BIRMINGHAM WEEKLY.

HERTINGFORD, PA.

April 6, 1880.

EDITORS: W. J. BRUNDAUGH,
No. 37 BUREAU ST.,
PROVIDENCE, R. I.; J. BRUNDAUGH,
No. 12 BUREAU ST.

We received several articles of our correspondents that should have appeared this week, but came just a little too late.

Bro. Hays, Deacons of Salem, Oregon, March 28-29, '80, was a very pleasant case of meeting last Saturday. We made arrangements for his return and communion services. We have four plans for membership, and do think a few more are wanting the first

has. JOHN DINE-SAY, Eld. B. H. Myers invite to young preachers. In No. 131 present volume we published an account of a young man, who would appear only the seventh paragraph. It repeats the *Revelation of the End* and *Final Psalm* to copy.

The Temperance Campaign in Hillsboro closed the other day in a very cheering defeat of the liquor interests. The success is attributed to some extent, to the fact that the ministers who made an enthusiastic address to a very large audience on the subject.

Bro. Paul Kean of Ipswich Ind. says he would like to harvest some money for two or five months at a time. He will give sermons on property that will be satisfactory. It says the "harvest men" are everywhere they would readily answer a favor by lending it last. Address: Ipswich Ind.

We received a notice of our District Meeting and also that of Eastern Pa., in time for insertion in last week's paper, but they were by some means mislaid and were not thought of until we had gone to press. We have explained this notice, but not with this explanation to show that the delay was not on the part of those who have the matter in charge.

Three Eld. J. H. Moore, on card from New Springs, Iowa March 23d, and also has the following: "The District Meeting for Northern Iowa, held at Geneva, Iowa March 18th and 19th, passed off very pleasantly. Several agencies were presented and very properly disposed of. Some steps made in the missionary work will doubtless prepare the way for some other agencies in the future more extensively." Eld. Joseph C. Bagley is delegate on the Standing Committee. We preached three sermons in Geneva and yesterday came here to preach the same. Our own week work was 81 years, 3 months, and 19 days.

We have recently received a letter from Eld. F. Lechman of our conference, with a view of its being made a real for our cause. It has been made up an about month, but when at home he says he is thinking and thinking of this long and part of the world. This is a very interesting subject, but our aged brethren are for the Church. It is represented in his thoughts, and this is the way it should be with all our brethren. We are bound to think too much of this matter, and our own best interests and the way it sometimes allows least sight of that which pertains to our highest interest. It is certainly encouraging to think that our own people are giving the cause so much thought and are always ready to give counsel.

Our agents and friends will please send me one offer, and will for six months. There is very much that would take the paper on trial for that length of time and at the price, that would

not otherwise take it. Please do what you can to have the paper introduced. This was the design of the offer. It is not designed for those brethren that have through indifference and neglect failed to send in their contributions. It is for our brethren, who have been readers of our papers should subscribe for the full time and pay the full price. We make the offer simply to introduce the paper where it has not heretofore been known or sent. Our missionaries should take advantage of this offer. They often make impressions upon the minds of those to whom we are ministering. Some are anxious to know more of our doctrine. To all such the paper should be offered at introductory rates. In this way our field of usefulness might be enlarged and new laborers equipped.

We sometimes hear brethren of certain congregations wonder why they are not more prosperous. They try and get rich and are not so successful as seem to be so clearly the success. Now there may be various hindrances to this, but we suggest the following as being among the wants of a church. One is that we are not united in our hearts and minds. Those whose hearts are given to Christ—those who do not so taken up with the things of this life that religion becomes almost a mere form. The wants of such and others who let their light shine, that live out the principles that they profess, and in this way exhibit to others that there is really life in the profession. It is the wants of such and others who pay from their hearts for the property of the Church. It wants brethren and sisters who by a godly life illustrate to the world the truth of our teaching power of the Gospel and thereby lead souls to Christ. It wants brethren and sisters who will make every effort to get people to church, and are willing to do all parts of the church work. It is that if the members of a church possess these characteristics the church will likely prosper—a little at least.

E. D. C. Moore, in the *Revelation of the End* gives an account of a visit to Lonsdale, Conn., where he had learned of a little band of professors with a view to C. C. Therman, and his separating and among whom he had introduced his new theory and practice of baptism. Some of them are not willing to accept all his views, begun to look for another teacher with which to form an association among whom were one James Evans and wife.

He opened a correspondence with the brethren's office proved to be satisfactory. He asked that we would send him a card to visit him. Brothers Moore and Peter Nainger accepted the invitation and after holding several meetings with them, brother Evans and wife would visit us. He was accompanied last week by Mrs. Moore and Peter Nainger. He has returned with our new theory and practice of baptism. Some of them are not willing to accept all his views, begun to look for another teacher with which to form an association among whom were one James Evans and wife. He opened a correspondence with the brethren's office proved to be satisfactory. He asked that we would send him a card to visit him. Brothers Moore and Peter Nainger accepted the invitation and after holding several meetings with them, brother Evans and wife would visit us. He was accompanied last week by Mrs. Moore and Peter Nainger.

One of the most difficult duties of the Sabbath-school is to adapt instruction to small children. To do so successfully we should study the different languages we use in teaching by the objects most familiar to the children, and in a way that is adapted to their comprehension. This was Christ's method

of teaching. He illustrated truth by objects that were familiar to his hearers. This will apply as well to the instruction of adults, but when applied to children it must be simplified. This, however, is somewhat more in extremes. Some Sabbath-school instructors get an idea that they must use children's language. This is a mistake. While the language used should be simplified, it should not be so low as to be uninteresting to the child. We are very little in our familiar talks with children to use those idiomatic expressions that are common, and indeed to use such expressions as "I am named 'slang phrases'" to be used. All this should be carefully guarded as children are very close imitators, and are very likely to imitate our examples. In short, there is no duty of the Sabbath-school that should have more thought, and that should be done with greater care than that of instructing the little ones, and so we thought it best to say to our Sabbath-school instructors to not feel as severely as they should.

There are many persons who, seem to be better teachers and are in their families or because they are poor, or uneducated they are incompetent to do anything that will benefit mankind. This is a mistake. We have heard of some uneducated men, who, in fact, we cannot help but credit an inducement for good. These are individuals who seldom get beyond the precincts of home that diffuse an influence, in a way that does not self-deprecating, they bless their homes and strengthen the weak in a way that is seen only by the Master. To many of us come hours when we almost despair, we see no opportunities to work as we would. But let us not be discouraged. We are held accountable only for what we can do, and not for what we are not. It is our duties and opportunities are not to be regarded as unobtainable. We are held accountable only for what we can do, and not for what we are not. It is our duties and opportunities are not to be regarded as unobtainable. We are held accountable only for what we can do, and not for what we are not. It is our duties and opportunities are not to be regarded as unobtainable.

CONFERENCE TICKETS.

The Treasurer of the Committee of Arrangements has the pleasure to announce that tickets for the next Annual Meeting, it will be remembered that the last Conference decided that each brother should pay \$1, for each year, but the fact that the tickets were not taken during the time he remains at the meeting, and that sisters will be permitted to pay what they please. We are not prepared to say that we will sell tickets to our brethren, but do not doubt the Treasurer will soon give full instructions. We are not authorized to say that any brother can procure a ticket by enclosing one dollar and a three-cent stamp in a sealed envelope, addressed to D. L. Miller, Mt. Morris, Ohio, Oct. 10, 1880.

THE REPORT OF ANNUAL MEETING.

As the time draws near, some are manifesting a considerable interest in regard to the Report of Annual Meeting, it is our duty to know what we can do to be some improvements made in getting out a better and more convenient report. Bro. E. Miller, of Princeton, Ind., suggests an index, and have

it divided into parts, making a chapter of each subject. We feel favorably impressed with these suggestions and shall try to profit by them. Our last Report was such a complete failure that we almost felt like giving it all up altogether.

Our readers will remember that last year we employed Mr. Stage, who is a very efficient reporter, but on account of some unavoidable circumstances he could not be there. A substitute was sent, and he not understanding the nature of the work made a failure of it. A short time ago we received a letter from Mr. Stage, stating that he wished a report of the coming meeting, he would promise to be there in person, and guarantee a good report, unless kept away by sickness or some accidental interference.

With this promise we felt encouraged to try it again. We have fully determined that unless we can get a full and satisfactory report, we will employ Mr. Stage, who is one of our disappointed men in the last year's report, was as great as that of any reporter. Suggestions in regard to it are in order and will be carefully considered.

Educational Department.

BY J. H. D.

—First of the students who attended in the Brethren's Normal are now in the ministry, and are not receiving a salary either, as some have been preaching, they are all doing well. One that both in church, let him tell it is a dream.

We are glad to announce that through the liberality of our brethren and sisters, the present indebtedness of the Normal is subscribed for, and that the next call will be for the schoolwork to put up an addition to our present building. It is our hope that the prospects will be looked in the next future.

Bro. S. H. Myers, of Frederick, Md., will be in our office this week. He is a well known and progressive student and hope it will soon receive a larger patronage from the Brethren—some of them come here from Virginia, North Carolina, and other States, and are interested in all other schools. I am sure my influence in sending students to your school. Respectfully West about the first of May and will stay until all the business is done. It is not fully determined as to what points I will stop. We propose Hamilton for our next. We extend to you a hearty invitation. Also as many more as can make it will call with us.

—Bro W. J. Heigart who has just returned from a successful canvass for the Normal says

Bro. C. Cooney and three Tree churches in Chester and Montgomery counties have contributed very liberally to the Brethren's school at this place. There have been many benevolent-hearted people in the Brethren's school, but have done nobly, and whose kindness is fully appreciated, but as churches these two have surpassed all others in their liberality towards this cause. The following names of Brethren: Bro. E. D. Smith, Bro. C. Cooney, Bro. E. D. Smith, Bro. K. M. who is quite aged, and the rest were mostly on brother J. H. Huxley, Jas. Coomer and Isaac Bruner, who work in the same place. The trees are very liberal in their contributions. The trees are very liberal in their contributions. The trees are very liberal in their contributions.

Our friends and sisters, this work is more vital than we often seem to think. We should make it a constant theme for prayer and thought. We should have our hearts in it sincerely from day to day. We should endeavor to find the cause on the "Healed word of God," and so must not let our minds be so far from the refining fire. Our brethren and sisters, this work is more vital than we often seem to think. We should make it a constant theme for prayer and thought. We should have our hearts in it sincerely from day to day. We should endeavor to find the cause on the "Healed word of God," and so must not let our minds be so far from the refining fire. Our brethren and sisters, this work is more vital than we often seem to think. We should make it a constant theme for prayer and thought. We should have our hearts in it sincerely from day to day. We should endeavor to find the cause on the "Healed word of God," and so must not let our minds be so far from the refining fire.

First of this church, he is also a valued laborer in the interests of the Brethren's school. The members of these churches are intelligent, social, and spiritual in a high degree. The Brethren's school, which they have received the cause, is much appreciated by the friends of the school.

EDUCATION.

BY J. H. D.

The Brethren's very highly appreciated the abstract of learning. For many long years, and all efforts tending to increase power and usefulness, they quickly moved in the direction of founding Harvard College. In 1806, the Brethren's school, which they have received the cause, is much appreciated by the friends of the school. The Brethren's very highly appreciated the abstract of learning. For many long years, and all efforts tending to increase power and usefulness, they quickly moved in the direction of founding Harvard College. In 1806, the Brethren's school, which they have received the cause, is much appreciated by the friends of the school. The Brethren's very highly appreciated the abstract of learning. For many long years, and all efforts tending to increase power and usefulness, they quickly moved in the direction of founding Harvard College. In 1806, the Brethren's school, which they have received the cause, is much appreciated by the friends of the school.

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ONLY 25 CENTS.

SIX MONTHS ON TRIAL.

As there are still hundreds of thousands of families into which the PRIMITIVE CHRISTIAN has not yet been introduced, we feel to make such extra efforts as will enable our friends and agents to meet the every demand where some good might be accomplished by reading it. In doing this we offer to send it six months on trial for 50 cents, or eleven copies for \$5.00 for six months. It is sent for the purpose of having the PRIMITIVE introduced and thus promoting the cause of Christ.

Dear brethren and sisters, here is an opportunity for you to work for us and for the promulgation of the truth. How many will go to work at once and raise as a good trial list of subscribers? We will be glad to send you how many of your neighbors would be benefited by reading it. Perhaps you have married sons and daughters that are not taking it. If so, send it to them six months. It is a most valuable good investment. If no children to send it to, think of a good friend or neighbor. Please take a strong effort and see what you can do. It is all dependent on what you may do for us, and it is to you we look for success. Single subscriptions 50 cents, or any amount less than \$1.00 may be sent in stamps. Accounts of \$1.00 and less at our risk, if not paid up, will be sent by express, should be registered or sent in check, draft, or postal order. *M. C.*

THE RELIGIOUS PRESS.

Severely.—In a recent annotatedographical address, Mr. Spurgeon stated that he never to his knowledge had seen a man who would seem to be action, so marvellous were some things which had occurred. He well remembered a little old woman, poorly dressed, coming into his meeting some years ago, and uttering a great strain which not a soul in the world knew, not even a deacon of the church, and she said to him in the most strange way, "I have found the Lord, because I have commanded whosoever woman there to sustain thee." She went to the table, vanished, and he had never seen her since. He never knew her name, and she should, perhaps, until the day of judgment. He supposed she would be in heaven now, it was some years ago, and she was very old.

THE COLDEST TOWN IN THE WORLD.

This is Yakutsk (or Yakobetsk), chief town of the province of that name in Eastern Siberia, on the left bank of the river Lena, 52 degrees one minute north, longitude 119 degrees 14 minutes east, and distant from St. Petersburg 3,851 miles. The ground rarely freezes more than six or seven feet of two hundred feet, except in submergence, when it thaws three feet at the surface. During ten days in August the thermometer marks 55 degrees, but in December it frequently ranges from 42 to 65 degrees below zero, and the river is solid ice for nine months out of the twelve. The entire industry of the place—population about 400—consists of the sale of wax, candles, waxes, and yet it is the principal market of Eastern Siberia for traffic with the heaving trunks of the Bering Sea former, mostly muskoxen, having large herds of horses and cattle, being to market, which is sent on horseback to the port of Okhotsk. The Haidas, also nomadic, bring many thousands of skins of muskoxen, manure, having large herds of horses and cattle, being to market, which is sent on horseback to the port of Okhotsk. The Haidas, also nomadic, bring many thousands of skins of muskoxen, manure, having large herds of horses and cattle, being to market, which is sent on horseback to the port of Okhotsk.

Christian Department.

ELLEN R. H. MILLER, EDITOR.

LADOGA, IND.

JUST A LITTLE MORE.

Many Christians might do just a little more, and it would make a great work for a little more help spread the Gospel in attending church, a little more time devoted to the work of the Lord, a little more time learning to sing, pray, and exhort in the house of the Lord, a little more help spread the Gospel and save sinners, a little more in all these things will be an burden, but a pleasure and a great blessing to the church; a little more effort made by every one for some good for the cause of truth, would soon make a great change for the benefit of our race.

BAPTIZATION.

Many in the present and past have claimed a kind of sanctification that they could not sin, a kind of perfection that sanctifies their actions. This is really no more than formalism, claiming a perfection never attained by any sinner or prophet. I would much rather trust the man who is all the time working and fearful that he will fall, than the man who says when a man claims to be so holy that he cannot say the Lord's prayer, "Forgive us our debts as we forgive our debtors," his claim is rebellion against God. The baptism of the Lord is a Gospel doctrine of sanctification through the good works which God foreordained that we should walk in them. It is the baptism of the Holy Spirit and the baptism of the Holy Spirit. A claim of sanctification that ignores the means appointed for that purpose, is dangerous to the cause of truth, and to the soul that claims it. The greater error. All the Gospel means of sanctification, living in faith and practice, does not annihilate sin, but obviates it by pardon.

THE PROPRIETY OF THE OUBOR.

Continued effort, vigilance, work without ceasing, is needed to increase the influence of the church. It is true every man and woman has his or her lot to make much good, but cannot do all. The church must fill up the whole time with work, to build up to improve the work began, and to grow with the times, and other evils of the world. It is to do more than is one thing will do more than our papers and books in every family, and in the reach of every member. In keeping up constant effort, improvement, and progress, good books and our papers coming into the family with rich instruction on every subject of interest to the family and the church, is essential to the growth and progress of the church. It is to do more than is one thing will do more than our papers and books in every family, and in the reach of every member. In keeping up constant effort, improvement, and progress, good books and our papers coming into the family with rich instruction on every subject of interest to the family and the church, is essential to the growth and progress of the church. It is to do more than is one thing will do more than our papers and books in every family, and in the reach of every member. In keeping up constant effort, improvement, and progress, good books and our papers coming into the family with rich instruction on every subject of interest to the family and the church, is essential to the growth and progress of the church.

Our country is filled with light, tracts, reading, every variety of alluring tracts and papers are sent out to win the heart of the young to some worthless, ruinous pleasures. Our books and papers are the best means of keeping up a constant work in the church, as well as to continue our prosperity. In this age there is no but little property in the church without improvement. It is to do more than is one thing will do more than our papers and books in every family, and in the reach of every member. In keeping up constant effort, improvement, and progress, good books and our papers coming into the family with rich instruction on every subject of interest to the family and the church, is essential to the growth and progress of the church.

others but hope to rightly understand it, faithfully observe it, and continually spread it.

OUR COMMON INTEREST.

Though there may be many things about which men differ in their opinions, we have a common interest, and a religious character of those around us. A man may have erasions to stand against the evils surrounding him, but his children may be taught to do so. A man may be a member of the common interest of the community, in working to put down evil and sustain the good for common safety. This interest common to all is felt in institutions in which all are evils which tend to lead our children and neighbors into the ways of sin. One great source of danger is in the many institutions of the present day which tolerate various kinds of evil. That institution which will tolerate and lead men to lie, swear, or drink, or gamble, or practice other evils, is dangerous to the common welfare of men, because the common evil may grow if they are permitted to live in the popular institutions around us, and while the traffic and use of liquor as a beverage is permitted on the part of all institutions, it is not a political question. While those who are in power by permitting and tolerating evils sustain them in a community, they are the first and great barrier in the way of their removal. So it is with other evils in institutions that are not governed by the Gospel in their morality, but tolerate immorality and vice, holding it in their bosom unrebuked. They are the first and great barrier to most in putting down the common evils of the age. It is our duty to oppose all organizations that will allow, and tolerate in their body, evils which are contrary to the Gospel. The stronger an institution becomes in membership and power, the stronger its defenses in drinking, gambling, and swearing, if they be tolerated in it. They will go on and on, until they get support and defense from being tolerated by popular institutions, claiming to be moral, or political. Our common interest is to reform or banish all such organizations, or power, that have a lower grade of morality or no morality at all, a par excellence in their organization. We are suffering to-day, morally, as a nation, from evils tolerated and sustained by popular institutions, and its kindred vice, antecedents and consequents, and from pretended moral, religious and social institutions tolerating, profiting, or gambling in some of its forms, or several evils that lead some to ruin, and danger forever for all. Hence it is on the grounds of the common interest of man, the welfare of all morally, religiously, and spiritually, that we oppose such societies and all others that make a compromise, and accept immorality and vice of any kind. The remedy is mainly with the young, to raise up a generation of men, who will stand against all such evils, and in all places. The work must be done early in life. Our common interest demands of us to use all our efforts to instill in the young mind an inherent hatred for the moral evils of the age, then all because they are evil, and shall all who would admit or tolerate them by the protecting power of an institution.

SPIRITUAL LIFE.

Life is a power not fully comprehended, though its effects are seen all around us. All organization of matter is produced by a power we call life. The life in a seed, or in the power which produces the great oak, its mysterious life power built the organization of matter which makes the tree, a full developed nature. The life in a seed, or in the power which produces the great oak, its mysterious life power built the organization of matter which makes the tree, a full developed nature. The life in a seed, or in the power which produces the great oak, its mysterious life power built the organization of matter which makes the tree, a full developed nature. The life in a seed, or in the power which produces the great oak, its mysterious life power built the organization of matter which makes the tree, a full developed nature.

organization with some intelligence or call instinct, because not capable of reasoning or improvement of itself. The life of all must come from God, because there is no life in the material, each seed, for example, that grows, must have none in themselves. The laws of Nature are the means by which the power of life produces organization, or some other form of matter. The laws of Nature cannot give life to matter from a power beyond them. The animal with his instinct cannot be a product of something that has no instinct at all. The natural law that has no instinct cannot produce a being that has an intellect, any more than a stream can rise higher than its fountain. Hence all intelligent organization there must be an intelligent power to produce it.

Nature proves a design and purpose that must come from mind, or intelligence in its arrangement. Why the tree is not a ladder to the earth, if it were, it has no higher purpose than to bear, the fruit, and the fakes? Why the ore fills the mountains, if there is no purpose beyond animal instinct? But there is a purpose in them, that we do not see. The wants of a higher intelligence, than the animal. Not only in the earth, but the planets in their course around us show the wisdom and purpose of an infinite mind, creating the world of a higher intelligence, the instinct, and proving the existence of intelligent power beyond them. Paul says (Rom. 1: 20): "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and God head." Here from the effect we look back to the cause, and see an eternal power, which produced all things that we see. As we look upon the engine, with all its parts and purposes, we can see beyond it the mind and skill and purpose of the man who made it, and who gave it force to do what he made it, as Paul says, "The things that are made, even his eternal power and God head." Here from the effect we look back to the cause, and see an eternal power, which produced all things that we see. As we look upon the engine, with all its parts and purposes, we can see beyond it the mind and skill and purpose of the man who made it, and who gave it force to do what he made it, as Paul says, "The things that are made, even his eternal power and God head." Here from the effect we look back to the cause, and see an eternal power, which produced all things that we see.

There is a higher work and purpose of the infinite mind, to be clearly seen, being understood by the things that are made. Spiritual existence beyond comprehension, more than we can see, but we can know it, more proved by the effects of the things that are made. Revelation gives us the truth on this matter. When Paul says, "The things that are made, even his eternal power and God head," he shows that mind belongs to spirit, not to matter, hence spiritual beings only have mind, understanding and reason, for improvement in a spiritual nature. Again, Paul says, "For what knoweth the things of a man, save the spirit of man which is in him." He here shows that knowledge belongs to the spirit within man, not to the outward body. "The things that are made, even his eternal power and God head," he shows that mind belongs to spirit, not to matter, hence spiritual beings only have mind, understanding and reason, for improvement in a spiritual nature. Again, Paul says, "For what knoweth the things of a man, save the spirit of man which is in him." He here shows that knowledge belongs to the spirit within man, not to the outward body. "The things that are made, even his eternal power and God head," he shows that mind belongs to spirit, not to matter, hence spiritual beings only have mind, understanding and reason, for improvement in a spiritual nature.

As the angels in heaven, a spiritual existence in the spirit world, growing out of the spiritual life here. It has raised up a new order of things, and it has quickened your mortal body by his spirit that dwells in you. It is by the power of God in the spirit world, that we are glorified into the glorious likeness of the Son of God in heaven. It is by the power of God in the spirit world, that we are glorified into the glorious likeness of the Son of God in heaven. It is by the power of God in the spirit world, that we are glorified into the glorious likeness of the Son of God in heaven.

spiritual nature. God formed man of the earth, and breathed into him the breath of life, and that life did not come out of the air. All the atmosphere that surrounds our earth cannot give life to man, but only to the animal. The same is true of the earth; it has no life to give; it has no power in itself, for its life must come from God, for man is made in the mind and soul, with all his faculties of mind, his knowledge and understanding, with his physical organization, we must look beyond for an adequate cause, as when we see the locomotive, the adequate cause is to be found in the mind and power of the man who made it, and when we see the great intellect of man, we know there must be a cause greater than the effect. Vegetable life is developed in the soil, the plant. As animal life is developed in the animal kingdom, spiritual life is developed in the mind and knowledge of man. As the vegetable life may be nurtured in its development, so the animal life may be nurtured in its development. No man has blasted the full development of man's spiritual nature; it is left in a wilderness by his nature, but he may be nurtured in its development. No man has blasted the full development of man's spiritual nature; it is left in a wilderness by his nature, but he may be nurtured in its development. No man has blasted the full development of man's spiritual nature; it is left in a wilderness by his nature, but he may be nurtured in its development.

The mission of Christ to our world was to reveal the perfect righteousness of God, that man might see in him a full development of the spiritual life, and that he might be able to do the will of the Father, who is the Father of all the holy attributes in the divine nature of Christ, but before the mind of man to turn him back again to the likeness of Christ, by a covenant which embraces his mind and spirit, his desire and affections, into harmony and oneness with the mind and spirit of Christ. Regeneration is the point where this new spiritual life begins to grow, and it is by the power of God in the spirit world, that we are glorified into the glorious likeness of the Son of God in heaven. It is by the power of God in the spirit world, that we are glorified into the glorious likeness of the Son of God in heaven. It is by the power of God in the spirit world, that we are glorified into the glorious likeness of the Son of God in heaven.

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The Primitive Christian.

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APRIL, 1890.

EDITOR: J. B. FAY, 315 CENTRE ST., NEW YORK.
PUBLISHER: J. B. BURMANSON.
PROPRIETOR: J. B. BURMANSON.

J. B. FAY has an article on the Sinner's privilege which will appear next week.

Our patrons desiring a paper containing general intelligence, religious and domestic news, will do better than to subscribe for the New York Weekly Herald. Price \$1.50 per year.

We thank the brethren of Hill Valley, Va. who have concluded to hold the next Sunday school convention of the Mid-Atlantic District of Pa. No denomination has yet been set free to be made known in this time.

Brother George Hephig, of Waterloo, Bedford county, Va. has written a tract on the "Normal" school, in which he states that there is a good deal of sickness at that vicinity. Fever and pneumonia seems to be the principal disease.

We had a large and interesting prayer-meeting on Wednesday evening last. The subject was Christian Unity. The beauty, necessity, and effects of unity in the church were discussed and thoughtfully. These exercises were much appreciated by our brethren and sisters at this place, and are regarded as very efficient means of grace.

It is said that there are ten twenty-nine newspapers published in this country exclusively by colored men. Of these, twenty-five are published in the South, and seven in the North. Where we consider how fully fitted they are, after a few years of their effort and patronage paper, we must conclude that considerable progress has been made.

Brother Cassel, at present a laborer in Brazil, has just returned from that island. Mr. H. B. Smith, an African Monthly states, that within the past three years 200,000 persons have starved to death, and 2,000,000 died of disease. The resources of the Brazilian government in way of relief have been heavily taxed, and a subscription has been started in this country by Scribner & Co., of New York for the benefit of these starving people.

On correspondents in sending us donations and announcements, will please send them on a separate slip, or on a separate bill, so that we may be able to separate them if they cannot be overlooked, and fully to appear in the paper. Please comply with our request. We want money for this kind to appear more promptly.

The last Philadelphia Grand Jury in their presentment declared that the alarming prevalence of intoxication there was the basis of ninety per cent of the month's crime. The Charles ton, (S. C.) News and Courier says, "that whiskey and the practice of carrying of deadly weapons are at the bottom of nine out of every ten bloody offenses perpetrated by the white population." It is the uniform testimony of all who look at the cause of crime, that whiskey is the cause of it, and with all the illustrations of it, should not the friends of temperance be more vigilant, and make greater efforts to subvert this national evil?

In writing for the paper, be sure to use the proper names plainly and as distinctly as possible. We can usually make some sense out of a bad manuscript, but when we come to badly written proper names, some of which we have perhaps never heard of before, and which we have no means of verifying, we must often make a guess or throw away the whole manuscript. It is to be hoped that our readers will exercise care, especially in writing proper names.

The Board of Schools of Hill Valley, Pa. are having a school of wholesale agents' sales up with the following: "It will be a good day for our country when all our churches resolutely and their people, so far as their financial affairs are concerned, shall be, No tax." The motto would certainly be a good one, and if carried out would not only be a benefit to the country, but a blessing to the masses of Christendom. Church debts, in very many congregations have been great liabilities in successful Christian work. But when the country is in such a state as this, and it is to be hoped that the evil tendencies so apparent among other denominations will serve as a warning, and that churches will have their eyes fixed on the things that are to be built before the funds are raised.

This time is now drawing near for our people to prepare for more organization in the church. We have been looking ahead and make preparations for our Spring and Summer work. Let us not forget the work of the Sabbath-school. It is an important work and should have the greatest care and attention. During the Winter there were comparatively few of our Sunday-schools in session, but now the work will commence again, and many new schools organized. Let us not forget the work of the Sabbath-school. It is an important work and should have the greatest care and attention. During the Winter there were comparatively few of our Sunday-schools in session, but now the work will commence again, and many new schools organized. Let us not forget the work of the Sabbath-school. It is an important work and should have the greatest care and attention. During the Winter there were comparatively few of our Sunday-schools in session, but now the work will commence again, and many new schools organized.

There is a great many exhibitions of Christian benevolence and promptness in the way of the education, and the supplying of the religious wants of the deaf mutes. A recent year they were held in New York, and were highly successful, legally and socially well fitted to the hour, but, as yet, no exhibition class, now to be active in the ministry, as well as in other departments of influence and usefulness. The originator of this excellent work, the small chapel of the New York University of the first Sunday of October 1852. The first service in the morning was conducted orally for the hearing and speaking of the deaf mutes. The afternoon service was given in the sign-language, for the benefit of the deaf mutes. From that time on services were held regularly, and the deaf mutes were gradually becoming acquainted with the sign-language of the obedient mutes.

We are glad to see that there is no one to take any more in the Annual Meeting grounds. This is just what we should desire all nations and lands. A word of caution we think is in place to our brethren on their way to and from the meeting. A brother gave his experience in this wise: He was on his way to the Annual Meeting, and on his arrival at a certain town, and when getting into the car, a porter handed him a card that the brethren were putting up at his hotel, and that he would conduct him to the room they were occupying. Of course he was glad to leave the care of the brethren, and was at once conducted to the hotel where he was introduced to a company of them, in a room as furnished with smoke that it resembled a modern hotel. There was some of that kind that lounge about the bar-room with them in the room enjoying the smoke with them, and seemed to be pleased that they had such good company. The brother of course felt badly, and he did not wonder. Does he exhibit the proper light for a plain people, a people possessing and willing to be indulged in the luxuries of a modern hotel? We would like to see a separate people from the hotel, and to be no more only in apparel, but in our habits and in our general deportment. We hope our brethren will be more careful in these things, even you must smoke and chew, do not make public examples of yourselves.

The Chinese speaking of the registers of ministers say that a sound body is as important as a sound mind. He should have clear perception, sound judgment, industrious habits, systematic habits, and a good disposition. All this a minister should doubtless have but he farther states a qualification that we want our ministers to observe especially. It is this: A minister should have a good disposition, never be impulsive or irascible, peevish or nervous, or impatient, or careless, or covetous." We fear that many ministers, and even elders, are not satisfying this part of the law. Let us remember that we are in a position to try, and we will try, to see if by their words and acts, and as long as such a feeling induces, they cannot have any power over their people. We have never manifested a feeling of this kind. The truth that they were laboring to establish was well spoken of; they were treated with contempt, and made all the trouble, but exposed, we have no manifestations of anger or impatience. Error was not and rebuked, but it was done in the spirit of love. Let all our ministers try to imitate their example in this. Then, too, in the family, not in all our associations, guard against a peevish disposition. It will destroy your usefulness. No matter what your position be it is your duty to dispose your position and to fall in this, exhibiting a bad light. "Let your light shine before men."

As an entertainment given by the Catholics at Rochester, Minnesota, on St. Patrick's day, Father Wurt expressed his feelings in the following manner: "That American history would be what it is without Catholic masses and believes. America was discovered by a Catholic and one of the first acts performed by the Catholics was to plant the cross of the Catholic Church, and ever since the history of the Catholic Church and the history of America were one and the same. The New York Tribune gives more of his address as follows:—

The Rev. Father further stated that the Church came in the beginning and the same to stay. The cry was heard, "Give liberty and justice to all the people of the Republic." He held that that the Church would be the salvation of America, and he hoped that before another generation passed over this country there would be a Catholic. The stronger the Church became the stronger would be the union of the people, and the greater the union, the greater the National existence. The

Church controlled the conscience, and could restrain men from evil and make them honest and true, and there would be no danger for the morals of this country if the whole country became Catholic. If the Church did not exist we should have the grandest republic that ever existed."

The past history of the Catholic Church does not seem to indicate much a result. It has not been very successful in controlling the consciences of its members, and there has perhaps been more gross crimes committed by its members, than any other denomination in the world. We are glad to see that the Catholic Church in the past, we cannot anticipate any such a result in the country were to become Catholic.

AN INTERESTING MATRIMONIAL EVENT.

Last evening Mr. John Williams King, of Hartington, formerly of Baltimore, New York, and Mrs. Fatima Kipper, also of Hartington, were united in the holy bonds of matrimony at the residence of Mr. J. B. Stittell, after which the happy couple repaired to the residence of Mrs. Beale, on Twelfth avenue, where they received the congratulations of their friends and relatives. The wedding was a very beautiful, useful and ornamental present. They were five to celebrate their golden wedding in peace and plenty in the midst of the blessings of heaven. The Philadelphia Express for Hartington, where they intend to make their future home.—Union Tribune.

Mr. Kipper is an efficient bookbinder. He makes a most admirable slip accompanied with our best wishes.

PRINCIPALLY 50 CENTS—A.

SIX MONTHS ON TRIAL.

As there are still hundreds and thousands of our countrymen who have not yet been introduced, we feel to make such extra efforts as will enable our friends and agents to have it read in every family and in every school and Sunday-school, as well as in every office. In doing this we offer to send it six months on trial for 50 cents, or eleven copies for \$5.00. We make this very low offer for the purpose of having the paper left on the table of every Christian.

Now brethren and sisters, here is an opportunity for you to work for us and for the promulgation of the truth. How many will go to work at once and raise us a good trial list of subscribers? Look around you and see how many of your neighbors would be benefited by reading it. Perhaps you have married sons and daughters that are not taking it. If so, send it to them for six months. If you give a good treatment. If you cannot find a person to read it, give it to your neighbor. Please make a strong effort and see what can be done. It all depends on what you may do for us, and it is to you we look most for our single subscribers, 50 cents, or any amount less than \$1.00 may be sent in stamps. Amounts of \$1.00 and less at our risk, if carefully put up. Larger amounts should be registered or sent in checks, drafts, or postal orders.

SUGGESTIONS IN REGARD TO RAILROAD ARRANGEMENTS.

An Article in reference to Railroad arrangements, for persons going to Annual Meeting, from brother Howard Miller will be sent in this number of our paper. Accompanying the article were some remarks and statements by the agents, by which he designed to give the brethren a more full view of the means by which they desired to obtain reduced fare. We call the attention of the brethren to this matter, as it is very evident, that this business should be judiciously managed.

Railroad men, like all other business men, do not like to be annoyed unnecessarily. And where different parties apply to Railroad companies, arrangements and as soon as they can, they will be glad to do it. The result. There should be, therefore, a proper understanding among the brethren, who wish to apply for Railroad arrangements, and as soon as they can, they should be notified by the people authorities at Lanark, having the arrangement of the Annual Meeting, to attend to the Railroad arrangements of the Annual Meeting, before they attempt to obtain the favor of any company. By corresponding with him, and by working in harmony with him, they may help to break up the "club," but to do anything without consulting him, may lead to confusion.

There are some things in brother Miller's official statement that we should like to see. We are glad to see that he has made such a great effort to bring about a union of the political changes at Chicago. And we hope this change can be made and the time extended, as we should like to see that a many going to the meeting. We hope Bro Miller will succeed in getting the change made. The number of persons going to our Annual Meeting will be very large. We hope that the "Companies will feel that our confidence and when should be regarded, and we presume they will regard them as they have heretofore done.

Brother Miller has done somewhat that we are glad to see. We should be glad to see that a many giving office to brethren. We have been informed that arrangements have been made with some Railroad Companies by parties who have been so far, but we doubt the propriety of publishing such notices unless they are under strict supervision by brother Miller. Hence we should be glad to see that a many. We hope the brethren will all see the propriety of a proper understanding between all parties applying for railroad privileges, so that there may be no such a thing as mismanagement.

We would further suggest, that if there are any railroad acts of Chicago over which any considerable number of brethren will want to travel, for the purpose of attending to our work, some brethren should inform him of the fact, that he may attend to it, or see that some one else does. There is time yet to complete the Railroad arrangements, and we trust that they will be so attended to that there will be no failure, confusion, or misunderstanding. If anything is not understood, explanations can be given. If you are not satisfied, yet wanting, it may be supplied.

J. M.

ANNUAL MEETING INFORMATION.

As some of our readers are asking for information in regard to the approaching Annual Meeting, we give the following information: The meeting will give from time to time such information as will be necessary for our readers to know.

This year the Annual Meeting commences on Friday, the 15th day of June. The members of the Standing Committee should reach Lanark or its vicinity by Saturday evening so as to be on hand early Monday morning for the opening of the meeting. It is expected that each brother attending this meeting will pay one dollar for a ticket, which will entitle him to all the meals in the Eating Tent. The dollar is not regarded as a compensation for the meals, but as a donation to help defray the expenses of the meeting. No one can enter the Eating Tent without a ticket.

Home Department.

HABIT.

There was once a horse that was used to pull a cart, which lifted dirt from the depths of the earth. He was kept at the business for nearly twenty years, until he became old, blind, and too stiff in the neck of farm work. So he was turned into a pasture, or left to crop the grass without any one to disturb or bother him.

But the busy thing about the old horse was that every morning after grazing awhile, he would start on a tramp, going round and round in a circle, just as he had been accustomed to do for so many years.

It would have been very strange to see a man look at the people who stepped to look and wonder what had gotten into the head of the venerable animal to make him walk around in such a solemn way when there was no cart to pull for him.

But it was the force of habit. And the boy who forms bad or good habits in his youth, will be led by them when he becomes old, and will be miserable or happy, accordingly.

SUCCESSFUL BOYS.

Who are the boys that succeed in the world? This, my young friends, is a very important question for you to answer. Shall I answer it for you? As you are I am strangers, let me say I have had thousands of boys under my eye as a teacher, and that I know who succeed in all the noble walks of life. I have watched these successful boys in the school-room, in the street, in college, on the farm—everywhere.

One trait of character is possessed by all of them to a greater or less degree, viz: they all have great powers of concentration. What does this mean? It means that they do all they do with all their might. It is a habit to be learned, they bring all the powers of their mind to the task until it is mastered. They do not allow their minds to wander off, now upon this subject, and then upon that, but with an iron will and an unswerving determination, they give the task to be performed, whether at the head of the class, in the laboratory, or in the office, or in the school-room. In the same class, they study or do their entire preparation than that of any other boy.

I have in my mind now several of my old scholars who are eminent as lawyers, physicians, ministers of the gospel, mechanical engineers, millmen, merchants and farmers, all of whom were noted in school for their undivided and close attention to whatever was to be done, either at their desks in preparing the lessons, or in the classroom at recitation.

I remember one of these boys in particular, although it is nearly thirty years since he was a student in my school. I can see him now at his desk, working at a different problem in algebra or arithmetic, or trying to translate a sentence in Latin or Greek. He was not a boy who was easily distracted. He was not content with the mere routine determination to master it in the least possible time. He seemed to bring his whole body, as well as the powers of his mind, to the accomplishing of his task.

Now he would extend one leg, and then the other, now run his fingers through his hair, and then perhaps take a nap, or he would suddenly and suddenly cease to work, and he would be saying nothing, heard nothing, until that lesson was thoroughly prepared. *It is never a fault of routine.* That boy has been for several years a prominent and prominent judge in this country, and one of the most eminent of the generation of New Jersey.

Boys, if you wish to make your mark in the world, for all that is noble

and good, strive to gain the mastery over both your mind and your body. Learn to pierce your whole mind to the work in hand, and you will do it, you will succeed.—*Golden Days.*

HOW I WOULD PAINT A BAR-ROOM.

BY REV. T. M. SHEPHERD.

If I had the adorning of a bar-room, it should be done somewhat in this sense:

In one side I would paint *Death on the Pale Horse*, his arm wielding the thunderbolt, the fiery bolts of his flying steel trampling down every being. In the lovely Garden of Eden before him, a blackened waste lying there.

On the other side I would draw the picture of a *stricken horse*, on a happy home, the roof broken in, the windows stuffed with rags, in the doorway a weeping wife with ragged children clinging to her skirts, pitiable in their looks, and in their faces a distance should be seen the once happy husband and father, now a reeling drunkard, on his way from the village inn to the hut he calls his home.

Between these two scenes, in the center of the wall, I would paint a company of demons, in the death-dance of fierce hilarity around a fire kindled on the flames of alcohol, and over it I would write in lurid letters:

MODERATE DRINKING LIGHTS THE FLAME THAT BURNS TO THE LOWEST.

Opposite the bar should be a lonely and dishonored grave, a heathenish-blest tree should stretch its hideous branches over it, and on some withered bough should perch the unreluctant owl hooting to the wintry moon. At the feet of the grave should kneel the angel of mercy, with hands and eyes uplifted to the living heaven, and at the head of the grave should be the angel of justice, carving, with stern, relentless hand, upon the tombstone these fearful words of doom:

THE KINGDOM OF GOD.

In the intervening space I would have, like a grinning skeleton, and the floor covered with bones, and the air breathed in weeping willow and gloomy egress; while all the vessels that fill the damning fluid should be black-black as the gates of death.

There should call the ranseller, if he would, to take his place behind the bar; and through a few besotted wretches, harked in crime, might stagger in the door, and on the floor of their hearts, yet I should hope that the young—the pride of mothers and the light of homes—might turn away as they would, they had caught a glimpse of infernal world.—*Temperance Tr.*

RELIGIOUS INTELLIGENCE.

—Southern Methodism is strong in Texas. It reports 80,489 members, 759 local preachers, 827 churches and 385 pastors. The total amount present in the year ending June 30, 1874, is valued, \$50,887 was not paid.

—The Methodists of Philadelphia, N. J., are having a great revival. About 300 persons have professed sorrow for their sins, and it is expected that the total number will foot up at least 600. Over 2,000 have signed the pledge.

—In the Congregational house at Boston there was 20,000 volume of good books, and it is expected that the history and theology of Congregationalism. It perhaps is not generally known that this building stands on the spot where the first stone house in Boston was built 217 years ago.

—The Baptist denomination of the United States, according to the Year Book for 1870, in 1870 had 2,741 churches, a gain of 259, 153 members, a gain of 447; a total membership of 2,133,016, a gain of 31,001. The increase reported is not so large as in the preceding year. Other denominations practicing the same profession of faith, number 350,541 members.

—One of the Philadelphia brethren has just put it in the power of the Baptist Publication Society to offer to his fellow-organized from March 1, 1860, \$10 worth of Bibles, Testaments, journals, or books, as the school may prefer, provided the school gives some promise of permanency and efficiency as evinced by raising in their neighborhood \$10 or more with which to purchase an additional one.

—The New York *Observer* publishes extracts from letters written by the presidents of a number of churches in the East, showing that skepticism is not more common among students than in former years. Dr. M. Cook of Princeton says that "out of the thousand and more young men who have just come out from our institution at Princeton, only four were skeptics, and three of them were afterwards converted, and became members of the Gospel."

—Grand College now contains 870 students, and its income has increased since Girard's death that the new buildings necessary to receive this large number have been built entirely from that income without stretching on the part. The college has thus far received and educated 2,894 orphans and has indentured under the provisions of the will, 1,028 boys. A large proportion of those who have left its walls are most satisfied with it, while a large number already attained distinction. The 'graduation of M. Girard's co-heirs in Pennsylvania has raised that great income of the college from \$97,141 in 1871 to \$140,000 after his death to \$397,163 in 1874.

ABSENT OF ST. PETERS.

BY REV. H. M. OSBORN.

ROSE, Italy.—On Thursday from 8 to 10 a. m. the public are permitted to ascend the dome of St. Peter's. My wife and I were a little before the custode at first, shook his hand, but after a little jargon, probably to impress upon us the magnitude of the hall, and our consequent gratitude for a good time in his hands, we returned, he graciously let us pass. As a large number, in different groups, followed on after us during the next hour, we concluded his remembrance hours for a month, less a day, but a part of the regular program. The ascent to the roof is so very gradual that it is said to lead mules often pass up without difficulty.

As the mules climb the long spiral staircase, we walked out upon the spacious roof. It was difficult to imagine that we were already one hundred and fifty feet from the ground. For around the base of the dome, on the sides of a little village, which had by some misfortunate force been raised to its present level. There were red roofs, long walls, chimneys of brick, and the roofs for the workmen a faint playing, domes that might be taken for temples, and every appearance of life. The views, even here, were far more beautiful than in any other part of the world. It was well better from the cupola of the dome, so we hurried on. At every turn a guard was stationed to direct us on our way. This was a good thing, as the view from the inside between the inner and outer walls sufficient to allow of narrow stairways and passages by which you ascend to the top. Long before you reach the summit, your attention is pleased with the enormous magnitude

of this stupendous structure—the result of Michael Angelo's consummate genius and skill. Almost every inch of the dome is covered with sculpture. It does not appear as vast and immense as he had anticipated. But looking down from either gallery or balcony into the interior of the church, one feels that to reach the top of the dome, the great central altar, 97 feet high, seen from this point, resembles some small ornament, men and women like children, and the sky ranges from transparency to opacity, the mind is overwhelped and bewildered.

Another climb and we are at the top of the dome. What a view! One sees, as one can ever forget it! There lies the Eternal City at our feet, the cradle of that mighty Roman race, one captivator of the whole world. And persons at the astounding moment—the same that Cesar, Augustus, Cicero and Virgil gazed upon. Among the most conspicuous objects in the panorama are the Vatican and Castle of St. Peter, the Basilica of St. Peter, St. Colosseo, and St. John Lateran to the south-east, while further to the right, covered with tombs and ruins of stately aqueducts, stretches the Campagna—that plain of desolation and of St. Peter's.

But we had not yet reached the top of St. Peter's. There was the copper ball still above us and the guard was admitting us, and he incited us to increase Girard's death that the new buildings necessary to receive this large number have been built entirely from that income without stretching on the part. The college has thus far received and educated 2,894 orphans and has indentured under the provisions of the will, 1,028 boys. A large proportion of those who have left its walls are most satisfied with it, while a large number already attained distinction. The 'graduation of M. Girard's co-heirs in Pennsylvania has raised that great income of the college from \$97,141 in 1871 to \$140,000 after his death to \$397,163 in 1874.

ADVERTISING DOGGER.

Some of the advertising dogger of the present day are crafty enough, if it were possible, to deceive the very elect, and we greatly regret that the writers do sometimes get deceived by them.

Perhaps no class of people are more cruelly imposed upon than those dying with consumption. Doubtless hundreds of thousands of dollars are wrong from the thin hands of poor sufferers, by the villains who advertise worthless medicines, and warrant them to cure cases that are utterly incurable.

From the August of Mount Ebal the priests of God used to cry out, "Careful is that man who doeth not his duty, for he shall be cut off from the brow of Gerizim all the people thought back Amos!" Would that a similar iron might ring in the ears of those who delude the sick, and rob them of their money and the remnant of their lives.

Most newspaper readers will recollect advertisements that have gone the rounds of the papers much like the following: "I have a medicine for you, an old missionary having been forced to abandon his field of labor in consequence of pulmonary disease, learned while in South America of the efficacy of this medicine for consumption. He made one of it and was restored to perfect health. His friends have since tried it with equally satisfactory result."

From motives of pure benevolence, we will send the recipe for preparing this medicine without charge to any afflicted person who may stand in need of it. Write to the Rev. Nathaniel Peckoff, Bible House, New York."

Was there ever anything more dis-

interested! Here an aged minister whose sons of life are nearly run out, writes a receipt of a dose of drug, giving a recipe for preparing a medicine to cure consumption, and gives away the recipe in the bargain. You send for it, and receive a paper by return of mail. It contains a list of drugs that are to be compounded, and you send the prescription to the druggist to be filled. Most of it is plain enough, but before the druggist goes through the process, he has one or two articles on the list which no druggist under heaven ever saw or heard of under those names, and which cannot be found in any drug store in the world. This he does not know, and you will know that your druggist cannot supply them, but presume they would be found at one in the city. Well, you are in trouble, when suddenly you observe a note at the bottom of the recipe, stating that for the convenience of those who cannot easily obtain the materials composing this medicine, the Rev. Nathaniel Peckoff keeps a few bottles of each, and you will send for \$1 per bottle, merely to accommodate. This helps you out. Away goes your three dollars and back comes a bottle containing perhaps not a single atom of the stuff, and you miss of stimulants and opiates, a mixture that would make a well man sick, and help a sick one wend toward that laurel from whence no traveler escapes, and so give temporary relief and encourage you to send for more, until the Rev. Nathaniel Peckoff has exhausted his stock, and you have lost your money and your life. The New York correspondent of the Boston *Congregationalist* quotes the following facts bearing on it to subject: "The wonderful efficacy of this medicine in curing chronic lying, has had striking illustration lately in the case of a few 'Parties in New York T. M. A.,' who have been cured by the use of the medicine from the Bible House, where he never had a dose. The thing became such a nuisance, that the Bible Society secured a perpetual injunction against the use of any of its name in its advertisements. The post-office authorities at Station F also withhold for a time the stacks of money letters addressed to the 'Rev. Nathaniel Peckoff, Bible House,' and they were defeated in the end. In the midst of all these movements, one of Mr. M. A.'s, who had for years had a small medical practice in Brooklyn, died in that city; and the fact came out that he was the Rev. J. T. L. alias T. M. A. He was well connected, and his own family and friends disclaim all knowledge of his connection with this medicine. He had never had any account for his extravagant style of living, on the income from his little practice, remains a mystery."

In the legal proceedings instituted by the Rev. Nathaniel Peckoff, M. A., as he was then called, acknowledged that he had received not less than \$200,000 from his advertisements. Nor did it bluish his confession that he had never so 'South America,' had never known of such a person as Rev. J. T. L., and that the whole story told in his circular was pure invention. One of the Rev. Nathaniel Peckoff's office assistants, who was charged upon the affair in that he could carry on this game for years, will know across the ferry of Dr. M. A.'s, and on this side by those who have seen the Rev. T. M. A. had been with him for years, first as an office boy, then as factotum, and when it became necessary in his connection with the Rev. Nathaniel Peckoff, he withdrew his protest, and the final decision being against the office, the busi-

ness of the office was transferred to the Rev. Nathaniel Peckoff, who was then called, acknowledged that he had received not less than \$200,000 from his advertisements. Nor did it bluish his confession that he had never so 'South America,' had never known of such a person as Rev. J. T. L., and that the whole story told in his circular was pure invention. One of the Rev. Nathaniel Peckoff's office assistants, who was charged upon the affair in that he could carry on this game for years, will know across the ferry of Dr. M. A.'s, and on this side by those who have seen the Rev. T. M. A. had been with him for years, first as an office boy, then as factotum, and when it became necessary in his connection with the Rev. Nathaniel Peckoff, he withdrew his protest, and the final decision being against the office, the busi-

ness to go on up to the end. All who desire to put their money for that edifying "missionary" great remedy can have the privilege. But if he advertises from the "Bible House" hereafter, the Society's officers would like to hear of it.

Now what shall we think of the religious and secular papers of the land, which for a little money will give currency to greater or smaller articles by licensed scoundrels, and so ad in humbugging, deceiving, and awinding those of their patrons who are sick and perplexed and unsuspecting?

THE CASE OF MISSION PROGRESSORS.

The spirit of progression seems to pervade in all things, and we see the fruits manifested in the different arts and sciences, the farms and gardens, the home and plenty, the religions in their greater or smaller extent, and it seems to be advancing, — the world in its eagerness to go ahead has often, to the look-oner, seemed to overstep the bounds of reason, and advance to the limit of absurdity. The world is now, as it were, a man, with a crown, excels in her brow, and proclaims bold her victories and achievements unto the past. It is as if we wonder then, when the world in progressing in all things to greater or smaller extent, that religious affairs should also assume a better state of affairs — not looking up, shall we for one moment think that this is wrong, or against the general will of the Scriptures, or even against the Bible text progression? "Go on unto perfection." "Not as though I had already attained." "Yet as though the apostle, I press forward toward the prize of the high calling of God in Christ Jesus." "Be ye therefore perfect, even as your Father in heaven is perfect." These and many other texts may be pointed to establish the position of the true Christian in the world. The Christian is to be strictly serious, and therefore should be earnestly engaged after every truly devoted follower of Jesus. For the Christian is to be diligent and seeketh them, for Jesus says, "They testify of me." — John 1:22. The mission spirit, whether it be in the world, or in the church, should receive the individual attention of every true lover of God's truth, for if we earnestly desire and pray for the will of the Father to be done even in the world, and if we are diligent that all should come to a knowledge of the truth as it is in Jesus, how could we withhold ourselves from the work of progression. In the branches of the world, from the nations of men and iniquity, and from the corrupt teachings of the present age on matters of vital importance.

Brothers and sisters, we should constantly consider the words of our Lord Jesus Christ: "I have all things." If the work be of man, doubtless it will come to naught, but let us be very careful not lightly to be found fighting against the will of the Father. But let us be in the cause of missions progressing. Would to God that no person's cause could be pushed forward so rapidly as the different projects of man are, for the welfare of humanity. But such is the case, let us rather be as the angels which are not zealous either for our God and the good of His cause, or the mind of man is to be eager and zealous for the things of the world.

I fear we do not realize the importance of spiritual life, as a necessary outgrowth of a truly regenerated heart, and we are guilty of neglecting the same and extending the borders of the kingdom of our Lord. Oh! let us as well as earnestly engaged in prayer for the good of all, for the advancement of the kingdom of the Father, and for the welfare of the mission service both in Denmark, and the cities and the waste and desolate places of our favored country. May God bless the work of every Christian, and let us put first as so glorious a cause. Let Jesus

name shall remain in prayer and praise, where the sun, both his sacrificial journey's end, and all shall receive the Lord of our salvation, who hath redeemed us by His most precious blood. For His sake we labor, pray, wait and watch, and may God bless every effort put forth in the right spirit for the sake of Jesus, our blessed Redeemer.

H. P. THURGOOD.

Brother, Kansas.

My Kansas Visit.

March 22, 1880.

I have just arrived home from Kansas, which makes my third trip to this healthy, rich country. I have every thing improved with improved health, and today I feel that I thank the God of my salvation for the good health I now enjoy, and that I am now able, by His grace, to fully engage in missionary labor. I am proved, for His goodness, that I now meet my brethren and sisters in a church capacity and talk of the love of Jesus and the power of God to save sinners. I feel that I am now able, for that purpose, is indeed to be a happy privilege, as well as a pleasure and delight. God be praised, for He is good, unchangeably good.

One year ago, on returning from a severe spell of sickness, and when scarcely able to travel, I started West, I stopped at an Inn, near Nebraska, met in Hastings, and lastly in Kearney county, Nebraska. The latter, I bought some land, and then went on to Denver, Colorado, spent the Summer in the plains and mountains of Colorado, was in Leadville and in Leadville, and then returned to Kansas. My health improved very slowly, my appetite was poor, sleep all gone. I was weak and feeble, cough was intense and expectorated. In this condition I was taken to the State of Kansas. Stopped at Alhambra, Dickinson county, and remained there, and in adjoining county for nearly two weeks. I took every day as an open buggy party, and my health was very well, yet my health improved so rapidly that I could not rest myself, from one day to the next, so long as I remained in Kansas, and I sincerely regard it as the most healthy country of all the West. In Colorado the climate for many is too high, and many weak lungs persons cannot stand it. In Nebraska the air is too dry. Now in Kansas the climate is just right, that is, for me, folks and not less so for well ones. But in Kansas, no lands should not settle in the eastern portion of the State, as the western State has been so severely to one hundred miles west. Then I regard the health belt as extending across the State from North to South, and that the climate is just what we need. Oh, ye who have two hundred miles, will do you the State.

Also in this territory wheat and corn are raised in great quantities, and abundance. And in the country where I mostly gained my health, I have bought land and am going there with my family this May next. I have less than six acres in my history in a brief way, for the special benefit of the sick, and invalids, into whose hands this article may chance to come, and thereby save some persons the expense of a long journey to the church with their families, for I do very much sympathize with the afflicted and those in poor health, having been there as long myself.

AMN.

In this locality, raw, sells for \$5.00 to \$10.00 per acre. For improved land seven to ten dollars, and on up to \$20.00 per acre, and some places are sold as it is a black mud, and produces abundantly, lays mostly level, but some places a little rolling, and some places, with sufficient snow to build of great quality.

WATER is good, mostly limestone. Some places soft water. No alkali here, which spoils the wells so badly in Colorado.

SOILS.

In Kansas and Nebraska is far better than in the Middle or Eastern States, that is, in the masses of society. They are intelligent and generally well educated. They are kind and generous, and they are mostly country people. The Eastern States have the Middle and Western States. Their present Governor, Mr. St. John, being a strong temperance advocate.

HOUSES.

are very good and well governed in all respects, for excel many of the older States. Good common school houses now dot the prairie all over, as for as the sections extend. The schools are occupied with teachers well qualified for the duties of imparting instruction.

RAIL.

is found in many places, and in rich abundance, and selling at fair prices, from \$1.00 to \$2.00 per ton, and of good variety.

THE TEMPERANCE.

In Kansas is more zealous and wide awake than in many places East, and more favorable circumstances. I was made to rejoice to learn that most of our members in Kansas keep up the temperance cause, and some of them, the Master's cause, taking God's Word for their guide, so far as I am formed of their assistance.

The field of labor for the minister here is large, and many ministers now in the West, and almost idle, could here in Kansas find pleasant homes, and useful employment, in the use of the talents the Lord has given them. People here are anxious to hear the Gospel, have not yet been Gospel preached or preached to sleep.

Any persons wishing further information about Kansas, can obtain it by writing to me, or sending me a card, but let your letters be to the point and short. Persons coming during good West, will find it well to their interest to write with me to railroad agents of far west. I am acquainted with the best sections of land, and how to obtain them: water and markets, &c. As you may order my letter in this.

P. H. WRIGHTMAN, M. D.

South Bend, Ind.

A letter to Ed. Jones Price.

Friend Jones,

Your letter of expostion and criticism and inquiry came a few days ago. I am not sure that I grasp your intent at all points. You have doubtless given me more study and wider investigation to the subject than I have. I do not believe that alcoholic drinks really represent the blood of life, and more than that, fermented bread represents his Body. Both processes and results are wholly foreign to the facts of the statement of the Scriptures. Fermentation, the breaking of bread of life, is simply a hollow process, erected at a certain stage to prevent alcoholic fermentation. Thus will not suffer this. One is not "convinced." To sympathize with me in his pristine state.

I am at a loss to know what you discover in Mark 7:15, to disturb your mental equanimity in your beautiful old doctrine, which is so simple and so plain, and so of so simple a matter, that I can see no difficulty in ascertaining the contents of its application. The Scriber and his associates were rigid in their selection of their food, as so remain strictly within the limits of the Levitical code. To this they had added restrictions of their own, as to every thing that was not of the same origin from their traditions selected even Christ to the charge of gluttony and wine drinking. But in the 7th of Mark they did not pass with the disciples on their score, only they reproved them

their manner of eating, and not with the composition of their food. The first six verses are explanatory of this limitation. Christ did not go outside of this limitation in declaring that a man is not defiled by what he eats and drinks. It is simply an utterance in the supererogation that unclean hands in the participation of *almsheld* food and drink is moral or ceremonial defilement. It is simply an utterance in the import of His language. Neither glutton nor drunkard can inherit the kingdom of God — Philip 3:19; 1 Cor. 6: 10. Paul and Christ did not claim to be morally impure country. The Pharisees restricted their diet to the unclean hand, without intimation of a breach of law on the score of prohibition of unclean food. Christ's prohibition is limited by us to this fact. This allows the anathema of Heaven to remain on snuffing and teeteberry, and there it will remain forever. Love to thee and thine.

C. H. BALCHAM.

District Meetings.

The District Meeting for the State of Michigan will be held with the brethren of the Methodist church, at the residence of brother M. W. Williams, on the Millis north of Mattawan, on the Michigan Central Railroad, on Thursday, the 22nd of April, 1880. A full representation is desired.

I. N. MILLER, Clerk.

The brethren of the Middle District of Iowa, purpose holding their District Meeting on Friday, the 14th day of May 1880, with the brethren of the Big Grove church, Benton county, Iowa. Also brethren on Saturday evening, the 15th. The usual invitation is extended to the brethren and sisters to be with us, and we hope to have a good representation. Brethren not within our District, writing is later than usual on account of the A. M. being later.

S. S. SUTTON, Sec.

The District Meeting of the Western District of Pennsylvania will be held at D. V. with the brethren in the Glief Pen congregation, Armstrong county, Pa. on the 29th day of April, 1880. JOSEPH HILL SORLEY, Clerk.

The District Meeting of the Middle District of Pennsylvania will be held at the Wood sailing, with the brethren of the Woodbury church, Bedford county, Pa. on the 27th day of April, 1880. Delegates from the different churches are requested to be at place of meeting at 10 o'clock. If you wish to report on an organization on said day. Brethren coming from the East will come via Altoona to Curry station. Trains leave Altoona 7:10 a. m. and arrive at Curry 11:30 p. m. Ministering brethren coming on Saturday should inform us and upon arrival be made known to our conference Stabler. There will be conveyance from Curry to place of meeting. Any further information can be had by writing to the undersigned.

STACY STRAYERS, Cor. Sec.

Frederick, Md.

The Lord willing, we the brethren at Salem, Oregon, expect to have our district meetings the 18th of June, and our convention meeting on the 19th, at Salem, Oregon, preaching every night commencing on the night of the 17th and continue over Sunday. Much desire to have our district meeting and communion service well represented. All are invited.

DAVID BROWN.

Please announce through your paper that the Eastern district of Pa., will hold their district meeting in the Green Tree church, on Tuesday April 29th, 1880. The delegates should be here by 10 o'clock, p. m., to organize. That (that comes by way of reading will stop off at Philadelphia, and those that come by Philadelphia will stop off at Oaks. JACOB B. HOFFMAN, Cor. Sec.

Altar.

BARBARA — FANTICOPY — By the undersigned, at the residence of the bridegroom's mother, near Kansas, Kansas county, Iowa, Feb. 15, 1880. W. B. BRADDOCK, Minister. First service at 10 o'clock of Kansas county, Iowa.

ANDREW MASON.

Comb.

STACY — In the Annual Synod was held at the residence of the bridegroom's mother, near Kansas, Kansas county, Iowa, Feb. 15, 1880. W. B. BRADDOCK, Minister. First service at 10 o'clock of Kansas county, Iowa.

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The Primitive Christian.

PUBLISHED WEEKLY.

HUNTINGDON, PA.

May 13, 1886.

EDITORS: J. B. JENNINGS, AND
DR. B. BURTON.

PUBLISHED BY J. B. JENNINGS.

The Horner asks—Will Jesus at
paschal supper? Who will answer
the question?Such trials as brother Hope has had to
endure should call forth the warm
sympathy of every brother and sister.Bro. J. W. Hoer has been laboring
for sometime in the City of Cin-
cinnati, Mo., but with what results,
we have not yet heard.Bro. J. J. Farnsworth, of Oley, Rich-
land county, Ohio, and D. G. Wilson,
were with them recently and preached
nine sermons, and baptized four.The indications are that there will
be a very large Annual Meeting this
year, and all heralds we hear of those
who contemplate attending the
meeting.Elihu Lewis Kimmel and H. R.
Heldinger are the delegates for An-
nual Meeting from Western District of Pa.
Jesse Calvert and D. D. Sturges from
Northern Indiana.At our last monthly meeting quite
a number of students were received
into church fellowship by letter. This
is very encouraging to us as we hope
the number may continue to increase.Bro. E. W. Floy, of Willow Springs,
Kansas, writes us that the church is
still in good condition. Weather still
is pleasant. The prospects for fruit
are excellent, and good prospects for
a very good crop of wheat.Bro. J. W. C. Bridges writes us
that on last Sabbath there were
two received into the fold of
Christ, by baptism, in the Beaver
Creek congregation. The church is in
unions and love as far as known.We HAVE frequently cautioned those
sending in manes for the paper to
write them plainly, yet it seems that
some forget. Please write them plain-
ly. There are errors that occur in
this way that might be avoided by
just a little care.Our brethren of Maryland are about
establishing a missionary station in
Frederick City, Md. The incidental
expenses for one year will cost about
two hundred dollars. Committees
are being appointed to raise money
for this purpose and report to Dr.
P. D. Forney.Bro. William Cherry, of Lost Creek
church, Indiana county, Pa., writes
us that he and his family intend to
locate on the 4th of May. He
desires to locate where he can do the
best for the cause and himself. His
address, after May 15th will be Wells
Branch, Kansas.Bro. Isaiah Horner desires to procure
Mesa Niemi's original writings, and
if any of our brethren or sisters
have them they would confer a favor
by informing him of it. His address
is Brighton, Langue county, Ind. He
would like to see high German tracts
than in the Holland.A GREAT many are taking advantage
of our offer for six months in order
to introduce the paper. This is right
and we hope there may be some good fruit
as a result. One of our sixth month
subscribers who is not a member
writes us that he is glad that we are
doing so closely to the truthWe HAVE received quite a number
of letters of commendation to
brother Hope, and we have published as many
of them as we think proper, as there is
a suspicion that will not be appreciated
by the general reader. We hope
the authors of these letters will not
be sorry not giving more of their
publicity.Bro. H. Z. Repley, of New Eastern
town, Pa., says: "The conference
closed on yesterday, (Sunday, May 20),
two were baptized into the fold. One
from what was known as ' Dutch
Corners' as the result of Rev. Mr. Jones'
'Holland' labors. We were there
and will share that will soon turn in
with us."We EXPECT to start for Illinois about
the 15th inst. We will take our
pen and paper with us, and will endeavor
to keep our eyes and ears open,
and our readers will likely hear from
us. We will be at the place of Annual
Meeting several days before the confer-
ence convenes and will take such
notes as will interest our readers.Last week we published another
article from brother Hope. This
time we went away with all the ob-
jections that we raised to paying the
small sum that is asked of each church.
What if it is demanded without the
consent of the church? That
is our consideration. If the cause de-
mands it, the Christian spirit would
prompt payment. We hope that no
church will fail to pay the amount re-
quired, but that in many congrega-
tions five times the amount will be raised.The recent fruits it is thought, have
done a good deal of damage to the
fruit, but we suppose we will still have
enough. However generally we will
not be disappointed. We would be will-
ing to trust him who has promised to
care for us. The promise that is
made to us, that we will see the king-
dom of God and his righteousness, are
not added into us. Our crops
may not be so plentiful as they some-
times are, yet when the harvest comes
there will be enough, and we should
without murmuring, patiently wait
for the harvest time.Bro. N. C. Workman, of Bell, Nor-
folk county, Kansas, says: "We are
having very dry weather. No rain
since last Fall. There when has suf-
fered much on account of drought. Our
health in the church and country
around is good. Our members seem
cheerful and hopeful. Our meetings
are well attended and exceedingly
profitable interest. We have over a
hundred members now in our congrega-
tion. Baptized twenty-seven since
last September and a few applicants
are waiting. We have had three con-
ference tea meetings a month, in-
cluding our monthly council, and
preaching meeting every week which
are among our most interesting meet-
ings."We frequently pray for the guidance
of the Holy Spirit and it is right to do
so, also to have a manifesting truth
in the willingness of the Father to guide
us. It is not that it is quite as important
that we should be willing to be guided
right. God offers to supply his children
with grace and wisdom according to
their needs. It is not "if any man
will, he may inherit it, but he will,"
and again, "we are all taught of God,"
showing his willingness to lead and di-
rect us, but the same time we have
the privilege of refusing. We should
not be more desirous to be a willingness
to be led and directed, and if we have
not this state of mind we should not
expect our prayers to be answered.
This is asking God for things that
should be ours, but we are willing to be
guided. To ask for guidance and
then take our own way, is the height
of presumption.Some persons set a certain time to
commence leading a better life, but
there is only one time that is no pro-
per time and that is just now. Do not
worry over the fact that in the first
time you have not had the faith in
Jesus, for you ought to have had, but
make up your mind to heed the
command of Jesus—"Have faith in God."
You is the time to commence the bet-
ter, for there is no occasion to be
late. It is wrong to not make you bet-
ter, and there is no time to be lost.
We need all time that is allotted into
it to fit ourselves for the home that
Jesus has gone to prepare for us.A MAN, brother, in speaking of a
proposed compromise between the progres-
sive and anti-progressive elements
in the Church, says: "I hate
compromise. I propose a common
ground on which to stand the Gospel.
Let the anti-progressive come up
plunging to the standard of the progres-
sive, but let the progressive con-
form to Gospel restrictions and ad-
void anything that will not bear the
test of Phil. 3. Let the one party
come up to the Gospel and the other
party meet it and accept of it, and let
the common Gospel platform." This
really is a very safe platform upon
which to meet, and we hope all will accept
of it as the only true foundation.Bro. D. D. Sell, of Newry, Pa., in-
forms us that they have re-organized
their Sunday-school at Lunenburg,
in the month of April, by electing the
following officers: J. A. Sell, Superintendent,
and Bro. Jerry Klepser act. supt., and
other necessary officers. Brethren
J. M. Mohler, Wm. Howe, and Adam
Boehm, stepped with us to meet,
and they went to the District Meeting,
and preached for us. Bro. Howe con-
ducted three meetings in the Curren
Valley meeting-house, while Boehm
conducted two meetings at Lunenburg,
and Bro. Mohler presided. The brethren
should not neglect the cause of
God. Rev. Mohler preached on Sun-
day evening on the importance of sav-
ing the soul.We HAVE cherishes to-day that are
writing in the pill of bitterness, and
the whole root and branch of it is in
the heart which they are cultivating. But
to hate the eleven fold, the cause is
settled upon some reserved violation
of Gospel order. No wonder it is said
that jealousy is as cruel as murder. It
is a sin that is intended not to sever
the most tender chord of Christian af-
fection, and it is as relentless in its
course of destruction as hell itself.
The peace and unity of churches have
been destroyed. Most worthy and
promising members have been discor-
daged and refused to satisfy this terrible
feud. The day of judgment alone
will reveal the true causes of many
of our church troubles.On our return from the Sunday
school Convention, we had the pleas-
ure of finding in our mail a letter
from the kind friends of the "Fruit."
They came on a mission of love and to visit
their son and sister Young's brother, who
has been attending the Normal for
several years, and both united with
the church while here. Brother Young
preached for us on Sunday and Sunday
evening with much acceptance, and
made his visit among us both interest-
ing and profitable. The brethren who
are appreciated by the church and school
at this place, and hope that we may
have many more of a similar charac-
ter. They exert a very beneficial in-
fluence upon the school, and show
themselves to be laboring to have our
children educated and surrounded by
proper religious element in being ap-
preciated.The editor of the Christian Ad-
vocate, of New York, says for fifty
years I have watched the influence
of church papers upon individual and
family and church development, that Iam persuaded that no man is suited to
the pastoral office who does not thor-
oughly embrace his congregation, and
entire, and exhort, and beg, and if
necessary call in his own family, or
exercise attachment upon his ministry,
whether member or not, take, or regu-
larly burrows, one or more of our
church periodicals, and a great many
of our brethren.Very good, but we would strike out
"scold" and "our regularly borrows."
There are so many good reasons that
all the members of the church should
take the paper that if they do not
do so, they will not accomplish the
purpose, we would have little en-
durance in the "scolding" or the subject
scolded. No one ought to borrow a
paper unless he is not able to pay for
it.It is related by a lady of Chester,
Pa., that when Gen. Wm. Henry Har-
rison was elected to the Presidency he
stopped at the old Washington
House at Chester, for dinner. After
dinner time was served, it was notified
that the General wished to see the
Rev. Mr. G. and one of the gentlemen from
N. Y. in offering another, said "Gen-
eral, will you not favor me by drinking
a glass of wine?" The Gen. declined in
a very gentlemanly manner, and said
he was never drinking a glass of
wine. This was full form erect, and
in the most dignified manner replied
"Gentlemen, I have refused to drink
any wine, and I have never been
drunk. I am one of a class of abstemious
young men who graduated, and the
other sixteen full-drawn graves—
all through the peroration of "Blue-
law" and "No drink." I see all my
health, happiness and prosperity, to
that resolution. Will you urge me
now?"LYMAN ANDRBT in the Christian
Advocate, makes the following comment
on the text, "Suffer little children to
come unto me." It is clear that they
were not brought to be instructed, for
they are called infants by Luke, and
they were so young that Jesus took
them into his arms to bless them. It
is equally certain, that they were not
brought to be baptized, for Luke says
and there is not the slightest im-
itation. Neither is there any evi-
dence that they were brought by pa-
rents; that is a reasonable surmise;
nor that those who brought them had
any spiritual faith in Jesus Christ.
There is no reason to suppose that they
had any other faith than a pure super-
stitious faith, that the touch of the
great Teacher would give them life.Christ did not accept the children
on the strength of their parents' faith;
he accepted them for what they were
and for his own sake. We are
often told by our writers how
they have drawn an argument in favor of infant
baptism; but they have had to draw it
a long way. The question whether
baptism is a proper symbol to be em-
ployed by parents in presenting their
children to Christ, or whether it should
be reserved solely for self-consecration
by persons sufficiently advanced to
make an intelligent commitment of
themselves to God, seems to me one of
so great importance; but it is one
on which all events, no light weight
should be thrown by this incident. Nor
did it throw any particular light on
the question of infant children should
be made members of the external and
visible church.The Sunday-School Train advocates
very strongly the meeting of Sabbath-
school teachers during the week,
to discuss and prepare the lesson for Sab-
bath. There would be a beneficial ef-
fect in this, and the holding of such
meetings in the rural districts, yet itcould be done, and whenever teachers
are not too widely separated we think
it would be a good plan to meet and
consider the lesson, as it is always
easily done by comparing notes. A
teacher may have studied his lesson
thoroughly by himself, but an attend-
ing a teachers' meeting he may see
points that he has not seen. It is
also true, that those points that he
has not seen, may be more important
to his fellow teacher. In this way the
lesson may be brought out more thor-
oughly, and all will be benefited. There
is certainly too little of the
good teaching done in our Sabbath
schools and we hope that while the
number of our schools are increasing,
these will also show an improvement
in the teaching—so that more efficient
work will be accomplished. The ob-
ject of the Sabbath-school should be to
teach and improve the truth upon the
minds of the young, and to do this ef-
fectually requires study. If teachers
would meet and investigate the lesson,
we believe it would prompt to study
and investigation, and this considera-
tion, it is a grand, sound, reasonable
teacher's meetings.

SIX MONTHS ON TRIAL.

In order that the PRIMITIVE CHRISTIAN
may be more generally introduced,
we continue to offer for six
months on trial for 50 cents. Our
friends, and especially our traveling
brethren, are invited to send us orders
that will afford good opportunities for
introducing the paper.

THE CONVENTION.

The Sunday-School Convention
of Middle Pa., convened as previously
announced in our columns, on Friday
evening, May 7th, in the Hill Valley
Methodist Episcopal church, Pa. We
are sorry to say that the representation
by delegates was small, perhaps owing
somewhat to the busy season of the
year and not being able to attend.
There were present, but not a large
number of workers present, but those
who were present seemed to mean
well and went as with a will and a pur-
pose. The success of any work de-
pends upon the number that
is that is to do, but upon the energy,
perseverance, and vim of those who are
engaged in it. A good work we be-
lieve was accomplished, and we
were all benefited in all present, and
we feel that the convention, though
small, was of value to the Sunday-
school cause. We do not give so
to report of the proceedings, as our
secretary will do that next week.The brethren and sisters of Hill Valley
all seemed to be interested in the
meeting, and the manner in which all
from a distance were so warmly
received, and the love of brotherly
Christian love. The church in which
the convention was held was in
well in some four or five miles from
Shilingsburg, which is the nearest rail
road station. We were all, and on Sunday
afternoon those wishing to go were
taken to Mount Union, a distance of
eight miles. We felt that the brethren
and sisters who were so kind and
congenial to us and from the
railroad. In fact a kinder and more
hospitalal set of brethren and sisters
could be found anywhere than in Hill
Valley, and we are all the better
that we had such a neighbor, that
should do all things and endure all
things may ever exist among them,
and that they may ever be united heart
and hand in the good work of the
conversion of souls.—Brethren Christian Myers, of the
Perry church, was present at the con-
vention, and seemed to be interested in
the Sunday-school cause.—The question was asked, how
to keep small churches from falling
into disrepair, and brother D. Jennings
in his reply he said that one way is to
have the teachers sit with their classes

HOME DEPARTMENT.

POOR HEALTH.

BY THE REV. HENRY HALL-GREIGER.

Many suffer all their lives from cases that scientific research has been only able to guess at, but as yet does not fully understand, and which no amount of intelligence, money, or care seems to avoid or control. But there are very many more cases of suffering that but for negligence, willful ignorance or culpable carelessness would have been disturbances of no account.

In the early stages of infancy there are erisipelas in what might resemble and well-informed mothers by a proper degree of care have the power to make slight remedies, their care can be eradicated entirely if promptly met at the beginning, while if such disturbances are suffered to go on unobeyed as if of slight consequence, they soon pass into chronic. Feasting in infancy, mothers may easily learn that many diseases and weaknesses assual childhood which are quite incurable if met at once by watching care, but if neglected, they have power to retard the young life and make mature years and old age miserable. From the contagious diseases to which children are exposed to pass, pneumonia, erisipelas, acute inflammation of the eyes, partial blindness, or serious bronchial difficulties are scarcely to be apprehended if those who have the responsibility are quick to realize that each case of these ailments has latent poisons and waits only a good opening to take full possession and hold this advantage unshaken by its efforts, however energetic, if made too late.

Many of the "ills that flesh is heir to" may also be traced to the reckless carelessness of youth just far enough advanced toward maturity to rebel at parental restraints. Needless exposure to unnecessary and unwholesome amusements, unrestrained appetite or immoderate eating most inevitably bring their own punishment. There is no one who is free of eating, drinking in disorderly powers that come resulting in nervousness or willful disregard of natural laws.

We do not design, nor do we feel disposed to go into a long description of those errors which may have such serious consequences, but simply to glance at some of those small deficiencies usually considered too insignificant to begot any serious consequences—only implicating the neatness of the cellar—but which really often have disastrous results. Imperfect sewerage, incomplete ventilation—as connected with the building of a house, and arranging the grounds—with various other items are continually brought up to public notice and held up as warnings. These warnings need no introduction to us. They are of the nature of other acts of carelessness so small as to be thought unworthy of the slightest notice, and yet they are all full of danger.

If people will step in some portion of their own clothing that has been worn through the day, and perhaps after a morning's bath resume that same garment, it may be accounted an entirely bad habit, but how few will see that they have any objection to the health. But reflect a moment. Whether drenched with perspiration from hard work or warm weather, or only saturated with the natural exhalations that rise from the body at all seasons, no one doubts that it would be more cleanly to remove all articles of clothing worn through the day, and wash them up to be thoroughly aired, while the same articles, if worn again, are put on at night, but who advocates that course on hygienic principles? Most partially understood that if there are any obstructions by which these vapors or exhalations were to be thrown off from the body, injury to the health

will follow, is it not therefore sensible to suppose that if the garments which receive and absorb them are kept on the body these vapors will be again absorbed, with possible injury, and complete change in the day and night garments, and neatly folded and laid them in the wardrobe, closing doors and windows to exclude air and flies, or, as is often done, put the night attire under the pillow of the owner, what has been done to prevent injury to the health? Nothing. It is my great regret that I have not space to enter into any minute detail of all the causes by which health is injured and life shortened through carelessness, but hope a few hints will start householders and housekeepers especially to a course of investigation in their own houses.

It was one of the longest prayers recorded in the Bible—only three words, and yet it brought in *immediata cura*. It was it in these words, "Lord, save me!" that secured such a prompt and effectual response?

It was an *inhabitable* prayer. Peter knew that he was beginning to sink—*under the water*, not only his body, but amidst of angry waves which were ready to swallow him up, and he was willing to acknowledge his helplessness. In that position, sharp cry for help, and he was saved.

It was a *decisive* prayer. Just the thing that he wanted. Those three significant words were exactly to the point of his need. He wanted to be saved, and without any vain repetition of meaningless words he cried, "Lord, save me!"

If he had had time enough, he might have said, "Oh, thou omnipotent Ruler of the universe, in thine infinite goodness, have compassion to stretch out thine almighty arm for the rescue of one of thy feeble children." But such a prayer would not have received any other result than the simple, pointed, and that he did utter.

May we not learn from this example to say just what we mean when we come before the Lord, and to call upon him in our distress, when we have no time for more?

But while we rejoice in this privilege, let us guard ourselves against the mistake of supposing that a short prayer is necessarily better than a long one. These words will not ordinarily be enough to cover all our needs.

"But then, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray,"—*Matthew 6:6*.

PETER'S PRAYER.

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RELIGIOUS INTELLIGENCE.

It is said that quite a number of Lutherans are settling in Italy. There is a strong Lutheran church. It has a parochial school in which there are one hundred and thirty children.

—Ten Dorp, an agent of the Bible Society in London, died last day of the age of eighty-seven, during his years (from thirty to forty) of labor just more than 110,000 copies of the Scriptures into circulation.

—A census of the Society of Friends shows that they numbered 86,000 members in: in the United States and Canada, 68,250; England, 14,725; Ireland, 3,949; other countries and missions, 3,500.

—The New Testament has been made a reading book in the school of Galesburg, Iowa. It is estimated that more than 200,000 copies of the Bible are sold in that State. The total receipts of the year were \$668,312. The re-

ceipts for the month of March, were \$72,887.4. The whole number of copies of the Bible issued from the Bible house during the year, *not including those of our foreign fields*, was 1,124,345.

It is estimated that there were not over 2,000,000 copies of the Bible in existence at the beginning of this century. Since then the American and British Bible Societies have printed 110,000,000 copies.

It is only twenty years since Italy was regarded as Protestant. Now there is hardly a town in the kingdom of even secondary importance which does not possess at least one evangelical church. Fifty of the churches are for females, 128 are Italian, and are distributed among the denominations as follows: Methodist, 41; Waldensian, 39; Free Church, 22; Baptist, 19; Plymouth Brethren, 15; Florence, 14; Wesleyan Methodist, 14; Roman Catholics, one Free and one Plymouth Brethren churches, Naples, three Methodist, one Waldensian, one Free, one Plymouth Brethren churches, Rome, two Wesleyan Methodist, one Free and one Plymouth Brethren churches. The churches are served by one hundred fifty recognized pastors and fifty evangelists.

EIGHT REASONS WHY I OAVE UP SMOKING.

1. When I saw my church members paying from six to ten dollars for the tobacco, and only two to four for the Gospel year, I thought that if a man will rob God of his tithes and offerings from love of his pipe it was high time to cast to the winds and bid "adieu" that claimed such exorbitant prices.

2. It often comes to me that smoking is a sacrifice to the light of God's countenance in Christian experience, and dampens the fire of love and zeal in God's cause.

3. When I saw professors seeking a second wife, I would think of the deed I was justifying, why not do it publicly, or was it that they felt guilty and ashamed to be seen?

4. When I saw boys and young men smoking, too smoking the pipe, I felt I could not say anything against it.

5. When I saw the drunkard and profane likewise, I would say—"I am a companion with such characters. In the pipe I meet them, too; my conscience would smite me."

6. That for the church wholly to abstain from smoking and drinking, and not an example of total abstinence to the world, would prove too great hindrance to a more general outpouring of the Spirit of God, and hasten the latter day glory.

7. Then when I smelted my own breath, so smoky, was at devotion, I wondered if God would accept the incense of tobacco.

8. That if it be hard for the drunkard to give up drinking as for me to give up smoking, then I should have more hangings for the poor drunkard, and I would be consistently provoked at his total abstinence while I am intemperate in smoking?

After fully weighing all these facts and arguments, I determined to try. I smoked for the pipe. After a week the victory I could not help praising God for the deliverance I had often wished for, and never thought I could obtain, and now I feel better in health, better in spirits, less nervous and fretful—have clearer intellect, and better memory, a peaceful contentment, a brighter and sweeter evidence, and a more communion with God than I have for some years. And now I say to all—I have commended, so may you, only rely on Divine strength, for you will need it, it smothering is as hard sabbat for you to give up as it was for me. The victory will be yours and the result the same.—*Trist.*

TEMPERANCE ITEMS.

—Many years ago (John's Linnocency, was a man of about twenty-three years of age) in the army at Newport, Bonaparte, was in a temperance meeting, tall, vigorous, and with the glow of health on his face, and made the following remarkable speech. "You see before you a man who has been through two hundred battles, have fourteen wounds on my body; have lived thirty days on horse-back, thirty days on foot, and thirty days in a boat, and now I live for my drink the scampy of levers for my evening, and only a few rags for clothing. In the desert of Egypt I have marched for days with my burning sun upon my head; feet blistered with the scorching sand, and with eyes, nostrils and mouth filled with dust, and with a thirst as tormenting that I have opened the veins of my arms and sucked my own blood. Do you see how I survived all these horrors? I answer that under the providence of God, I owe my preservation, my health and vigor, to this fact, that I never drank a drop of spirituous liquor in my life; and, continued he, Baron Larrey, chief surgeon of the French army, has stated as fact, that the 6,000 survivors who were spared from the Egyptian army, all those who abstained from ardent drinks."—*Levee.*

—Just forty years ago, a State temperance convention of four hundred delegates, in Tennessee, adopted a platform, and sent a memorial to Congress, licensing the sale of liquor, in which were the following pointed questions: "Is it right to give authority to sell intemperate and deal out destructive traffic, that it is right, why drink a drop of spirituous liquor in my life? and, should it be permitted to do it? Why forbid all but men of sober life and conversation to do this, if it is wily? Why allow such to do it, if it will be wrong? It may be too much to expect from human laws, but they protect the morals of society from corruption, and it is better to ask that they will not throw open the doors of temptation."

—There are 65,000 churches, 84,000 ministers, with a church membership of 115,000,000 in the United States. To maintain them, it costs less than \$48,000,000. There are in our country 250,000 places where liquors are sold, requiring the services of 550,000 men, selling \$740,000,000 worth of liquors.

DANIEL QUORN OF SHELTON REFORMS.

"I've heard talk about skeleton reform. Now, seemin' to me, Cap'n Jones, that's a good name for a reformer not to be a skeleton. It must come out of a man's own heart, wrapt up in his own flesh or blood, an' breakin' with the man's own life. If it don't come from the heart, it's not bone; nothin' but bones. Put together all in order, I dare say, but bones only, Cap'n Jones, for all that. No naturalness about 'em. I do not mean life 'an' no naturalness, but a sort of a ghostly thing that you can see through. All varnished an' shinin', may be, but dead bones still. Why, I should say to you no man expect for to be a skeleton, but he that stands up about, as to meet them three kind of good people that you hear about sometimes from the pulpit, or them there dreadful sinners. I should so soon expect to see a skeleton stand up to please Polesse's smithy-pullin' the bellows, or to see a couple of 'em 'tillin' down here, alongside of me, needin' no more of the Lord's grace than someone anywhere, out o' the pulpit. They 're skeletons, Cap'n Jones, an' all they 're good for is to be kept locked up in a box, an' brought out every two or three to show the skeleton stand up as proper as nothin'. There's no life in 'em, no kind o' bootlessness for to

Home Department.

A MOTHER'S TRAINING.

There were six children in the household—three sons and three daughters. The mother was a thrifty, religious woman, whose observance lay in her household. The husband was a resolute, defiant, outspoken unbeliever. He was a journalist, and lost no opportunity to have his fling with Christianity. Unhappy, like himself, were frequent guests at his table, and made themselves merry with the Bible and religious faith before the children. The mother solemnly set her part in the re-education. Not one of the children entertained the opinion of the father. As they grew up, one after another came into the church. The sons, especially, were to spend half their time in picking up what you throw down! If your wife, mother, or sister be neat, so should you be.

THE FIRST RESURRECTION.

BY DANIEL BROWN.

In order to understand what that which in Scripture is termed, "the first resurrection," or the first order of the resurrection, we must carefully and judiciously examine the Scriptures on a lot of men who do always stand compare the various passages we meet with the other. And, first of all, it is necessary to discern between the resurrection of the body and the rising from the dead in respect to the resurrection of the spiritual life of Christ Jesus. This is termed "rising from the dead." (Eph. 5: 14); "dead, indeed, unto sin, but alive unto God through Jesus Christ, our Lord" (Rom. 7: 11, 13). "quickened together with Christ" (Eph. 2: 1, 5); "Col. 2: 12); "being born again of incorruptible seed by the Word of God" (1 Peter 1: 23, John 6: 47); "regeneration moment of the birth of the Holy Spirit" (Tit. 3: 5); "transmuted into the Kingdom of Christ" (Col. 1: 13), and is nothing more or less than the resurrection of the body by God, and their acceptance and adoption by God into his family.

WOMAN'S TRIALS.

Do men ever think how much work there is to make a woman by going into the house with muddy boots? It would seem, in the morning, that the man who returns and leaves outside the dirt which they track over the floor, oil, cloth and carpet, or which they have in the nose, beard, or finger—albeit he would be most unclean if he were washed and polished off. If your wife, mother, or sister, fail to clean up the mess you—big boy or man—have made, what a hateful you raise because "thou hadst the house clean, but thou wilt." And when you go home at noon or night, do you ever notice how you act? Of course not, or you would not do such tricks? You enter the door with a triumphant countenance and some woman must close it after you. Your overcoat is thrown on a chair in one corner of the room, your hat sets away into another corner to fight upon a stand, or under it, glares at you when you have to leave. At the same time you take a neck-wrapper hung on the first handy chair, and down you go in the center of the room where every one must navigate around you. When you have left your hat on the floor in a house, the place resembles the ground for a cat-fight. Hat, bonnet, neck-wrapper, overcoat, glove, cane, newspaper, and umbrella, and all articles you may have in your hands, are scattered as though a hurricane had swept into the rooms. Books, papers, magazines, almanac and memorandum are ruffled from their places, and when you have no keys, find that they are there! Are you nervous where your things are? You cry, "Where is my hat? Where is my overcoat? Where are my gloves?"

Every one in the house is put in the witness-box, and it is a mere trouble to get you started for town to launch a stone or to start a stone-throwing party. You say you are nervous where you must spend a quarter of a day, more or less, in picking up the things which you have scattered. The trouble is, you do not think. It would take you some time to have your coat buttoned up to put your gloves in your coat pocket, to draw your neck-wrapper through the slope of your overcoat, and to

calculate your bump of effort. It takes you some time to get a word said in a place and then it can always be found ready.

The woman who takes care of the house has quite enough to do without adding to her load by not working in a lot of men who do always stand compare the various passages we meet with the other. And, first of all, it is necessary to discern between the resurrection of the body and the rising from the dead in respect to the resurrection of the spiritual life of Christ Jesus. This is termed "rising from the dead." (Eph. 5: 14); "dead, indeed, unto sin, but alive unto God through Jesus Christ, our Lord" (Rom. 7: 11, 13). "quickened together with Christ" (Eph. 2: 1, 5); "Col. 2: 12); "being born again of incorruptible seed by the Word of God" (1 Peter 1: 23, John 6: 47); "regeneration moment of the birth of the Holy Spirit" (Tit. 3: 5); "transmuted into the Kingdom of Christ" (Col. 1: 13), and is nothing more or less than the resurrection of the body by God, and their acceptance and adoption by God into his family.

But to apply the passage in Rev. 20: 5, "This is the first resurrection," to the dead in and saving, and callously hung to the wicked having been "hurried into hell," they are wip'd out of the remembrance of God, except now and then visited by an angel of vengeance to renew and intensify the heat of their torment. Drop the curtain, O my soul, and hide the scene from my eyes! He whose faith cannot concentrate into the perfect plan of salvation, is not fit to come to the resurrection.

Though the resurrection is the crowning part of the redemption, the foundation of the Christian faith and hope—for if the dead rise not, then there is no resurrection, and we shall be as "we do"—the fountain, whence flow all their joys, comforts, and contentment, yet, it must be borne in mind that there are but few comments made on it by the Scriptures.

The Savior has often mentioned and taught the doctrine of the resurrection as a fact, which every one who accepts his Gospel as the truth, must believe. But as nowhere makes an explanation of it, though the apostles wondered what the rising from the dead could mean in their own time, we find an in Cor. 15th chapter, and in 1st Thim. 3: 13-15. It is plainly taught, that there is a difference between the righteous and ungodly in the resurrection, both as regards to time and condition. But to believe that the resurrection is a plain morning of the "last day," they only who are Christ's, the righteous, shall be raised, in incorruptible and immor-

tal bodies, and shall triumphantly appear before Him by His power, and the rest of the dead, who are not only bodily, but also spiritually dead, shall not be raised until the thousand years are finished, is termed by the Original "the raising of the saints of grace," because it seems to him to be an attempt to "hang an argument for our favorite and false dogmas (?) upon the resurrection of the ungodly." This is the first resurrection. He, (Christ), under, after, "That there is to be a literal resurrection of all the dead, and at the same time, both of the righteous and the ungodly, shall rise together with Jesus." For the hour is coming, in which all that are in the graves shall hear his (the Lord's) voice, and shall come forth." (John 5: 28, 29). And then takes a woman, full of doubts and misapprehensions, through his interpreter "Martha knew her brother Lazarus would rise again." When "At the last day," undoubtedly, in her coming, shall be the last day of twenty-four hours.

His argument for dogmas that Christ would raise and judge all the dead, in one day, ("the last day") of the first resurrection, is based upon short-sightedness, and superficial view of the Scriptures. Christ nowhere teaches that he will raise all the dead, the righteous and the wicked at the same time, and that he will raise all the dead, who are in the graves, shall hear his (the Lord's) voice, and shall come forth." (John 5: 28, 29). And then takes a woman, full of doubts and misapprehensions, through his interpreter "Martha knew her brother Lazarus would rise again." When "At the last day," undoubtedly, in her coming, shall be the last day of twenty-four hours.

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RAILROAD ARRANGEMENTS.

See Heading Here.

The Pan Handle Route will sell Excursion Tickets to Lennox and return for the Annual Meeting at that point. From the following named cities as rates advanced: Cincinnati, Pa., Union Depot, \$22.25; Washington, Pa., Westing, Va., and Staunton, Va., \$22.00; Cambridge, Ohio, \$18.50; Marietta, Ohio, \$20.80; Columbus, Ohio, \$17.50; Cleveland, Ohio, \$18.25; Washington, \$18.25; New Orleans and Columbus, \$17.00; Xenia, \$15.99; London, \$16.00; Springfield, Ohio, Union Depot, \$15.50; Dayton, Trenton, and Xenia, \$15.00; Mansfield, Ohio, \$15.00; Union City, Pa., \$15.00; D. & M. Crossing, Piquette, Cornington, Bradford, Jackson, Greenville and New Paris, Ohio, \$14.00; Richmond, Ind., \$13.50; Xenia, \$13.50; Cambridge City, Union City, \$13.50; Hartford, \$13.00; Marion \$12.50; Dunbar, \$11.50; Anderson, \$11.00; Kokomo, \$11.00; Logansport, Ind., \$10.70.

Report of the Sunday-School Convention of the Middle District of Pa.

According to previous arrangements, the Convention met at the Brethren's church in Hill Valley, Huntingdon county, Pa. May 13, 1890. The first session was opened at about 7:30 o'clock, p. m., by H. B. Brumbaugh. The delegates were called for and the following responded:

Hill Valley: J. C. Isenberg, W. L. Spanglo.

Spring Run: M. F. H. Kistel, J. A. Rush.

Westtown: Represented by Emma J. Howe.

Huntingale: Ella J. Brumbaugh, Hannah Valley: W. B. Shaffer.

New Fairview: Jacob Furry, R. Z. Replogle.

Yellow Creek, No. 1: By letter.

Watnessburg: By letter.

Getzville: John S. Latz, John E. Garver.

Ardeshole: By letter.

The Moderator is being absent, the Corresponding Secretary, W. J. Swigart, proceeded with the business of the convention.

John W. Spanglo was first called upon to deliver an address of welcome, which he did, and, we promise, from his remarks all were made to feel perfectly at home.

At the conclusion of his speech, which was brief, H. B. Brumbaugh was nominated and elected Moderator. T. C. Hollenberger was called to act in that capacity.

W. J. Swigart was nominated for Corresponding Secretary but declined the nomination, when S. M. Lane was nominated and elected, hence, the nomination stands thus:

Moderator: H. B. Brumbaugh; Secretary: T. C. Hollenberger; Corresponding Secretary: S. M. Lane.

Being ready for business, "The work before us" was called in, and H. B. Brumbaugh delivered an interesting address upon the subject we were treated by W. J. Swigart with some practical remarks, both the speakers urging the necessity of uniting effort and labor to accomplish the work before us, which work consists in devising the best plans for raising the perishing, and moulding the undeveloped plastic minds of the little ones into beings of usefulness in the world.

Lizzie B. Howe then read an essay entitled, "Go With My Vineyard" and very contained some very good thoughts. After the reading of the essay, at appropriate hymns was singing the same tune as that of the essay. The programme of the evening being completed, Christian Myers, pastor of Perry church, delivered an address on Saturday morning, May 14, at 8:45 o'clock.

MORNING SESSION.

The meeting was opened by singing, and prayer by C. M. Bly.

The Minutes of the Convention of 1879 were called for and read, after which the Minutes of the evening session were read and approved.

S. W. Bollinger then made a motion that we empower certain persons from those churches who had not sent delegates, and from those that had sent only one, to represent the cause in their own districts. The motion was seconded and carried. It was then moved that C. Myers represent the cause in the Perry church, and Ada Barber, in connection with Ella Brumbaugh, the delegate sent, the cause in Huntingdon, and Thomas Chubb, the cause in Harris Valley. All the motions were carried.

It was then further moved that the roles governing the speakers at the last Convention be readopted. The motion was seconded by S. W. Bollinger, by inserting the phrase, "and that they stick to their subject." The amendment was accepted and the motion carried.

The miscellaneous business being attended to, the regular programme

was taken up. The subject, "The Sunday-school as a means of perpetuating the Importance of a Systematic Study of the Scriptures," was opened by James K. Lane, who, on account of the absence of J. M. Mohler, acted as his substitute. He was followed by Seth Myers, W. L. Spanglo, J. B. Brumbaugh, W. J. Swigart. The subject was gotten up by the committee, in order to have proved at this Convention, that the doctrine of the church is perpetuated by the Sunday-school, which we think was satisfactorily done, and it was regretted that not more of the opposers of the cause were present. Further remarks were made by John Spanglo, the Moderator.

Antiem: "Behold what Manner of Love."

"The Importance of Sunday-School Ministry Work" was then opened by R. Z. Replogle. John Bly called for, but declined, preferring to bear older ones. The subject was further discussed by W. J. Swigart, W. Spanglo, D. Emmert referred to the following resolutions, which were passed by W. J. Swigart, R. Z. Replogle and J. B. Brumbaugh. The subject was well ventilated, and many good suggestions were offered, and it was thought that we shall meet, and imbued with a new spirit for the work.

"The School Work outside of the school" was opened by the Secretary and followed by J. B. Brumbaugh, Spanglo. Indifference of parents was given as a great hindrance to outside work. Children are imitative creatures, and when papa stays home it is easier to get the child will stay at home. Further remarks by J. B. Bly, of Chester county, W. J. Swigart, Seth Myers, and the Moderator.

The idea was advanced that finally dressing children was thought to be getting poor children in the Sunday-school. The contrast is too great. The poor feel uncomfortable, and will not go to school.

The committee on resolutions was composed of the following: W. J. Swigart, J. B. Brumbaugh, W. L. Spanglo, Jesse Howe and Lizzie Spanglo. The session closed with singing and prayer.

AFTERNOON SESSION.

The afternoon session was opened at 1 o'clock by singing, "All hail the power of Jesus name."

"The Qualifications necessary for the Teacher" was announced as open for discussion. Prof. J. E. Calken was called for and he delivered quite an interesting speech upon the subject, embracing the following points:

1. An earnest desire for the salvation of the souls of men.

2. Teachers should have an aim.

3. Constant prayer.

(b) End never accomplished by meddling—love and persistence the main sources.

4. Acquaint yourselves with the general Bible.

4. Keep up with the times, and do this by taking a teacher's paper, and attending Convention, for by listening to our families so soon pickened as to be well contented with what make people. J. B. Brumbaugh followed with some practical remarks, and suggested that, in order to get a proper understanding of the Scriptures, a course of Bible dictation and a work on Biblical Antiquities, and a good Commentary, should be in the hands of the teacher, but while these things are very good, his teacher should not place too implicit confidence in them, but only at the same time use his own thinking and judgment. W. J. Swigart then delivered a warm address, in which he lamented the want of reflection on the part of our members, and that they took such a large number of people to do their teaching. Anticipation, he urged, as an important quality in every teacher, and that we was fit for the position unless they had an ardent, pure and unselfish love for Christ and his cause. Some further

remarks were made by W. L. Spanglo and the Moderator.

"The Importance of a Systematic Study of the Scriptures," was opened by Christian Myers, and followed by John Spanglo, W. J. Swigart and James K. Lane.

The subject of instruction for the Infant Department," was then discussed by D. Emmert, who delivered an interesting address upon the subject, and was followed by Lizzie Howe and John Spanglo.

"How can we get more sympathy and aid from the adult portion of the church, encouragement from the ministry, and pecuniary aid from the church in general?" Discussed by S. W. Bollinger.

Adjourned with singing, and prayer by W. J. Swigart to meet at 7 o'clock, p. m.

EVINGING SESSION

The evening session was opened by singing the 18th hymn, and prayer by James K. Lane. The Moderator was some opening remarks, in which he referred to the satisfaction and experience in passing through the three sessions through which he had gone. He urged the members to be more zealously engaged in the work, and that we shall meet, and imbued with a new spirit for the work.

The following queries were referred to the corresponding responses given.

"How can we get more sympathy and aid from the adult portion of the church, encouragement from the ministry, and pecuniary aid from the church in general?" Discussed by S. W. Bollinger.

7. That adults should be urged to attend the school, in order to get their sympathy, that the minister should be urged to attend the meetings, and help in the work and that the young and the old need to be educated to feel in their duty to aid the cause prominently.

8. That we recognize in the infant department of our Sunday-school a promising and important field of labor, and recommend the utmost care in the selection of persons committed to train the young minds committed to their charge.

9. That no results shall be made of making teachers and children better, making them to be better views of it, make them good members of society, and useful members of the church, should be considered necessary to the success of a mission.

10. That the thanks of this Convention are heartily tendered to the brethren of this place for their kindness in entertaining the delegates and friends of the cause.

The report was received and adopted.

A motion was then made that a collection be taken for the benefit of brother Howe in Denmark, and that W. J. Swigart state to the audience who brother Howe is, what his object is, and what his circumstances are, and urge a liberal response from the congregation. The motion was heartily supported, and the result of the collection was \$5.35.

Order John Spanglo made some closing remarks, in which he expressed his certainty of the success of the cause, and that he desires he felt in closing the meeting.

Prayer, Singing, Adjournment.

H. B. BRUMBAUGH, Moderator
T. C. HOLLENBERGER, Sec'y.
S. M. LANE, Cor. Sec'y.

For Mr. Arnold's Quack, Ltd.

Dear Brothers:

We number about one hundred members with five deacons and three speakers, three elders and six in the first grade. Brother Jesse Emmert and George Stuebeler were with us last winter, and there were eleven in all came out on the Lord's side and more were almost persuaded to be Christian. I am sorry to say we have no Sunday-school. Some of the brethren say "It is hard the way we used to do" we have some very strong missionary brethren here, but if our preachers will walk and talk, we will be organized, and not expect anything for their time.

ABRAHAM CAYLOR,

standing in connection with their inability.

"That the Sunday school gives an opportunity to all the members to teach the doctrines of the church by precept and example, and is therefore an excellent medium through which to maintain and perpetuate its doctrines."

4. That a Sunday-school mission work is an important auxiliary in extending the work of the church, and that greater efforts should be made to establish mission schools in towns, cities, and in the country wherever it can be done.

5. That the work outside of the school consists in preparing for the work in the school, in visiting the children at their homes, inviting them to the Sunday school, assisting in every possible way in removing the obstacles that may be in the way of their attendance, and when this is done in the spirit that prompts the true worker, it does much to advance the work, harkback to the time of sowing the seeds of Gospel truth.

6. This attempt to teach, knowledge of the Bible, and the practical and taught, steadfastness, earnestness, love for the work, and greatest of all, a pure unselfish love to man and love to God, are qualifications necessary for the teacher.

7. That adults should be urged to attend the school, in order to get their sympathy, that the minister should be urged to attend the meetings, and help in the work and that the young and the old need to be educated to feel in their duty to aid the cause prominently.

8. That we recognize in the infant department of our Sunday-school a promising and important field of labor, and recommend the utmost care in the selection of persons committed to train the young minds committed to their charge.

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ABRAHAM CAYLOR,

From California.

April 19, 1890.

Dear Brothers:

It commenced to rain the 1st day of April, and has continued often on up to this date. It is raining so regular, wherever rain falls for California. I have filtered six quarts of water here found in a common milk pan. The gloom that hangs over California by cold dry wind comes a long blow, in all removed by the latter. I have lived here six months in the twenty-three years that I have been in California, my one year a brighter prospect for a koushul harvest than we have this year all over California. In spiritual matters the prospects are as bright. Twenty-five were added to the church by baptism since our last camp meeting. Four new proselytes, three deacons, and yet they come Jesus of Nazareth seems to be passing by, and hurrying on the work of salvation. All that want work should come to California about the last of May. I am,

Yours truly,

EDD JOHN WADE.

Latway, Cal.

DIED.

HAHNSEN—Merr DERRICK, in the Duran case, Congregation, Rossi county, Kan., March 20, 1890, of smallpox. He was born in Denmark, and was the son of John Hahn, who is a daughter of John and Mary Hahn of Cleveland, Cumbria.

Funeral services held April 2, 1890, at 9 a. m. Buried in the cemetery.

Funeral services held by brother Brewer and Sister of Clara V.

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Correspondence.

From Newark.

From Downingtown, Ohio.

LYNCEMENTS.

GOOD BOOKS FOR SALE.

From Kirksville, Tenn.

April 25, 1880

Dear Brother - We had a very pleasant and open winter. The last of February and first of March we had a great deal of rain. The roads got very muddy. There had been a cold weather until the 8th of April, when we had snow, but it melted so fast as it fell. There several nights we had severe frosts, which did considerable damage to trees, especially the peach. There may be some yet on the high grounds. Now everything looks promising. There has been considerable sickness and death. Brother John Penn departed the life March 15th. His funeral was preached on the 17th by W. O. Green, C. Bowman and F. W. Deere. From Kir. 12 to a large congregation, at the Limestone church.

With these afflictions the ministering brethren have attended to their regular appointments. They have calls from various places. There have been some additions to the church, and many prayers of the country. There have been added to the Limestone church by letter, Mrs. Christina, and to-day we were at the regular meeting at Limestone church. The Board of Missions met in the preceding following by elder J. B. Ponce, Subject "Fore faith and works." We are often made to wonder why it is that some stand without the gate of the church, and some are made of money are offered to them without money and without price.

HENRY W. SNEYD.

From Brother Hester Georgia.

Brother Elders -

I notice in the Progress-Whisper of April 30, an editorial on the fold of labor among colored people in the South. I am glad to see that you referred to it. I think, however, the time is not far distant when a vast amount of good may be accomplished in the direction. Not only among colored, but among white people in the South. I have felt a deep interest in the people of the South, and during my long sojourn here, have prayed often and earnestly, that the brethren would be put here by that unseen power that sometimes controls men. But while in crowds they suffer for bread and ride through the North and West, but no one sees South, and the question with me has been, has this not yet come, when God would have the brethren make some effort towards building up a church in the South, or do they refuse to respond to the promptings of an unseen power?

I hope the matter will be brought before the people and discussed through the papers in such a way that progress, or whatever else has hindered, may give way and the efforts may be put forth by the brethren to occupy the vast field of labor now open all over this broad, beautiful southern country.

From Nashville, Ohio.

Dear Brethren - On Sunday evening Feb. 5, 1880, brother D. N. Workman came to our meeting-house, in Worcester district to preach for us. He delivered a very interesting and edifying discourse entitled under the banner of King Emanuel and was baptized. There were many more caused to reflect on their condition and were about made converts by the preaching of the Holy Spirit. May the Lord bless those that have entered the covenant of Christ that they may hold out faithful to the end, and to those that are almost persuaded we will go with us to our Christian night battle of the Lord.

Yours in Christ, A. F. WHITE

The following is a part of a recent letter from brother John to the Brethren of Kir.: I was up in Toland the latter part of March and held four or five meetings, and there were several there, who, according to their convictions, will soon join the church. What a change in that place! The first time I was up there only five or six came to the meeting, and when there the next time there had been the price, and the next time another to ensure me in words and improve me if possible, but they had no oil to burn. They threatened to stone me next time, but I was not so much afraid then, for I had a note an encouragement to those who were present. They are both faithful and patient in their kindly consideration. One old man who was led to the church by our faithful preacher, was baptized in my absence, and I baptized two, a man and his wife, last evening. We expect several more get this spring in different parts of the church.

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May 7, 1880.

Dear Brethren - The brethren at this place are few in number, but are trying to do the best they can present certain circumstances. We are in great need of one another as far as I know, and hope we may remain so. There is, we think, a fair prospect of other sailing with us in a short time. The brethren at the first we had about a year by the brethren from near Dayton, Ohio. The only news we have of reaching the people in absence of which rule preaching we know. We are in great need of one another as far as I know, and hope we may remain so. There is, we think, a fair prospect of other sailing with us in a short time. The brethren at the first we had about a year by the brethren from near Dayton, Ohio. The only news we have of reaching the people in absence of which rule preaching we know. We are in great need of one another as far as I know, and hope we may remain so.

Yours in Christ, JAS H. GRABAM.

BUILDING DESIGNS.

Dear Brethren - I have the honor to acknowledge the receipt of your kind letter of the 14th inst. regarding the building of a school in the town of Dayton, Ohio. I am glad to hear that you are so interested in the welfare of the people, and I am sure that your efforts will be successful. I have no objection to your building a school in the town of Dayton, Ohio, and I am sure that your efforts will be successful.

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Yours in Christ, J. H. BRUMBAUGH, JR.

The brethren of the Town Apple church, Iowa county, Mich. June 10th and 20th, at the South Campbell church. The brethren of the Newbury church, Ionia county, Pa. June 10th at 10 o'clock. The brethren of the Brooklyn district, Pennsylvania Co., Iowa, June 10th, at 10 o'clock. The brethren of the Union City church, Ind. May 26th, at 10 o'clock. At the home of brother John Sims, in Adams street of York, York county, Neb., in the Greek church, May 20th, at 10 o'clock.

The Bethel church of Canton, Neb. June 10th and 20th, at 10 o'clock. The Salem church, Huntington Co., Ind. June 10th, at 10 o'clock, p. m. In the Massachusetts church, Delaware Co., Ind. May 20th, at 10 o'clock. In the Ohio Creek church, Wabash Co., Ind. June 10th, at 2 p. m. In the South Waterloo church, Iowa, June 10th and 20th.

Please announce that the brethren of the Snake congregation, Somerset county, Pa., expect to hold a conference on the 20th of June, commencing at 10 o'clock p. m. in the Greek church, Ind. May 20th, at 10 o'clock. In the South Waterloo church, Iowa, June 10th and 20th.

Please announce that the brethren of the Weaver church, Wayne county, O., will hold their conference on the 20th and 27th of May, commencing at 10 o'clock. An invitation is extended to all the brethren and sisters that wish to be with us, and especially the ministering brethren. Perhaps there are some that wish to stop off in this vicinity on their way to A. B. Those that come on communication and local trials (P. E. W. A. C. R. J.) will stop off at Smithfield station, and those on through trains will stop off at Orrville, where there will be conveyances to meet them.

A. F. WHITE. Please announce that the brethren of the Manoketse congregation intend to hold their communion meeting on the 16th and 20th of June, at the Last Newbury church, in Adams county, Iowa. The usual invitation is extended.

IAAC BARD. THE YOUNG DISCIPLE. CLUB RATES, ONE YEAR. 10 copies for \$1.00, 25 for \$2.50, 50 for \$5.00, 100 for \$10.00, 250 for \$25.00, 500 for \$50.00, 1000 for \$100.00.

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THE BETHLEHEM NORMAL HUNTINGDON, PA. A HOME SCHOOL AND CHURCH for young people of both sexes. Bethlehe's address respectively equal footing.

STUDENTS CAN ENTER AT ANY TIME. EXPENSES LESS THAN AT OTHER GOOD SCHOOLS. The patronage of all, and especially of the Bethlehe, is respectfully solicited. Held for circulation in the 3-cent stamp form at CATAWAGO.

J. H. BRUMBAUGH, JR. No. 200, Washington, Pa.

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The Primitive Christian.

PUBLISHED WEEKLY.

HUNTINGDON, PA.

JUNE 1, 1886.

EDITORS: B. D. JAMES GUTWISS,
H. E. BRILLIANT,
PROPRIETORS: J. S. BRIDGMAN.

ED. P. WRIGHTMAN, formerly of South Bend, Ind., has changed his place of residence, and we would like to wish his readers will hereafter address him at Kankakee, Dickerson county, Ill.

Now is the time to read in your order for Report on the proceedings of our coming Annual Meeting. We can guarantee those who stay at home much satisfaction by reading the Report, which will cost only 25 cents. Hear those who spend from \$10 to \$20 to go there and hear.

Bro. S. W. Bollinger, says that on the 8th of May an appointment was made to meet and organize a Sunday school in the Myers schoolhouse, Mt. Vernon congregation. Brethren A. J. Kripps and J. D. Pimms were elected as principals and assistants. This is a result of the Sunday-school convention by way of "Mission Work." Let us hear of others.

At 4 o'clock on Sunday evening there was singing and prayer on the bank of the Juniata—a baptismal scene, and another student added to the number of believers. A number of our readers' hearts will thrill with joy at the mention of baptismal scenes on the green bank of the Juniata, so there it was that they first experienced fully the power of redeeming love. Many more realize the same happy experience.

Bro. H. M. Sherry asks older Isaac Price to answer through the P. C. his queries on wine. We will keep it from fermenting. If we are mistaken, a receipt of this kind was published some time ago. However we are not certain about it. A little light on this matter may be of some acceptance, as a great many of our members would prefer to use sacramental purposes the pure juice of the grape instead of the alcoholic wines now used.

Bro. H. M. Sherry, of Limestone, Tenn., has changed his location, and his address hereafter will be Millbrook, Washington county, Tenn. He says that they are having very pleasant weather and that the wheat crop is promising—attended the Pleasant Valley church meeting and says that they were glad to see so many brethren on the subject of pride, and that they say there must be so much said about pride. We suppose because there is a great deal of it getting into the hearts, and the brethren have to talk about it to get it out.

We have just received a copy of "A Consummation" or "A Plan for the Dunkard People," by Bro. J. W. Stone. Although we have not yet had time to fully examine the work, we are pleased with the positions taken in the main, and hesitate not to recommend it to the brethren who would be worthy of its postage. We may have given it a fuller examination. It is divided into twenty chapters, contains 192 pages and is nicely bound in cloth—price 25 cents.

Wine is a very common name and is in fact used to suppose that everybody is familiar with it. It means, however, we suppose that everybody has given it a meaning, but that meaning differs very much according to the fancy of the mind who has given over to govern the subject of the name. With some it means a companion, a helpmate, a true friend. With others it means a

slav, a burden bearer, a house cleaner and a cook. And with other still, it means a master—a relentless tyrant—more or less cruel, and we are not to be a "Wearer," and such they can and may yet be. We do not mean that they should wear wooden and hose fabric, but they can be wearers of the crown of thorns, and we would like to see a president there in peace and prosperity—there in hose.

This year Bro. Quinton, J. C. B. and Wm. H. H. Miller, of Western office, will represent the P. C. at Annual Meeting, and we have agreed to remain at home and take care of things at home generally. For the last two years we have attended every Annual Meeting held, and it does seem a little strange for us now to remain at home, especially when we think of the large number of brethren and sisters who will be there and with whom we would give us much pleasure to meet. But while we cannot be there in person we are glad that we may be there in spirit, and our prayer is that God's Spirit will be there to give us the good deliberations of the meeting and kindly bless the labors of our brethren, who may assemble, to the promotion of the interest of our Holy One. If we get off some and only the new born at Christ Jesus goes up to the meeting, the result will be good.

We of late have been receiving quite a number of applications for aid to be published in our paper. So far we have been laying such aside as are of a lead character, which are not properly adapted to our paper and church. We have several of such before us just now. One brother wants some one to loan him twenty dollars to enable him to secure a pension which he could get if he had a little money. Another sister who is now living away from an organized church, wishes the brethren and sisters to furnish them with enough money to buy a suit and a pair of shoes, so that they can attend church and rear their children, surrounded by proper religious influences. She says that \$250 would be sufficient for that purpose. And so we add our own little cases, all claiming charity from the churches, and indeed they may all be proper subjects for charity, but the Annual Meeting has thought it not best to exercise its aid in such cases. It has only commended in such cases to first apply to the home church, or if it decides favorable to the application and is not able to give the necessary aid, then let the call be officially extended to the adjoining churches, or be made general as may be thought best. No brother or sister should make a general application for help unless the particular case is first brought before them by official brethren who have good standing in the church.

Two following complimentary notices of our late Dr. E. Brainerd were taken from the *Indiana (Pa.) Democrat*. We are glad to learn that the doctor leaves so many good wishes behind him, and hope that he may be equally successful in his other labors, and that a remunerative practice is his new field of labor.

On Tuesday morning last Dr. E. Brainerd with his estimable wife and four children, were suddenly and unexpectedly departed from this place for Chambersburg, Franklin county, Pa., where they will hereafter reside. The numerous friends and patrons of Dr. Brainerd in the Northern part of Indiana, county, as well as portions of Cambria and Clearfield counties, will regret to learn that he has recently concluded to locate in Chambersburg, Pa., a place where we know he will be truly successful in his time past, and earnestly hope that his path through life may be smooth and pleasant, and that his skill and talents will be employed to the benefit and success. He has endeavored himself to the community in which he so long

resided by his gentlemanly conduct, and pre-eminant skill and talent in his profession. His practice was large and successful, and we are glad to see him in moderate degree lucrative, the result of faithful labor, and skill as a physician.

Dr. Brainerd is a graduate of Jefferson Medical College, of Philadelphia, having received his diploma from that institution in 1868. In the same year he commenced practicing medicine in Cherry Tree where he has since resided. He is a prominent member of the Jefferson Medical Society, having held different offices in the society, and is its president at the present time. We can confidently recommend him as an honest, capable and conscientious physician, in every way worthy of their confidence and patronage. Success be with him.

SIX MONTHS OF TRIAL.

IN ORDER THAT THE PRIMITIVE CHRISTIAN may be more generally introduced, we continue to offer it for six months on trial for 50 cents. Our readers, and especially our traveling ministers, will please note that we will afford good opportunities for introducing the paper.

THE WAY OF SALVATION.

A correspondent of the *Christian Union* asks:

"What did Jesus mean when he said: 'He that believeth on the Son shall not perish'? On that question I desire to know the exact truth. Did he mean that we must accept any particular system of theology, or any special theory as to his rank in the cosmos, or his deity? Interpreting on the basis of his teachings by another, I cannot think so. After diligently and prayerfully reading the Gospels, which contain the sum of all that we know of his teaching, we must see that he meant, 'in the sense in which he meant to be understood, to recognize him as a teacher sent from God, to accept as true the great vital principles which he taught, and to follow with his lips and illustrated by his life, to be numbered of his character, to imbibed his spirit and follow his example. Is not this a full compliance with the terms of salvation? Or, may we not at least be certain that whatever else is required will follow this as surely as the tides obey the moon?'"

"To accept as true the great vital principles, moral and spiritual, which he taught with his lips and illustrated by his life. . . and to imbibed his spirit and follow his example is certainly the way of salvation, and it is not to be done and observed, but how many are willing to practically accept this way of salvation? This faith is as comprehensive as the Bible itself and we must not think it good to neglect it. To imbibed the spirit of Christ and follow his example is to make Christ the man of our counsel, and to obey and carry out all of his precepts. He that is so made to imbibed this spirit, and who is so made to imbibed this young man's loyalty to Christ, in the latter part of his correspondence, he turns right around and ignores the very fundamental principles of the gospel. He that is so made to imbibed all that is necessary to be a Christian is to observe a few good works, forgetting that some of the truths of the Gospel are: 'Ye must be born again.' 'He that adhereth to his brethren shall be saved.' 'Ye ought to wash one another's feet—I have given you an example, &c.' But such are the popular notions of salvation, that we do not yet shall be to save, with modern liberalism says that you can believe that you please only so you believe that Jesus is the Christ. 'This is the way of salvation, and it is by this broad—very enjoyable and interestingly liberal.

EDITORIAL CORRESPONDENCE.

MEYERS MILLS, ILL.,

May 25, 1886.

Dear Brother:

On Wednesday morning of last week, in company with my sister Griz, of Adams county, Pa., and a brother of the Illinois Wesleyan, we stepped aboard the train at Huntington, we looked for some of our brethren, thinking we might have company on our journey, but there were none. The train was very much crowded, on account of a medical association at Altoona, Pa. There seemed to be a general target of the physicians, and all seemed to think they were going to have a good time. Our little company were successful in getting a seat, but at the next station some ladies entered the coach and then some gentlemen's politeness was tested. It is remarkable how some men's attention becomes fixed on outside objects in a crowded railway coach, especially when they know ladies are entering and the seats are all taken. We were wistful look at the ladies however, overcome the selfishness of some of us, and so we took standing to Altoona and were successful in getting a seat. Our studying ladies matter, and the following Sunday we saw many examples of different phases of it. We obtained a seat with a gentleman from Philadelphia who was a Quaker. The man, very kind and sensible, questioned what he thought was the Quaker sentiment. After we left Altoona he laid a seat to himself on the shady side of the car, but after a little while he walked out and when he came back he had his seat taken and his baggage changed to the sunny side of the car. He looked surprised at first, but finally calmly remarked, that some person's conduct was their first act of consideration. It is true, and it was fully illustrated in this incident. Then too, we had an example of forbearance. A man, who was a Quaker, had been told by some of our brethren that he should have been more demurely than he was, and we were impressed with the excellency of his spirit of forbearance.

We arrived at Pittsburg between one and two o'clock and could have gone to Columbus at 2 p. m. and at 11 a. m. could have went on directly to Columbus, but we did not want to get into the city at night. We had done had we went at that time, and concluded to lay over until the next morning. We put up at the St. James hotel and toward evening went very properly to the "Society City." We went on the heights at the outskirts of the city and could have had an excellent view had it not been for the clouds. We went up to the old place on small cars with wires ropes attached and drawn up by an engine at the top. Wife and sister Griz did not like to go up at that time, so we went on being assured that accidents had ever happened, they concluded that the ropes might not break though they were in the car. It is rather hard to see how they could be so accustomed to it, and if an accident ever does happen there will be some souls buried into eternity in the wink of an eye. There are four of these little cars and the cars are very old, were built, are still longer. On the heights at the eastern suburbs of the city a great many of the men that work in the shops here, and these cars run up and down the incline about every five minutes for their benefit in going to and from their work. If any of our readers have occasion to lay over a few hours at Pittsburg, we would like to see them at the Union Depot and take a ride out to the first inclined plane. To ride out and back and go up the plane will cost you twenty cents, and you will have a good check in the evening and spent about two hours and half

very pleasantly. We then had a good night's rest, and the next morning started en route for Columbus, Ohio, where we had to lay over a couple of hours. We did not get out into the country, but what we saw was very pretty. What adds to the appearance of Western towns is their broad streets and beautiful parks. The time for our departure had arrived, and we were glad to get to Chicago. There would be no more changes, but about midnight we were awakened by the cry "Change cars." We hurried out, and saw a new set of about 250 men in a way station house. There had been a rare storm that afternoon and the air was pretty cool, and our company was not so thick, but we had not concluded that our outdoor traveling is not, after all, the most pleasant pastime in the world. This was at Bridgeville, I think pretty close to Columbus.

After leaving Columbus we passed through an excellent country, but we were surprised to see so few good farm buildings. The greater part of the farms we saw were more hilly. Perhaps we were not in the best part of the road in splendid mansions. At my rate if the person that owns the land lives in the dwellings we saw we must be detested and his taste. The land is certainly very good, but we do not see any reason why there should not be good buildings on it.

We arrived in Chicago about eight o'clock. We were somewhat disappointed as we expected to have a view of the lake, but did not come near enough to see it at any point. The baggage agent went through our trunks a few times out of the city, and for 50 cents we got a bus ticket to the Iowa Central Depot, where we had to wait about two hours. Up to this time we had not met a brother, and we were somewhat disappointed as we thought there would be a number of them on their way to Annual Meeting. We met a brother from Maryland in Chicago, and another one from Ohio. We were very glad to see them. There was also a man on the train who was one of the first settlers of the city of Chicago. A record in each of the names of the people who were in the city when we have a reunion every year, on the 28th day of May. This gentleman had come all the way from St. Louis to attend this meeting, and it seemed to us that he was very glad to see him to meet his old companions once again, and as he said "talk over all this time." This we thought was all well enough, but when he came to describe how the night was spent we were somewhat surprised. The first exercise was the calling of the names according to age, the youngest among them being called first. We thought the address were very good, and next exercise was the dance and music. It seemed strange to us that such aged men, men on the very brink of the grave, should be so merry in this way. It was ascertained that seventeen of them had died within the last year, and yet at this meeting, perhaps the last one for some of them, they would spend the next day on earth. Such is humanity.

We arrived at Mt. Morris yesterday (Friday) afternoon. At the station we met brother Oiler, of Pa., and Bro. Perry of Virginia, and the other brethren belonging to the school were also at the station. We went directly to the school buildings where we met brother Stein and family. Last night we were in the hall at the Hope, E. Flory, of Va., preached. We put up with brother E. D. Miller in the building, and are now writing in his office. The school seems to be prospering, and we are glad to see it so. We expect to remain in this vicinity and attend the services over Sabbath. The brethren and sisters are all very glad to see us, and we are much pleased with our brethren here, and will have

Home Department.

DOMESTIC WIVES.

Men of a certain order are much addicted to talking of domesticity in women, as if it were not only a sovereign remedy, but that it is the only remedy for their having. They seem to think domesticity so momentous and absorbing as to leave little, if any, room for cultivation of personal attractions or the social graces. Just what they mean by the word it is doubtful if they could tell, for they are apt to use it vaguely and variously. They are unanimous in the opinion, however, that the wifely woman, who does not know what it may be, should be domestic, regularly, consistently, obstinately domestic. Asked if they would have her virtually an upper servant, a household drudge, a kind of companion—the fact is the nursery, the older in the kitchen—they would hardly assent; but they would still declare that she ought to be domestic, that domesticity is a crown of a woman's excellence.

By this they seek to convey the idea that her duty as wife and mother is to render home materially comfortable—to make things run smoothly, to give their society a pleasant character. They have small concern but are chiefly affected, they regard only the result. When the result is reached, they feel confident their wives are domestic; if it is not reached, their domesticity is lacking. It seldom occurs to them that they can be in any way responsible for corporal defects or disharmonies of the household. Their habits are very irregular, they may forget or neglect every domestic duty with which they are entrusted; they may be capable of introducing chaos anywhere, but if the internal economy is kept from any serious derangement, it may be that the feminine head is not domestic. Are they domestic? Pah! It is not a man's business to be domestic. He has nothing to do with domesticity, which is a woman's province. Indeed, it is noticeable that the less domestic a man is the more he desires, as a rule, that his wife should be domestic, the more he insists on the independence of the thing, the more she has done, and that which lays no claim. When you hear a man putting particular and persistent stress on domesticity, you may reasonably infer that he will be quite willing to neglect it, and leave him free to do as he chooses.

How many husbands, both young and middle-aged, there are who give us an excuse for indifference to, or neglect of, their wives that they are very domestic. They are continually seen at places of amusement, in society, or pleasure excursions, either alone or with other persons, and are the body, incarnate of their mother's rage, inquire about their wives; they reply, after this manner: "Oh, she is at home, as usual. She never goes out now." She is in the company of her children. She is altogether domestic. I try very hard to have her visit her friends occasionally, but have a change of some sort. But it is useless. She cannot be contented with her family, [the erratic husband obviously understood that they are no part of the family] and I am obliged to let her have her own way. When a woman is entirely domestic, domesticity is her life; she cannot be persuaded out of it.

It is quite possible that the wife may have decided to this condition: she may have been driven to the ruinous, at-stay-home habit, as in such case, it is very likely that she has been capriciously enticed by her husband to surrender the jumps and the right to which he pretends to have. She is pretty sure to have received much gratuitous counsel, offered, probably, in the form of general opinion touching the desirability of mothers retreating to quietness and dispassion.

In order to preserve themselves to their ability and to "overhaul" their clothes, they have been cured of any fondness for going out by perceiving that her company is not welcome to her husband; that, while he may have pretended like it, he has known the importance of it, and unmistakable eagerness to escape from what he fancies to be uxorious traham.

It is not so difficult to detect as they are to be so quick to speak of anything of this sort, but once detected it hurries into their consciousness and leaves a biting scar. While many women are deceived, it is not so with those of the same kind, having a home and family of their own, they care for little else, there are men women who are forced upon domesticity by the arrangements of men to afford them any diversion from it. Any woman will go domestic when nothing but domesticity is left her. We may not love her, but we will cling after her, and we will do it with a grip that can scarcely be severed.

The husband who is really fond of his wife, who is in full sympathy with her, and who has a wife who is really, is rarely troubled as to her domesticity. It is needless to say that he wishes her to be mindful of his wants and sollicitous for her children. If she does not do this, he will know it, and he should lay her own heart-strings and never catch a glimpse of the outer world. His lively affections urge him toward her, not away from her. When he goes out, he goes to do things for her, he desires that others should see the woman he has chosen for his mate, he wants to have his taste approved, his good fortune in securing her made manifest. He is glad that she should be domestic, but not domestic alone.

Who knows, as all men know, that a complete, rounded, large-sided woman can add more to the enjoyment of life than any other woman. She is a model wife and an excellent mother, and yet a charming companion, a delightful entertainer, an inspiring friend. Her conversation is agreeable, too warm, too helpful, too well-timed, too comprehensive of duties, to be denied and stunted by one sphere of activities, by one form of development. He seeks for a more diverse occupation, some variety of experience, as ample life, in short, that can be continued within four walls and the enactment of a single part. His hero for her purposes, who is not contented with her comradeship, there is something else domesticity.

Who are the women commonly stamped with domesticity? Are they the wives that are ever attractive to their friends, that are vivacious, clever, interesting under all circumstances; that can smile away care, talk off their heads, and sing songs and drink politics? The best and finest and dearest wives are domestic, but they are not inlaid in domesticity; they only refuse to be only one thing. And their wives are contrary to what we are simply as domestic, it may be computed that little else can be said in their praise.—N. Y. Times.

TABLE MANNER.

Among the most trustworthy tests of a man's table manners, is the number of habits manners; and no individual can be supposed to acquire and to keep them who knows any difference in them when in the privacy of the family circle than when in company. The propriety trained youth does not annoy those next to whom he sits by edging in his chair, moving his feet, peering with his head, and with any of the other vulgar and unbecoming habits. His food with his mouth open, talk with it in his mouth, or make any of those noise as eating which is too common to have been dignified with the name is not conveyed in too large or too small portions to his mouth; he neither holds his head as erect as though he had swallowed a needle, nor does he bury his face in the plate.

He handles his knife and fork properly, and his "overhaul" of the plate, he removes them from the plate, as soon as it is placed before him, and he crosses them side by side when he has finished, and not before, as is the signal which a well drilled butler observes for removing the plate. He does not leave his coffee-spoon or teaspoon in his cup. He avoids using his handkerchief unnecessarily, and he does not show it, excepting by trumpet like performances with it. He does not converse in a loud tone, nor indulge in ignominious language.

It breaks a thing which is not profane in his apologies, but shows his regard in his face and manner, rather than in words. Some writer has said: "As it is unnecessary to express too much respect so it is the essence of rudeness not to make an apology." Titled as Timothee, when he broke a glass, poured his hostess that he would not drink with her, and he said: "This was rather too practical a form of showing his sincerity." The well bred youth breaks his glass, and he says: "I am sorry I cannot do it in a properly way." He does not hesitate to pass any course of which he does not wish to partake, instead of playing with it as a writer on table etiquette advises. He swallows his food before he leaves the table, and sees no occasion for abstemiousness because eating on the street is forbidden. All the details of good table manners are covered by the alphabet, and he has been taught to think that attention in small things is the true sign of a great mind and that he who can, in necessity, consider the whole, can also compass the largest subjects.—E.

HOW HEADSET TROU?

"Of making books there is no end." The volumes deposited yearly with the libraries of congress for the purpose of the vast record number many thousands. The next accession in the great library of the United States is the great Europe indicate that there exists a feverish activity in book making as well as in the other industries of the world. In addition to the countless reams of paper manufactured annually into new books, there never before has been an age when so many periodical journals of the world have declared to be of immortality and be sure, if any work of a less known author is placed in your selection that its tone is healthful. Behold the novel and its kind, the poem, and place in the same class with it the weekly seasonal story papers, whether they be "Boy's and Girl's Weeklies," "Lodgers," "Saturday Nights," "Sunday Mornings," or "The Young Men of the World." It is vulgar, filthy, squalid, baneful in your household, and in choosing your newspaper, be sure to choose one of high tone which will instill lessons of morality, and honor.—Record and Exchange.

our day contain much that is worthy of our attention. It is the young age Sir Thomas Browne discerned when books were far less abundant and the danger far less the difficulty from their excessive multiplication. The world is in the world in his time. "It is not a melancholy mood of my own, but the desire of better heads, that there was a general upsurge—not to unite the inevitable differences in religion, but for the benefit of learning, to reduce it as it lay at first, in a few and cold authors, and to condemn of the first three warm and molasses of the world, and to maintain the trade and mystery of typography." Parents and teachers do not watch with such scrupulous care as they ought over the habits of reading formed by the young. They mourn when their children, or pupils, form intimate friendships with the books of the world, they do not reflect that the vicious speak upon the printed page as well as by the oral word? Thousands of bright young men and women pass yearly through the hands of the bookseller with heads stuffed with text-book knowledge, and yet they have not, in the higher meaning of the term, learned to read. They do not know how to read, and they have no taste for reading; they have no knowledge of authors. Like the theological student who, when asked if he had read "Haverty News," replied, "No, I have read only the 'Haverty Magazine.'" They are painfully deficient in that branch of education which, of all others, is the one from which, in ordinary lives, the greatest amount of true enjoyment is to be derived. In other years, Newspapers, fireless novels, pickings here and there without aim or thought, absorb all the attention, a poorly selected library, at least, ought to be selected to the use of the young.

The "old sold authors" who have adorned the world, have done so in plain halls of healthy recreation. Plans the right food before the young and keep the wrong food away. Just as we do with reference to our tables. So that the books in your library are well selected. If you have only half a dozen books be sure that you select a single one of them is sure. Prefer the great, standard authors whom the deliberate judgment of the world has declared to be of immortality and be sure, if any work of a less known author is placed in your selection that its tone is healthful. Behold the novel and its kind, the poem, and place in the same class with it the weekly seasonal story papers, whether they be "Boy's and Girl's Weeklies," "Lodgers," "Saturday Nights," "Sunday Mornings," or "The Young Men of the World." It is vulgar, filthy, squalid, baneful in your household, and in choosing your newspaper, be sure to choose one of high tone which will instill lessons of morality, and honor.—Record and Exchange.

THE REAL OBJECT BARKERS.

The small city of Gloucester, England, seated on the left bank of the Severn, has received the attention of the world since the first page was made and the first Sunday school was gathered. Robert Balkes was a citizen of this town. In a letter written by him in 1783, he says his first school was gathered among the pharisees. It was entirely by accident. "Some business leading me one morning into the suburbs of the city, where the people were having dinner, I accidentally employed in a stick manufacturing, chiefly dealt, I was struck with concern at seeing a group of children wretchedly ragged, as play in the streets, and I made an attempt to help or those children belonged to that part of the town, and lamented their misery and idleness. 'Ah, sir,' said the woman to whom I was speaking,

would you take a view of this part of the town on Sunday, you would be shocked into pity, the streets are filled with multitudes of these wretches, who, released from labor on that day, spend their time in loafing and rioting, playing at 'whisk' and drinking and smoking in a manner so heinous as to convey to any serious mind an idea of hell, rather than of any other place." This conversation suggested to me the necessity of doing something, if I was to be of any use. I attempted, if it were productive of no good, should some plan be formed to check the deplorable profanation of the Sabbath. I then inquired of the people if they would be interested in the school women in the neighborhood who kept schools for teaching to read. I presently was directed to four. To these I applied, and made an agreement with them to receive as many children as I could send them on the Sunday, when they were to instruct in reading and in the church catechism. For this I engaged to pay them one shilling for each day's employment.

Robert Balkes was no ordinary citizen in that ancient river-side town. From the fact that he had been the inventor of the only periodical published at that time in a wide district, and he brought it to learning and text, and for forty and five years he made it his business to mention of general intelligence and the advocate of every good cause. In some degree he anticipated the benevolent toils of John Howard, and sought out the prisoners in their goal-rooms, and visited the prisoners.

As early as 1768 he made an appeal in his *Journal* in their behalf, and announced that "benefactions for their relief" were to be solicited by the printer of this *Journal*, even if they are but the "boilings of pots and the ereptions of printers." He often gave these wretches sums of money from his own pocket, and he was so kind as to be kindly disposed put into his hand in 1773 John Howard visited the Gloucester goal and dined at his house. He was so kind as to give testimony to the value of his benevolent labors: "In September the fallow were pitiable objects indeed—almost naked and almost famished. In December their appearance was somewhat altered. Mr. Balkes and other gentlemen took pity on them and generously contributed to their feeding and clothing." Mr. Balkes continues his unerring attention to the prisoners. For years he gave the wide influence of his *Journal* to the prison-reform movement that had been so nobly espoused and urged by Howard.

It was through the same medium that he brought before the public the Sunday school cause. In a letter written in 1787 to a Mrs. Harris, in which he alludes to the fact that he had projected for establishing the rising generation of the poor," he wrote, "I might give to the world the republic of Sunday schools in his paper of Nov. 34, 1783." He was so kind as to give testimony to the value of his benevolent labors: "In September the fallow were pitiable objects indeed—almost naked and almost famished. In December their appearance was somewhat altered. Mr. Balkes and other gentlemen took pity on them and generously contributed to their feeding and clothing." Mr. Balkes continues his unerring attention to the prisoners. For years he gave the wide influence of his *Journal* to the prison-reform movement that had been so nobly espoused and urged by Howard.

OUR MISSIONARY FIELD.

About eight months ago my brother D. N. Workman, in his journey among the churches, came to Perry county, Ohio and baptised twenty-seven applicants, and thus cleared the churches in the adjoining counties of the West. He has been busy during a heavy drouth for a number of years and the brethren's children drifting into the wrong channels. Some have been baptized here, and others in the church in Perry county at that revival, and contracting it with their own state at home, begged brother Workman with many requests to come and help. They consented to do so and in August last paid their visit, and truly found a sad state of affairs, owing to troubles that had come existed and the ravages made by the enemy. But by hard labor and the cooperation of the elder, brother Stone, who had the oversight, and the resident ministers doing their part, the scattered flocks were collected and baptized with new zeal. About fifty members, scattered over a circuit of some many miles, but all that could be rallied, but by the usual energy of brother Workman all were induced to come and be baptized. In the first week the Lord had poured out such a blessing that fifty-four united with the church. During a subsequent visit it was more received. A choice flock of about 100 and 2000 dollars being deemed necessary, brother Workman called on the writer to assist him in the work. On the 8th instant we went with the brethren to the First Creek Church in connection with all being anxious to go on with the business before them. Almost a unanimous voice selected Dr. J. H. Parker to lead the meeting. Brothers David Hinkle, Frank Fisher, Nels Fisher and Augustus Palmer were set apart as deacons and duly installed. We think the members displayed great wisdom in all their decisions. The meeting was held in a hall and conscientious young men and able to much good, while the three deacons live in the three sections in which the congregation seems to be gathered. The meeting was so successful something more. After meeting we went to the water where three were baptized. In the evening we sat down at the Lord's table, and for the first time after a forty-four years we had the pleasure of sitting at the table with brother John Hinkle, now one of the ministers here. Simply to say we had a "meeting" would not fully describe it. The spectators seemed to catch the spirit of the occasion and observed unusual good order. Sixty-seven new members were first-time converts. In the morning we again met for preaching, after which two more declared themselves ready to go with us, and then the water. One brother and one girl were received in conversation with others we learned that their minds were about made up to come. I think I never saw a better spirit of conversion than at this place. In the afternoon we again met for preaching, after which two more declared themselves ready to go with us, and then the water. One brother and one girl were received in conversation with others we learned that their minds were about made up to come. I think I never saw a better spirit of conversion than at this place. In the afternoon we again met for preaching, after which two more declared themselves ready to go with us, and then the water. One brother and one girl were received in conversation with others we learned that their minds were about made up to come. I think I never saw a better spirit of conversion than at this place.

S. Z. NIXON

According to Dr. Christian, a good authority on that point, 60,000 pagans passed over to Christianity in 1878.

A TEMPERANCE STORY.

Three well-dressed and outwardly respectable-looking men, two about middle age, one close on the three score and ten. I was busy with my paper on the other side of the car, and for several minutes so when the rest of the company. They were all excited, and as I glanced more closely, it was plain that they were under the influence of liquor, and the white-haired old man was the most violent of the three.

"Just let them try it again," he roared; "just let them, if they dare. Coming into my son's store and demanding that he give up his business—sacrifice his means of maintenance for his family. If he'd been there they'd have gone out considerably quicker than they did. I warrant you, for Ben's n't a fellow to be trifled with. Now business men, I say! Women round making fools of themselves playing and shouting!"

"It's a disgrace to this nation," said his right-hand companion. "The idea that a man has no reserve when he has legitimate means is a law that will wash by a lot of crazy-headed women."

"Infernal Snare," growled number three, his bloodshot eyes almost refusing to open eyes.

"Next time, if I'm round, they won't be the next quarter," continued the drunken patriarch. "I was a little confused, you see, the first time, but if Ben had been here we should have had some fun. I don't see where the boy's at, but he'll be here soon." Five minutes more and the trio were nodding, everything unpleasant forgotten, even to the meddling crusaders. It was a hours' nothing else. There was intermission, then, in the prime of life, probably father's families. But the saddest of all was this old man, whose feet, already stood on the borders of the other world.

"Isn't it dreadful?" whispered to me the gentleman who had taken a seat by my side.

"Yes," said answered, with a sigh. "That old man has been in the liquor business for years. He has succeeded him, but his energy has been sapped by one of his children, a beautiful girl, I went with some ladies to his place this morning. The odds with which that old man drove us from the establishment has astonished me, and I assure me that I can never be a successful crusader. It seems to me that nothing but demons could use the language they did."

A moment more and the car had stopped in the midst of a crowd of men and boys, and the way blocked on all sides. The men opposite roared at their slanders, and looked steadily at me.

"It is always just so on the line," growled the oldest of the group. "I've traveled on this road fifteen years, and I never saw a trip yet that we didn't get into."

"No, say one else, I guess," responded one of his companions.

"A man shot," said the conductor in explanation.

"They are bringing his in here," said my neighbor with a shudder.

"The effects of a drunken brawl," said the conductor.

"Make room for him on this side, if you please," said the conductor, supporting, almost carrying, the senseless form of a man.

"How in thunder did it happen?" inquired one of the three opposite, rising to make room.

"Oh, they were both drunk," answered the policeman. "Got to quarreling, and this poor fellow got the worst of it."

Just then the dying man's face was lifted, and the blood almost from in my veins as a shriek from the old man rang out sharp and clear.

The scene which followed passes description. Before the car stopped the spirit had departed.

RELIGIOUS INTELLIGENCE.

—There are 61 congregations of Swedenborgians in England, with 4,987 members. The Mormons have 82 churches, and the Jews 30 synagogues and 130 ministers.

—Another important old manuscript has been found in a famous Greek monastery in Greece. Although, as it is believed, may throw some light on difficult passages in the Epistles of St. Paul.

—The late heathen people of the Sandwich Islands now contribute annually to the support of the cause beyond their territories some \$24,000. Some churches average more than four dollars per member. Our church sustains five foreign missionaries.

—A prominent Mohammedan in London began to study the New Testament in order to overthrow the arguments of the missionaries. The result is, he has been baptized, though he has been obliged to endure bitter persecution.

—The Buddhist monasteries of China have all been closed by imperial order. The days of Buddhism are evidently numbered. In Southern India sixty thousand people have formally renounced Buddhism, and placed themselves under the instruction of True Christian ministers.

—This is the way they do things in New York: The Second church at Harlem began to study the New Testament for a week of worship, but for reading brethren put their hands in their pockets and took the necessary \$40.00. So the pastor and finance committee will not have their lives shortened by money worry.

—Alfred Twinkl, the learned Turkish scholar, arrested on account of his work in the Turkish language, and whose imprisonment and condemnation to death has recently been rescinded, has at length been released. But it is stated that he will be banished.

—Eld. Isaac Price, who was appointed postmaster of Shelbyville, Tennessee, by President Andrew Jackson, and who served his fifteenth consecutive year in office, has tendered his resignation, and his son, B. F. Price, is recommended as his successor. It is also recommended that the office of the "Chicago Evangelist" be transferred to Moore Hall—Lancaster, Pa.

—Walter Walton Bugler, a student in Pacific Seminary at Oakland, Cal., and a grandson of the English Bible publisher, has been appointed by the American Board to take charge of the work of establishing in the interior of Africa. He is familiar with mining and engineering, can build a house, and turn his hand to almost any kind of manual work, and the committee feel that they have found the right man.

—An English society journal says: "A negotiation is on foot between members of the house of Rothschild and the venerable Sir Moses Montefiore on the one hand, and the Ottoman Government on the other, for the cession, under certain conditions, of the Holy Land. The Ottoman Empire is in great want of money, and as the Jews are the only people capable of raising for the most part in Turkey, has a Greek Kingdom, so the Jews will be thought the plan will be effected."

—The question of the re-ordination of Roman Catholic priests on their own authority has been discussed in the Presbyterian Church in Canada. The decision of the Presbytery of Montreal was to the following effect: "That the ordination of the Church of Rome is not necessarily necessary, and that if a priest, his object, yet ought not to be entirely ignored. That the admission of a reformed priest to the status of an or-

dated presbyter without the imposition of hands is re-ordination sufficient."

—The Baptist missionaries of the New Caledonia report that they have attached to themselves many new friends, including the King of Congo; have begun a school, and have taken some of the scholars to yago forests for the purpose of hunting. They hold a well-attended service, with an average of 150 hearers, for four months; have had Bible reading and prayers in the Portuguese language for those who understand it. They have held about a thousand weeks of a hitherto untried language, and have made several journeys and contemplated others.

—A blind man used to sit in one of the London streets and read to a little with raised letters to passers-by among whom the charitably disposed gave him money. On one occasion he had his place, and while he was searching for those who were passing he had been reading, he kept repeating the last words that he had read: "There is none other name," "none other name." A passer-by, whose name had been just softly uttered, retained these doctrines, heard the words repeated again and again, and felt the message come home to his heart there and then. "Yes, only Jesus, and there is no other name." The blind man was to him as life and death.

—Rev. S. P. DeLase, formerly U. S. Consul at Jerusalem, in this way directed the foundation for some financial speculations that are occasionally met with: "There is not an American missionary in the Holy Land, nor a Sabbath school, but one Protestant church in Jerusalem, another outside of the walls, and one at Nazareth. The Jews have been increasing rapidly the last few years, but the population of the country has more rapidly decreased. The Jews have no intention of re-conquering the land. They are content to live in Jerusalem over a cultivated an acre of ground. The Jews of Europe and America will never return to Palestine, unless forced back at the point of the bayonet."

—A missionary having lately returned to Berlin from Asia, reports on the interesting discovery which he and two friends and co-laborers made in Galilee. In the mountains of Galilee, between Acre and Nazareth, and north of Sidon-Anti, they found a village called Buznah, which is inhabited almost exclusively by agriculturalists, professing Judaism, who appear to have been there from oldest times, and have no tradition of the exile by Cyrus. They are distinguished from their brethren in the east and west by several peculiarities: first, they speak only in Arabic and not being acquainted with the Syriac or the Greek languages, as the rest of the Jews are; and second, that they limit themselves to agricultural pursuits without having any communication with others.

—A missionary who went to Missouri several years ago, writes to friends in the East that in 1874 a certain village of twenty families he named fifteen people were baptized. He started a Sunday school with five years a church with between twenty-five and thirty members was organized. One year ago he founded a church in the same place, where he had been told the leading men were accustomed to play cards on Sunday, and has since organized a church there with a membership of seventy-five. He has the most of his time here gambling was a Sunday amusement, giving no heed to warnings, which were thrown out to him, that he had better not do so. Soon he had re-organized a church, and had a several was the cause of starting a church with a membership of thirty.

DIED.

BEINEMAS—In the Lebanon congregation, May 11, 1890, George C. Beinemas, son of Mr. and Mrs. Jacob C. Beinemas, aged 7 months and 2 days.

KLINGER—In the Cedar Creek church, DeKalb county, Ill., April 30, 1890, Clara Klinger, aged 37 years, 6 months and 3 days.

—In the same church, May 11, 1890, died the wife of Mr. R. I. Kler and the wife of Mr. R. I. Kler.

MARSH—Also in the same church, DeKalb county, Ill., April 18, 1890, died Frank Marsh, aged 19 years, 10 months and 19 days. Funeral services by the writer, from 1 Peter 1:24, 25.

GRANGE—Also in the same church, April 22, 1890, died Mrs. Mary Grange, aged 10 months and 15 days. Funeral services by brother Jeremiah Galt and the writer from Matthew 23: 34.

GRACE—Also in the same church, May 1, 1890, John Grace, the husband of Mary Grace, and father of Justus Marsh, aged 69 years, 11 months and 10 days.

LARK—In the same church, May 1, 1890, Henry Clark, minister of the Methodist church, aged 79 years, 5 months and 18 days. Funeral services by Mr. Young.

PHILIP—In the same church, May 1, 1890, died Grandfather Philip, aged about 85 years.

PHOST—In the same church, May 11, 1890, died Mrs. Phost, aged 92 years, and 4 days. Funeral services by brother Jeremiah Galt, from Rev. 14: 13.

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Correspondence.

From Hilliard, Ohio.

May 15, 1880.

Dear Brethren: On the evening of the 7th inst., according to previous arrangements made by the brethren of North-east and North-west Ohio, our annual conference... Brother Brown, who is a well-beloved and gifted man, presided at the meetings. We are sorry to say that the brethren had to leave in order to fill appointments elsewhere...

Over one year ago by part of our brethren has been badly misrepresented there, by one of their ministers, viz. S. T. Besseman spoke to that purpose...

Dear Brethren: On Saturday the 13th we had an election for a speaker in the addition portion of our conference...

1880, James L. Switzer, Presided for the Society on Sunday morning at 11 a. m. Found them well engaged on Sunday in a Sunday-school, which seems to be in a good working condition...

H. P. BRINKWORTH,
Organizer of Sunday-School at George's Creek, Pa.

Dear Brethren: The good season is well moving on. Last Sabbath, May 24, we organized a Sabbath-school with a full house, by electing as superintendent S. C. Johnson...

Two Elders, Pa.

Dear Brethren: On Saturday the 13th we had an election for a speaker in the addition portion of our conference...

From Gany, Ill. May 7, 1880.

Dear Brethren: I am glad to hear from you. I have been glad to hear from you. I have been glad to hear from you...

son and West. The B. & O. R. R. on the South. Hillsburg and 54 South R. R. on the north. The last named railroad has not so many privileges...

From Simpson Station, Taylor Co., W. Va.
April 14, 1880.

Dear Brethren: Please insert in your column any news you know of the whereabouts of Isaac Purkey and John Packer...

DANIEL G. PURKEY,
From Brown County, Kan.

Dear Brethren: Brother Sayer has charge of our little flock here and we are permitted to have preaching every two weeks...

NOTICE.
To those who think of attending the Annual Meeting at Lanesburg, Ill., commencing June 1st, 1880...

CLUB RATES, ONE YEAR.
Organize each \$1.00
Sustaining each \$1.00

CLUB RATES, SIX MONTHS.
Organize each \$1.00
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For Three Months, or 13 Weeks
For Four Months, or 17 Weeks

For Six Months, or 26 Weeks.
For One Year, or 52 Weeks.

ANNOUNCEMENTS.
The brethren of the Thore Apple church, Iowa county, Mich., June 19th and 20th, at the South Campbell Church.

The brethren of the Mount church, Indiana county, Pa., June 14th, at 10 o'clock, p. m.

in the Shade congregation, Somerset Co., on the 20th of June, at 4 p. m.

The brethren of the Mount district, De laeare county, Ohio, June 12th.

In Waterloo, Iowa, June 10th, commencing at 10 o'clock a. m.

Please announce that the brethren of the Osgan Creek congregation, Clinton county, Iowa, June 10th, at 4 o'clock, p. m.

Please announce in your paper that the brethren of the Farmers' Grove church, Juniata county, Pa., intend the Lord willing, to hold their convention on the 17th of June...

The brethren of the Markleysburg district, Fayette county, Pa., intend to hold their convention in their church on Markleysburg, commencing June 19th, at 3 o'clock p. m.

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Sermon Department.

THE JUSTIFICATION OF CHRIST.

By Eld. James Quinter.

"And without controversy, great is the mystery of godliness God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."—1 Tim. iii. 16.

I desire first to thank the church "justified in the Spirit," and my subject will be the justification of Christ.

This is what Sunday or white-Sunday, the festival of the Christian Church, is commemorated on, the descent of the Holy Spirit on the day of Pentecost. It is called White-Sunday, or to give it the full name of the time, in the ancient church on which baptism was performed. And as a symbol of spiritual purity which baptism expressed, the candidates for the sacred rite were clothed in white garments; hence, the day was called White Sunday. The feast of Pentecost was seven weeks after the feast of the Passover, and the descent of the Spirit occurring at the feast of Pentecost, the Roman custom regarded the feast as being seven weeks after Easter. The descent of the Holy Spirit is a memorable event in the history of the church, and its anniversary may be observed with profit.

I have selected my text as an appropriate one for the occasion, as it refers in part at least to the day of Pentecost, which is this Lord's day is the anniversary.

My subject will be the justification of Christ. The justification of one similar is a precious Gospel doctrine. To know that the sinner, though his crimes have been great and many, can be justified, is a great what Paul calls "the excellency of the knowledge of Christ."—Phil. iii. 8. He further says, "Being justified by faith, we have peace with God, through our Lord Jesus Christ; by whom also we have access by faith into the grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also, knowing that tribulation worketh patience, and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."—Rom. viii. 1-5. Here is the precious part of justification. And justification, the source of so many blessings, is obtained through Christ, as Paul testified when he said in speaking of Christ, "I have found peace by His blood, from all things, from which ye could not be justified by the law of Moses."—Acts xiii. 23. But before anyone could be justified by Christ, it was necessary that himself should be justified. His justification is the ground of ours. As we have already seen, we are justified by believing in Christ. But to believe in him, we must understand that he himself should be justified. His justification is the ground of ours. As we have already seen, we are justified by believing in Christ. But to believe in him, we must understand that he himself should be justified. His justification is the ground of ours.

In presenting my subject, the justification of Christ, I will first notice his *Condemnation*, and then his justification.

And his condemnation. It is said, Mark xiv. 64, "And all ye have condemned him to be guilty of death." What cruelty, ignorance, and gross wickedness! The Holy Spirit said, "How much had our blessed Lord to endure and bear for us! And he did it without a murmur, though he was innocent." Who did him, another was guilty though he was not guilty who, who he was reviled, reviled not again, when he suffered, he threatened not, but committed himself to him that judges righteously.—John viii. 29. How much had our blessed Lord to endure and bear for us! And he did it without a murmur, though he was innocent." Who did him, another was guilty though he was not guilty who, who he was reviled, reviled not again, when he suffered, he threatened not, but committed himself to him that judges righteously.—John viii. 29. How much had our blessed Lord to endure and bear for us! And he did it without a murmur, though he was innocent." Who did him, another was guilty though he was not guilty who, who he was reviled, reviled not again, when he suffered, he threatened not, but committed himself to him that judges righteously.—John viii. 29.

He was condemned, for sedition. "He stretcheth up the people," said his accusers. Luke xiv. 5. And because he claimed to be a king, his accusers construed that claim as interfering with Caesar's honor and right. They said, "whosoever maketh himself a king, putteth himself above God."—John viii. 53. He sought not Caesar's honor, nor his throne. This was proved by the answer he gave to them that tempted him, and sought to prove him the Roman emperor's agent. When they brought him a penny, and he found that it had Caesar's superscription upon it, he said, "Render therefore unto him, that is due unto him."—Matt. xxii. 21. He sought not Caesar's glory, for the kingdom that he came to establish, was not of that world.—John xiv. 26. He came to establish a kingdom of regenerated subjects.

Hence we taught, "Except a man be born again, he cannot see the kingdom of God." (John iii. 3.) and "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God."—John iii. 5. Such are the nature and spirituality of the honors, privileges, and enjoyments of the kingdom of God, or of that kingdom which Christ came to set up, that the natural or unregenerated man cannot appreciate or enjoy them. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."—I Cor. ii. 14.

He was condemned, second, for blasphemy. It was blasphemy in the sense of an attempt to take to him. When the man sick of the palsy was brought to him, he said, "Son, thy sins be forgiven thee."—Mark ii. 5. Our Lord is not a medical man, like the sick man as physicians examine their patients to know where the disease is located, or the nature of the disease, he directed his attention to the man, his troubles, and this was sin. Hence, he said, "Son, thy sins be forgiven thee." But the scribes said, "Why doth this man speak blasphemies? who can forgive sins, but God only?"—Mark ii. 7. We must know that as sin is committed against God, and his law and government, no authority less than his can pardon it. But they failed to know, that God had pardoned their sins, and they were given to him by God, and therefore was no blasphemy, though he pardoned the sinner.

Other charges were made against him, and he was looked upon by many of the Jews as a madman, even to the day of his death. He was crucified between two criminals. It is not a little strange that the human mind can become so perverted and prejudiced by its own truth and argument less than influence upon it, and that it commits the most terrible blunders and errors. The Jews under their bitter prejudices, looked upon Jesus as a madman, and he was crucified between two criminals, and condemned him to death. And the Gentiles united with the Jews in the unjust condemnation.

But the Lord is just, and justice will not be done. Right must have their due. The sentence of condemnation and death was executed upon the innocent Son of God to his full extent; and he was crucified upon the cross. From this he was taken down and buried. But the grave could not contain him, and the third day he rose again, having conquered death and the grave. His resurrection he was vindicated and justified by God, as is declared by Peter in his sermon on the day of Pentecost, saying when speaking of Christ, "Whom God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it." Acts ii. 24.

But there was to be another vindication and justification by the Spirit. The Spirit had justified the Savior at his baptism when it came upon him in the form of a dove.—And John has record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I

knew him not; but he that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and have read that this is the Son of God." John i. 32-34. This was a justification of his character as the Son of God. But his work, his doctrine, and his disciples must be justified as well as his character. And these were all most gloriously justified and vindicated by the Spirit on the day of Pentecost.

The Lord knowing the greatness of the work his disciples were to perform, and their inability to perform it without divine aid, said to them after he had given them their commission, "Behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke x. 39. In obedience to his command, they did tarry at Jerusalem, "in an upper room," the number of rooms together about a hundred and twenty."—Acts i. 13. All continued with one accord in prayer and supplication." Acts i. 14. The disciples and infant church this was a time of solemnity and interest. The whole number of disciples was engaged in prayer, and earnestly desired the blessing for which they prayed was not very definite to them. But they knew they would receive a blessing with power, which would prepare them for their work. They waited and waited. The anxiously looked for word at length came, and with it the divine Spirit. "And when the day of Pentecost was fully come, they all were gathered together in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues like fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with one another as the Spirit gave them utterance." Acts ii. 1-4. This was the baptism with the Holy Ghost. As in the baptism in water the subject is overwhelmed and entirely immersed, so in the baptism with the Holy Ghost, their entire being was brought under the influence of the divine Spirit.

And how was the Savior justified in the Spirit when it came upon the apostles as it did on the day of Pentecost? In coming as it did with its gifts and comforts, and power, and with the hearing disciples of Christ, it showed its approbation of them, and its presence to them. And as they were the disciples of Christ, and believed and practiced his doctrine, and initiated his life, his death, and resurrection, they were justified by Christ, as a virtual and manifest vindication and justification of Christ, and his doctrine. And though he had been condemned as a criminal by the Jews, he was not only justified by a divine messenger. Although the Jews thought they did God's service in condemning the Lord, the Holy Spirit did not come upon the nation of Israel, until he was noticed by the Gentiles, who united with the Jews in condemning him. The Spirit in directing its

course from heaven, made its way to the upper room in Jerusalem, in which was assembled the infant church of Christ, and there it diffused its light, its life, its liberty and power, showing that the nations of Christ were the ones which heaven desired to bless.

I draw two inferences from the justification of Christ in the Spirit. First, as the system of Christian truth has been justified by the Holy Spirit as well as by God himself, how strong are its claims upon all men for their belief in it. And how reliable are all its facts, doctrines and teachings. Secondly, to my Christian friends I would say, hold fast the apostolical faith, since it has been justified in the Spirit. It is some times true, as we are inclined that it is not necessary to be so particular in adhering so strictly to apostolical precepts and practices. Now as no form of Christianity has ever received the induration of the Holy Spirit, it is wisdom, in respect to the matter involving interests so great as that of our salvation, to risk our hope of heaven and immortality upon nothing that has not been justified in the Spirit, and approved of by heaven. Apostolic Christianity has thus been justified and approved of, and consequently it is "worthy of all acceptation."—1 Tim. iii. 15. For Israel shall be saved in the Lord with an everlasting salvation; ye shall not be ashamed, nor confounded, world without end."

MEMORANDUM IN PRO.

By E. O. MYERS, M. D.

"Ye seek me, not because ye saw the miracle, but because ye did eat of the loaves." John 6. 26.

This reproving rebuke was uttered by the Greatest King, Author and Law Giver of the world, and the fact of whom alone the flesh, created the lips, restored the blind, initiated the dead, subdued legions, stopped the mouths of lions, quenched the violence of fire, and what shall I care say, for these would fail to tell the power of the word of God and the influence upon the human family. The Lord knew why the people were seeking for him. The Jews, he understood their deception; no doubt they were led in their formalities in meeting him, pretending their love for his Capernaum, professing their attachments for him, calling him Rabbi; but he knew what Jesus says concerning these hypocrites: "Verily, verily, I say unto you ye seek me not, because of the miracles, but because ye did eat of the loaves and were filled." Therefore, brethren and sisters, in your traveling from Jerusalem to Jerusalem, as is the custom of some, do not be misled, you ought not to be well to meditate upon the above and ascertain, if you have the good of the church, the good of the people, or your own good in view, or if it might not be possible your extra vocation is a ruthless raffle. Hence examine yourself carefully, it may be possible you, too, are after the loaves, and if so, the more commendable for you as well as the multitude which followed him. Therefore examine well your motives.

Rev. Mother, P.

Lowliness of mind is not a flower that grows in the cold of nature.

The Primitive Christian.

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BENTONINGTON, PA.

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EDITORS: ED. JAMES SELLER, JR.
 W. H. MILLER, JR.
 PUBLISHERS: J. S. BAUMGARDNER.

Be diligent Saturday night, Sunday and Sunday night we were diligent with our teaching students of our class. Truly our heavenly Father is mindful of our words.

By next week we expect to be able to tell our readers all about Annual Convention. We will try and give you about all that will be of interest to you.

There will be a love-feast in the Snake Spring Valley congregation, commencing at 10 o'clock on the 15th of June. The next invitation is given.

Bro. D. D. Fahney informs us that the Frederick City, Md. Mission is growing in interest, and that things look encouragingly. They will have services every two weeks.

We were made aware in hearing of the death of Ed. Andrew Miller, of Upper Colonus Church, Pa. He was a faithful laborer in the Lord's vineyard and always found at his post when able. His work is not done and he has gone to his reward. May the peace that is undisturbed, be his.

We notice that our brethren of the press have all given the victory in regard to the "Brethren's Clothing House." Last week we gave a M. T. crowd on the same subject, but we were misled. As we then said what we intended should go on, we shall not now change it on account of its unpopularity.

TO RUN the business of a Printing House and Book-binding, play copy (the) to read and write, and to work in Greek and write editorials, keeps one man about busy, and if we should say a few hasty or crusty things we hope our readers will make due allowance, by considering the attendant circumstances.

There seems to be an unusual amount of interest manifested in regard to the forthcoming Report of Annual Meeting, and we do not wonder at it. It will be one of more than ordinary interest to the brotherhood. We shall make all possible effort to have it out at its early date. Send in your orders for the same. Only 25 cents per copy, or \$2.50 per dozen.

ONE of our agents writes us that if the dollar does not soon take its place, subscribers will refuse to see the paper. We are quite as anxious as anybody to have it through, but we must exercise the grace of patience, as there are some instances to read it as others are. To get the paper out of us. On Mr. Hay's manner of debating we forbear to comment. Our readers will be to our own consolation.

MR. GREENGLASS, the stranger that was baptized by Ed. James Sell at about a year ago, called with us the other evening, representing himself as a brother. He introduced his name, his shortcomings, and said that now he was a better man—that he had again been received into fellowship with the church. As he could not produce satisfactory evidence of his conversion, we could not accept him as such. He is a painter and varnisher by trade, and we had reason to fear that he appropriated some of the alcohol to be used as a brother unless he carries with him a bona fide certificate of membership.

Ed. Gruball Myers informs us that he intends to take a trip east, and remain several months. He desires to make a visit to the home of his fatherly and spend a season among the scenes of his childhood. Bro. Myers has devoted his whole life to the church, and we hope the Lord will every day give him that friendly recognition that an aged servant of Christ so richly deserves. His correspondents will please remember his absence from home during the time named.

Our notes is the only place which is understood by anybody in terms of being read for a religious sanction, therefore, it is the only place which answers the divine requirements, as set forth by the apostles, of a religious sabbath. Now, we suppose you will not see the force of our argument, nor the point in our conclusion; but there must be force in it or our mind has been somewhat muddled by a conclusion of the "revolving" question from Kansas, and just assigned to Kansas. How plain English reasoning makes things!

A PART of correspondence from Kansas has been assigned to Kansas, but has not been assigned to Kansas. Even the initials, W. H. M. J., are strong out to hang to be genuine. It appears to be an advice to the poor who has been assigned to Kansas. There is nothing especially objectionable in the article, but our Kansas people do not like to be talked about prominently we must exist from all our correspondents in compliance with our very reasonable rate of giving the full name of the writer to every article. The withholding of them may be optional with us but not with the writer.

Some of our brethren are very anxious that more stringent means should be resorted to in order to have more uniformity among us in dress. We are fully in favor of the wearing all Christian men to accomplish such a desirable end, but this should not be our greatest concern. When brethren owe us large sums for food and make us ready to pay, we are contented to believe that there is something more needed than a suit in the order. Let us stick to our "old order" ideas of honesty. To deviate from this is to buy the foundation of our Christianity. When yet a boy we were proud of our honest, and we hope that our reputation in this grand principle, may never be compromised.

The following we clip from the Lebanon News, Pa.:

"At a conference of the Brethren, or 'Dunkers,' held in Lancaster county, recently, two practical duties were impressed upon the members of the church that was extravagant in funeral feasts must be discouraged; and another, that the signing of tavern licenses is regarded as unbecoming to those who profess to follow Christ." A curious sort of ecclesiastical legislation is the prohibition to serve "in any civil office farther than supervisor or road-master, or officer of the poor, school director, and postmaster;" and also that "birthdays and marriage parties are not permitted among the Brethren."

We are glad to know that our brethren in the East have at last taken measures to discourage funeral feasts. Death is always a sad affliction for a family to bear, but so it is generally proverbial, it is wiser to be lonely but to the stroke, but to insist on the shape of a coat, is unbecoming. As to the signing of tavern licenses, we are surprised to know that there should be any occasion for such a prohibition. A brother who is a member of the church, and who is a soul-destroying in his mind, and has no communion with God's people. We need more of this ecclesiastical

legislation. It has already been decided that our brethren shall not sell their grain to the distiller for the purpose of manufacturing alcohol spirits. Let the next decision be, that no brother shall devote his farm or fields to the raising of tobacco. Decisions of this kind are in accordance with the "old order" but as individuals by the profession of old order brethren of today. The following decision was made at the Annual Meeting of 1857, Art. 12: "That no member who engages in the raising of tobacco (Coke) shall be a member, but he who has nothing to do with such things, by which so much mischief is done, and so many men and women are lost, negatively, as in the case with other articles of *luxuria et puritatis*. As this decision has not been repealed it is hereby renewed to become obsolete, and to be held in the same manner as if it were never made."

SIX MONTHS ON TRIAL.

IN order that the PRIMITIVE CHRISTIAN may be generally understood, we continue to offer it for six months on trial for 50 cents. Our friends, and especially our traveling ministers, will please note this as it may be an opportunity for introducing the paper.

THE BROTHERS' CLOTHING DEPOT.

With due respect to the opinion of Bro. H. H. Miller and Bro. S. H. Bush or so to the propriety of establishing a Brethren's "Clothing House," we take liberty of entering our protest against such things. What we love and respect what is termed the "Order of the Brethren." We do not see the propriety of getting up such enterprises, because we see no necessity for them. While such measures may promote uniformity it is equally possible that they may promote style.

Take for example the late invention of Brother's hats. It is true, they are very good, but a little consideration will show that there are those who have heads to fit them, but who can define the division line between them and the "style" after the signified name "Brethren" is added to the inside lining? But in the same these things are more significant than the thing itself, and we must have a "Clothing & Hat Depot," let us say the motto for us, we suggest that it be put on the outside of the inside. Thus everybody can see that we are "Brethren."

France commended her "Dress Reformers" on the plea of consistency and economy, and today she stands at the head of the fashionable world, and may not the "Brethren's Clothing House" lead in the same direction?

Another reason why we feel to protest against the mere h, because it will be plain to see that upon a subject on which the Scriptures have but very little to say. This may be from the fact that there was but little occasion to talk about "hat" should be worn, or that it was a matter of minor importance. "Modest apparel" was thought to be all-sufficient and that, any taste of ordinary ability can make, especially if he has the pattern. There is no objection to the wearing of the property, but we must exercise charity towards each other in these things, but if we were to have a motion picture program, it would be to establish a "Brethren's Home" to train missionaries to go out and preach the Gospel.

While we are favorable to using legitimate means for the perpetuating of our faith, we do not think it prudent to resort to such measures we will become conspicuous in the world, and show that we are more concerned about dressing people than we are about saving their souls. Our firm and greatest concern should be to institute and sustain such enterprises which will enable the church more

successfully to have the Gospel preached and sinners converted. After everything is done in this direction that can be done then we will be able to think enough to consider the propriety of things of minor importance.

It is true, if an enterprise of this kind was started and the whole church were to be so, it would be a tremendous business and we recommend West Huntington as a suitable location, but then we want it understood that we are to have the "old order" and no competition would spoil the business. Who says, yes?

THE LOST CREEK AND WARRIORS' MARK MOVEMENTS.

At our Brethren Meeting we were requested by Bro. Sellar, the elder of the Lost Creek congregation, in Juniata county, Pa., to attend their communion meeting on the 10th of May, and we promised to comply with the request, as we had not been with the brethren for some years. Accordingly, we attended their meeting. It was attended by a large number of people both in the day and at night. It commenced at 2 o'clock in the afternoon. We had a very pleasant meeting. The brethren and sisters were anxious to enjoy it. And the friendly stress placed was very attentive to the word preached, and manifested considerable *edification*. We enjoyed being in the house of God, and the Brethren and sisters, and we separated from one another with the blessed hope of meeting some time in the great future, to be forever together, in the presence of our Lord, whom presence affords his people such great joy.

We returned home on Wednesday evening, and on Saturday morning we left home to meet with the Warriors' mark church, in communion service, there being a large number present. The congregation in the afternoon was not very large, but in the evening the house was filled. The order was very good, and the occasion was especially enjoyable to all present. On Lord's day morning the congregation was large, and though the house was crowded, and the day very warm, the order and attention were very good. Bro. S. H. Meyer from Hill Valley, and brother Gruball Myers, besides the ministers of the Warriors' mark congregation were present, and in the evening Bro. Sellar returned home, with pleasant recollections of our fellowship in the communion meeting, and with pleasant thoughts when thinking that our labors and travels on earth will be over after awhile and we shall then rest, if we are faithful, in our Father's house, in which there are many mansions.

J. G.

WHAT WE MEAN

The Gospel Preacher wants to know what we mean by "spite" after the complexities of the day. We answer quite as follows: "It is the satisfaction, and thus infirmities affect the mind, and as a result, some become erratic in their judgment and ideas of things. Indeed, the judgments of those who are so affected are so unreasonable and unjust in their demands, and the kind of efforts we had to contend with for many years in the church. Such brethren oppose Sunday schools, and other things, and class series of meetings, education, and such brethren as brother Leady mentions in his article on Sunday schools, who would rather have their children go to dancing than to school, than to have Sunday schools, we call eccentric in their ideas of things, and we account for it, because they are aged and infirm, and their minds are so affected before their minds were generally introduced. For such we feel to make considerable allowance as they

may be both honest and sincere in their convictions of right. But when young brethren who have fair ability, and who are so affected, we call them "spiteful," because we desire to see them as their better intelligence and an unbiased judgment ought to teach them better.

As we said before, we have some young brethren (we hope the number is very small) of professed ability, who are anxious to become popular among the old brethren, and to accomplish their ends, they commence singing and playing, and professing their friendship and esteem for the opinions of the old brethren, when the whole truth of the matter is, it is their dear self, that they care and care for. We have seen this game played until it became so thin, that even the old brethren themselves laughed in their sleeves about it. We mean that they are so self, that they care and care for. We have seen this game played until it became so thin, that even the old brethren themselves laughed in their sleeves about it. We mean that they are so self, that they care and care for. We have seen this game played until it became so thin, that even the old brethren themselves laughed in their sleeves about it. We mean that they are so self, that they care and care for.

We certainly as high regard for the aged, as brethren and sisters who are so affected, but we do not, but we look upon them as fallible men and women, and as any one of the infirmities of age tends to the development of any special wisdom. The intellectual faculties are so affected, that successful living circumstances and the pressure of the times bring new ideas before us, and we as the men of the age, and the called of God, aim to stand up and we especially admire, if we mean to assert ourselves, to ourselves, and not make ourselves unpopular in merelyaping after others to gain their good graces. If there is any one thing that we especially admire, it is in a man who is neither backward or afraid to stand up for his convictions of right.

M. B.

EDITORIAL CORRESPONDENCE.

LEBANON, PA.

May 17th, '80.

Dear Primitive:—Our last was written by Mr. Morris, and we promised to say something in reply to his article and our visit there. Mr. Morris is situated on the Iowa Central Railroad, about one hundred miles west of Chicago, and in the midst of a large community of Brethren. It is becoming noted among the Brethren, as it is the place where one of our institutions of learning is situated. The college buildings are located in the centre of the town, on a slight elevation. The grounds are beautiful, the buildings are somewhat ancient in their appearance, but have recently been repaired, and now present rather a neat and cozy appearance. We are sure the brethren did well when they purchased this institution at a cost of \$60,000.

About \$6000 have been spent in repairs needed, which, with the purchase of the land and grounds as they stand, not much over \$12,000, which is certainly very cheap. We did not inquire how many students could be furnished with lodging apartments, but we would suppose less than a hundred. Bro. Stein, the President, is laboring hard to bring the school up to a proper standard, so as to meet the wants of the youth of our fraternity. It seems to have the love and respect of all his students, and if kindness will govern an institution of this kind, we feel certain he will be very successful. We think it requires time and careful thought.

Bro. D. L. Miller, the Secretary and treasurer, seems to be the "right man in the right place." He has a general acquaintance with the affairs of the institution and will, doubtless, keep things "straight." We were in the college and in the vicinity from Friday



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Sermon Department.

MAN'S PRIORITIES.

Remed by H. B. Brumbaugh.

And Nathaniel and me him, Canst thou say good thing come out of Nazareth? Philip saith unto him, Canst not see?—John 1:46.

It is wonderful that it hath been said, "What is Nazareth?" as being a strange and complex being. He is capable of manifesting the strongest love and attachment in itself as well as the deepest feelings of hatred and prejudice. In the record of John we have the different feelings plainly demonstrated, and nowhere are they more vividly set before us than in this paragraph under consideration.

In our discourse this evening we shall endeavor to forth.

FIRST, *Man's Prophecy and how originated and their effects.*

SECONDLY, *How most unscrupulously.*

THIRDLY, *The result of this utterance.*

1. *Man's Prophecy.* Through prophecies we learn opinions and give decisions without the examination. We are impatiently and the cause or origin of insupportable actions in sin. It was for a lack of due reflection that our first parents fell, and thus and there, was planted the seed of impulsive action. Had they solely reflected on what they

saw about the world and fully and calmly considered the result that would necessarily follow, they would not have made the sad mistake. Their decision was made without due reflection or consideration. It was the sin of exercising their own judgment independently of a plainly revealed truth. Cases were considered while effects, that most follow, were not sight of. This same spirit was inherited by all their descendants in plenty shown through our Sacred Text. Arraigned by it, Can we see his father. Without considering them he became prejudiced against his brother and under the impulse of the terrible illumination he spilled his brother's blood. Had he fully investigated for a cause why he and his brother differed, he would not have discovered that he was in fault not his brother.

There are numerous other instances that we might present, that afford illustrations of this sin and its effects, but we will give only a few more to show the more plainly how finally people are most while influenced by their spirit.

In the choosing of Israel's first kings we see most strikingly portrayed the same sin. They were kings they clamored for one, and the reason they gave or advantage they claimed, was that he might lead them forth to battle. Had their minds been enlightened by the Holy Spirit, they would never have desired one. For want of due reflection they only considered the one advantage, and overlooked the many disadvantages to the nation. The first of these kings we have the experience of the nations which had kings. These same disadvantages were to follow their acceptance of a king. He will take your first-born, your firstlings, your first-yeasts, even the best of them, and give them to his servants; but still they desired a king and a king was granted. In the acceptance of these kings we have presented another phase of prejudice that has grown universally prevalent. We have referred to the ideal of what a king should be and from whence he should be taken, but his true home, was a subject of his prejudice. When Samuel revealed his position to him, he said, "Am not I a Benjaminite, of the number of the tribes of Israel, and my family is one of all the families of Benjamin?" His own mind was darkened through prejudice and carnal reasoning. Because he was of the same tribe as the supposed father of David, he concluded that he was unfit for the position and the prophet must be mistaken:—

"Wherefore speakest thou so to me?"

He believed under the same common mistake that great men must proceed from great tribes and great families. In the selection of the second king, both the prophet Samuel and Jesse, the father of David, were struck by this same prejudice. Jesse had seven boys brought up as calves, in the stall, and there he had a little fellow whom he supposed, on account of the smallness of his stature, was not of the flock to feed the sheep. When the selection of a king was to be made from his family, he dressed up his big boys and placed them before the people, placing before them the biggest one first. As Samuel looked upon this big and robust young man before him, his own prejudice's mind made him

say, "Surely, the Lord's anointed is before me." But in this, both the father and the prophet were disappointed and mistaken, the big boys were not the Lord's choice, and little David, who was sent for and anointed king, thus showing the truthfulness of the solemn declaration, "The Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart."

One more case and we will come to the subject of our text. Naaman was a great man in Syria, but he was a heathen, and of course greatly desired to be healed of his leathens disease. In the kingdom was a little Hebrew maid who knew Elijah of Samaria and she felt sure that he could heal her David's leprosy. Through the mistress the matter was presented to him, and his doubts were very glad and anxious to be healed, but he was a man of strong prejudices, and made up his mind that the thing must be done in a very peculiar way. His doubts applied to the king of Syria for a letter to the king of Samaria. With this he starts with a train of attendants and gifts of value, to have an interview with the king and the prophet, but his intention he did not, but when he reached the king and presented his gifts the king was frightened. "Am I to go to kill my people alive?" But the prophet of the Lord, hearing the head of the letters request, and asked that he might be sent to him. The request was granted and Naaman appears before the humble prophet, expressing his doubts, and the king's promise of his God stretch his hand over the place and heal him. All this he had worked up in his own mind and his prejudices were so strong, in favor of his own prejudice, that he refused when the humble prophet told him to go and wash in Jordan he became angry and refused to obey. The riches of any one country, Akim and Pharaoh, are not as better than the water of Jordan, he says, "Can any good come out of the small river of Jordan or out of the deepened Samaria?" But his servants counsel with him and said, "My father, if the prophet had commanded thee to do some great thing wouldst thou not have done it?" Thus that was what was wrong with him. His own prejudice, though dressed in favor of great things, and because the command was so small and simple, he refused to obey, at first. To do a great thing or make a large sacrifice was his idea of a king, but to do a small, a little thing, required loving and reasoning.

This same prejudice stood in the way of Nathaniel's acceptance of Christ. He was a true Israelite in whom there was no guile. He doubtless was looking forward with a considerable degree of hope to the time when he would see a king of his own tribe, and he was only prejudiced against each other, but quite a bitter feeling existed between them. The province was small and the city of Nazareth was a place upon which a great deal of

disrespect and contempt was cast. This is supposed to have been on account of its location being in close proximity to the heathens and that they had, to some extent, partaken of their rude manners and idolatrous customs. The citizens were called Nazarenes which was intended as an epithet of reproach. Nathaniel having imbibed the spirit of Israelitish brethren, his feelings and the prophet, like Saul, Samuel, Jesse, and Naaman, looked for the Messiah to come from a great kingdom, such as Samaria, and a more popular people than the humble Nazarenes. Hence the query, "Can any good thing come out of Nazareth?" As God had to reason with the prophet and the servants, with Naaman, so Philip had to reason with Nathaniel, and so we must reason with the answerer. Though Nathaniel long ago went to his father, he need today, as he numerous as the sand of the sea. The same prejudice continues to enshroud the world in darkness, and everywhere we hear the query floating in our ears: "Can any good thing come out of Nazareth?" This is not because the question has not been affirmatively answered, by both God and man, but because of the prejudicial and preconceived opinions. The world is ever ready to make big sacrifices and do great things in Syria, but it positively refuses to make small sacrifices, and to do small things, and especially in Nazareth, or to make the application nearer home, we are willing, in the world and at the sound of the trumpet, to do many great things, but unwilling to do any small things in the kingdom of Christ and among his followers. For all this we have no other reason to give than that of prejudice and our love for fighting things, both God and ourselves, who have clearly shown that good things can come out of Nazareth.

David was found out in the field feeding sheep. Moses, in the error among the Isherites, and our blessed Saviour in Nazareth among the most humble and despised people of the times. In the world, no truly good man was largely of humble parents and came forth from small beginnings. There are many of our best and greatest men that we might name, one neither great parentage nor large family, but one who was a plain man, showing the truthfulness of the old and common adage, "Large trees from small acorns grow" or the Scriptural one, "despite not the day of sowing seed." Thousands are standing outside of the church to-day perishing—going to hell—because they think that no good thing can come out of Nazareth. They do because many were brought up in Syria and have heard no very unfavorable reports concerning Nazareth that their prejudices have grown so strong against the place and the people, that nothing but "Come and see" will overcome it. This brings us to the second part of our subject.

2. *How our own most unscrupulously overcome our prejudice.* Philip had a simple way of doing it and it was as effective as it was simple, "He saith unto him, Come and see." There is no arguing or strong and unscrupulous way to reach our own hearts, but our own case. Philip might have argued the goodness and greatness of his Master for days, and yet failed to convince the prejudiced Pharisee, but the

simple invitation, to "see," for himself was so convincing that every doubt was swept away. The argument was doubly strong. First, it showed that there was no doubt in regard to his own acceptance of him, and second, that he had implied faith in the power of Christ to convince Nathaniel when he would approach him.

In this part of the subject we have two leading facts. First, that Philip was a thoroughly converted man—that he had full faith in Jesus of Nazareth as the Messiah, that he was interested in the welfare of the people and therefore a proper person to invite inquirers to come to Christ.

Second, that in the person of Christ, was to be seen and had, all that the inquirer could desire, that in him all fulfills David.

Now, my brethren and sisters as the world is still full of Nathaniel's learning to know, if any good thing can come out of Nazareth, we must take the place of Philip. How well are we doing? If in our faith, are really founded and fixed upon the eternal rock of ages that we have passed doubting? Do we believe that Jesus is the Son of God, and have we been fully persuaded of the good things that come out of Nazareth? Are our souls so filled with the love of God that we have placed ourselves in a position to meet sinners and say to them, "Come and see?" Oh, my brethren and sisters, do you tonight, anxiously looking into the church and wishing to know if any good thing can come out of Nazareth. Will not those of us who have been the good things that come out of the paralytic love of Jesus—those of us who have passed from death unto life and have tasted of the joys of the world to come, will we not stand up and say, "Come and see?"

As we must represent Philip, so we must represent Christ. Do we as members of the church form a body that represent all of his divine characteristics? We should and I hope we do. If so, we can, with the same assurance that Philip had, invite the anxious inquirer to "come and see" and also receive the same glorious reward with the same glorious results.

LASTLY, *The result of the invitation.* "Nathaniel saith unto him, Rabbi, thou art the Son of David, thou art the king of Israel." This was the result of that power he would receive the benefit of the effects of the same power.

The same power we have with us today. It is in the world, in the church. Let us labor to get men within its reach and it will convert them. Bring them to the truth, invite them to come to the church, yes and more, and let them know that power he would receive the benefit of the effects of the same power.

It is our business we will relate the story of a young and confiding Christian, who had a friend who seemed to be almost hopelessly unconverted. He had a friend who had his power to turn him to Christ, but all to no purpose. Yet he did not despair. There was one thing yet unaccomplished which he believed if he could get him to do, would save the

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EDITED BY ELD. JAMES QUINCY,
AND
H. S. BRADENBACH,
PROPRIETORS: J. J. BRADENBACH.

Our Jan. Circular has been re-named at the
Rev. John Latham, Fern county, Oregon, where
his correspondents will address him.

The Minutes of the Annual Meeting will be supplied at the usual price, 10 cents per copy, or 81 1/2 per dozen. Full reports, 25 cents each, or 82 1/2 per dozen. Orders solicited.

Bro. Quinby returned home on Sunday evening and reports a pleasant and profitable meeting. There was some question before the meeting of some more than ordinary importance, a full account of which will be found in the forthcoming report.

Two brethren at the New Enterprise, Pa. church, held a concert for a minister on the 22nd of May, when the lot fell on Bro. J. W. Zephero. Hope the Lord may bestow him in the respective calling, and our instrumental aid in accomplishing much good.

The *Brethren's Messenger* in a German monthly published by brother James Bradenbach, Yonkers, Iowa. We hope our German brethren will send for a sample copy and subscribe for it. It we are German Baptists we surely ought to support our German paper.

Rev. Isaac Price, of Eastern Pa., informs us that they had a very successful Sunday-school convention. He says that the church was well represented by delegates, but those who were there, were congenial spirits deeply imbued with the importance of Sunday-school work.

Bro. Daniel Hollinger, of the Upper Cumberland Church, Pa., says that they have organized a Sunday school, with the following officers: Superintendent, Daniel Hollinger; Ass't. Sup't, Josiah Hollinger; Secretary, John Williamson. The school averages from eighty-five to one hundred scholars, and from ten to twenty visitors.

We are glad to inform our readers that Mr. Stagg, our reporter, was at the meeting and says that he succeeded in getting a very satisfactory report. It will be quite large, and unless our readers will generously send us, we will lose it in publication. New is the time to work in your order, so we are at work on it and will have it out as soon as possible.

The four numbers of the *Daily Brethren of Hork* giving the news of Annual Meeting are before us. They contain a great many interesting items about the meeting, and we will write the amount asked for them—25 cents for the four numbers. We are glad to know that the *Daily* met a large sale and that the amount for it was much greater than was anticipated.

We are pleased to learn that Annual Meeting has accepted the whole missionary work of the Church, including the Danish Mission. We hope that the cause now will be characterized with new life, and that there will be no more among its workers, especially that the Danish Mission will receive the support that it needs to make it a success. We were made sorry to learn that the cause is suffering for the want of funds. We hope that the money in the treasury will be cut at once, at it is a shame that the only foreign mission we have should be begging.

Bro. J. E. O'Rourke's little daughter, at this writing, is very ill, and fears are established that she will not get well. Such a despatch would cause very hard for the fond parents, but we hope they may, through doing good, be enabled to respond to what we over the Lord's will may meet.

At the late Annual Meeting the assistance in the meeting of the 22nd of May did not pan out very well—it was too "optimal all." Next year they are to pay fifty cents, and it comes now Huntington it will be some dollars if we are here in woman's order. We are in favor of them having the privilege of paying the full score.

For the accommodation of the traveling public, a new train has been placed on the Penn's Central Railroad, which leaves Philadelphia at 5:20, in minutes and gets to the West Chester and Orange Change the next morning at 8:30. The whole distance is 92 miles, in 2 1/2 hours, or from this place 624 miles in 1 1/2 hours. By this arrangement we get the morning afternoon papers in the early part of the afternoon. Surely, we are living in a fast age.

Oswald to write *Harmon's Rays*, is a bright, charming story from a practical hand, and prepared with a definite aim. The author does not write simply to amuse, or to impress a religious and general audience, but to enlighten every day temptations, and shows that they can be overcome only by reliance upon divine help. Two prominent characters are a young physician of high mark, and a normal man who is saved from a drunkard's grave by seeking strength and aid in the promises of the Gospel; and a brilliant college graduate, whose intellectual and moral powers are in a state of extreme decline of the present day. The book is, in fact, a careful life study. The interest begins with the first page and does not slacken till the close. Price \$1.25. R. Lattrop & Co., Boston.

SIX MONTHS ON TRIAL.

In order that the *PRIMITIVE CHRISTIAN* may be more generally introduced, we continue to offer it for six months on trial for 50 cents. Our value is especially desirable for ministers, will please note this as it will afford good opportunities for introducing the paper.

LET WELL KNUDGE ALONE.

We are sorry that some of our brethren have a disposition to overdo things and that spoil them. We are not in favor of that kind of work, but we are sure that it is a waste of time, and that we are fearful that the time will sustain a greater loss from it than it will gain.

There is one man who contains certain fundamental truths which are sufficiently strong within themselves, and every attempt that is made to bolster them with weak and far fetched pro's only weakens and embarrass them.

Baptism, as an ordinance, is a truth in a nutshell. It is all there in a few words, and yet we have numberless volumes written to prove that the truth is true. The whole world is ransacked for evidence to establish a fact that is as potent and as incontrovertible as the Bible itself. We shall never forget the brother's warning to show why we baptize forward instead of backward. He thought that he had a powerful argument, but when fully tested he was surprised to find that it would work only one way, and therefore was worth nothing.

The trouble was he left the plain old-fashioned and common sense of the matter out at all applics. We have heard and seen a great deal of this kind of argument, and we always concluded that it does more harm than good. It

would look like folly to prop up a strong house with falling logs, yet it is so many foolish that men try to do it to sustain a self-righted faith with weak arguments.

For nothing is a plain, self-evident fact, and the last possible reason we can give as a reason for observing it because the Lord gave it to us both by precept and example. It matters very little as to whether we are intended to teach us to be humble, or whether it was to be an after washing. It is enough for us to know that he has said "I'll then, my one's Lord and God should wash one another's feet."

The Lord's supper has been a prolific subject for discussion and while books have been written on it, and in many cases the writings and opinions have been more difficult to follow out and understood than the subject itself. Does not the multiplicity of words, indeed dark counsel.

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So we might go on to the end of the chapter, and so would find in every case a great deal of reasoning to no purpose.

The revered Baptist thought that he had given his Methodist brethren a stunner when he told them that the Baptist church was the oldest and the best, because John was a Baptist, but his opponent then displayed when he was told that John baptized "by pouring."

Perhaps it may be well enough, when we get new ideas, to let the old ideas in, but it is a waste of time if we should not forget that they are our own ideas, and we should not try to force them upon others as a rule for their practice.

THE COMMUNION CUP.

Occasionally we have admitted papers from the pen of our aged and respected elder Isaac Price, on the subject of intemperance and the use of fermented wines for communion purposes.

We have done this, first, on account of his age; and secondly, because we wish to leave a clear testimony against the use of alcoholic liquor, and third, because we believe him to be on the safe side of the question.

The element used as a symbol of the spilled blood of Christ, is evident, clear and reasonable. From the bruised, mangled and incerted body flowed a blood which was *for life*; *for life*. "Whoever drinks it will have *for life*." The juice of the grapes has been accepted as a symbol of this blood, and as is shown, pure from the bruised and mangled grapes it is certainly a very safe sign, so much so, that there is no reason why our brethren should plead for alcohol in its stead. Because there may be danger connected with the use of alcohol, we do not know. We admitted that unfermented wine will answer the purpose and is entirely free from danger, we do not care to have the subject dismissed through our columns.

Our aged elder's work will soon be done, and if he wishes to give his last testimony against the terrible evil of intemperance, we hope that none will be any less prepared to receive his testimony than we are.

We read something ago of a man who had been a drunkard for a number of years. At last he saw the dan-

ger he was in and resolved to stop drinking. He did so, but it cost him a terrible struggle. That he might be the better enabled to overcome the temptations that level him, he endeavored to give up the use of alcohol, and the religion and level himself with the communion table and partook of the cup filled with alcoholic wine. The terrible appetite for strong drink was awakened from the holy moment he reached to the last drop in a few hours from the time he stopped from the sacred cup, he was in a reeling drunk.

Such may be tempted cases, but it shows that there is danger, and there is no concluded that it is entirely safe to let it alone.

OUR LATE ANNUAL MEETING. AT LANARK, ILL.

We have just returned to our home from our journey to our Annual Meeting and its labors. God be praised for his goodness to us in bringing us back to the bosom of our family, and in the enjoyments of our happy home and for his blessings upon the meeting, we were back again on Monday we met in the Brethren's meeting house in Lanark, Illinois, and there we were met and work it was to organize our Annual Council, and there organized the Annual Meeting of 1890. The past work was one of labor and anxiety to us, and the same we are affected with, and yet both of body and mind is very desirable, but we have just been asked for editorial, and reminded that the brethren will want to know something about the Annual Meeting. So there is no time just now for rest, however desirable it would be to have it.

We know the brethren who did not attend the Annual Conference feel very desirous to get something about the meeting, and we take pleasure in giving them what information we can. But it is from the Report of the Conference, and it is not intended to be full and satisfactory information will be obtained, and to those who refer our brethren. We have however, some things to say editorially, to our somewhat interested friends.

Our late Annual Conference had been held to before it met took place with much interest on the part of all our brethren, especially those of the working and property of the church, and surely every member of the church should feel an interest in these. Our Annual Conference of 1889 was to be conducted on the plan adopted in 1878. And as this plan was to be tried, and at the trial of it would necessitate a considerable change in the accommodation and entertainment of the great number of people attending, and for this reason, the meeting was looked to with some anxiety from this consideration. And we are happy to report the next plan a success in its general workings, and that it was well received by the General Council, and for the boarding of the brethren, was very good, and well answered the purposes those years were designed for. We cannot say too much of the success of the meeting, but we will say simply say, they were conducted according to the general plan adopted in 1878. The number of members present was unusually large, though the same number of brethren as we were used at it was at some former meetings.

Under the new arrangement of the Council was excellent both in the order and in the boarding of the brethren. The matter that followed in the latter admitted so many at the same time, that the tables were filled in a very short time, and there was but very little crowding on the outside, and no disagreeable noise or value of brethren keeping back the crowd from entering, in that we heard on some former occasions.

The arrangement of the Council test was also very good. A very large number of persons was accommodated with seats under the tent. These seats were principally occupied by the

brethren and sisters. The tent being circular, the women and children were gathered all around it, and apparently could see and hear with considerable satisfaction. In the center of the tent, according to the plan previously given accommodations were prepared for the Standing Committee, the other delegates, the editors, and the reporter. These accommodations were very satisfactory.

The financial aspect of the meeting was not as successful as was desirable, and yet perhaps all that could be reasonably expected under the circumstances. It appears that the funds raised were about \$1000, and that the meeting were not as great as was large for it. It will be remembered that no amount was demanded of our sisters, and although no amount was demanded, many of them paid the amount asked of the brethren. But upon the whole, the amount furnished by the female part of the meeting, was not what had been expected, and it is hoped will be more successful in the future.

Upon the whole, we think the new plan of conducting the Annual Meeting is better than the old one, and it may be, and we do not think will be improved. Brethren of observation and of business capacity, will be likely to be able to suggest improvements. The general business of the meeting has been defective in some respects, and the severe storm that overran on Friday morning, overtook it. It may be a question whether they could have been better, but we have not an idea, and no doubt it may be improved, but we do not think an improvement can be made upon them, and should seem to be well, greater caution be taken to make them more permanent.

The efforts of the brethren to make their gifts comfortable, and to promote the interests and objects of the cause, has been a very successful one, and we do not think that they could have been better. Their labors were untiring, but cheerfully performed. The hospitality of the inhabitants of Lanark was highly commendable, and we do not think that they could have been better. Their labors were untiring, but cheerfully performed.

We turn to the religious aspect of this meeting, in our religious interest, and that character most concern us all, who appreciate the true nature and object of the meeting. And in this respect we are happy to report to us less success in our business, and in our religious regard to which we may look at it. In looking forward to our next gathering together of many of our brethren and sisters at Lanark, for the transacting of our business, and of our Annual Conference, in view of the nature of some of the business that it was known would necessarily come up before the Conference, it was feared before the meeting, that the meeting might be met with serious troubles and such as would disturb the peace of the brethren-hood. But the meeting is past, and we feel well assured, and we think ever may be, that the meeting will be more firmly united today in the bonds of the Gospel of Christ, than we ever have been since we have obtained anything like our present numbers, position and influence. Our union is now firmly by Christian brotherly love.

We speak of our Fraternity as a body. As a body, we are made united, and warmly attached to each other, whatever may be the differences in regard to mere opinion upon some that may exist among us. The inward and Christian consciousness of many present at our meeting often, and may say, that some of our brethren are clearly distinguished.

At one stage of our meeting things looked a little threatening, but we were happy to see that the meeting was comfortable, but by a mutual, and apparently a very harmonious union to what our profession and relation to our Fraternity justify demands. However, some of our dear brethren

Home Department.

GEM OF THE BEAUTIFUL.

Scatter the germs of the beautiful,
The rose expand at their full,
That the rose may spring by the out-
gate gate
And the vine on the garden wall,
Cover the rough and rude of earth
With the well of leaves and flowers,
And mark with the opening bud and
cup
The march of the Summer lovers.

Scatter the germs of the beautiful
In the holy shrine of home;
Let the pure and the fair, and the
graceful there

In the loveliest cluster come
Leave not a trace of deformity
In the temple of the heart,
But their feet to be hush the germs
Of Nature and of art.

Scatter the germs of the beautiful
In the depths of the human soul,
They shall lead, and blossom, and bear
the fruit
That will enlighten ages,
Pain with the flowers of charity,
The portals of the tomb.

And the fair and the pure about thy
In paradise shall bloom.

THE STRAIGHT PATH.

"The Bible is a straight and old-fa-
tioned," said a young man to a gray-
bearded merchant who was advising
him to study God's word as if he would
lose his life. "There are plenty
of books written now-a-days that are
moral enough in their teaching, and
don't bind one down as the Bible
does.

"The old merchant turned to his desk
and took out a couple of rulers, one of
which was slightly bent. With each
of these he ruled a line, and silently
marked the ruled paper with his compass.
"Well," said the lad, "what do you
mean?"

"You are not straight and true, is it?"
When you make one your path, is it
don't use a crooked ruler.

SILENT FORCE.

Workmen in stone quarries some-
times find a very hard kind of rock.
They pick little grooves for the iron
wedges, and then, with great sledge
hammers, drive and drive the wedges
into the flinty rock. And yet, one at a
while, they fail to divide the solid
mass. The iron wedges are lodged
power useless and the workmen wear
at the stubborn rock.

But there is yet another way. The
iron wedges are removed from the
grooves. These little wooden
wedges, of a very hard fiber, are se-
lected. Now you begin to shake your
heads and think, "Well, if iron wedges
fail, how can wood be so successful?"
Wooden ones to be used occasionally."
Just wait until we explain. The sharp
and well made wooden wedges are
first put into water. They are then
inserted in the groove tightly, with
wet, and water is kept in the groove,
and no sledge is needed to drive them.
They would break under the severe
blow of the pious hammer. But the
wooden ones just do the work all
alone. They will do what the driven
iron failed to do. How so? The
damp wood swells. The particles
must have room to enlarge. And the
swelling of the particles causes them
stand the silent influence. In a little
while the solid rock parts from top
to bottom, and the workman's will is
no compelled.

There is often, in other things, what
quiet and visible effort fail to do, what
quiet power, when applied, will surely
achieve. "Workmen may remember
This fact in working their craft, and
manage some very abstruse matters by
the application of the silent forces. The
iron and the sledge hammers often fail,
But the tears, prayers, and a patient
example never fail.—Alexander Clark.

LOVE FOR THE SHEEP.

"Therefore does my Father love me, be-
cause I lay down my life for the sheep."
There is a truth revealed in this pas-
sage which comes from the very depth
of the infinite mind, a revelation of in-
finity and infinity of love on the part
of the Father, who is the Father of the
cubic of existence. We have all
known that Christ is the "well loved"
of the Father. Therefore does my Fa-
ther love me, because I lay down my
life for the sheep. If you then, why
the Father so loves the Son, who is the
love of the Son to believe, how infinite
must be the love of the Father to
the "sheep."

"For verily, Christ had dwelt in the
bosom of the Father, the object of his
infinite and eternal love. But there
was one purpose eternally con-
firmed in the heart of Christ, who ever
endered him the object of special regard
to the Father. It was the purpose
which was consummated in the
winding up of the mystery of the
Incarnation. And it is the object of
his love to every one of his people. You
lay ever close with an everlasting
love, therefore with loving kindness
have I drawn thee." The truth here
profoundly suggests two important
points.

The first is, the infinite gift in us
in doubting the love of God to us. If
one of the revealed reasons of the love
of God is the heart of Christ, who ever
loves to us, we may eternal shame
and confusion of face cover us, if for a
moment we question the infinite love
the Father has for us.
The second is, if, if we would be
subjects of special endearment to the
Father, we must "lay down our lives
for the brethren," even as Christ "laid
down his life for the sheep." Then will
the Father love us, that we should be
people fulfilled in our experience.
"That the love wherewith they best
loved me, may be in them, and I in
them."—*John of Repeating.*

HERE YOU GO TO CHURCH.

I have in my eye to prevent the
you go to church on the Sabbath fore-
noon. I am anxious about it. The
note struck there is likely to give ton-
to your spirits all the day. Redem it
by the time you go to church as you
from family duties. Redem it wholly
from "plaiting of hair and putting on
of fine apparel." Redem it wholly
from vain conversation. How very
much the power of the spoken
preaching depends on the preparation
of the hearer's heart. If you come
up to the church with your minds
crowded with trifles and puffed up
with vanity, what can ministers do?
They can do nothing but heat the air.
What else can they do? There he
nothing before them but air to heat? It
will make a sound and that is all. If
you have your mind as much as you can
spend more time on the Sabbath morn-
ing in putting tongs on their faces than
in taking the toll of their hearts—
more time in trying to make them
hear their influence, which counts for
nothing, than in trying to make them
sees appear before God what they are
—*Rev. W. Warner.*

NO PROMISE.

As I grow older as a parent my
views are changing fast as to the de-
gree of continuity to be held with
the children and their children. As an
error struck to count upon the pre-
frigate children of pious persons, and
even of ministers. The door at which
there is infidelity enters, which counts
for nothing. It is better to be
More than ever do I affirm that our
families must stand in a kind of deter-
mined opposition to the fashions of the
world, breathing the same life as
Eldridge's Lighthouse. And I have

found nothing yet which requires more
courtesy and independence than to raise
even a little, but decidedly, above the
of the religious world around us. Surely
the way in which we commonly go
on is not that way of self-denial and
sacrifice and cross-bearing which the
New Testament talks of. This is the
offense of the cross carried. Our sin-
ner's sin is the neglect of the cross, and
it often be traced to our leaving a
little difference between me—*J. H. F.*
Anderson, D. D.

TEMPER AT HOME.

I have peeped into quiet "parlors"
where the family is clean and old, and
the furniture polished and bright
into "rooms" where the shairs are dead
and the floor carpetless, into "kitch-
ens" where the family feed, and the
meats are cooked and eaten, and the
boys and girls are as lithe as the
spinnets in the thutch overhead, and
I see that it is not so much wealth
nor looking smart, nor clothing nor ser-
vice for toll, nor dress, nor jewelry, nor
rank, nor country, nor station, is tone
and temper that make his joyous
or miserable, that render home happy
or wretched. And I see, too, that it is
our country, God's grace, and good
sense, make life what to teachers, or
accomplishment, or means, or society.
can make it, the opening state to
enjoy "the plain, the beginning, the
of an undisturbed existence, the goodly
modest, well-proportioned vestibule
to a temple of God's building, that
shall never decay, wax old, or vanish
away"—*John Hall, D. D.*

A MOTHER'S DUTY.

Another soldier in life, gentle-
kind, always ready to attend to his
child. She should never laugh at him
as to what he does that is cunning, nor
allow him to think of his looks.

She should never scold or stare at him.
She should teach him to obey a link
to respect those older than himself,
and above all, to love honor and
reverence God. She should never make
a command without seeing that it
performed in the right manner. Never
speak of a child's faults or foibles or
repeat his remarks before him. It is
a sure way to spoil a child. Never
scold him when excited, nor let
his love be raised when correcting
him. Strive to inspire love, not dread
—respect, not fear. Remember your
training and training a soul for
eternity.

HOW TO GO GOOD.

A quaint writer who takes to him-
self the cognomen of Chas. (quill gives
a short and easy method of doing good
to the four corners of the globe as
could be adopted. He says, "Why
do you begin to do good so far off?
This is a ruling error. Begin at
the center and work outward. If you
do not begin at the center, you will
soon have for the people of the antip-
odes. If you let some family grudges,
some precedents, some undesirable
possession, some venial faults, some
sins, some vices, some bad man-
ners, some bad habits, some bad
characters on a large scale. Begin not
at the next door but within your own
door—then with your next neighbor.
Whether relative, servant or stranger,
accord the best you can do, and
you are to bless. Give him each thing
you have. "How can I make him
or her happy?" This is the question.
If a dollar will do it, give the dollar.
If a smile, or a warm pressure of
the hand, or a tear, will do it, give a
smile, hand, or tear. But never forget
the golden rule of our Lord, "Love
thine neighbor as thyself." Love
is the mountain of golden sand, and that
it is your part to cast some contributory
tonic every moment.

The world is seldom the way of
the shock it receives when some one
speaks out a strong belief in unseen
realities—even though not always in
the wisest way.

CANNOT.

We very much question whether
there is word in the English lan-
guage productive of so much mischief
as the one placed at the head of this
article. Indeed, it has no business
where it is so frequently found; for it
is not intended to signify the impossibility
and deemed unworthy of notice by the
lexicographer, yet there are some men
who are always using it, and find it
over at their neighbor's end. The man
who utters the word, as if it were
really done upon it, benefits
if it is good for nothing, because he
will perform nothing. We like a man, say,
and woman too, who at proper times
can make a plain plump No. For the
little word may be their salvation,
but if they meet you with a *cannot*,
cannot, depend upon it, they will—
"for a consideration."

Ask your friend why he runs in
debt for things for which he has no
possible earthly use, and he will tell
you he cannot avoid purchasing things
when offered at a bargain, even if he
has no present use for them. At some
time, however, will come when there
will be a cause of another nature
to arrest him; and that will be when his
politic purchases have exhausted
his means, or reflected on his credit,
that no one will trust him.

Ask that farmer why he allows that
bundle of spuds to be carried into his
corn-field, and, as the eldest and
settled farmer in the neighborhood
will be, he replies that he has no
ing in the habit of doing it, that he
cannot do without when working hard
at home. Thousands, if not mil-
lions, are doing this every day of the year,
before his face the present year. The
truth is, the farmer loves the "good
creature," and he cannot be the partial
chap. He farms upon his conscience
to do his duty to the world.

Ask that farmer why he allows his
fields to be overrun with thistles, jeans
work, daisies; if his crops choked, will
be in a hurry to clear them out.
He has no superfluities with pigweed,
and his girls by chickweed, parsnip, etc.
and he answers he cannot attend
to them, all he has so much work to do,
that he has no leisure to neglect. He
never only makes a bad matter worse.
If it proves that he is a bad cultivator,
no well as bad worker. The farmer
has no business to plan so much work,
as he will do his portion of the world,
and the exact in the case call
deceive no one.

"Neighbor, the bare to your cornfield
are very defective, and the gate to
your wheatfield is so insecure, that
I wonder at your leaving them in such
a condition when there are so many
unruly cattle running at large." Ah,
he answers, I know it well enough. If
I attended this work to have made more
of it, I would have done it long ago,
but I have lost so much time in at-
tending that law suit, that I cannot do
it now, and must put it off till next
week. The next morning he would
be in his field, his crops half destroyed,
and a beautiful foundation for another
law suit.

See that poor man, one rich and
indolent, who, when asked why he
did not do as he was told by the mem-
bers of society, would life such a life.
Be something. Don't be a dres.
You may rely upon your present pos-
session, or on your future prospects,
but those riches may fly away, or other
hope may be blighted, and if you
have no place of your own, in such a
case, ton to one, you will find your
pash at the door. What you may
do upon you, when you are aware of
it, and having no profession, you
find yourself in anything but an envi-
able condition. It is important, there-
fore, to be something, rather than a
Dress. Don't depend on Fortune, for she is
a fickle servant, which often fails when
you lean upon her with the greatest
confidence. Trust to your own exertions,
and you will be something.

As to expert to accomplish anything
worthy of a man while this world is
your vantage. When the gallant
Hiller, at the battle of Niagara, was
asked by Scott if he could carry the
battery, he answered in the negative,
but he determined "I'll try." He had
whined out—"I cannot," where world
have been his fame, and what the
result of that? Cannot, accomplish-
ing what he had the ruin of him who
uses it.

Keep shy of cannot. Use not the
word yourself, and be careful how you
employ those that do. Napoleon never
used that word, and it was instead
of the management of a
farm there could be no place for
cannot. You can do all that is necessary
to do, if you do not do it in the
right way, and at the right time. If
you do not, your labor will be like that
of Sisyphus, ever beginning, never
ending. Neglect nothing; keep a
watchful eye over everything; see
to every thing, and do it as it ought
to be done; and you will have no
cause for regret.

BE SOMETHING.

It is the duty of every one to take
some active part as actor on the stage
of life. Some men are content to
vegetate as it were, without being
anything in particular. Man was not
made to rest out his life. It is ex-
pected he should "will his part." He
must be something. He has a work
to perform, which is his duty to be-
tend to. We are not placed here to
grow up, pass through the various
stages of life, and then die, without
having done anything for the benefit
of the human race. It is a principle
in the creed of the Mahometans that
every one should have a trade. No
Christian doctrine could be better than
that which teaches men to be some-
thing. It is to be alive upon the
wealth which his ancestors have gath-
ered by frugal industry; it is placed
here to pass through life like an
immortal being, to be something which
as a citizen of the world? A man who
does nothing, is useless to his country
as an inhabitant. A man who does
nothing is a mere spirit. He does
not fulfil the obligations of which
was sent into the world, and when he
dies, he has not finished the work
that was given to him. He is a mere
spectator in creation. Some are born
to do nothing, but those who have
been made to do better than their
duty are given nothing to do in their
career through life? There are certain
duties for every one to perform. Be
something. Don't live like a hermit
and die unregretted.

See that young man, no matter what
are his circumstances, if he has no par-
ticular business to pursue, he will not
be anything. He will be a man
father, abundantly able to support him.
Perhaps that father has labored hard
to obtain a competence that is suffi-
cient for his sons to live in idleness.
That is not the obligation of which
of self-complacency, squandering away
the money which their fathers earned
by hard labor? No one who has the
proper feelings of a citizen, who wish-
ing to do his duty to his country and
members of society, would life such a life.

Be something. Don't be a dres.
You may rely upon your present pos-
session, or on your future prospects,
but those riches may fly away, or other
hope may be blighted, and if you
have no place of your own, in such a
case, ton to one, you will find your
pash at the door. What you may
do upon you, when you are aware of
it, and having no profession, you
find yourself in anything but an envi-
able condition. It is important, there-
fore, to be something, rather than a
Dress. Don't depend on Fortune, for she is
a fickle servant, which often fails when
you lean upon her with the greatest
confidence. Trust to your own exertions,
and you will be something.

for which you are fitted by nature; pursue it faithfully and diligently. You have a part to act, and you must be content with that part depends upon yourself. It is sickening to see a parcel of idle boys hanging around a father, spending the money which he has earned by his own hands, and attempting to do something for themselves. *No Nothing* should be their motto. Every one is capable of learning some "art, trade or mystery," and can earn a comfortable living. *No Nothing*, and not bring down the gray hairs of his father to the grave. He should learn to depend upon himself. Idle boys, living upon a father's bounty, are a disgrace to employment, are ill-qualified for good members of society. And we regret to say that it is too often the case that it is the parent's fault that they are thus brought up. They should be taught by *No Nothing* to know how to provide for themselves in case of necessity, and to act well their part which will reap the honor which they are in for.

PATMO.

We were close in with the "isle that is called Patmos" several weeks, and had good opportunity of examining its appearance, so far as it is possible from the sea. It is about twenty miles in circumference, and is fertile for husband and deer. The shores are in most places steep and precipitous, and from our vessel it appeared as if the inhabitants would be in constant danger of sliding down the rocks. The highest part of the island is surmounted by a monastery, dedicated to St. John, round which are built the houses of a respectable town. We were accompanied by several monks. The monks were lashed in their prisons of the inhabitants.

It was with unfeigned feelings that I gazed upon the dreary isle. We were in the bay, which was before me, who were banished from the pleasure and applause of Imperial Rome, and were sent to inhabit this dull and desolate island, where they were with but sufferers in some calamities, whose very attempts at consolation would only add still deeper sorrow. What must they have felt, and how must they have wept, when they beheld from the barren the little speck that was to constitute their world? There was one among these exiles whose brow was calm, whose eye was luminous by age, and whose face had the serene countenance seemed to beam the serenity of a spirit in bliss. It was the beloved disciple of the Lord. The benediction of the venerable apostle, which he cast upon the isle, was from that of any of the exiles who had preceded him, as it was "for the word of God, and for the testimony of Jesus Christ," Rev. 19.

It was upon the point of the entrance of the island and turning toward the coastland, St. John would be able to distinguish the mountains that might also be seen from the whole of the island, and he had planted some of them with his own hand, and probably visited all of them, so we doubt he would often stand thus, and looking toward these interesting spots, fit his hands to his ears, and pour out his heart in prayer, that He who walked among the gentes and nations would continue to visit them in mercy, and send down His blessing upon the earth that was to come. It is one of those thoughts upon which the mind so much delights to dwell, that from this rock, surrounded by other islands, and a sea, and looking out upon the distant mountains, there should have been an insight given into futurity farther and clearer than in any other place was ever granted unto man.—*Harley's Notes of the Holy Land.*

Lowliness of mind is not a flower that grows in the field of nature.

TINING A WIFE.

The true girl is to be sought for as you would seek after gold or a diamond. She does not parade herself as the superficial girl who is anxious to be noticed to flash her finery on the street for the purpose of attracting notice, and extracting flattery and praise from society whose compliments are as hollow as the air she breathes. She is not fashionable. Generally she is not rich. But what a heart she does possess when you find her: so large, so pure and so womanly. When you find such a treasure you are anxious to give her things are really women. If you gain her love you get ten thousands are a million. She will not ask you for a first-class house. She will wear plain dresses, will accommodate various ways when necessary, though frugal magnificence may even on her budget. She will keep everything neat and nice in her domestic, and give you such a welcome when you return home as might be the result of the day that you will think your residence is a palace. She will entertain true friends on a dollar, and as she will not care for you, you return home fatigued by the arduous duties of the day that you will think your residence is a palace. She will entertain true friends on a dollar, and as she will not care for you, you return home fatigued by the arduous duties of the day that you will think your residence is a palace. She will entertain true friends on a dollar, and as she will not care for you, you return home fatigued by the arduous duties of the day that you will think your residence is a palace. She will entertain true friends on a dollar, and as she will not care for you, you return home fatigued by the arduous duties of the day that you will think your residence is a palace.

LAST FAREWELL.

Business prevents a man from getting rid of his horse to put on the first rail that gets knocked off the rails, and which is seriously damaged. Business keeps a man from driving one man when a world do, and finally costs a carpenter's bill, and the repairs. Business allows a gate of the hedge to lie in the mud, or stand propped up by nails, or a barn to leak, and damage hundreds of dollars' worth of provender. Business, then, is the right and proper name for nine-tenths of the excesses men had for men. But by far the most prolific of the many wastes that see due to laziness is the waste of ignorance.

A MODEL COUNTY.

A correspondent to the *Lobanov Daily Free* referring to the records of the County of Potter says: "What is to be done with Potter county." An exchange says: At a recent term of the quarter Session Court of Potter county, Pennsylvania, the following case was referred to the Court, that he had no indictments or bills to present to the Grand Jury. The sheriff also stated he had no criminals in the prison, the detainers of the press reported that he had no one to keep at the county's charge or expense. Potter county has had no tavern license for ten years, and has thus given as the reason for the lack of court business. The County clerk was in accordance with the fact in the case, I clipped it out of the paper and enclosed it in a letter to the *Practitioner of the County*, so as to be in a position to inform you of the facts in the case. In due time I received the following:

CORDEAN, Pa., March 12, 1870.—
I. H. Lephart—Dear Sir, I am sorry to hear of your case, and I will reply with pleasure. At our December term of court we had no jury, for we had nothing for them to do. We have no poor house

in the county, for we have no one for whom a lottery has had no license to sell whiskey for nearly thirty years. Therefore our jail is empty about ten times in the year.

Respectfully yours,
O. H. Cowley, *Practitioner.*

GRATITUDE'S EXPRESSION.

Mr. Gough, the temperance lecturer, with much effect, this incident from his experience: I remember riding once in Scotland to a place I cannot pronounce. It was a lovely day, and they laughed at me. I can sell it, A-s-h-c-r-o-m-u-c-h-a-l-y. A man came to meet me at the Ladybank Junction, and took me to a house in a By—on—horse cab. As we sat together, noticed the man was leaning forward very strangely; I saw him take a handkerchief, and was the beginning of it, and tie it round his neck.

Then, would sit a little and shake it out, and then tie it another way still leaning his head forward. Said I, "Have you the toothache?" "No." "Have you taken cold?" "No." "Will you be good enough to tell me why you lean forward with the handkerchief, if you are not cold and have not the toothache?" "Well," he said, "the window of the fly is broken, and the wind is pretty cold this morning, and I am trying to keep it from me." "Why," I said, "you don't mean to tell me you are sticking your head in that hole to keep the wind off of you?" "Yes," he said, "I am trying to keep my head below. I never saw you before."

"No, I saw you; I was a *boffin*," and used to go round with a *calico* cap and hat and lay in my ears with white ointment with a black sign. Some how or another I got to hear you in Edinburgh in 1853, and you told me I was a *brave*, and I went out of the place, and said, "By the help of my *whaling* legs, *liberated* and now I have a happy home, and wife and children gathered around me. God bless you, sir! I would not have been in any but your hands, if I could do you any good. God bless you!"

PABBLE TOWN OWN CANOE.

Judge S gave his son a thousand dollars, telling him to go to College and graduate. The son returned at the end of the Freshman year, with a dollar and with several ugly habits. About the close of the vacation the Judge called to his son.

Will, William, are you going to College this year?

"Very well, my father."

"But I gave you a thousand dollar to graduate on."

"It's all gone, father."

"Very well, my son. It was all I could give you; you can't stay here you must pay your own way in the world."

A new light broke in upon the vision of the astonished young man. He had been so kind of his situation, he left home made his way through college, and graduated at the head of his class, studied law, became Governor of the State of New York, entered the army, and served his country, and had made a record for himself that will not soon die, being some other than William H. Seward.

God has a mother's capacity for attending to little boys. The father is shocked at the broken nose of his child, or the sickness that sets the child in bed, or the fever that makes the child a broken of the child. If the child have a splinter in its hand, it wants the mother to take it out, and not the father. The father says, "Oh! that's nothing," but the mother knows that it is something, and that little but sometimes is a very great hurt. So with God; all our annoyances are important enough to look at

and sympathize with. Nothing with God is so much to him. "As one who has mother comforted, so will I comfort you."

RELIGIOUS INTELLIGENCE.

The sunshine of life is made up of very little beams that are bright all the time.

Those who excel in strength are not the most likely to show contempt for weakness.

Intemperance is a flower that withers when it is watered, and not again withered with watered with tears.

No one ought to enjoy what is too good for him; he ought to make himself worthy of it, and raise to its level.

Politeness is the imitation of mutual good will among men, the good-will, therefore, exists somewhere, for without a model there would be no copy.

Men's happiness springs mainly from moderate tincture, which affords the best of a healthy stimulus, and are followed by a reaction which produces a cheerful flow of spirits.

An ambition to excel in petty things obstructs the progress to noble claims. The aspiring spirit, like the winged eagle, should keep its eye steadily fixed on the sun towards which it soars.

The law abolishing slavery in Cuba, by the Spanish Government, was published and proclaimed on the 19th ult. in the Madrid official gazette.

In Japan there is a law many hundred years old, which holds the mother responsible for her children's good, she gets credit; if bad, she is punished.

—Elder J. H. Moore has sold the *Children of Mr. S. Z. Sharp, of Ohio*. Mr. S. will remove the office to his home in Ashland. Elder Moore's office will stay in the city. He has moved, and the thousands of readers of the *Children of Mr. W.* will regret it too. What friend Moore intends to do, is not made public yet. We hope he will leave the city.—*Lancet & Globe.*

The Dankard denomination held a love-feast in their church at Petersburg, Mass. township, on Wednesday evening, May 29th, and it is estimated that not less than two thousand people were present. Several ministers from abroad were present and added the local clergy in administering the sacrament, at which there were upwards of 300 partakers.

A decree of toleration to the Baptist churches in Russia has been granted. It is to be expected that it will prove a great blessing to that empire. It provides that their worship shall hereafter be unobscured, and indeed expressly permitted throughout the empire. It also provides that they shall be free to marry, and for the recognition of the marriages already celebrated by the Baptist pastors.

On Tuesday evening, May 25th, a unanimous love-feast was held in the German Baptist church, at Green Tree in the North township, which was one of the most interesting affairs of the kind ever held in that locality. Revs. Jacob Brillner and S. L. Zieg officiated to a congregation that completely filled the church, and not less than one thousand young folks were assembled on the outside, unable to gain admission, and yet, notwithstanding this large concourse of fully two thousand people, there was not a trifling disorder, and not the least untimely occurrence, accidental or otherwise took place. It was a meeting to copy after. In the morning, the *Children of Mr. W.* was on a ship, on the same night, a love-feast was held by the Dankard denomination. The services were held in the large barn, and fully one thousand

people were present on the ground.—*The Lancaster, Pa., Free Press.*

—The following we clip from the *Gospel Herald*:

There was handed us a short time since, by a friend, a copy of a weekly publication, entitled, *Gospel Herald*, which, though fair and apparently well executed, contains nothing such and interesting matter, we were pained to notice that it hold out the idea that water baptism constitutes the only new birth, or rebirth, as it is called by this new *Gospel Herald*. Whether right or wrong, in our view of the matter, it certainly did not sound like Gospel preaching; but we further forbore to censure upon the subject as present, only let all beware and heed the Saviour's language when he says, "Take heed what you hear."

—From time immemorial, and during the dark ages, as they are called, the people who then held the same faith as the Primitive Baptists do now, would not receive persons coming to them from any other denomination without baptizing them; these other denominations were of course very much offended at this, for it was saying to them, "you are not the church of Christ," and they called them by way of derision. Ann Baptists, or those who re-baptized, did not come to them from any other denomination, as the Primitive Baptists now do; for they will not receive any that come to them from other denominations without baptizing them, because we consider the baptism of the Baptists before the division of Baptists, for we consider such a baptism good. But we do not regard this as rebaptism, or a second baptism, because we consider very much offended at this, for it was saying to them, "you are not the church of Christ," and they called them by way of derision. Ann Baptists, or those who re-baptized, did not come to them from any other denomination, as the Primitive Baptists now do; for they will not receive any that come to them from other denominations without baptizing them, because we consider the baptism of the Baptists before the division of Baptists, for we consider such a baptism good. But we do not regard this as rebaptism, or a second baptism, because we consider very much offended at this, for it was saying to them, "you are not the church of Christ," and they called them by way of derision. Ann Baptists, or those who re-baptized, did not come to them from any other denomination, as the Primitive Baptists now do; for they will not receive any that come to them from other denominations without baptizing them, because we consider the baptism of the Baptists before the division of Baptists, for we consider such a baptism good.

—From the DAILY BRETHREN AT WORK.

ANNUAL MEETING ITEMS.

—One thousand six hundred pounds of beef and two thousand pounds of bread were consumed at the eating tent on Monday.

—Mr. Stagg, of Indianapolis, a skillful stenographer, has been engaged to make a full report of the deliberations of the Convention.

—There were about 13,000 persons in attendance at the Conference yesterday. The day was calm and pleasant, and the order very good.

—About four thousand pounds of beef were delivered to the Annual Meeting, and six thousand pounds of bread.

—Two thousand six hundred persons attended at the tent yesterday, and two thousand entertained in the evening.

—Brother J. W. Stein preached to about three thousand persons in the Tabernacle on Monday afternoon.

—Seven persons have been baptized in Denmark since Easter. The Lord works continually.

—Brother David Emert, a diligent student and we take pleasure in becoming acquainted with him. No doubt he will give us some good "kitchens" of his Annual Meeting grounds and surroundings.

—Mrs. Charlotte M. Blake, collector and collector for the Protestant Episcopal Asylum Chicago, was on the Annual Meeting grounds yesterday in the interest of that institution. She was one of the speakers at the meeting by brother Holmberg. She gave a description of the work and character of the Asylum, after which a collection was taken which amounted to \$134.44

Home Department.

COME REHIND.

Some Christians remind me of the little boys who go into bath; all frightened and shivering they enter the water just a little—up to their ankles they wade, and then they quit. But the man who really is in Christ is like the practical swimmer who plunges into the stream lead first and finds water to swim in. He never shivers. It breaks him. He becomes bold. It has become his element. This is the man who understands the happiness of religion in a manner far beyond the recognition of the half and half professor who has only religious enthusiasm to make him miserable.

I sometimes illustrate this by a quaint American story. An American gentleman said to a friend, "I wish you would come down to my garden, and taste my apples." He asked him about a dozen times, but the friend did not come, and at last the fruit-grower said, "I suppose you are busy. Apples are good for nothing, and apples are good and try them." "Well, to tell the truth," said the friend, "I have tasted them. As I went along the trees I had a look at them, but I never tasted any, and I never tasted anything so well in my life, and I do not particularly wish to have any more of your fruit." "Oh," said the owner of the garden, "I thought that since you had apples around the outside are for the special benefit of the boys. I went fifty miles to secure the sweetest roses to plant all around the orchard, so the boys might give me a word of commendation, but if you will come inside, you will find that we grow a very different quality, sweet as heaven." Now, you will find that on the outside are oranges, lemons, and pineapples. "You shall taste," and "You shall," and convictions, and shame; and there are only the bitter fruits with which this world's Eden is guarded from their entrance. "You shall taste" are the exterior bitters, and give your eyesight up to Christ, and live for his grace, shall be the taster of the fruit; the interior bitters are the "fruits of the woods"; are the medicinal fruit that can be enjoyed this side of our eternal home.—Church Times.

POCKET DEEP.

Yes, does your religion go pocket deep? Were you only converted in the outer story only—the skin only scalped, or was he killed dead? Does your religion touch only that which enervates, but that you cut your head off, and send his body world wide by the damsel? Or were you converted right down through, from head to foot, "body and spirit," pocket-deep and all? Not merely the copper three-cent piece, and smooth and eagle, and "Yes and No"? Say, friend, when God converted you, did he convert bones, hair, cell, connective tissue, message and all? You have been preparing for a deeper work of grace. How deep will he divine it? pocket deep? You have desired to feel more deeply. How deep? pocket deep? Yes, and you only want to feel skin deep? Yes, and as you want to feel, perhaps, you never will tell you feel in your pocket more.

Just think about these matters, will you. You feel for your health, will you just feel in your pocket. You feel for the poor, will you feel in your pocket. You feel for the cause? will you feel in your pocket. You feel for the poor people, will you feel in your pocket. And if you feel there, you will walk others feel, and you feel thankful too, thus God has some servants whose religion is pocket deep.

Don't let's begin in talking to ourselves about pecuniary matters? You don't, eh? Ah, well; I guess your religion is not pocket keep yet. Try

again, get a little nearer to him who "was rich and became poor" for you. You feel rather pleased when God's blessings are rolling into your purse and dwelling, that's all right, but the Lord Jesus said, "I've more blessed to give than to receive." Now, don't shirk your pocket; you've more than a sixpence in your pocket, but do it. I wouldn't ask you to give a dollar for all the money you have in the world. Don't fret; all I want to know is whether your religion is pocket deep or not, but that's a little. I don't ask you whether you would scatter everything to the four winds if you knew the Lord was coming, so that you couldn't use it, but whether you are ready to give "the bag" now when it can be used, as at some other time, when it will be scattered in haste and fear, and do no one any good, and perhaps will do much harm, has often been the case. It is time past. In a word, is your religion pocket deep or is it only skin deep?—N.Y.

THE TONGUE.

There are but ten precepts of the law of God, says a certain author, and two of them are "thou shalt not swear," and "thou shalt not use vain words." These two are the outward organ and vent of sins therefor, are bestowed on the tongue in the first table, and the other in the last table, as though it were really to fly out into the vast God and man of it, thus polluted.

Pythagoras used to say that a wound from the tongue is worse than a wound from the sword, for the latter affects only the body, the former the spirit—the soul!

It was a remark of Ananias that "the tongue was at the same time the most part of a man's mind his word, that with good government his sin, as well as without it, is necessary to be merciful, and without it none is more mischievous."

"Hoarings," says Dr. Johnson, "was never carried out without a destruction, nor ever thought it necessary to confine them. For," said he, "they are words, which if you don't know, will go out of themselves." It is the evil tongues of others, but a good gift able to us to depose them.

"Slanders," says Bacon, "cannot make the subject of it either better or worse. It may represent us in a false, or place a likeness of us in a bad, or place. But we are the same. Not so that slanderer; the slander that he utters makes him worse, the slandered never."

"No one," says Seneca, "loves to tell a tale of scandal except to him who loves to hear it. Learn, then, to rebuke and check the distracting tongue, and if you do not listen to it with pleasure."

"No man sees the wicket on his own back," says the old proverb, alluding to the fault of the traveler with his eyes shut, who does not see the faults of his neighbors, the case behind with his own.

It was a maxim of Euripides, either to speak silence or to speak something better."

"Sit a watch, O Lord, before my month, keep the door of my lips. Incline not my heart to any evil thing." Ps. cxxi, 4.—Church Times.

"HOW MUCH OWEST THOU?"

It was my lot to live five years yoked in one of those antiquated Welsh towns with an unpronounceable name (to a Saxon, of which a willingly incredulous stranger might say, "Can any good thing come out of Nazareth?") Among the members of my class was an old Welsh lady, Mrs. O.—Her husband had once smelt up her property, and she had been, as I have tried his child by taking away from her the light of her eyes, as by a stroke, and children withered and died, and she was so that she lived alone, yet not alone.

"Was little she could do; for poverty, as in the case, was accompanied by sickness—so that by the earnings of her needle she barely subsisted. Parish authorities added to it a weekly assistance, and this was all she had, save the kind gifts of friends."

I often visited her in her little room, and often found her confined to her bed. When tickets were renewed, if she were not present, I hastened to take her ticket, knowing what pleasure it gave her to receive it.

"Visiting her one day for this purpose, I took her great-grandmother. On handing her the ticket the conversation thus:

"Have brought you your ticket, Mrs. O., but you need not give anything."

"Oh! but I must."

"No! no! I'll see that your name stands all right in the class book."

"Sir, if you will look in the little copy, and I shall you will find the Lord's name."

"But the Lord did not wish you to give his name to you absolutely."

"And then the 'old rain' fell down her aged cheek, she said, "The little I can give to the Lord, but what did I give for me? He loved us, and gave himself for me. Take it, sir, I can't eat my morsel happily if I get it without you."

"And I took it, and murmured blessings upon the Lord of her who was the 'love of Christ' as 'son strain,' and prayed that someone might remember, 'He is not your son.' Reader, 'how much owest thou unto the Lord?'—Rev. Samuel Wilber.

OUR NATIONAL LIQUOR BILLS.

Estimates are made from time to time, based on returns from the Internal Revenue Office, Police and other sources. Hospital Asylums, Poor Houses and charitable institutions, from which it is calculated with reasonable certainty that our liquor bills amount yearly to not less than the following:

- 1—Salaries \$1,000,000
- 2—Indirect expenses \$500,000,000
- 3—Intemperance burns and destroys property amounting to \$100,000,000
- 4—It destroys 70,000 lives
- 5—It makes 30,000 suicides
- 6—It makes 100,000 orphans
- 7—It makes 500 mummies
- 8—It investigates 250 murders
- 9—It costs 500 suicides
- 10—It consigns to jail 500,000 criminals.

And other things too all this, it endangers the inheritance of liberty left us by our fathers by detaching the voters and making instruments for upholding corruption by means of the ballot box.

HAVE AN AIM IN LIFE.

There is a real necessity for having an aim in life, which many pursue when too late to amend. How many have been who had no aim in life, who have wasted their strength in experimenting in various fields of effort, who, at the close of life, were compelled to confess in sad reflection that they had accomplished but little for themselves or others. In many instances there is the consciousness of power unexercised, which adds to the bitterness of the reflection, the feeling that there was not a goal to which they were working, and the want of having some well-defined object in view, some plan of life, some goal in the future, and thus, as a result, they were not really and determinedly adhering to the course they were pursuing and pressing toward the coveted goal.

No careful reader of biography can have failed to notice the fact that those who have succeeded have given themselves wholly to their work—have been wedded to their calling—have engaged in it and presented it—not like the slave scorned to his toil, and who has no opportunity to do it, but heartily and joyously, or it is

with bounding heart, still with fineness of purpose, knowing that this is the only way to success.

He who has no aim in life, and refuses to learn the lessons of experience—those who determine to do things, but do not first have him—exhibit the same folly as the mariner, who, on an unknown and dangerous ocean, sails with chart and compass, and trusts to fortune, where thousands have been wrecked.

The ancients represented fortune as being blind, and lavishing her gifts upon the unwinding as well as the sagacious, or, in other words, history teaches us that those who with persistent energy adhere to the course which they trodden chosen, compel her to be propitious.

In our own day, how rich are we in examples of those who, surrounded with many disadvantages, unheeding the voice of ease or pleasure, have attained a goal more elevated than others, and who, without exception, are others, who possessed greater capacity and superior opportunities.

The practical lesson we would endeavor to fix, whether as mechanic, or farmer, or in any other occupation, is this: Let us, in our chosen sphere; and although you do not attain to the highest rank, your success will be greater than it would have been, waiting that elevated aim. Among our readers are many middle-aged men, who will recognize in the words of this, a secret of their failure to meet the highest standard. Their ambition will not cease unheeded.—Harvard and Garden.

A DEADLY SERPENT.

Some time ago a party of sailors visited the Cape Cod gardens. One of them, excited by the light, he had taken, and so on a set of boards to his companion, took hold of a deadly serpent. He held it up, having seen in the light, and he was so excited that he could not sting him. At length, the snake, unobserved by him, coiled itself around his arm, and at length it gave a firm grasp, and would tighten and tighten, until he was unable to detach it. At the pressure of the snake increased the danger grew and at length the sailor was unable to maintain his hold on the neck of the venomous reptile, and was compelled to let it. What did the snake then? It turned around and stung him, and he died. So it is with the appetite for strong drink. We can control it at first, but in the end it will control us. We can hold its influence in a grasp for a while, so that it shall be powerless; but afterwards "it biteth like a serpent and stingeth like a scorpion."

RETALIATION.

A lady once, when she was a little girl, learned a good lesson, which she tells for the benefit of whom it may concern:

One frosty morning I was looking out of the window into my father's garden, and the snow stood on the oxen and horses waiting to drink. It was a cold morning. The cattle all stood very tall and made it one of the cows attempted to turn round. In making the attempt she happened to hit her next neighbor, whereupon the neighbor kicked and hit another. In five minutes the whole herd was kicking and hitting each other with fury. My mother looked on and said: "What a bad habit."

"See what comes of kicking when you are hit. Just as I have seen one cross word set a whole family by the ears so one frosty morning."

Afterwards, if my brothers or myself were a little trilled she would say,

"Take care, my children. Remember how cold it is this morning and began. Never give back a kick for a hit, and you will save yourselves and others a great deal of trouble."—N.Y.

CARE OF DISEASE.

One of the most important things that we should know of is the fact that the only way to keep the body free from disease is to keep it clean. Nature intended as the seat of the waste of the animal tissues. What cannot pass through the channel is thrown upon the bowels, or kidney, or bladder, or lungs, or skin, or other organs. At Nature we should wisely work according to its intention and her purpose. We should not make it impossible almost to give us the water and the air we breathe.

THE GULF STREAM AND THE POLE.

The Gulf stream enters the space around the pole at a temperature about the freezing point (32°), when we find it warmer water (44°) almost at the pole, and outside the heating-current. The Arctic current, that offsets the Gulf stream and flows south, reaches at 35° temperature, could not have left the pole colder than 28°; for then it would have been frozen up. In its narrow channel, it is only 60° or 70° of the temperature. It is thus a thing incredible, that the Gulf stream, this mighty river in the ocean, whose waters, if unfrozen, could keep in almost all the year, and whose waters form a stream of more than 100,000 cubic feet of water, discharged by the Mississippi river, it is incredible that this current may reach the polar region at the end of the year when it begins its race of Florida 50°.

There certainly issues from the space around the pole countless and mighty flows of water, which are the result of the course icebergs of huge proportions are carried off from the mainland. So vast are these icy masses, and often so numerous in floating clusters as to delay the progress of the steamship. Recently a small one fell from a glacier in Spitzbergen, over four hundred thousand tons in weight. The Great Western, in 1841, in her transatlantic trip, met three hundred icebergs. Sir John Ross saw several aground, in Baffin's Bay, a water two hundred and sixty fathoms deep, one computed to weigh 1,250,000 tons. A Danish vessel, the *Arctic*, in 1845, was once driven 500 miles by Sir J. C. Ross met with some of these floating mountains twice as large as this. And in Baffin's straits, where there is open water, icebergs have been met before, and their tops were miles and six hundred feet high.

The hyperborean current, which breaks these monsters on its bosom, has formed by the deposit from the dissolution, the Grand Banks of Newfoundland, which were the waters of the Atlantic dried up, would probably be seen in a river from the sea bottom in the present series of Mr. Brown and Moss. Hence.

The sign of fire, which bore on in Arctic shoulders the English ship, "Melville," abandoned by Captain Kellett, and then it twice hundred miles to the south, was computed to be at least three hundred thousand square miles. Such an area and seven feet in thickness, would weigh more than 2,000,000,000 tons. We say this was a single drift through Davis' straits, only one of the avenues of this current from the north, and it is a fractional part of the drift in the year. The theory of Columbus for finding a way to the pole—*Pittman's Magazine* for November.

been baptized, and that, therefore, he need not to be baptized, and thus he has been discorporated from the church, requires him to be baptized, and thus his whole life is spent in disobedience. Infant baptism does a great deal of harm. We sincerely pray to be wholly delivered from this evil, which will be well set forth in—*Our Weekly Talk*.

Educational Department.

By H. B. B.

—These who expect to teach the approaching Fall and Winter, should attend the six week's Teachers' Term at the Normal, which commences on July 15th.

—As the close of the term draws near the graduating class becomes anxious. They have the best wishes of all concerned and we bespeak for them an honorable success through the coming term.

—Bro. W. J. Sargent expects to have with a few, a summer closing, to take a course in the "National School of Education and Oratory" at Philadelphia. He will return before the commencement of the Fall Term.

—The prospects for the Fall term of the Normal are quite good. The new catalogue is now ready. Enrollments are being made. Bro. J. H. Emswirth, Box 29, Huntingdon, Pa., is the principal.

—Prof. Schuman of Kansas will be one of the faculty during Teachers' Term. He is a graduate of Millersville, Pa., and since then has spent several years in a Western college. He is well recommended, and his aid and work will render good satisfaction.

—A general education is the object of the Normal Franklin says: "What signifies philosophy that does not apply to some use?" So it is with every other branch of education. Unless it can be applied to some practical use, it is a waste of time to pursue it or to teach it. To secure an education to wear it as a gentleman does a finger ring, for show, is to pay an extravagant price for an excellent small thing.

—Harper for June says—(A German university is, from beginning to end, through and through, professional school. It is a place where young men prepare to earn their "bread and butter," as the Germans say, in practical life. It is not a school which pretends or strives to develop in a general way the intellectual powers, and give its students universal culture. This is the first and chief thing to be kept in mind by all trying to Germanize our institutions. As soon as the student enters the university he makes a selection of some one study or set of studies, and makes that his specialty. One of the studies included in the "philosophical faculty"—chemistry, physics, Latin, Greek, philosophy, literature, languages, etc. If a student pursues chemistry, it is because his business life is to support him in after life; if Latin and Greek, because he is preparing himself for a position as teacher, or he will be one of the other branches. The first question a university student asks before selecting a study is, "Of what practical benefit will this be to me?" and he goes on to determine for what calling or profession he is best adapted. Having thus decided, his studies and education should be pursued in that direction, and he never makes it a mistake. Notwithstanding all this, however, or even to be full, yet there is always room for more at the top, and there is just where every young man should strive to get.

Western Department.

By E. B. B. MILLER, EDITOR
KANSAS, IOWA.

We arrived home from A. M. on Monday morning at 1 o'clock, and much news with us, and lots of news that we are not able to write up our page as it should be done and we get but little rest till we start from home on Monday morning to return to the church business. Will be absent about two weeks, but will try and rest up enough to give some short items.

This week we spent with the brethren in Howard county, Ind., and hope our labors on committee and in preaching will be for their benefit and edification. We hope they will remember that most of the good resulting from our labors is dependent on them to apply the balm of healing to their wounds. Let peace and kindness be the main power to restore harmony and good feeling among them.

We have spent most of this week in close work for church business, which makes it difficult for us to write up our pages of the paper, and if our readers will look at the number of committee we have been up on this year they will see that we have been pressed into that part of the service a little too much, which will hinder us some in getting our copy ready every week. I see no pleasure to write for the paper than to work on committee business.

On plan of holding the A. M. this year was a success, fully equal to the highest expectation of those who favored it. And the pleasant manner in which the business was conducted, in a however a few of our brethren, and the blessing of God, a spirit of kindness gave us peace and success in our labors, which has seldom, if ever, been equaled in the work of any Annual Meeting.

We started from L. M. on Friday evening about 3 o'clock. We on a special train which ran us to Union Junction about midnight, and stood on a side track till next morning at 10 A. M. in however a few of our brethren at that station, we could have proceeded the matter there, we would not have voted any thanks to the managers of the railroad. We were well pleased with the improvement in the manner of holding A. M., but we think the most part of the arrangement was in railroad facilities, which were not controlled by the brethren entirely. It should be improved next year.

Stray everywhere by subjects. The most serious one is the one who comes with special aims, never concentrated on any one thing, will seldom gain much knowledge. But when all the powers are turned to one thing, all the efforts made to accomplish will all result. The young mind should be trained to study one subject at a time and master that fully. If at once become a power for good, which will lead to mistake and betray wounds. The young mind should determine now, under all its advantages to improve its mind, and to improve in a full and complete manner. The present moments of youth throw away its useless pursuit of novel literature is a waste of time, taking a course of study, and squandering money for sought, because it robbing the world, robbing heaven and robbing God of the brightest jewels, gold, blessed, crushed, buried, lost.

CHURCH GOVERNMENT—CONTINUED.

The trespass only affects an individual or a part of the church, it should be settled by Matt. 18. But if the trespass is an offense against the whole, or a part of it, it is something that the whole or a part of the church, or principle of the Gospel, it cannot be settled in any acknowledgment before the church. It is not so with the church, in the same manner as the trespass, as it is the principle of evil violation, which makes it a church offense. Drunkenness or gambling may be committed in a private place. The work of the officers is to make it no less a matter to be settled by confession before the church.

The work of the whole church in its government is an important matter. The church must choose its own officers, as in Acts 6, and any other form of making its officers is not scriptural, and will result in oppression, destroying the authority and the rights of the church. The work of the officers is to make it the first of the first in supporting the church falls on them, and it is right that it should be so, on account of the fact that they are the church. When their rights are properly recognized and they are properly instructed and awakened, they will give the church that support and prosperity that their united effort alone can make.

Each individual member may do much toward a proper government of the church by giving support to the officers and help to the officers in all their work; by studying to know the way they may work for the settlement of every trouble that may enrage the church, and by helping to the welfare and interest of the church, and making the character and work of the meeting more satisfactory. The labor of the meeting seemed to be more difficult than usual, and dangerous, and the work of the church, which has seldom, if ever, been equaled in the work of any Annual Meeting.

We have known some who seemed to criticize its special business to make it and find fault with everything that was done, and to find fault with the church. This unpleasant and harmful course of finding fault, instead of giving counsel and help, will ever give trouble and contention in the church. There is another danger which causes here things their own way, but still the church must decide. It is the duty then of each one to say what he thinks is best, and to do so freely. But it sometimes happens that brethren grumble, complain and find fault afterward with what the church has done. And then, too, sometimes when brethren do not attend church meeting, they find fault with what is done and make it general talk. Such a course is never to have a bad effect, and it is never to be followed. If a brother grumbles, or complains, or finds fault, he should be satisfied with what the church has done, let him proceed in a legal way to have a reconsideration, not make his discontent a general talk.

Another danger from which the cause has suffered in places is the disposition in some members to talk against others, and persons who are in it will give a little encouragement. Some faults of the church or some of its members are made a topic of conversation in violation of Matt. 18, just so though their own faults should not be maintained unless they pull some one else down. This fault lies not only at the door of private conversation, but also in public. It has had example. A far better way is to talk the Savior, take the 18th of Matt. If you must talk against a brother let it be in a legal way to bring him to the church. In all this we should think of how good some may come out of it; if no good is in it, better keep silent.

And if any members come work for good in church government, it makes troubles come in a church, call for help from adjoining churches. This, if

done in due time, generally brings peace. On this point officers and elders frequently see too with authority, and in calling themselves, and leave the church dissatisfied. The more way for peace is to let the church have something to say in who shall be called, this gives them more influence and unites the church with them.

THE COVERING FOR THE HEAD OF THE WOMAN WHEN SHE PRAYS OR PROPHESIES.

"That I would have you know that the head of the church is Christ, and the head of the woman is the man, and the head of Christ is God."
I. In this passage where the apostle says, "But I would have you know," he calls special attention to what he is going to say. He lays down some principles which he is going to explain, if they may understand what he would have them know, and what he is going to talk to them about.

These principles he lays down in the first verse of the first chapter of I Cor. He illustrates and applies them fully. In the 11th, 12th, and 13th chapters of I Cor. he gives three first and spiritual relations. First, "The head of the church is Christ." Second, "The head of the woman is the man." Third, "The head of Christ is God." Out of these three relations, more important duties, but they give reference to the work of God and are applied to the church. Paul takes up the subject of the man being the head of the woman, and the duties growing out of that relation.

Paul takes up the subject of Christ and the duties growing out of that relation, and then turns to the subject of Christ being the head of the man, and treats that subject to the end of the eleventh chapter. He then takes up the subject of God being the head of Christ and devotes all of the twelfth and thirteenth chapters to the illustration of that subject. He commences at the bottom of the matter and goes to the top, and then comes to the woman, Christ the head of the man, and God the head of Christ.

II. In this essay we propose to investigate the first and second duties, are which grow out of the spiritual relation of man, being the head of the woman in the Lord. In illustration of the subject, Paul says in the twelfth verse, "Cover your head, or prophesying, having his head covered, dishonored his head." Paul does not mean that he dishonors his head, but that he dishonors and disgraces his head. This must be true, because in the third verse Paul says Christ is the head of the man, and when in the fourth verse he speaks of the man dishonoring his head, he must mean he dishonors Christ, because that is the only sense which can apply to the subject the apostle is speaking of. And likewise in the twelfth verse, the conclusion is that can fairly be drawn from the language. The head of a king may be honored by putting a crown upon it, but the idea of honoring it by taking the crown off it is not reasonable.

And further, it is common almost everywhere for man to uncover his head in honor to his superiors in many places, and to be considered a mark of disrespect to enter a man's house without your hat on; and in many places to enter into the church with your hat on, is thought to show disrespect to the presence of the pastor. This is hardly anything more common than for men to take off their hats to show respect to men of honor and nobility. This part of our subject seems to be very plain, and reasonable, and how much more reasonable the point made by the apostle in his argument, that man should uncover his head in honor to Christ.

And if we far should this duty cover our actions in this matter? Whenever our conversation is about a

and holy things, when our work is in the service of God, for such seems to be implied in the expression praying or prophesying, and when we go into the house of the Lord, how do we uncover our heads in honor to Christ the Master of solemn assemblies? In these places his sacred and spiritual glory is to be honored, and it is our duty where custom has made it necessary for relatives to sit in the congregation at familiar with their hats on. Let us not forget the duty to uncover our heads in honor to Christ thus man.

III. In the fifth verse, Paul says, "The head of the woman says, 'But every woman that prayeth or prophesieth see her head.' Not her natural hair, but the man her head in the church. In the third verse Paul says the man is the head of the woman, he now says the dishonors her head in praying or prophesying, and she must uncover her head. This can only apply to the subject introduced by the apostle in the same of dishonoring the man, for this relation is the very thing the apostle is speaking of.

Another thing showing that the dishonor is to the man as her head, is Paul's language in the seventh verse. For a man indeed ought not to cover his head, as the head of the church. In the third verse Paul says the man is the head of the woman, he now says the dishonors her head in praying or prophesying, and she must uncover her head. This can only apply to the subject introduced by the apostle in the same of dishonoring the man, for this relation is the very thing the apostle is speaking of.

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Correspondence

Notes by the Way.

Dear Brother: Last home May 27, 1886, by way of Des Moines, Iowa...

From Lincoln, Tenn.

Dear Brother: This is to inform you that we have had now whatever...

Since my last there has been two added to the Lincoln church...

From the Thorapough Church, Mich.

Dear Brother: Our communion meeting is among the best of the past...

From the Des Moines Valley Church, Iowa

Dear Brother: On the third Sunday and Sunday of May, we had a communion meeting...

G. H. HAKER

From Norton County, Kan.

Dear Primitive: Our members here in the Maple Grove church...

CAROL HELMINGER

From Ozark, Pa.

Dear Brother: The Johnson congregation held their quarterly conference...

D. F. HANNA

From Adams County, Neb.

Dear Brother: We are still trying to do something for the Lord...

J. S. SNOWDEN

From the Eagle Creek Church, Ohio.

Dear Brother: Yesterday we had the pleasure of attending Sunday school...

S. T. BOSSMANN

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SENTINEL AND BROTHER'S H.

Table with columns: No., Name, Station, Price. Lists various publications and their costs.

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every one of you in the name of Jesus Christ, for the remission of sins, and you will receive the gift of the Holy Ghost." And we read that they continued in the apostles' doctrine, and in fellowship, breaking bread, and having favor with all the people: They were very happy.

The jailer was another case of an unlearned convert. When he awoke out of his sleep and saw his prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had fled. But Paul and Silas, and voice, saying, "Fear not, we are men and women, of thee self no hurters are: we are here to praise thee, O Lord: and we are all here." There he called for a light, and stood up, and came trembling and fell down before Paul and Silas, and said, "How what must I do to be saved?" and they said: He on the Lord Jesus Christ, and thou shalt be saved, and thy house." He accepted the proposition, and hence accepted Christ, and was baptized. He rejoiced, believing in God with all his heart. He accepted the truth, believed the truth and obeyed the truth, and all distresses which heaped upon him, which within his bosom were all hushed. He rejoiced in his new being, and in his conversion that he was free from sin.

Thank God, many of us have this morning remember our feelings when we accepted the truth and gave our hearts to God. We felt that we had a load of sin rested upon us, and we felt that we were accepted of God, and we had been freed, but what a relief when we laid all our guilt and sin at the foot of the Cross, and had our guilt removed? What joy to the soul when we laid the intricate web of sin in our trust. Death may come and find you unprepared, and you may have to die despairingly. Or Christ may be among those living when you are called. And you may have to die with this wreaking of conscience, do not calm it as Felix did by postponing duty, and by continuing in sin. If you do, a time may come when you will have to die in the intricate web of sin in our trust. Death may come and find you unprepared, and you may have to die despairingly. Or Christ may be among those living when you are called. And you may have to die with this wreaking of conscience, do not calm it as Felix did by postponing duty, and by continuing in sin. If you do, a time may come when you will have to die in the intricate web of sin in our trust. Death may come and find you unprepared, and you may have to die despairingly. Or Christ may be among those living when you are called. And you may have to die with this wreaking of conscience, do not calm it as Felix did by postponing duty, and by continuing in sin.

There is said of Methuselah, that in that same night the king of Chaldeans was slain. He showed not the least penitence. He did not say, when his language was interpreted, "My God I have sinned. I have taken away from God's temple, and have used them here in the unholy tent. I will wash them, and consecrate them again to God's service, and say unto the king and royal person I will lay on the altar of duty." Not a syllable of that kind was heard. The presumptuous evidence is that the language so miraculously translated, failed to produce any reform in him. Who can wonder that the degree of the distress he experienced in the future world to which he went, far in that night the king of Chaldeans was slain: that night the star of his life shined in darkness, and the stars of Meles and Permetis got into the city, and the king fell a victim to the power of his enemies. And the thought is terrible. Think of a man lying upon his death couch, and saying, "I have sinned."

We close by making two practical remarks. The first is, I want you all to feel that you have the spark of God within you, that you are not all wrong. Open your consciences when we preach to you, when your instructions teach you, let your consciences be open. Do not suppose that you may get up and sleep with a sound conscience which the thunders of death alone may be sufficient to awaken it. My second remark is, you that have an unlearned convert, do not let him drift. Be thankful to God that you have converts. Follow their promptings, and do right, and there will be no reproach or condemnation.

HAPPY IS HE WHO HAS THE BLOW OF ONE THOUGHT IS NOT TRULY OR DEFILED. With many it is usually or often thus, and with all it is sometimes thus.

☞ 553 ☞

A FLAIR SCRIPITURE AGREEMENT IN FAVOR OF UNIFORMITY IN STYLE OF DRESS.

BY C. F. DEWELER.

"Let us walk by the same rule." There are about two questions in the minds of brethren and sisters in regard to the application of this Scripture to dress.

1. Is there any reference to dress at all?

2. To what extent does it apply to form in dress?

These questions can I think only be very satisfactorily answered by a few *versu cruxis* facts.

First, it will be admitted by all that the Scriptures apply to our daily walk or life and should be just our discipline in all things just as far as we either ought to have, or by choice will have a rule to walk by. By "walk" and "rule" in the above proposition I do not mean the rule of the most fashionable majority of us, but just those who are cultured in the proposition, and that is all of us, for we all walk by rule in the selection of our style of dress. The rule of the most fashionable system is an inseparable part of our social nature. A total abstinence of such an inclination would be a mental deformity.

I have never met with a person of sound mind that had no such inclination, while on the other hand the saying that one would rather be out of the world than to be out of fashion, is not an unusual remark. The sister who would prefer to wear a *wool* hat and by the use who is said and lady in the order of the church. Pride and humility in the hearts of these two sisters is not always in the same degree. The difference of their choice, but their social affections run in the opposite direction. It would be a greater error for the one to follow the changing fashions of the world than it is for the other to forsake them.

The idea, if she ever established it of submitting to the changing rule of king fashion, and be a loyal subject to it, has long ago been abandoned, and she has signed the declaration of independence from one and avowed her allegiance to the other.

Though I have very serious doubts whether God or his angels had ever any thing to do with a covering for a sisters head in religious doctrine, yet the simple fact of any form of dress being adopted by the fashionable of the world, does not make it wrong. One of the fishes of the world and that of the church was the same. The same style that has been worn down from generation to generation with little or no changes, and the old broken and the "conservative brethren" could not be known from outside the style of their costume.

But things have changed. Changes in the fashions are continual with those who love the world and the things that are in the world, the lust of the eyes. It is the lust of the eyes, they think it should go on and on without end. "Change that ye run not with them."

If one in ten years the fashionable world would get up a new style with nothing in view but novelty, could we follow them in all their various changes, and yet not be conformed to the world in its own maxims? No.

It is not in ten years has increased or adopting particular styles of dress. Of this change we believe the church to be innocent, and the adopting to be a mistake. All of us are without doubt. The faithful adherents of uniformity are the ones who have had their hearts full of adopting. Some honest brethren and sisters believe that we should be content with plain styles without adding to any particular style of dress and I don't think that there could be any objection to this principle if it could be made such and such as to be free from the fact that nobody

wants no particular style. There have been a thousand different styles in use since merely has been an object in the fashions of the world, yet as stated in the beginning of this article we still conform to custom, and there is not a brother or sister in the church who does not want to conform either to the customary usage in the church or to the life fashions, or habits between the two, and our own choice will occasionally conform us with the question. Can we follow the nobilities and changes of fashion? How long has it been a custom to wear a hat? How long has God follow him; but if Baal then let you follow him.

THE CREATIVE WEEK—ANOTHER CRITICISM.

BY J. T. MYERS.

Having somewhat ago offered a short criticism on scientific views expressed by brother H. M. Lichy, through the *Progressive Christian*, and his now applying to us in a series of articles, I have thought it best to set forth our views on the subject under consideration, thus holding us up before a reading public in a false light, and as opposed to scientific developments in general, and particularly in harmony with the Bible, we feel almost compelled to define our position more clearly, and in doing so we wish to keep before us the real issues of the case. It is our wish to state that our respondent has been giving the convictions of his mind in his defense of what he holds to be the right side of the question, not for the sake of argument, but to get at the truth of the matter, and hence, we feel free undertaking the discussion of the question, believing that good may result in the end.

In his first article, in speaking of the six days in the creation, says, "I did not then think it was for me to explain, but since Bro. J. T. Myers has tried, and rather ably, to explain the matter, I feel that I cannot do so harmonize with the Bible, and, consequently, that the study of geology and astronomy is a waste of time and labor, and hence, if anything, a weakening of our faith in the Bible." Our respondent has followed that same one must advocate the side of right, or what is now believed by many of us to be right." A short criticism of this part of his article will be given.

The first point we wish to call attention to, in the above remarks is found in the following, "Bro. J. T. Myers has tried, and rather ably, to explain how it is that science does not harmonize with the Bible." Our respondent somehow seems to have gotten the idea that our criticism on his incidental remarks was a "wresting of his words," and which gave rise to the present discussion, was a studied effort, hence designed to answer certain scientific objections urged against the Mosaic account. If this be so, we would not have laborers and/or in regard to our intervention, that drives us to the task we are now about to perform. We hope, therefore, the respondent would have us to be especially heard on our part, but as called for on reasonable ground.

2. In the same paragraph we are also charged with going "in substance to the effect of denying that God may be a waste of time and labor." As such as to say that the study of the sciences amounts to nothing. Now on what grounds the writer could so charge me, and make me responsible for what he is not even able to imagine.

We feel pretty sure at least, that no such charges can be made against us on the grounds of a logical deduction of our former criticism. The writer knows enough of our periodical articles to make such a charge against us. If he could for a moment place over the various geological specimens in comparison we feel pretty sure of a reaction at once.

We claim a special preference for the study of geology, and in our estimation it would seem rather a strange application of principle to publicly ignore the study of geology, and to give us in our criticism of brother Lichy's article, provided he was right in the charge made against us.

Our respondent will please remember that we do not ignore science, but we do believe maintain, and strongly, too, that science cannot satisfactorily answer to the mystery of the creative week. We feel that we will endeavor to prove further in the next discussion.

3. Closing up with the paragraph already referred to, we are not only charged with "denying that the sciences already mentioned in verse 5 are a weakening of our faith." While it is certain that we never intended any such thing, we are not aware of any such is not likely to be the case with well balanced minds, yet such may be the case, not that the facts of science and the Bible clash, but owing to the manner in which the facts are presented. The science of geology and the facts of geology are two different things, and as far as facts are concerned in any science, and as far as the Bible is concerned, we feel that the Bible on them, they agree. If we rightly understand the facts in astronomy and geology we would find them in agreement with the Bible. It is in the various sciences that the materialistic and infidelity, and especially in this case as a scientific sense, that we are to be disappointed in the results. The facts required for a full and satisfactory solution of the creative week are so differently understood and interpreted by scientists that it only results out of it a comprehensive knowledge on the subject to use such terms as "evident," "undeniable fact" and the like when speaking of this creative question from scientific and geological views. It is not, essentially speaking, being called in to question respecting the creative week by scientists themselves, not approving anything even so to the apparent contrary between the scientific view of the creation and that of the Mosaic account, are we to be faulted for denying the answer given us on this question? We think not. It might be said that we are not prepared to learn himself a little better on the subject under consideration before speaking so positively of facts, as he calls them, respecting the Divine account.

George Dana Boardman, D. D. the late and able scientist, says, "As geology is among the proudest of the physical sciences, it is among the most striking." "True," says he, "but his own arguments as well as those of others, using such strong terms as 'incontrovertible,' 'proof positive,' 'undeniable fact,' and the like, are not so strong as they are made to appear. But it is not the great mistakes which fall thus—only the scientist." How different this sounds from the language of our respondent, when, in speaking of the scientific view of the creation, the Mosaic account, he asks the question, "How does this agree with geological truths we drive not deny?" So geologists have been to be in his opinion, "a waste of time and labor." It is a geological truth, that he says, "we drive not deny," even unassuming his language. But we make due allowance for his positiveness, and we feel that we are not to be faulted for the point from which he is speaking.

THE CREATIVE WEEK—ANOTHER CRITICISM.

Whatever may be said *pro* or *con* on this subject, it should be remembered that the facts of the creative week, as given by the inspired narrative, are rather to be believed than explained. The creation is a miracle. This universe of matter, visible, tangible, measurable matter, is the result of a Great Power, and although this matter of a miracle may extend thousands of miles over our heads through long periods of time, yet science cannot see, with its limited eyes, on the subject, but with the inspired narrative, we are to believe that it is true.

But, says our respondent, on what grounds can you prove that the science cannot satisfactorily answer to the question of the creative week?

I. We answer on the grounds that our scientists are too much at variance with each other as to the origin of our universe. One advocates the eternity of matter, not even as much as proceeding from a self-existent matter, and another strongly upholds this theory. Now we accept the theory of the eternity of matter, thus we have no creation, but evolution, and is in disagreement with the Word of God. We believe the fundamental, intrinsically perfect, necessary system. Every effect must have a cause.

2. Christian scientists of the present age have undertaken to explain the internal structure of the earth, the arrangement of the materials of which it is composed, their peculiar formations, and the various changes they have undergone. Their investigations suggest the recent origin of the earth. Bro. George Dana Boardman, the recent scientific lecturer, says, "How far geology is from being a natural and scientific study, is evident to all who compare the results between eminent geologists regarding the antiquity of the earth." However strongly the statistical geologists have been urged to testify to the recent origin of the globe, geological phenomena occurring in our days, and before our own eyes, such as, earthquakes and subsidence of land, and the consequent disappearance of islands, recession and subsidence of shores, rapid and extensive crystallizations, and the like, so strongly suggest the comparatively recent origin of the earth." Now we address you more testimony to prove the insufficiency of scientific answers on this very mysterious question? Do not scientists clash on this question like theologians in their interpretations of scriptural texts? And does not all this go to prove that the facts of the creative week cannot be determined, and that the scientific answers on the question given?

We give it as our opinion that as far as the material universe is concerned, it may be millions of years old for aught we know, but was originally created by the Creator of the universe, as a plain organization of vivacious facts in science, for science says, "Out of nothing comes nothing." Here is the infinite difference between man and God. Man is made of matter, and deals with materials, God makes and consists without materials. "In the beginning God created heaven and earth." Before earth existed there was nothing. "In the beginning, the heavens and the earth, but says our worthy respondent, do they then admit the great antiquity of the earth? Most assuredly not. We admit the existence of matter from the very beginning, not as an eternal existent, but as a created existent out of nothing. We even do not question the fact that the matter of the universe was used therefore of any special elaboration on the various theories of

Correspondence.

From Athens, Pa.

June 28, 1893.

Dear Brother

We, through the loving hands of the great Shepherd of this flock, met on the evening of the 23th inst., to celebrate the centenary of the Lord's birth. Several of our faithful brethren and sisters met with us. There were nearly sixty commu- nion. We had the presence of the following brethren: Brother Bruno Brother of Belmont, who very nicely met with us. The ministering brethren present were elder S. M. Daniel, Brother J. W. White, Bro. Sell and David Sell. Our service is certainly too small, consequently we labor under great disadvantages in such oc- casions. The meeting passed off very quietly and I hope profitably to all who had the pleasure of attending it. May God's blessing attend all such meetings. Good order was maintain- ed. Our Sabbath-school is a good reason. We have had a most work- ing material added to our number which was very much needed. Such is the case, that when the proper time comes, drives you place to the front line. It is very much more in- terested in this help to the church and Sunday school for it cer- tainly is a place where the young minds receive impressions, that last for a lifetime. We are very desirous of the proper instructions being given. Fraternal regards,

G. W. KAYSER.

From the Quakertown Church, Pa.

June 30, 1893.

Dear Brother

The last part of our congregation (preaching) was held on the 17th inst. in the large meeting- house near Darvlesville. The number in attendance, both of participants and spectators, was not great. It was a very good one. Some good talk- ing and laughing outside of the house in the evening. There were not as many sanctified brethren as we are accustomed to see. The ser- mon was sufficient for the work on hand, and all were willing to labor. Those from adjoining districts who were present were: Bro. John H. Hark- ley and Hiram Shabazzon of Shad- owspring, Theophilus Hoyle of Tagueter Valley, and I mention Hough, of Middle Creek. So far as sanctified things are concerned we are getting along as well as usual from what I am able to judge by appearance. There were several ad- ditions to the church—today before the commu-

The prospects are at present that the grain crops of our county (Sussex) will produce a fair average yield. Our harvest is, at least, not weeded out. This usual crop of wheat will do to eat. Some orchards will have an abundance of fruit while others have comparatively nothing. The hard frosts and the drought during May are considerable factors to be noted. The hay crop will hardly be an average one to the same season.

I would suggest to you that you publish the arrangements made by the Anti-Slavery Society for the recovery of the Daniel mission fund in the P. C. as soon as possible, so that brethren may know whereof their contributions lately sent to that amount to. It is thought, Lan- gley, W. H. who was the former treasurer of brother Chester who is to re- ceive them now, as I use in brother Hough's article in the Progress. I believe that many brethren would cheerfully contribute to the necessities of brother Hough if they knew how or where to send it. I think brother Hough's sugges- tion that a committee be appointed to receive contributions is a good one. But I think there might be

to one at each meeting-house, or place of regular meeting, instead of a few such congregations. All the orders will be sent out communally to be con- sidered jointly by the general conven- tion or what ever they receive direct- ed.

Yours fraternally,

J. R. BLAN.

From Elder Knicker.

Dear Brother: As there were no call for Annual Meeting for 1893, and the turn is east of the Ohio river, we hope the call will be made soon. If the brethren don't want it, they ought to have the same chance. If no call is made, then, the brethren here in the Northern district of Indiana, will con- sider the members and we whether we will have Annual Meeting for 1894, but we do want to give them one we con- sidered to be the first chance. I would not have written to our Eastern brother, but I received a card from one of our members concerning next year's meeting. They were last night to be too fast to sleep before we give our Eastern brethren the first chance. I think there will be no doubt but what our brethren will take the Annual Meeting for 1894. We hope so will best use.

We will also inform the readers of your worthy paper that the notice is very good in our country and quite safe with respect to the work of God when we will be out-down, that we may be gathered into the garner where we can rest from our labor.

Practically, Ind.

(Publishers, do not place copy.)

The Lorains at Waterloo, Iowa.

Dear Brother: On the 16th and 17th of June I attended a business in Grundy county, Ind., and on the 19th in the Waterloo church, Blackhawk Co., Ia. Had very good meetings in both places. The order was very good. From the presence of the brethren and sisters I judge that those churches are in a healthy condition. In the Waterloo church the work is up to a common commu- nion and almost the tables, all in good order. What a grand sight it was to many sisters around the table of the Lord with their white mantles covering on their loins. E. Recently A. Murray is elder on the lot in Grundy county, Ia. Let us pray for the tranquility. Our acquaintance was short with our dear brethren and sisters but very sweet and will be long re- membered by us, and we hope by them. May the Lord bless them all to his glory and kindness show toward me. My health is pretty good. Thank God.

SAMUEL MCBEAY.

From Kansas.

Dear Brother: The want of provisions in Western Kansas are alarming, and we are happy to hear that our dear brethren in East side are ready and proper steps to help us. Fresh or- wigs rapid speed brethren and friends, and prevent annual starvation. It may not be needed long, as we, I hope, had a very good crop. It is late, but we may get more than a living. All are at work already planting and sowing. Some have not as much seed as they want to sow their crop. The State stock of Illinois had sent money on account of transportation. See No. 36 of P. C. for directions how to proceed in this matter. If you under the notice of the church but I am not a M. Liberty, Cor. A. and Sec. B. B. Norton's, Kan.

The Erie Sabbath-School Convention.

From the Clear Creek Church, Ill.

June 23, 1893.

Dear Brother:

As an elder of church now, I will say, that spiritually, we are in a healthy condition at the time- being, but we cannot boast of as many additions as usual, so we get to "work in all the commandments and ordinances of the Lord blameless," and we are in the danger of being "of duty, we are not that the "Lord" we add to the church daily, such as should be saved."

"Temporarily, we are indeed a favored people here in Central Illinois. There never was a more abundant prospect before us than at this writing, of a full crop of wheat: in the fruit and grain field. From the berry up to the wheat harvest, which is now being put into sheaves. In two more days but little will remain uncut, and with a new exception of my in some kind of wheat, we think our prospects are equal to last year, even so wheat, they do not anticipate any of those extra- ordinary yields of from 40 to 50 bushels per acre, as some claimed last year. Truly the Lord is good and his mercies are over all his works. We are in the path of the dust and the lead- ing lady out of the dunghill." Oh, Lord on Lord, how our client is thy name in all the earth. "The eyes of our eyes upon thee and thy work when their needs do become them. Then open thine hand, and outstretch the bosom of every living thing: The Lord is righteous in all his ways, and his path in all his works. Praise ye the Lord."

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The Primitive Christian.

PUBLISHED WEEKLY.

HUNTINGDON, PA.

July 20, 1890.

EDITORS: ELD JAMES QUINER, AND PUBLISHERS: J. B. BRUNNAGE, AND F. B. BRUNNAGE.

A Subscriber wants to know whether we endorse all the views that are advanced through our paper. We answer by no means.

Our binder has just completed a lot of Hymn and Tune books, and we now have on hand a good supply. All orders will be filled promptly.

Recd the letter from brother Hoop in another column. He is doing a good work under great difficulties, and certainly needs the support and sympathy of all our brethren and sisters in America.

Frs Wm Howe and wife of Dry Valley, Pa., are on a visit to Kansas. Their son Joseph lives in Kansas and will return to Pa. in a short time. A daughter lives in Iowa.

We spent the Sabbath with the brethren and attended services at Casen Creek. They held a Sabbath-school which seems to be doing well. Bro. G. R. Brunnage ministered to us in "holy things."

Sister Libbie Lesko, of Ind., is expected to return to the Normal at the opening of the Fall term. She will have a host of friends while here, and her return will be welcomed by all. Her sister will come with her.

The brethren at Ashland talk of applying for Annual Meeting for 1891. We would be pleased to have it at Huntingdon, but would not know how to handle it—It would be an affair for us at present. We should like it, but we shall not object.

Messrs. Blain & Co. of Columbus, Ohio, have purchased the car works at this place and intend to commence work at once. They have a large foundry at Columbus which they expect to move here. They will employ about one hundred and fifty men.

Bro. E. L. Wagner asks if any of the readers of the PRIMITIVE know of the whereabouts of S. G. Lair, they would confer a favor by giving him his post-office address. Bro. Wagner resides in Ravenna, Carbon county, Wyoming Territory.

We wish that the Report will not be ready as soon as we expected. In fact it is being published just as rapidly as possible. A book is not published in a month. Our patrons will have to wait patiently until the work can be done.

The Progressive explanation is satisfactory, and we shall not examine the College Dictionary, but please do not make any more such blunders. It is always desirable to examine as fully as possible. A book is not published in a month. Our patrons will have to wait patiently until the work can be done.

We suppose that those who have subscribed for the Report of Annual Meeting are anxiously looking for it, and wondering why it does not come. The secret of the matter is, it is a big thing and requires time to get it out. The first eighty pages are printed and laid. The others are all in type and by next week we hope to be able to say that it is ready for distribution. While you lose your patience in waiting for it we will also print in publishing so large a quantity of Mission work. Wait a little longer and we will give you the full worth of your money.

Read brother Emmer's article on Orphan Homes. It contains a great deal of truth and should cause our brethren when entering into an enterprise of this kind to reflect. It is an important work and can be made successful in accomplishing good, but not without self-sacrifice.

Some of our correspondents send in letters of Church news, but neglect to tell us from which State, county or church. Please be careful to state definitely in which church you reside, the county and State. We are anxious to read church news not knowing where it comes from.

Bro. Arch Van Dyke, of Beatrice, Nebraska, informs us that they are having very good weather. The Fall wheat was badly frozen and will not amount to much. The Spring wheat is good and the prospect for corn are also good. Bro. Arvey and family seem to be well pleased with their new home.

To our brethren, outside of Penna., in sending us money, we pronounce you all good for God. The money will work oblige us as well as our bankers, who are disposed to favor us by receiving checks without cost to us but at an expense to them. Instead of getting checks, send for a draft on New York or Philadelphia bank, or better still, get a postal order.

From Bro. R. A. Haddell, (July 4th) we have the following: "I have lived considerable through Ohio and I find we have been blessed with a bountiful harvest. Fruit of all kind promises to be plenty. I heard Bro. Brunnage say that he had a letter from you leaving for the West. He expects to be absent about six months. Fr. of Ashland College was baptized on Sabbath last. He promises to be a useful man."

That form of Christian service as giving of a "cup of cold water" can be observed through hot months be more desired literally. But what we may get the refreshing, drink to our fellow men, there are also plenty of opportunities of doing it spiritually. There is plenty of missionary work to do among those of our friends who are thirsting for the waters of life. Will we greedily hand them a cup of this refreshing life-giving water?

The Christian Evangelist says that Indiana the "Old Baptists" hold what they call the "two sect doctrine" by which they mean that they are both children of God or of the devil, and that there can be no change. The devil will never gain one of God's children, nor God gain one of the devil's.

If such a doctrine was true we would think there would not be much use for old Baptists, or preachers either.

Bro. P. B. Brunnage, of the James Creek congregation has just returned home from an extended trip West. He spent most of his time among the friends in Ohio. Bro. Andrew Markley, of the same congregation, has been here. He had long been in sympathy with the church, but did not unite with it until a week or so ago. His condition is said to be critical, but hopes are entertained of his recovery. During his visit among the friends of Ohio they were in the midst of harvest, which, he says is very abundant.

We direct attention to brother Brunnage's article on the Missionary Work, in another column. We want to keep that subject before our readers. Let there be a general waking up of our people in Mission work. Every brother and sister is individually responsible and until you have done

something be it ever so little, you have neglected your duty. The mission work is not a work for a certain class of brethren and sisters; it is the work of all.

Bro. N. C. Workman, of Bell, Norton county, Kansas, writes us, July 15th: "Our first relief of eight-and-half months came on the 10th of June. Since then, of course, we have raised nothing and all of our means are gone. Everything is growing withered, but the loss is not so much else but fed." Our brethren and sisters of Norton county surely deserve the aid and sympathy of the Church, and we hope that they will receive it. We are anxious to see appointments in Iowa, and there is no way in which we can fill the divine law better than to help bear their affliction's burdens.

It would be an advantage to us as well as to others, if those who order Ten-Books from the Western States, by the Jones would inform us how much the expressage is. As they cost eleven cents per copy, by mail, it is possible that it would be cheaper to have them sent by mail than by express, especially when they are a new receipt. In a small, it would cost \$1.00. If they do not then express charges it would be best to have them sent by mail. We hope that those who are buying will look the matter up and report to us.

From all sections of the county we have reports of an abundant harvest. Truly the Lord has blessed us and we ought, doubtless, to have a deeper sense of gratitude and feel more fully our obligations to God. It is natural that we feel under obligations to our friends will confer special favors upon us, but how much deeper that feeling should be to God who gives us all that we need. It is our duty that we can manifest this feeling and that by making use of that which he gives us in a way that will promote his cause. How do we do this? We devote a portion of it to the Lord? If so, it is to the treasurer of the Brethren's Board of Missions at once. It is needed and will be applied to the furthering of the cause without delay.

On last Thursday evening we procured a horse and buggy and started for a tea mile drive out in the country to make a visit to the old homestead. The evening was pleasant and we had a most enjoyable ride. All along by the roadside could be seen, in abundance berries tempting and sweet, such as blackberries, raspberries, and huckleberries, and here to numerous to mention, both large and sweet, yet many of us were able to deny ourselves and resist just a little. To find everybody in bed, but we roused them and after a friendly talk were laid away to sleep. In the morning we proposed to try our luck at hunting. As father spends some of his leisure hours in this enjoyable recreation, the necessary arrangements were soon at hand and off we hied for the woods, but when we got there it was too muddy and we did not get even a bit. We soon gathered up our traps and left for more profitable labor with the promise that we would try again under more favorable circumstances. In the evening we returned home well pleased with our trip in the country, so it was quite enjoyable, especially to wife and Harvey.

The following query passed the late Annual Meeting without discussion: "It is according to the Gospel, for a brother, who is indulging in the use of tobacco, (except for medical purposes) to reprove a

sister who indulges in the vain fashion of the world in dress?" Answer: No, both fashions being wrong. See Romans 2:1, 3, 21, 22, and 23.

This seems to be a little on the "eternal" principle, but the command is: "First cast the beam out of thine own eye, then thou mayest see more clearly to draw the mote out of thy brother's eye." However, the trouble will now be to know what our brethren are using tobacco for. If for medicine, they get soon free and who is it that does good to him, but the "stopping" is not. Now, our humble opinion is, that the parenthetical clause had better been left out, as there is not really more than one out of a thousand that need tobacco for medical purposes. The fact that no respectable woman now tobacco goes to show that it is not needed as a medicine. There are only two reasons why people use tobacco. The first is, because they like it, and the second is, because it is fashionable.

THE USE OF TOBACCO IN HUNTINGDON AND ITS FRUITS.

The late Methodist Conference adopted by a vote of two to one, a new question to be asked of all candidates to the ministry. The question was: "What is your use of tobacco?" This is a move in the right direction. The minister should be an example to the people to whom he ministers, and what kind of an example is the minister who smokes and smokes, to young men. The fruits of such examples are frequently seen, and in our own town of Huntingdon, we have, perhaps, an illustration of it. It occurred to me, that our minister, our old one too, an almost given up to tobacco and we believe the example of the ministry has had something to do with it.

Several years ago a minister of the church above referred to came to this place as pastor and figured rather prominently among his people previous to his appointment at Huntingdon. He had been an excellent man, but had abandoned its use and had declared publicly, that for him to use tobacco would be a sin. Notwithstanding all this, in a short time, he returned to his old habit, and truly the last state of that man was worse than the first. He was not satisfied with the mere use of tobacco but abandoned the ministry and went to the manufacture of it. Thus, those are those who are prominent in the church, who are instructors of our youth, and occasionally minister in Holy things whose tobacco, and will even try to justify their use, as a necessary evil. With such a state of affairs it is not much wonder that boys eight and ten years old may be seen on our streets smoking and chewing tobacco. Their good parents, who would be ready to do as the example, and if they have any influence at all, it is but natural that they should want to imitate them.

We should like to see a reformation in our town in the tobacco question. We should like to see a reformation in the tobacco question. We should like to see a reformation in the tobacco question. We should like to see a reformation in the tobacco question.

At our last conference it was decided that there should be no smoking on the grounds. We saw no violation of this rule, and we are now ready to send a single instance where we saw it used in any form outside of the grounds. There are, however, a number of our brethren who are not so ready to know that a few of our ministers also are not, but we hope their consciences are properly and decency and a desire to lead an exemplary life, will cause them to be able to give up the use of the long acquired habit.

Educational Department.

BY D. B. S.

—The faculty of Ashland College are all members of the Church except two. This is right, Doubtless schools ought to be headed with Dunkard facilities.

—This morning (July 12th) Bro. H. Fung and sisters Clara, John and Eulis were at the Normal in their homes. My success attend their labors in whatever field they may enter.

—Bro. J. P. Meyer and Mr. Corbin go to Catawago, Pa. to visit, to the coming Fall and Winter, with the intention of returning in the Spring. These two young men were among our best students and will do good work.

—Edward McPherson is quoted as saying that there are hardly five per cent of the graduates of the colleges of this country that are good spellers. This is one of the mistakes that we are making everywhere, but we hope to be able to do better in the Normal.

—Eld. S. S. Shuler is being declared a candidate for re-election to the Presidency of Ashland College, and Eld. E. H. Miller, of Lehigh, Indiana has been appointed to succeed him. Bro. Miller has been elected principal of the Normal departments, and we believe, has accepted the position.

—The prospects for the Fall and Winter terms are growing very good. Now is the time to make your applications for admission to the Normal Home. With the addition of steam heating we feel assured that we can make our students feel more comfortable and homelike than ever before. Come and bring your friends along.

—Some of our friends write us that they prefer to send their children to the Brethren's Normal, because they feel assured that they will be surrounded by proper influences. We are glad that we have earned a reputation in this direction and shall continue to do our very best to retain it. We feel the same concern for the moral and spiritual good of our brethren's children sent to us, as if they were our own and so far we have been successful in producing some very excellent results, as will be gladly testified to by many.

—Bro. B. is the last *Preacher* gives a very encouraging account of the first year of Ashland College. We are glad of this, as good work in all of our schools is what is needed to meet the opposition that heretofore has been met by the Brethren's schools by the Church. We might have much say, in this direction, for the Normal, but our work has now been before the church sufficiently long to speak for itself, and we are sure that we are every way in favor of it, and they are the ones that should know.

—Bro. Burkhardt preaches against the prevailing custom in certain localities, of "creating in the dark," especially of children while in their tents, and asks for a remedy. This is a social subject, but of a nature that is worthy of the notice of our church and nation. The most effective remedy we know of to suggest is to educate them in fact. As intelligence increases, these faint and improper customs will give way to a higher scale of social relations. Only the low and depraved neck darkness for social enjoyment and if the intelligent and the pure minded will not act on the proposition, it must yield. This is a work for our school, and we hope that such inproprieties will have their due share of attention. We would be ashamed for any of our brethren to be so careless as to allow themselves to be enticed in any such outlandish inproprieties.

Home Department.

HOW TO LEARN TO EAT NO.

Many a promising young man has been ruined because he did not learn how to say "No." Hannah More, in her story of "Parley the Puritan," illustrates the evil results of yielding to temptation. The porter packed with the enemy and the house was robbed and ruined. There are many people who say "No," but so faintly that the weak sense is ticked in the throat, and only turns further permission. Said one little boy who had been smothered by his mother to reconsider some decision to which she had come, "When my mother says 'No,' there is no 'in' in it."

Many a man, tempted by appetite without and associates without, says "No" but feebly and faintly, his No has 'in' in it and the Yes finally prevails over the No. We remember an associate of a young Rhode Island boy, which we put in substance as we heard it related. He was coming along the street, one day with a young girl who loved him, when he saw somewhat exhilarated with strong drink, and after walking along alone his companion drew a bottle from his pocket and said—

"Have a drink?"

"Well, hand it over," replied our friend.

The bottle was hurled to him, and he felt that the drink was not to be taken by him. He was so much incensed and irritated, but his wife was enough to restrain his anger, while our friend had no further occasion to repeat his solicitations to drink, there is no reason to suppose that the forcible example before the eyes of the boy, and a restraining influence to hold him back from an evil path.

That young man's "No" had "no 'in' in it," and his parents look with a just parental pride on him, who has grown up undrilled by alcohol and tobacco, and kindred abominations, and who in his joy and hope for days to come will say—

There are lots of young men who need the decision which this young man had. Thousands of men are out of debt drilling, wrecked and ruined, down to the very bottom, who might have been saved if they had possessed the courage to smother the bottle and stand free from its delinquent and its curse. What we need is men who can say, "I don't believe me, Sirian," and who would crush a rambunctious man as they would a serpent's head. The man who does this will never be a drunkard.—*The Scientist.*

POLITENESS AT HOME.

Resolve that house shall ever be the brightest, most cheerful, happiest spot on the globe, and you may be sure it will be so. Of all places the father should be politest seated in his own home. No mother makes a grander mistake than when she forgets the most delicate etiquette on the presence of the little ones who learn to regard her thoughts before utterance. If you see a boy thoughtful and gentle of speech, and you are talking to him, let him hear, not let it down on the echo of the mother's words. No daughter inherits bodily disease and mental qualities, but she inherits the mother's words, and by the impressions received from her parents, while in childhood. A child cannot always be easily trained to be polite from principle, and yet it is a gain to accomplish this. You say, "You are very kind," "Allow me to assist

you," that makes one feel he is in the presence of reverence. We utter witness the old, healthy men, attending and ask the old, gray-haired man, looking over his cane, to say, "my dear son," "my dear daughter," without mentally taking of our hat, and having reverently to the mother at home who trained that girl.

Boys and girls, who, from principle, are trained to politeness, are walking libraries, and educate more and better than they know.

HOMELY FLAVOR.

BY MRS. ESTHER MILLER.

"Can you tell me," said my friend, "how to grow poor gracefully?" I do not feel that we can sacrifice our pleasure and go to a humbler one, on account of associations with this which many could not bear. But when I try to reduce our table expenditure, the mind revolts at seeing and the children are so dissatisfied I am sick at heart."

"There is only one way," I replied, "to reduce expensiveness in a satisfactory manner, and that is to keep in mind that there must always be a homely flavor. If one article of food is to be used, do not start it in a magnificent way, but give it up altogether and descend to plainer and cheaper fare, always bearing in mind to have the food of nutrition as possible."

"I think I had been living in a luxurious way, with my roast and my game, my ice creams and puddings, my foreign fruits and rich cakes, I will not start it in a magnificent way, but give it up altogether and descend to plainer and cheaper fare, always bearing in mind to have the food of nutrition as possible."

"Why do you say that?"

"Then I would dissent unto altogether. Milk, at less price, used freely in the cooking and lavishly on the table, will supply the same nutriment. How good the cream, when pure, milk is plentiful! How nice the cracked or parched wheat, the oat meal, the steam-cooked food with cream, or even milk. Why do you look on the use of a small world as a disgrace?"

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"The bread of our ancestors was made from the whole grain of rye, ground fine, mixed with one-third linseed meal and sweetened with molasses. It was very crisp, but eaten in a moderate way. We bake it too little. It is a crust almost needing an axe to part it, but keeping it dry or in the cellar, remained that. Two or three crusts, how tough some they were and grateful to the stomach! They were perfect antiseptics."

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every beforehand it can be left off at dinner and frequently at breakfast. And as for sugar, when you rise from rich desserts and from cake or pie, when you use baked apples or stewed peaches or dried peaches for sauce, you will find a vast difference in the amount consumed; and really, though sugar is a good thing, it is very often hidden in the individual flow of things. I have sometimes wondered at the sense of taste which can discern the separate flavors of all the apples in a great orchard. As with the peaches, so with the currants, and each flavor may be a distinct pleasure. Baked apples are a homely dish, but to the unperverted taste with variety of flavor may be obtained in them and served with cream they need not be despised in a royal household. Plenty of fruit in its time. Plenty of milk at all times. Variety of breadstuffs well and plainly cooked. The use of the most abundant abundance with which the heart is contented with gratitude to the Giver of every good gift and the tongue may say his name.—*Christian Union.*

THE DARK DAY.

Of all the wonderful stories that my father would tell to my mother when she was a little girl, the most wonderful was about the dark day in New England, Friday, May 19th, 1756. This was during our Revolution, you will remember, and the year in which the traitor Benedict Arnold attempted to betray his country to its enemies.

For several days before the nineteenth, the air was full of vapor, as we often see it when fires are raging in the winter, and the sun and moon appeared red, and their usual clear light did not reach us, especially when blowing and setting. The winds blew from the southwest and northeast, and the weather grew dark and clear. The morning of the nineteenth was cloudy, and in many places slight showers fell, sometimes accompanied by a lightning bolt.

As the sun rose it did not increase the light, and the darkness deepened and deepened, until the children standing before the tall clocks could not see to tell the time, and older people peering over the almshouse were not able to distinguish the letters. The birds sang their evening songs and flew to their nests in the woods, the poultry brayed, and the sheep bleated, and the fields around straggled and heaped the stone fences to gain their stalks, and the sheep all huddled together, bleating piteously.

Color which you depend upon on the light of the sun, filled many with astonishment by its unusual appearance, for the clouds were in some places of a light red, yellow and green, and in other places the grass in the meadows were of the deepest green, verging on indigo, the brightest silver seemed tarnished, and everything that is white in the sunlight looked as if it were black.

The shadows, which before noon fall to the westward and after noon to the eastward, were observed during the darkness to fall in every direction. Color, which was unlike any other, and it set all the people to wondering as they dipped it from tubs and barrels, for a steam formed on it resembling burnt leaves, emitting a sooty smell, as if the steam were from some stove and bricks, especially the Merrimack, where it lay four or five inches thick, for many miles along its shore.

Another peculiarity was the vapor, in some localities it descended to the earth from high in the atmosphere; but at one point a gentleman saw the sun at noon, shining from the clouds and low lands; and in some places it descended rapidly ascending far above the highest hills, and it spread into a large white cloud which covered the sky, and the sun and moon formed in the same way as

the same vapor, but did not rise as high as the first, and the third descended fifteen minutes afterward. At a quarter of ten the uppermost cloud was of a reddish hue, the second was green, the third and the third was blue, and the second was white.

So wise a man as this vapor that small birds were suffocated in it, and many of them were frozen and dropped, and they fell into the water, adding to the fright of ignorant people, who considered it a bad sign for a bird to enter a dwelling.

The commencement of the darkness was attended with a glow and a clear light, for when the men were busy in the fields and offices and workshops, the women spinning, weaving, and preparing dinner, and the children at school or helping their fathers and mothers at home, and it continued until the middle of the following night, but the degree of darkness varied, in some places the disk of the sun was seen when the darkness was the most dense.

Lights were seen burning in all the houses, and the people passing out-cried their candles and lanterns, which were unusually reflected on the overhanging clouds.

Thousands of people were sure that the end of the world had come; many supposed that they were dead, and fell on their knees to pray, others called out, and followed the wrongs they had done, and endeavored to make restitution.

The meetings-house were crowded, through some of the windows the clouds were formed, and prayer meetings were held, and the people were very earnest, mentioning the actions and individuals of Bible times who had been destroyed in seasons of their sin, and begged that as God spared great cities of Nineveh, when it repented, so He would forgive them, also those, again by the light of the sun, and they were very earnest.

It is said that the Connecticut Legislature being in session, the members became terrified when they could not see each other's faces, and a motion was made to adjourn, when Mr. DeWentport arose and said:

"Mr. Speaker, is it either the day of judgment or is not. If it is not, there is no need of adjourning. If it is, there is no need of adjourning. I know that candles be brought, and that we proceed to business."

All the shivering, frightened people began now to look forward to evening, and the moon and stars were seen a pale glow, but light would penetrate the glass; and all the children who ceased to weep and see her grew very cheerful, their strained eyes were rewarded by her beautiful beams, but at night in the evening the darkness was total; one could not distinguish between the earth and the heavens, and it was impossible to see a hand or a face.

Then all the weary children were sent to bed after the most honest prayers that they had ever prayed, and many of the people sat up to watch for the light that never before had appeared so long.

And never dawned a fairer morning than the 20th of May, for the sun that shined in flowers and in grass, and in the fields brought the color again to the children's faces, and filled every heart with confidence.

The birds sang joyously, the cattle grazed in the pasture, and the children of business were opened, and every one went about his work more gently toward man, and more grateful toward God.

After the darkness had passed, several persons traveled about to gather all possible information concerning this memorable day, and Dr. Tenney wrote an account of what he learned on his journey from the mountains of Pennsylvania. He says the deepest darkness was in Essex County, Massachusetts the lower part of New Hampshire, and the eastern portion of Maine, where my great-grand-mother

lived. In Rhode Island and Connecticut it was not so great, in New Jersey, but particular clouds were observed, but the darkness was not uncommon, and in the lower parts of Pennsylvania nothing unusual was observed.

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hikeness of his dead sister. And the painter, by combining all these in one picture that gives all the feelings and a perfect image of the loved and lost!

Are we hypocrites, because, perhaps we each can show but some one feature of the blessed Lord?—*Sunday School Times.*

THE HOME OF DR. WALTER'S Mt. PARK HOME—THE PROPERTIES OF THE FLOOR TILE.

On the 29th of July last the writer and his wife left their home for the above place, where we arrived the same day after a two hour's very enjoyable ride on the cars. The place is situated about nine miles from the city of Reading on the direct line of railroad from Harrisburg to Reading. Wernersville is the name of the station, and the Home is about one mile and a half from the station, thus making the place easy of access to Dr. Walter's home. We packed back and forth covering passengers and took from the Home.

SITUATION OF THE PLACE.
The situation of the Home is grandly beautiful. It is better adapted to the purpose of ground for an institution of the kind could be found. Many points of interest surround the place, such as cities, towns and villages. There can all be reached in a few minutes by traveling around the buildings. The grounds on which the buildings stand consist of a beautiful natural park of one hundred acres, with excellent playgrounds, covered walks, and a fine park. The great Lebanon Valley with its many points of interest, may be seen from almost any point on the grounds. We were told that the mountain stretching across the valley extends into what is about forty miles from the place, all of which are seen from the Home. The whole Valley seems as it were right under you. The place is well noted for its mineral and beautiful scenery. Persons who have any tastes for all kinds of scenery should not fail to visit the Mt. Park Home.

THE BUILDINGS.
There are four in number, each of beautiful exterior. The buildings are frame, commodious in every respect and nicely finished. They have all been built within the last four years or so by Dr. Walter, and are here adapted to every respect for the Home's purposes. They are heated throughout by steam and hot air furnaces and ventilated by hot air fans, having hot and cold water with incense both running, ice, care sent and easy of access. The buildings are also nicely furnished, thus making a desirable home for any and all who may wish to go there.

THE CLIMATE.
The climate is of every respect somewhat adapted for a residence, and that is a feature not to be regarded as a nice consideration when one is in search of health. The southern parts of Pennsylvania are noted by travelers as being the best climate for the kind. The Mt. Park Home is especially notable in this respect. It is climaxed by those who know, that there is a marked difference in the temperature prevailing a few miles from the place. The temperature during the best season of the year, it is said, seldom rises above eighty-five degrees in the shade. The difference in every respect the place stands just adapted for the poor invalid. To the well or the sick it is a delightful retreat for the winter or the summer. Persons suffer from throat or lung troubles can be helped and benefited here. The air is pure and invigorating. No ages or morbid forms are known here.

THE WATER.
The water in the very best kind. It comes right on the mountain side and is brought up in fine springs. It is clear and sparkling, cool, sweet, and refreshing. Every building is supplied with its abundance.

THE TABLE.

Special papers are taken by Dr. Walter as the best of everything for table use. They have different kinds of good, sweet bread. They also have meat, eggs, butter, potatoes, milk, grapes, vegetables and fruits of all kinds. In the table laid out for the table use. Such things as ought not to be eaten by the patients are clearly pointed out by Dr. Walter in his lectures through the week. His notes contain as much as a percent of the instruction. They embody a long series of facts in regard to our eating, drinking, sleeping and habits of life in general.

THE DRUGS AND TREATMENT.
The Dr. makes no use of drugs. He is strongly opposed to all kinds of drug-medicines. He looks upon drugs as the great base in the medical profession. A combination of cures comprise his mode of treatment. He uses what are called water cure, diet-cure, more-nature-cure, with a host of other health-giving principles. Kneading, percussion, rubbing, manipulation, etc., are also used in certain cases. Electricity and magnetism are made use of also in cases where they are required. All the foregoing cures and appliances comprise a system of treatment which is so simple and so effective that it is used of which, marvellous results follow.

THE SERVICES.
Services are held at the place every Sunday. The Dr. does most of the preaching, but occasionally the assistants who may be at the Home, who are engaged in the Gospel ministry are called upon to preach. But the Dr. does not sit upon a pulpit, preaching what is in your reason to believe it will not do the patient good.

DR. WALTER.
This sketch would be incomplete did we not say a few words in regard to the Dr. himself. The Dr. was formerly a graduate of the Mt. Park Home, one of the medical schools in New York City. He is an exceedingly practical, far-seeing, common sense man, and the wonderful success with which he has met in the treatment of his patients has given him a world-wide fame as a medical philosopher. His studies is the very best, as it were, of the great therapeutic system of the world, as taught in this country. The principles set forth by him can't help but meet the sanction and approbation of every sensible man. He is a scholar, Christian and gentleman. Those who get his diagnosis of their cases are sure to go to the best of their minds. We take pleasure, in recommending this great institution to the public at large. Should any of our brethren or sisters wish to go to see in situation of the kind we would advise them to correspond with the Dr. Merle to consummate the diagnosis, the de-limited, the nervous, etc., may expect to receive. For a circular and other information, address, Dr. Walter, M. P., Wernersville, Berks Co., Pa. Fraternally,

J. T. BOSWEN
(Brethren of Westchester, and
Christian Science pub. ch.)
N. B. My wife, who is now at the Home receiving treatment for general debility, will also take pleasure in answering letters in respect to the place. Address, Dr. Walter, Wernersville, Berks Co., Pa., J. T. M.

OBEDIENCE.

It is right to obey all the commands and ordinances of the Lord's house as commanded and exemplified by Christ? Is not Christ the light of the world in all things? Let us be obedient to his laws, a perfect law? All will answer yes. Well, then do we not make it impossible by adding or taking from it? We are taking away the law of love and the law of charity, and thus we are not both adding and taking from God's law? If we take away from anything which Christ commanded and exemplified are we not making the Gospel an imperfect law? When we teach that any of the ordinances are not essential, we exalt ourselves above the knowledge of God. It is trying to meet Jehovah's work when his work ought to mind us. True faith looks to the divinity of Christ's commands and takes him at his word without asking any questions as did Abraham and Noah. Adam and Eve took the devil at his word and fell to no more. They were by faith, they took at his word. Prejudice against the whole truth is infidelity. Let us keep the whole truth and it will finally make us free.

DANIEL LOGSDON
Wernersville, Pa.

Ministry Work.
We believe that "the Lord loveth a cheerful giver" at no time better than when he gives of his means for the benefit of his fellow-men. It is a great power through which the Gospel may be preached and sent to the hearts of earth, and to give of our means for the dissemination of Gospel truth is to be commended to God. If we are to spread the Gospel, to make it more effective in building up the cause of Christ, establishing churches, do the work of the Lord, we must be prepared to give. Let us be prepared to give of our means for the dissemination of Gospel truth. Let us be prepared to give of our means for the dissemination of Gospel truth. Let us be prepared to give of our means for the dissemination of Gospel truth.

THE HOME OF DR. WALTER'S Mt. PARK HOME—THE PROPERTIES OF THE FLOOR TILE.

On the 29th of July last the writer and his wife left their home for the above place, where we arrived the same day after a two hour's very enjoyable ride on the cars. The place is situated about nine miles from the city of Reading on the direct line of railroad from Harrisburg to Reading. Wernersville is the name of the station, and the Home is about one mile and a half from the station, thus making the place easy of access to Dr. Walter's home. We packed back and forth covering passengers and took from the Home.

SITUATION OF THE PLACE.
The situation of the Home is grandly beautiful. It is better adapted to the purpose of ground for an institution of the kind could be found. Many points of interest surround the place, such as cities, towns and villages. There can all be reached in a few minutes by traveling around the buildings. The grounds on which the buildings stand consist of a beautiful natural park of one hundred acres, with excellent playgrounds, covered walks, and a fine park. The great Lebanon Valley with its many points of interest, may be seen from almost any point on the grounds. We were told that the mountain stretching across the valley extends into what is about forty miles from the place, all of which are seen from the Home. The whole Valley seems as it were right under you. The place is well noted for its mineral and beautiful scenery. Persons who have any tastes for all kinds of scenery should not fail to visit the Mt. Park Home.

THE BUILDINGS.
There are four in number, each of beautiful exterior. The buildings are frame, commodious in every respect and nicely finished. They have all been built within the last four years or so by Dr. Walter, and are here adapted to every respect for the Home's purposes. They are heated throughout by steam and hot air furnaces and ventilated by hot air fans, having hot and cold water with incense both running, ice, care sent and easy of access. The buildings are also nicely furnished, thus making a desirable home for any and all who may wish to go there.

THE CLIMATE.
The climate is of every respect somewhat adapted for a residence, and that is a feature not to be regarded as a nice consideration when one is in search of health. The southern parts of Pennsylvania are noted by travelers as being the best climate for the kind. The Mt. Park Home is especially notable in this respect. It is climaxed by those who know, that there is a marked difference in the temperature prevailing a few miles from the place. The temperature during the best season of the year, it is said, seldom rises above eighty-five degrees in the shade. The difference in every respect the place stands just adapted for the poor invalid. To the well or the sick it is a delightful retreat for the winter or the summer. Persons suffer from throat or lung troubles can be helped and benefited here. The air is pure and invigorating. No ages or morbid forms are known here.

THE WATER.
The water in the very best kind. It comes right on the mountain side and is brought up in fine springs. It is clear and sparkling, cool, sweet, and refreshing. Every building is supplied with its abundance.

Our Visit in Pennsylvania.

A few weeks ago my cousin, Mrs. John Winter, and I started for Pennsylvania, with a view of visiting our relatives and friends in the East, and to enjoy the beautiful mountain scenery as well as the general atmosphere characteristic to these sections. We had the pleasure of attending the convention session at Spring Hill. Although the weather was uncomfortably warm, good order characterized the entire meeting. Ministers from all over the State were present, and the session was truly an enjoyable one.

Here we formed very agreeable acquaintance with a number of brethren. One of the most interesting was our esteemed cousin, Miss Pauline Peck, accompanied us to Huntington. As it soon proceeded to the residence of sister Susan, where kind friends warmly received us. After a short rest we were taken through the College and introduced to some of the teachers and a number of the students. We were met by sister Laura Swain. We were the guests of sister Mary, the worthy sister to her home again, where we passed the night pleasantly. Next morning we attended chapel exercises. We observed closely the expression of the students, as this seemed to be the best method to which we could resort to ascertain briefly the present condition of the school. We were introduced to the members of the class-room, and were well pleased with the methods employed by the instructors, and with the revivifications generally. We were invited by brother Swain to remain for dinner, which invitation was gladly accepted. As we were desirous to witness the students in that suitable situation. We enjoyed a highly regular, and were favorably impressed with the excellent discipline observed by the students. Brother Swain deserves great praise for the skillful manner in which he conducts the ordinary department. After dinner we were taken to the residence of sister Susan. We were warmly entertained. Brother Swain has quite an extensive Gospel work, the association of which we enjoyed very much. We formed a very good opinion of brother Swain, the Principal. Though he was quite busy, owing to the approaching Commencement exercises, yet he had sufficient conversation to give him to our friends in our mind that he is well fitted for the high position which he holds. We left the college with a degree of satisfaction that even transcended our anticipations. We would say to all other schools that lack in discipline, imitate Huntington Normal.

We also made a brief call at the residence of our cousin, brother Swain, the acquaintance of whom we had had the pleasure of making at the appointment of H. B. and J. R. Brumaghain, brethren of the editorial staff. To our friends who so kindly entertained us while in Pennsylvania, we extend our hearty thanks. We were at home on the 23d inst. and found the people generally enjoying good health.

A. E. WINTER.
Notes of Travel.
June 26, 1880.

Dear Brother: From sister Spangula's, wife of our dear brother Spangula, formerly of Philadelphia, at whom I was absent I last wrote you. I would like to inform you, twenty five years ago, that I found brother A. B. and J. R. Brumaghain, brethren of the editorial staff. To our friends who so kindly entertained us while in Pennsylvania, we extend our hearty thanks. We were at home on the 23d inst. and found the people generally enjoying good health.

working minister would move among them. The people are kind and sociable. From here I went for the north part of Great Island and St. Paul railroad, and returned to Silver Creek on the U. P. R. I called to see brother Charles W. Blair. His father and brothers are all members of the church. They are some of the white river in Folk county. A shepherd would be very welcome with these families, though brother Moorman gives them a good deal of attention.

On the 12th of June I directed my children in Sock county, Iowa, and arrived at home on the morning of the 18th. I have not yet received any news from our sisters and sisters and kind friends, may thank you to all for your kindness to me while you was here. May the season of worship we had together be long remembered. May the Lord send you laborers, in my prayer.

ISAAC BARTO,
East Newton, Pa.

MARRIED.

MARIE—SIBILLA—By the undersigned at the residence of sister Susan Swain, on the 23d of June, 1880, brother George Irwin and sister Amanda Sherry, both of Bedford county, Pa.

C. L. BICE
CHRISTINE—QUINN—At the residence of the bride's parents, Tyrone, Pa., June 16, 1880, by H. B. Brumaghain, Mr. Hammond, agent of brother Susan Swain, on the 23d of June, 1880, and also Anne M. Cook of Tyrone, Pa.

My happy pair have a pleasant voyage over the lake's temperature warm, and at the head early in the season of perfected rest.

DIED.
SUEBEN—in the Montgomery Branch, Indiana county, Pa., May 16, 1880, sister Malinda, agent of brother Susan Swain, aged 76 years. 4 months and 26 days.

Sister Stephen took a sudden illness on the 16th inst. She was a member of the Montgomery Branch, and her rest was seldom more than a few days. She was a kind and sociable person, and her death is a great loss to the church. She leaves her dear husband, six children and a large number of grand children and great-grandchildren. Her death is a great loss to the church, but they do not sorrow in those who have no hope. Funeral services were held on the 23d of June, at 10 A. M. in a large and commodious hall, a congregation of friends and neighbors.

MARY MORRIS.
T. B. BAUGHN—in the Ten Mile Branch, Indiana county, Pa., June 23, 1880, by J. T. Boswen, wife Belle, wife of brother John Imboden, aged about 39 years. Deceased, April 16th.

Imboden, agent of brother Susan Swain, aged about 39 years. Deceased, April 16th.

Correspondence.

From the Railway Church, Ind.

June 16, 1850.

Dear Brethren

The love feast of the Railway congregation, Ind., is past. There was a large number of members from other congregations present...

There was a young man named John Sanitary, who met with a fatal accident. He was engaged to be married...

Three souls abound of themselves as applicants for membership and were gladly received by baptism.

The weather is very wet and disagreeable. Prospects for wheat are good, corn and flax rather poor.

A. H. SNOWBURN.

From Oregon.

Dear Brethren:

Our district and communion meetings are past. On the 17th of June we held our first meeting. Elder John Jorney of Kamsa, Bro. G. W. Haxlo of Ronge River Valley church, elder David Barkley, of the Cascade Valley, elder brother Andrew Leedy and brother Jacob Bahr, of Linn county, A. B. Hattinen, M. B. Bashor and others were present and preached for us.

On Friday, a. m., the 19th, we met in district meeting. Meeting opened by singing, exhortation and prayer, after which elder John Jorney read a portion of Scripture, made a few remarks, and stated the object of the meeting.

There were three quor, is presented for a confederates all singing. For a week long the whole was very good news. Upon the whole we were very well pleased. The truth was that we were all with power. Tears at times were made to flow freely. There were no accessions to the church during said meetings, but we had expressive meetings. Some members present that we ever had here before and more ministers. In all there were eight ministers. On Saturday night and Sunday and Sunday night we had our district meetings. Had one unpleasant matter until Saturday night. I think our preaching and deliberations during the above meetings will not soon be forgotten. I hope and trust we will all be members, and also here in the very far west you possibly ponder upon

of Middle Creek, and formed an acquaintance with many brethren and sisters. Preaching in the evening. Next morning (Sunday) met again for Sunday-school. Spoke a number of times in the evening and sat in the school. Preaching again at half past ten, crowded house and a good interest.

From the New Baren Church, Mich. June 7, 1850.

Dear Brethren: We the brethren of the New Baren church in Michigan, are in peace and calm as far as I know. Have services regularly every Sunday and Sunday-school every Lord's day, at 9 o'clock, a. m.

We take at present the 'Children's Paper,' printed at the Brethren of Fort office.

We have had very wet weather here all Summer so far, but everything is abundant with all the necessary comforts of life, more than here we desire.

We number about 40 members at present. The harvest is plenty but the wheat is not ripe. We are not, however, left without an abeyance, so the work is still going on.

There was a young man named John Sanitary, who met with a fatal accident. He was engaged to be married, but he died before he could be married.

The weather is very wet and disagreeable. Prospects for wheat are good, corn and flax rather poor.

G. H. SNOWBURN.

From North East, Decker. June 8, 1850.

Dear Brethren: As a item of news we send you the following. Six are here added to the list of the church this Summer by letter. Brother G. W. Haxlo, from Ronge River Valley, came here about the 14th day of July, and remained with us until the 7th of the month. During this time he preached some excellent sermons for us.

For the first time we have advertised in a newspaper by a notice, and discarded like the primitive churches here. I have made a response in the same paper, in order to correct false charges made on the church. I hope the notice will be made to cease and bring us the truth.

My wife is very sick at present, seemingly right to death. May the Lord help us all. We ask an interest in the prayers of all the faithful brethren and sisters.

From Central Ill. Dear Brethren: Our love feast in Florida is now past. We had a large crowd of spectators and the very best of order. Our membership at this place is small. Only five members.

There were three quor, is presented for a confederates all singing. For a week long the whole was very good news. Upon the whole we were very well pleased. The truth was that we were all with power. Tears at times were made to flow freely. There were no accessions to the church during said meetings, but we had expressive meetings.

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The brethren of the Washburn church met in regular church council and decided to hold a communion meeting on the 18th of Sept. The usual invitation is given to all.

The brethren of the Indian Church church will hold their love feast on the 18th and 19th of September, at the residence of brother J. P. Hays.

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CLUB RATES, ONE YEAR. 10 copies, each 50 cents; 25 copies, each 150 cents; 50 copies, each 300 cents.

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GOOD BOOKS FOR SALE. A complete edition of the Bible, with Commentary, for the use of the people, published by the American Bible Society, New York.

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The Primitive Christian.

PUBLISHED WEEKLY.

HUNTINGDON, PA.

July 27, 1890.

EDITORS: J. B. ZIMMER, GUYER, CHAS. H. BISHOP, and PROF. J. B. BISHOP.

Rev. W. J. Sargent's address is 213 Cross street, Philadelphia, Pa.

Bro. John P. Ulrey wishes us to say that his address is changed from Cayuga, Mo., to Fayette, Ind.

Bro. Samuel Murray has gone to Minnesota to preach. There are prospects of some additions there.

Bro. Wesley Adams, of Somerset county, Pa., is still in Iowa preaching, and doing what he can for the advancement of the cause.

Three visiting Reports of Annual Meeting should order them soon as we have not published a larger edition than we thought we could sell.

Brooms Binsford, of the New Enterprise congregation, Pa., has been elected to the ministry May the Lord bless him in his labors.

We want all our patrons would just get one more subscriber for the Primitive. It would double the number of our readers. We believe it could be done.

The political papers are now full of the past history of our nominees for President. All their misdeeds as well as their virtues will be brought before the public.

The *Hunt Messenger* for July is on our table and contains some good articles as edited by J. B. Flory, Langport, Colorado. Price 50 cents per year in advance.

From the last *Arrow* at Hrad, we learn that we are to have a visit from Bro. Fishman and wife, and sister Julia Wood. We will heartily welcome them.

The *Star* (Freewill Baptist) says: "The sentiment of our people will be here to be strongly against the use of alcoholic wine at the communion, although it is used in exceptional cases."

Bro. Rev. D. Dorechester, D. D., in the *Zeas Herald* points out the difference between distilled liquor and raw alcohol. "While distilled liquor excites and burns, raw alcohol and raw alcoholism."

On account of this being vacation at the Normal, we will not have any editorial department this week. After the Fourth Term opens (July 26th) we will have something for just week.

On Sabbath last, and a couple of other brethren, went out of town a few miles to organize a Sabbath-school. There was a good attendance and quite an interest, and we hope will prove a benefit to the community.

A brother writes us that solicitors for the Mission fund are appointed in his congregation and that they are at work. We hope some of the brethren will neglect this matter, so that something is done at once.

Bro. Quilting has been engaged in building himself a house among the Sumner, and therefore could not devote as much of his time to the paper as heretofore, but as he is now about through, he will give more attention to editorial work.

There was quite a demand for No. 25 containing the program of our memorial exercises, and we are extra copies printed. The call for these papers show that our brethren are becoming interested in the subject of education.

WE ARE NOW ENCOURAGED from the words of approbation that so many of our readers are giving us. We will publish some of these words, but do not wish to occupy space in this way. We say to all we thank you. It does us good to know that our work is appreciated.

For several weeks many of our correspondents have doubtless been very busy, gathering the harvest, and as a result our manuscript pile is not as high as usual. But the busy season will soon be over and then we hope all will take hold of their pens with renewed zeal.

It is said the harvest prospects in Germany are very poor owing to the severe frosts in May, and the heavy rains which have deluged some of the districts. The corn harvest will be small in all the northern districts, and only fifty per cent of the ordinary harvest will be gathered.

Bro. Dr. Frank, Presbyterian minister in Paris, says that 4,000,000 Bibles have been sent in France, and half a million of young men know St. John's gospel by heart. The young men of France are likely about of our American young men, as it is very doubtful if that number have memorized any of the gospels.

THE *REV. CHRISTIAN* aptly makes the following truthful remark: "The times demand, if not the Edwardsian method, more of the Edwardsian boldness and outspoken proclamation of the truth. Those who most uncompromisingly proclaim the truths of the Gospel, are the ones who, as in Edwards' day, most influence men for good."

On Thursday last, our town was visited by one of the most terrific rain storms of the season this far. Two inches apparently fell in half an hour, accompanied with a strong wind, fell very fast for half an hour or more. The tower of the Lutheran church was struck by lightning, but to what extent it is damaged we have not ascertained.

THE *CHURCH ADVOCATE*, the leading organ of the Church of God, is going to celebrate the establishment of the Church school. All are not agreed as to whether they shall establish one large central college centrally located, with an endowment fund or whether they shall establish a number of small different points for "mixed" training. The latter idea seems to be the prevailing one.

FOR THE CONSOLIDATION of these of our readers who express themselves as being tired of the discussion, we are being tired of it will likely show soon. Although our readers may not all have been interested in this discussion, yet as the whole, we think it has done good. The doctrine of the Bible has been fully vindicated and it is to be hoped that some seed has been sown that will finally bring fruit.

THE REPORT of A. M. is now completed and ready for distribution. All who desire the same may order as possible. The Report contains 25 pages with an index, making it the most complete Report ever published. As the price, 25 cents, is entirely too high, we think the best way is to hope that our friends will help us to sell the entire edition. Unless we can do this, we will lose money in the publishing of it. Send us your orders at once.

Bro. B. W. Flory, of Willow Springs, Kansas, says they have a good crop of what which is about harrated—Fruit is also plenty. Apples are also in the market and selling at \$1.00 per bushel. He could not quote the price of many other goods, but says that attacks. Spiritually we are about as usual. As far as I know we are in good. The proceedings of the late Annual Meeting give good satisfaction.

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AT THIS TIME we have published in the United States 3,100 newspapers, 424 of which are published in the United States. The number of papers devoted wholly to the truth, what a power they would be for the promotion of holiness in the world! But as this is not the case, it makes it all the more important that our papers should be especially zealous in their adherence to the truth as it is in Jesus and thus cause an influence, as far as possible, to counteract the pernicious influence that is being exerted by others.

This evening, (July 16th.), we spent an hour in our garden hoeing out the weeds that grow up within the last week. We do not like to see a garden grow up with weeds, but to labor slowly to keep the weeds down is almost a waste of time and energy. The weeds will keep down just as effectually by, at the same time, laboring to cultivate some good and wholesome vegetables. This lesson every farmer and gardener has learned, but it should be learned by all Christians and workers. While we are laboring to root out and destroy evil, we should at the same time cultivate the good.

IN A LATE number of the *Independent* we notice the following: "The Dank Church is about to establish a clothing house at Ashland, Ohio. By this means," says one of their papers, "it would soon have clothing and knick-knacks exactly." By the way, where is the passage of Scripture that says "Let all church members dress exactly alike?" We do not claim to have such Scripture. Our Annual Conference recommends it as a matter of propriety and for the sake of uniformity. We suppose that the Dank Church has taken advantage to dress alike as any other people, and as Christian uniformity is in harmony with the Spirit of the Gospel, we do not think it necessary to produce Scripture for the privilege.

FOR US to know ourselves is our greatest advantage. When people are always harping on their own peculiarities, they are sure to be full of themselves, and the chances are that they do not know themselves. It is right to be good. It is right to be loyal to the Church. But it is still better to be loyal to the truth. By selfishness and false flattery we may impose our views on the credulous who do not care to examine and test for themselves, but we may not be so intelligent and well-informed as we would seem to be. The truth is, God's word is the truth and when we undertake to change that to our own views and tastes we will be held responsible. We are sure that the goodness of heart we may possess to care, or how much we may profess to care, who have more our own principles than their own feelings.

A brother writes away with a grievous words stir up anger. The truthfulness of the words are also in view. We see frequently illustrated. Words of ridicule, sarcasm, contempt and defamation never accomplish any good. They always do harm by increasing the feeling of resentment in the other hand soft hearts, or kind words, always do good. There is no exception to this rule. It holds good in spending money. It always be kindly attention. It belongs to the religion we profess. If we are spoken to in unkind and grievous words, there is no power to "question" or "reply" to him who has so unkindly treated by our brother or sister, there is something that will as effectually subdue them as kindness. Kindness brings up no regrets when money calls up in review the past. Write, speak, and think kindly. Kind words have two edges and some day they will wound those who use them.

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A BROTHER writes us that we as temperance advocates ought not to continue to associate with those who are guilty of an interference in eating is condoning as many persons to seriously grieve as intoxicating liquors. There is truth in this. There are many more dyspeptic in the country than we can drinkable, yet dyspepsia does not come as much misery and wretchedness as drunkenness. Persons who are temperate in eating do continue to their bodies and to a certain extent, sanctify themselves physically and mentally for the duties of life, and as there is no such intoxication in this respect as in many of the other things destroyed, and so many brought to an untimely grave, the subject of temperance living should certainly arrest the attention of reformers and be brought into serious consideration before the minds of the people in general. Let us temperate in all things, and advocate temperance in all things. There are a great many temperance workers that have large noses for their own eyes.

SOME of our brethren and sisters seem to have an idea that it is hardly worth while to try to establish churches in our cities and towns, along side of the other great churches. Now, if the people in general, let us temperate in all things, and advocate temperance in all things. There are a great many temperance workers that have large noses for their own eyes.

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but that is not the fault of the principles, neither may it be the fault of the people, but it is the fault of the principles in such places. The people may be slow of heart to believe and follow the commands of the Lord, but it is our duty to preach by precept and example the living word of God to the whole world. Let us endeavor to do our part, let us be found wanting at the great day of reckoning.

ON our Sabbath school lesson last Sabbath we had the last example of envy. Cain slew Abel, and was just. The question is answered in 1 John 3: 12: "Because his work was works, and his brother's righteous." Envy led to hatred, and the result was the shedding of blood. This spirit of envy is not dead. Many a murder is committed today through its influence. We see its effects in the family, in schools, in society, and in the church. We need not have any doubts as to its author. Cain is said to be of the wicked one, that is, he was under the influence of the devil and acted from his instigation. He had the same spirit of envy that act from his instigation. They envy their brother or sister, and their feelings are perhaps fully as bad, if not than Cain's. They will rejoice more in their neighbor's success than in their own temporal point of view, as in a spiritual. What feeling can be worse than that that would seriously rejoice to see another fall from grace? It is the feeling of movement between the two. In this kind involves not only the destruction of the body but that of the soul. Solomon (Prov. 27: 4) sets the question: "Wrath is cruel, and anger is outrageous, but who is able to stand before envy?" We need, Christian friends, to guard more carefully this hydro-headed monster. It has impeded the progress of churches and destroyed the souls of many of our dear brethren, yes, more, destroyed souls. The apostle John felt this when he exhorted his brethren to love one another, and he was not a hypocrite. Let us, as an example of envy and its results. There is danger of us slaying our brethren, spiritually, simply because they do more good than we. We are not to be envious of their good works. The thought should cause us to shudder.

SIX MONTHS ON TRIAL.

IN order that the Primitive Christian may be more generally introduced, we continue to offer it for six months on trial for 50 cents. Our friends, and especially our traveling ministers, will please note this as a special opportunity for introducing the paper.

A COMPROMISE.

IN many things, as far as church polity goes, there seems to be considerable compromise between the Congregationalists and Baptists, and that the breach between them may still be made less, a compromise was suggested by a Congregationalist, through the *Independent*, was the subject of a debate.

THE proposed compromise was that the Congregationalists should without baptism and that both churches meet on infant consecration, or dry ceremony, as we believe it was formerly termed, and was practiced by some of the early communists of the Church. On the compromise the editor in the *Independent* makes the following remarks:

"Our correspondence, the Rev. E. P. Baker, a Congregationalist, proposed a compromise between Baptists and Congregationalists. It was that the latter should give up the sprinkling of infants as a sacrament, and substitute for it a form of dedication of infants, that

letter to be adopted by the Baptists. We now have response to the suggestion from Baptist authorities.

Dr. Herman Knapp, of Newton Theological Seminary, writes, in an article on our first page, a cordial welcome to the suggestion. While we cannot touch for the Baptists that they would be willing to accept of the suggestion, the response from deacons, he says that its adoption by the Congregationalists would remove the chief barrier between them and Baptists. The remaining barrier is the question as to what is meant by the regenerate church membership. Though they may be slow in adopting a public form of dedication, they will be glad to see its beauty and their own will be quickened. Both denominations will be empowered by the changes. Dr. Fuller, of Baltimore, has motions embodied such a form, and it was ready to see its beauty and their own will be quickened. Both denominations will be empowered by the changes. Dr. Fuller, of Baltimore, has motions embodied such a form, and it was ready to see its beauty and their own will be quickened.

The *Evangelist* and *Church* think differently. The latter is more liberal, it says, that is proposed and Baptists would be "uncomprehending opponents of any unscriptural proposals." It would be to "repeal the ordinance of one unscriptural ordinance for another," and Baptists would protest as emphatically against the making of a new ordinance as against the preservation of an ordinance which they have seen from the beginning.

We are not surprised at the difference of opinion. One is kindly, friendly, glad to welcome any proposal leading to the uniting of separated portions of the great Church. The other is suspicious, anxiously shy of the preservation and glory of the process itself. Which represents the more lively spirit our readers can judge.

As far as reasons is concerned, it is sufficient to refuse to accept any ordinance not in the Bible. Every church has views of such solemnity, strong, and so strong, that they will not impose on other people's consciences. The Baptist churches have their share. Whatever they think that is regular in worship, in preaching, singing, or in the Sacrament, they will not demand or recognition of a pastor, in his denomination, in calling or conducting councils, in conference, or conventions, and so on, unless, at the same time, they see "and quite a favorable sign to be clear to our student of the Bible and of the history of the Church."

As to the proposed compromise itself, we do not see but, so far as several of our Theological Schools are concerned, it has already been practically adopted. Whatever words may be in their formularies, Congregationalists, Presbyterians, Methodists generally regard infant baptism as an ordinance of the great Church. They put to stress, not on a prescribed sacrament. They do not feel one as it was prescribed. The title in hanging into one disregard of the relation in possessing any sacramental value. These denominations generally do not regard infant baptism as a limiting church membership. It does not exclude one from the church, but is used as a form of parental dedication before the church, which makes the church responsible, in part, for the Christian training of the child. We think that Baptists generally misapprehend the present relation of Paedo-baptist churches to infant baptism, very much as Unitarians and Universalists do back nations' for their offices of ordination.

If Congregationalists, Presbyterians and Methodists regard infant baptism as nothing more than a rite of consecration, put no stress on it in a practical sense. It is not a sacrament, and that it was so prescribed, why do they not come out squarely and say so and cease deceiving the hundreds and thousands who lose their salvation on it—infant baptism?

Western Department.

ELDER R. B. MILLEN, EDITOR.
LANSING, MICH.

We expect to be at Ashland the last of this month, and go from there to Huntington, then further east to attend to some committee business, and return to Ashland about the first of September.

Some speaking between some of our brethren that could be dispensed with and need no less to our knowledge. See *Evangelist*, No. 4, in *August Prober* of July 25th.

The religion of Jesus embraces the duties we owe to God and to our fellow man. To be careless and indifferent to either class of duties is dangerous to the cause of religion, and our own welfare. Our people are very particular as to regards our duty to God in the faithful observance of his ordinances. And we should be alike particular in observing our duty to our fellow man. Jesus accepts it as done to him and gives the reward in his blessing.

A COMMENT ON CHARITY.

Charity is a sacred spiritual principle of the Gospel that has been made manifest by the noble, dignified, and pure expression of external gifts or presents to the needy. It means more than that. It is an internal principle dwelling in the heart, and one of the most important in the Christian's life, and has more to do in the proper manifestation of Christian conduct and character than any other one principle. It has generally been taken to mean kindness, but it has a deeper, nobler meaning of the term. The apostle in Col. 3, 14, says: "And above all these things put on charity, which is the bond of perfectness." In this it is the bond of perfectness, the bond of union in the church. Charity is the principle which makes the nation perfect, it embraces the relations between the Christian and his fellow man, it is the bond which unites him to all mankind in his feelings and actions. "Love" is the love his affection toward God, and that, his affections toward the church, the work of salvation, and to the world.

After the apostle had spoken of all the gifts and graces of the spirit, of all the offices and work of the ministry, and helps in the church, (1 Cor. 12, chap.) he then commences the 13th chapter, in which he gives a full exposition of the principle of charity, to which we will attend, because it is the purpose of getting it more fully settled in our hearts. The apostle says in the 1st verse: "Though I speak with the tongue of men and angels, and have not charity, I am counted as sounding brass or tinkling cymbal." Here the apostle speaks of the greatest earthly gifts of the new covenant, and says they are not charity. The most precious eloquence may be said, but without charity it is but a beautiful sound pleasing the ear, like musical instruments making a sound that is such in the hearing of the spirit, but charity is a deeper, greater principle, that brings in power when they have laid away.

It is the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am counted as tinkling cymbal. It is the gift of prophecy, and understanding, though they may astonish the world, and have the praise of men, yet the man who possesses them is all nothing if he does not have the gift of charity, the gift of the Spirit, nearer the Crucified, and greater than these earthly manifestations; they are nothing when they do not represent the holy principle of charity within.

There were. "And though I bestow all my goods for the feeding of the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." Giving goods, and money, and even giving the body to be burned, is a mere outward, but the manifestation of it. Charity is manifested in the noblest principles and qualities of the human heart; and he who looks for it, will find it in some gifts but not in some. The noblest principle of that subject; but he who looks within the heart, to see the principles of a Christian disposition and spirit, is likely to find it.

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the marrow of Christian truth, but he is tainted with Calvinistic heresies, which creep out now and then. God is not a tyrant, nor a puppet. The work of Abolish Satan, entitled the "Heavenly Key," is a revealing truth, an experimental truth, but he clings to the popular view of faith and pardon, and election and perseverance. He is your grand foe. There is rare wisdom in that matter, and more shafts and more net lines. Horace Bushnell has a work, "Normas for the New Life" which is profound, marvellous, vigorous, and convincing. It is a highly practical work with Scriptural expositions only as they apply by implication. His letter works come out boldly on the side of a fully defective view of the sacrament. I enjoy Bushnell and Saphir above all others. Although I seldom read them, the Bible is to me divine and exhaustless and extracting to allow much time for other reading.

For the past few years several "pleas" have been made for the restoration of the church. The preaching of a host of sermons in Westminster Abbey in which devils and demons were named, and the "Bible" was taken which is offered in anti-mosaic preachers. I found great pleasure in reading his "Defense and Vindication of God," and his "Fid of Man." His exhortations are full of earnest, and comforting.

Those who have not read Dickson's "All about Jesus," have missed a rare gem. It is like a diamond in a rough matrix. It is a work of great value. His second work, "Brought from Ashes," is a most companion. The first preaches Emmanuel, the infinitely beautiful and loving; and the second is a graphic and historical picture of the Christian. But he is a Free-lance, and cannot write without weaving in the names of arbitrary election and the impossibility of falling totally from the grace of God.

"What is God?" is a most interesting little work, and have afforded me much pleasure and profit, but he is a great Calvinist that parts of his work are contrary to the Bible. He is a Bible guide between us and a charnel to the hungry. He says away every mark and self-deception, and has to have to come to a knowledge of grace. Mr. Ward's "Thoughts," and "Words and Mind of Jesus," are two very sweet and comforting devotional gems. He is an Episcopalian and a Unitarian, and errors come to the surface. All these are works not so much for the heart as for the heart. They are designed to compare the soul to God, make religious practice the prime of our existence, the dominion of the Holy Ghost, and render the life glorious and majestic with the power and bounty of Emmanuel. Neglect not the Book of Job, and the "Heavenly Key."

All the books I have enumerated may be ordered through Roberts Carter and Brothers, 539 Broadway, New York City, N. Y., for I am holy."

"Without holiness no man shall see the Lord."

"Let the word of Christ dwell in you richly."

"Spare not those through thy truth, thy word is truth."

It is no cleanse ourselves from all unrighteousness of the flesh and spirit, purifying ourselves in the fear of God."

A CHRISTIAN GENTLEMAN.

He shows a mean thing. He cannot stand to see a man die, he is too so secret in the keeping of another. He betrays no secret, could be in his keeping. He never struts in borrowed plumes. He never takes selfish advantage of any man. He never uses no ignoble weapons in controversy. He never stabs in the dark. He is ashamed of innocents. He is not one thing to a man's face and another behind his back. If he acquires the cones in possession of his neighbor's

possessions, he never goes upon the side of naked-tyranny. He bears sealed papers without tampering with them. Papers not meant for his eye, whether they flutter in the window or lie upon before him in unopened envelopes, are sacred to him. He invades no privacy of others, however the wrong may slip. Bolts and bars lock, keys and bolts, and padlocks, bonds and securities, notices to trespassers, are none of them for him. He may be trusted alone, out of sight, near the thinnest partition—anywhere. He trusts no man, he will never be taken for granted. He will never fall of his rights that win them through dishonest. He tramples on no sensitive feeling. He insults no man. If he has reason for another, he is as open, straightforward, manly, he cannot descend to sordidly. In short, whatever he judges honorable he practices to every man.

THE BAPTIST-DIVERSE DISPOSITION.

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RECAPITULATION CONTINUED.

"One third argument for spiritual regeneration prior to and independent of baptism and church membership was based upon the fact that in the Bible the regenerate are called by the Scriptures with God's plan of salvation, which is laid to every condition of human necessity. The help-ship of the Christian with Abraham is not a law."

"Therefore it is of faith, that it might be by grace, to the end the promise might be sure to all seed, not to that only which is of law, but to that also which is of faith of Abraham, who is the father of us all"—Rom. 1: 16.

"I have you therefore that they which are of faith the same are the children of Abraham"—Gal. 3: 7.

"The same glorious plan of salvation that is laid to the regenerate, is the salvation of all believers—the spiritual seed of Abraham. If it was made to depend upon church membership, as the Dunkards hold, then some penitent believers would not have the opportunity to join the church. The promise which is "eternal life" to all believers would fall to those that could not write with the church. If salvation depended on baptism, then the promise would, for the same reason, fall to all the penitent unbaptized believers. God was not so unwise as to neglect his "power on earth to forgive sins" to any man, but to every other man, who might, or might not, consent to permit the Lord to purloin the treasure-ore. This plan of salvation would be a mockery and a snare to the penitent and unregenerate, who are not extended to the woman that craves at the feet of the Saviour and that trembles at the cross, the same "great gift of life" which is promised to the Testament saints and the same glorious plan of salvation by grace through faith, must and will save every penitent sinner that craves the pardon of his sins, if he is ready to be cleansed of eternal day. Among the

leading denominations of earth the Baptist stand alone as the unwavering advocates of this Bible plan of salvation.

We may now safely say that this Bible teaching and fundamental Baptist characteristic, which demands spiritual regeneration—the new birth—and spiritual life as essential to baptism and church membership is established as a Bible characteristic over-riding testimony.

Our 21 characteristic shows that Baptist churches possess the "one baptism" demanded in the New Testament. We have no other but only "one immersion." The Tankers have "one immersion." We showed:

1. That Jesus was baptized—immersed—but once (Matt. 3: 13-17).
2. As a follower to the example of Christ we must receive but "one baptism."
3. That the baptism of John before the commission was not his immersion. It was very baptizing with the baptism of repentance. (Acts 19: 4) The 120 disciples went into the original church on this one baptism.
4. That the commission demands but "one baptism" as implied, proved, Mark records it thus: "He was baptized and he baptized"—not baptized three times "thou hast believed and thou art baptized." If the act of baptism must be repeated to the number three, then the act of faith must be repeated to three:

4. That the death of Christ is called the baptism Luke 12: 50. We are baptized "baptized"—"in the likeness of his death." Rom. 6: 5. As Christ died for sin only once, baptism, or the likeness of it, must be performed only once.

5. That baptism is called "burial and resurrection" pointing to the burial and resurrection of Christ. There fore as Jesus was buried and rose but once, baptism must be performed but once.

6. That baptism is a pledge and monument of the resurrection of the 1 Cor. 15: 29. Therefore, as the dead are to rise but once, we must have but "one baptism" to represent it.

7. That baptism declares our death to sin. Rom. 6: 2, 3. Therefore, as we die to sin but once, we are to be baptized but once in baptism's best case.

8. That the Tankers make "born of water" mean baptism. John 3: 5. So the Tankers must be born of God but once.

9. That the passage of the Israelites under the cloud and through the sea, was a baptism unto Moses, and a type of Christian baptism. 1 Cor. 10: 2. "We were baptized unto Moses three times? Did they pass through the sea three times?"

10. That the salvation in the ark was "the like figure" to baptism. Was it not a baptism? We will not ask three times? Did they pass through the sea three times?"

11. Paul says: "The Lord, our faith, one baptism."

It has been established beyond all reasonable doubt, that Baptist churches possess the one burial with Christ three times.

The Tankers understood that the word "baptizing," in the commission, must be understood as occurring three times and that it is a "trinitarian." This would require six immersions to the demands of the New Testament commission. Mr. Sten's appeal to the traditions of the corrupt fathers for the immersions is evidence that his Bible profits not without him. It is the following historical facts:

1. It is a fact, that no example in church history can be produced where the Greek word *baptizo* means more than one immersion.
2. It is a fact, that no example in sacred Greek can be produced where the word *baptizo* means more than one immersion.
3. It is a fact, that there is no mention of "trine immersion" in the Bible.

4. It is a fact that not one of the four apostolic fathers mentions "trine immersion."

5. It is a fact, that there is no mention of "trine immersion" in the literature of the world, whether sacred or profane, all about the commencement of the third century.

6. It is a fact, that when "trine immersion" first made its appearance in the third century, it was practiced with infant baptism, infant communion, and a swarm of other traditions.

7. It is a fact, that "trine immersion" was regarded by early church writers as a heathen custom.

8. It is a fact, that "trine immersion" can be traced only through the Romish and Greek Catholic churches, up to about the beginning of the third century.

Our 31 characteristic shows that Baptist churches possess the commission—Lord's supper—demanded in the New Testament. The thought of his blood, which is the supper, was not a possessor, Jesus' took bread and gave thanks, and broke it, and gave unto them, saying, This is my body which is given for you, this do in remembrance of me. Likewise also after supper, saying, This cup is the New Testament in my blood, which is shed for you. Luke 22: 19, 20. At the same table at the close of the communion he said:

"I appoint unto you a kingdom, as my Father has appointed unto me, that ye may sit and drink at my table in my kingdom." Luke 22: 29.

"I appoint unto you a kingdom, as my Father has appointed unto me, that ye may sit and drink at my table in my kingdom." Luke 22: 29.

The Baptist churches hold and practice the observance of the Lord's supper in the same manner and form as it is in his kingdom, on whatever they that gladly received the word were baptized, and united unto the church.

"And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayer." Acts 2: 42.

The "breaking of bread" in communion, was as they continued steadfastly in the apostles' doctrine and fellowship. This is precisely the practice of Baptist churches. When they meet in church, they come together to eat a full meal to satisfy hunger, and under other proprieties, the apostles pronounced it "not to eat the Lord's supper." See 1 Cor. 11th chapter. It is thus, and naturally admitted that Baptist churches possess the ordinance of the Lord's Supper.

As our fourth characteristic, we showed that Baptist churches possess the New Testament church government.

The kingdom of Christ must be governed by his laws. The traditions of men are worse than vain in the service of God. Baptists have ever been great critics for the Word of God and practice. In his Principles and Practices of Baptists, p. 13. Dr. Wayland remarks:

"The question is frequently asked, What is the standard by which we should acknowledge the standards of the churches in this country? To this the standard answer has always been, 'Our rule of faith and practice is in the New Testament.' We have no other authority to which we all profess submission."

Also, Joseph Belcher, speaking of the Baptists, says: "It is important, however, that it should not be understood that wherever there are other churches of this denomination require subscription to this or any other human creed as a term of fellowship. They adhere rigidly to the New Testament as the sole standard of Christianity." Religious Denominations, p. 43.

In the first article of the Abstract of principles contained in the Episcopate of the United States, it is affirmed, that the Bible is the supreme standard by which all human conduct, creed, and opinions should be tried." Religious Enquiry, p. 19.

To fact, it is but the united voice of

all Baptists throughout the world, that "We profess to take for our guide in all our religious beliefs and practices, the New Testament, the whole New Testament, and nothing but the New Testament." Prin. and Prac. of Baptists, p. 13.

We appeal to the following Scriptures in proof that the New Testament must be the rule of faith and practice. Matt. 17: 3, Heb. 10: 20-25, 1 Cor. 11: 23, 1 John 12: 18, 19, 1 John 13: 18, 19, and Matt. 28: 19-20.

Baptists put great stress upon this rule in Mat. 18th chapter. This shows that a local church is the only tribunal in the kingdom for the settlement of disputes. To have central and government as that in matters of government and discipline each local congregation is subject to the whole body. It is treason against the kingdom of Christ. According to this principle the Tankers have established a "National Conference" to decide matters for which no such authority is given in the Bible. No such authoritative institution was known to the apostolic churches. It was the local church that expelled the unworthy. Paul says:

"In the name of our Lord Jesus Christ, I beseech you to depart from me and my spirit, with the power of our Lord Jesus Christ. To deliver such one unto Satan, or the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." 1 Cor. 5: 1, 5.

This is the practice of Baptist churches. It was the local churches that restored the penitent. Paul said: "I will return to such a man in the presence of the church, which was satisfied of my guilt. So that contritely you ought rather to forgive, and comfort him, lest perhaps such one be swallowed up with much sorrow." 2 Cor. 2: 6, 7.

It was the local church that expelled its own officers, who were elected its own officers. Acts 4: 5, the whole multitude "reproves" the deacons to serve the Jerusalem church. See Acts 6th chapter. Baptist churches at Jerusalem that "gave forth their lots" which elected Matthias to the apostleship. Baptist churches elect their own officers, according to the inspired example. Baptist possess this peculiarity. Baptist church government.

Our friend, with his Tanker brethren, born on this point, embraced the view of the leading doctrine of anti-christ. They have a National Council to exercise a lordship over the churches. But on the other hand Baptists contend for "local liberty." They recognize no ruler, lord or king of the consciences except of Jesus Christ.

The following Baptist sentiment is quoted in his history of Persecutions, by Joseph Belcher:

"Religious liberty is a Baptist watchword, a kind of talisman, which operates as a charm, and saves every one for action."

Mr. Sten's oft-repeated objection need not be repeated here. The utter absurdity of his denial of our church government is so manifest, that we need not be troubled to limit the power of his own inspired example. Baptists of the Tanker church, set up by Mr. Mack in 1776, is absurd to the superlative degree.

We have shown conclusively that the Tanker churches are churches of Christ, because they possess the distinctive characteristics.

Honor to his like eyes, which cannot and will not be blinded without damnation. It is our duty to set upon those who are your friends, or those who are indifferent to you.

If you hate your enemies, you will continue to use vicious blades of mud and slanders to injure knowledge. It is our duty to set upon those who are your friends, or those who are indifferent to you.

In every step of the vacuum of all other views.

The Primitive Christian.

PUBLISHED WEEKLY.

HENTINGDON, PA.

August 9, 1880.

EDITOR: J. ED. JAMES QUINER,
AND
J. B. BRUNDAKER,
J. B. BRUNDAKER.

Here about the State Sunday-school convention? Will not something more definitely be done soon?

Bro. Quiner went to Johnston on Tuesday last. He is a member of a committee which visits that church.

Bro. Bonser thinks there is a good field to work up in Michigan. He has communication in another column.

Mr. Jay Mead's Colfax, it is said, up to this date, have cancelled one hundred for the Fall term.

Our reports are being sent out as rapidly as possible. The orders we look at A. M. are not yet filled but will be in a few days.

The *Prober* rises to a point of order and moves that we suspend the discussion of the clothing issue question. We say, Pass it.

We have just received a communication from brother Langport from the City of "Beverly Levee." Just a little too late for this week.

Tror. Baily of Ashland College has lately been called to the membership of the faithful. No Prof. is a complete professor until he preaches. Christ.

Bro Joseph Mathelet, of Canton, Nebraska, says their wheat crop is pretty light, in consequence of the dry weather in the Spring, but the corn is splendid.

Bro B. F. Bonser and wife have returned from their home visit, and now fill their usual position in the boarding department, where the students will have their mealful wants attentively attended to.

Bro J. H. Ward of the *Prober* in a recent letter, says: "Weather cool and pleasant. Office somewhat loose some Sister left. Had another addition to Ashland City church last Sunday."

The *Progrssive* has for sale cards of which is printed "The use of tobacco prohibited in this house." Send for them by the dozen and post them up everywhere, especially in your meeting houses. Only 10 cents.

Bro. Isaac Price is at Dr. Walter's "Christian Home" under treatment. He expresses himself much pleased with the place and thinks he is being benefited by being there. May be seen and the Home deal kindly with our good standard here.

There are a number of articles in our possession from the pen of Bro. Halseburg, of some of which have been written to different parties and sent to our collection. The reason they have not all appeared is because we do not care to publish more than one article from one author in the same paper.

The Nashville Christian Association gets off the following: "The revivification meetings are said to be large and enthusiastic in all directions. They are made up largely of Church members. The prayer meetings are thinning out because the nights are so short and the weather so hot. This is certainly true."

We don't suppose our brethren have so much of the political feeling, but to keep aloof from it we need to watch

an old Methodist bishop thinks there is not enough good sound old fashioned Methodism taught now. Cultured men climbed upon a high chair and waved flags, and screamed until they were hoarse, during the Republican convention, yet Methodists do not dare to stand now as of old, because cultured people do not make a new

Bro Andrew Brumbaugh, of New Britain, says his children want to have their names changed to M. T. To the right end of the scroll under the word, "The" in our heading of the *Primitive*, we will explain. Brother Dryer Evans, of Johnston, has written in the *Brother's Normal*, get up that heading, and in it his name spelled phonetically.—M. B. T.

We had neglected to say to our readers that brother London West has published a book on Close Communion, which he offers for sale at 50cts per copy. We did not have an opportunity to examine the work, but it is a remarkably fair, able, and worthy one that have examined it. It can be had at the *Brother's* of War office, or of London West, Sinking Spring, Highland county, Ohio.

It is all right for brethren to give their opinions in reference to the subject of dress, the covering, &c., but such expressions as "Sag," "Biblical," "Orthodox," &c., are not productive of good. It shows too much of intolerance and sarcasm. Let us tell our objections plainly and fairly giving our reasons for it, and no one can be so sensibly told, as to be told in this way. Every one has a right to his opinion and the spirit that will denounce an expression of it is intolerant.

A WRITER in the *Christian Opener*, in writing on the subject of Christian Unity, says:

"The cause of all our divisions springs from anger or hatred or Christian pride in his disciples."

All that is necessary on our part, is simply to sit at the Master's feet and heed the words which fall from his mouth. "Ye say, therefore, said his disciples, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. And he answered, saying, "Everywhere preaching 'The Word.' They did not deem to declare the whole counsel of God. Therefore if we confuse ourselves simply to what they taught we shall soon be wiser."

SOME TIME ago we had the pleasure of a visit from our friend and relative, John Bowers a minister of the River Bible Society. He gave us an interesting account of a trip he had recently made to Canada, to attend one of their Conferences last there. He says that they are known there as the "Catholic" members, and that the difference between us is so small, that a greater effort ought to be made to form a union between us. To this we assented, as we do believe there is no good reason why people who so agree on the fundamental principles of the Gospel should remain separated. A little charity in regard to things of which we have no direct Scripture authority would be well. Let us have union between all those of a like precious faith.

How safe a preacher to be so loose in his delivery as to put people to sleep, nor do we admire the opposite extreme of shouting—ill-representative error. Those who think that men should be made to feel, and success done, and that they can deceive their hearers into believing that they have really said something, if they only feel good enough, they are not to be envied. Let us have a search. One day on his return from church he said to his son Henry—who

tells the story—"It seems to me I never made a worse sermon than I did this morning." "Why, father," said Henry, "I never heard you preach so loud in my life." "That is the way," said the doctor, "I always hollow when I haven't anything to say."—*Chronicle & Examiner*.

On Saturday evening last our brother M. M. Esholman and wife of the *Brother* of 1876 came to us quite unexpectedly. They had been spending some time with the family of one of our going to Somerset Co., as they had expected to do, came on to Huntingdon. They expect to go on East and go by way of Somerset on their return. We were much pleased to have a visit from them and to have Bro. H. labor for us. He preached in the chapel on Sunday morning and evening to general acceptance. He will remain with us several days, and then go on East. His little son has been ill for some of these days past, but at present is improving and we think in a few days will be all right again. Some of our brethren think the best of findings do not exist among us sometimes as together, but if you were to see us together you would think differently, and it is not so at either.

Last week in referring to the proposed compromise between the Congregationalists and Baptists by a Congregationalist minister, we quoted a paragraph from the *Independent* which was very graphic, and it was in the *Independent* of July 23d, we have a Refused Episcopal minister which the other says he gladly prints:

To THE EDITOR of THE *Express*—*Express* of the present discussion, in which the best of findings between Baptists and Pedobaptists on the basis of a definition, instead of a baptism of infants, may be permitted to remark that, among other very important points, the *Refused Episcopal* Church, just such a contingency as this has been provided for. In a compilation of "Proposed Special Services," permitted for use with the communion, in the order for the "Public Dedication of Infants" which has been used to some extent, with such satisfaction, and which seems to meet precisely the suggestions of your correspondent the Rev. Mr. Baker and Prof. Lincoln I mention it only as a comparative of your own very proper remark that "as to the proposed compromise itself, so far as several of our Pedobaptist churches are concerned, it has already been practically adopted." I may not indeed as almost total surrender of infant baptism on Scriptural grounds, but it is a very commendable and even a permanent event."

How far those concessions from men of thought and influence will go towards leading people in general to look upon the baptism of infants as a scriptural standpoint, we do not know, but it is gratifying to know that this fatal and delusive error is becoming patent at least to some minds that have accepted it as the truth.

SIX MONTHS ON TRIAL.

In order that the PRIMITIVE CHRISTIAN may be more generally introduced, we continue to send it for six months on trial, for 50 cents. Our friends, and especially our traveling ministers, will please note this as it will afford good opportunities for introducing the paper.

MUSIC BOOKS.

Book School Exercises and Sacred Hymns, for the use of the Sabbath school, edited by David F. Ely, and published at the *Brother's* of War office, Newark, Ill. It contains largely old and familiar tunes, and is a very refreshing and useful book. The notes are in full, and where the young are being taught the Scriptures, the work is admirably adapted.

The choicest tunes for the little ones have been selected and a fair trial we trust will convince all, that both the beauty and the merits are devoid of the light and chimerical. The music is written in the round note system. The work is well gotten up, bound in cloth backs and paper sides and contains 112 pages. Price by mail 40 cents.

A Selection of *Spiritual Songs* with arrange for Sunday-schools, selected and arranged by Bro. Charles S. Robinson, and published by the *Brother's* of the New York. It is another new candidate for Sunday-school patronage. It contains 152 pages—is substantially and beautifully bound in cloth, and is bound at 50 cents. To Sunday-schools in quantities, 40 cents.

THE BOARD OF MISSIONS.

Brother D. P. Saylor in an article in the present number of our paper, in regard to the Board of Missions, protests against that body, and says it is "very sectarian" in its character. It "seems not intended to be so. The spirit that pervaded among the collectors, we think was such that nothing of a sectarian character could be effected. The delegates to the A. M. including the members of the Standing Committee, composed the body that elected the Board of Missions. Bro. Seyler was one of the electors. It is suggested something about forming districts, and of having those districts represented on the Board, but he did not press this matter, and it was not adopted. It is very important that the electors from what part of the brotherhood the members of the Board were selected. They were taken from five different States. We hope that the impression will not be made that there was any sectional feeling that operated in the formation of the Board.

While we regret that brother Seyler is so prejudiced in his opinion that the Board is sectarian, we are very glad that he took hold of the work with his well known energy, and appointed collectors in all the States, and that the same course will be pursued in all the churches.

INFANT BAPTISM ON THE DEDOLINE.

The subject of infant baptism is considered and quoted at the present time in many of the Pedobaptist papers, and to show our readers who may not have access to these different papers, the "Signs of the Times" in reference to this subject we give some quotations.

The *Standard*, a Lutheran paper published at Columbus, Ohio, says:

"Statistics published show that in all parts of the world there are now 100,000,000 of Protestants of the Reformed type—the number of infant baptisms is diminishing, while that of adult baptisms is increasing. It is not surprising, therefore, that a state of affairs ought not to exist among the people of God, and we recommended unto John's experiment to our readers. Try it. It will be the means of filling our church treasuries to overflowing."

"PROVE ALL THINGS"

We frequently hear our brethren charge persons belonging to other denominations with ignorance of the Scriptures or at least of their true import. We measure up this in some instances attributed to their dependence upon their ministry. They (the ministers) are expected to know the truth, and teach them the truth, and there is doubtless some measure of responsibility. There is doubtless too much of this kind of a feeling among the mass of church members at the present day—too little investigation, and too much reliance on a result. How should we have their heads of salvation merely on what certain ministers of the Gospel represent to be the truth.

"It is at least safe to say that among the great majority of infant baptism is the exception, not the rule. The Baptists may make much of it. The fact is patent. Why should not

those denominations give up the practice altogether? . . . Baptists are according to their system, logical and consistent. They are the only Protestant denomination that is. If baptism is necessarily the consecration of the child, then it is of little or no significance. If it does not make children Christians, it is of little use. It had better be done than that it can be made much."

UNCLE JOHN'S SOLILOQUY.

"Why didn't I see this thing before? Too dollars for foreign missions, and one year ago I only gave fifty cents, and one year ago I only gave half so much, and one year ago I only gave a dollar, and one dollar—why, it is a real pleasure to heed it over the Lord! And this comes from keeping an account with the Lord. I am no glad brother Smith preaching that sermon. He said we should all find it in good time to have a treasury in the house from which to draw whenever our tentacles are solicited. He said we to try to get a dollar for the Lord, and 'let apart a certain portion of our income for the Lord's work.' I thought it over. I thought about these Jews, and the one that they gave to the Lord, and I thought, 'I thought that a man and a classed Jew I should have made had I lived in those days. Then I counted up all I had given for the year. I was not satisfied. I thought, 'The fellow' and I had certainly raised from my farm, clear in one expense, \$1,200. Three dollars is one hundred-fortieth part of 1,200."

The same thought, the sister I opened my eyes. Said I: I am not quite ready for the Jew's one-tenth, but I will try one-twentieth and see how it works! I got a big envelope, and I wrote on it, 'I will follow thy track, and as soon as I could I put the \$50 into it. Said I, 'Here goes to the Lord! It cost me a little something to say it at first, but when it was done, I was glad. I thought, 'The appeal came for foreign missions, all I had to do was just to run to my treasury and get the money. And this all comes from keeping an account with the Lord. I never had kept one such the year! I never had but one year. Now I am going to try another plan. I am going to give to the Lord the profit from one acre, one of my best yards, and one-twentieth of the profit from my orchard. That will surely carry the Lord's fund up to \$75, and if it don't, I will make it up from something else."

The above we clip from the *S. S. Times* with the hope that it may start a thought in the minds of some of our brethren and sisters in reference to getting up a treasury for the Lord's work, and that they do not give up the four-hundredth part of their income and the apostolic injunction, "Lay by in store as the Lord hath prospered thee, that thou mayest have a treasure that a state of affairs ought not to exist among the people of God, and we recommended unto John's experiment to our readers. Try it. It will be the means of filling our church treasuries to overflowing."

We frequently hear our brethren charge persons belonging to other denominations with ignorance of the Scriptures or at least of their true import. We measure up this in some instances attributed to their dependence upon their ministry. They (the ministers) are expected to know the truth, and teach them the truth, and there is doubtless some measure of responsibility. There is doubtless too much of this kind of a feeling among the mass of church members at the present day—too little investigation, and too much reliance on a result. How should we have their heads of salvation merely on what certain ministers of the Gospel represent to be the truth.

idea with his burden borne. Having lately been a few loafers in Lancaster county, the following thoughts came to my mind very freely:

—A "reviver to loafers' concerns," as a lecturer remarked, "All the heaven that may exist among the members, is gathered together, and, as it were, again, to try if it does." This lesson is the centry's burden. The heart being emptied of love, the devil possesses it with malice and envy, embarrassment and hatred, and baptizing, of the first examination, thus burden is laid down and buried, and the heart is filled anew with love. But the devil will soon exhaust the love heaven again, so we try to induce us to take it upon us again. Sometimes his aids are in deceiving some who hold it upon themselves again, who will be with them and about through the church to peddle it out for him, and what is the result? The church is burdened, and every member that enters it is rendered miserably unhappy. By rebaptizing and adding new converts we are doing nothing more than that they can make us more prostrate. They lie down by the way and die. But Jesus has a balm for this "Sufficient unto the day is the evil thereof." We have had many a revival in the evils of the past, nor those which we imagine in the future "Not not the sin go down upon your wives, neither give place to the devil." (1 Pt. 2: 27, 28) The denomination, if we are when fulfilled, will make us happy here. Wrath includes all evil and hatred, and all its feelings, and only to overcome it will bring us within God's arm as a personal "good night," is the Christian's glorious privilege. If we do better happens, let us never once might give up baptizing, for it is a work that destroys our love to God and to one another, and that robs us of our peace, so "if ye know these things, happy are ye if ye do them." We are to be glad to have our officers we cannot be happy. Every day we have some evil, some offences, but not so many as to render us unhappy; but to bear with us a lifetime of offences, most necessarily make us unhappy.

William, Pa.

by facts and arguments which Mr. Ray has not been able to refute, therefore his "objections" are left without force and application. He fails to sustain the *id est* character.

(1) Matt. 3: 13-17, says nothing about Christ receiving single immersion.

(2) Mr. R. offers no proof that John's baptism, Acts 19: 4, was single immersion.

(3) "He that believeth and is baptized, shall be saved," is left without force "single dip." Mr. R. knows also that saving faith is not a single act, but a continued and living exercise, hence his case—that "If the act of baptism must be repeated to the number of three, (that the act of faith must be repeated to three)," is inconsistent, absurd and ridiculous. According to his logic, his faith, his dip, would have to consist of three acts. That will do for "single" faith.

4. The death of Christ was not one act, but a result of actions and agencies. Neither is one baptism dip like his, but a series of acts on the cross when he bowed his head forward.

5. A *hered* and *recreation* are not *one* single acts. Besides, in trine immersion the candidate receives his *hered* which occurs on the cross and *recreation* thereafter. His baptism as related to the Father and the Holy Spirit is designed to embrace no such things because they were never separated.

6. *John* and *Death* and *hered* are not single acts each, but are the results of actions and agencies.

7. The Jerusalem did not, as the *id est* hered which occurred 1 Peter iii. 21. Noah's going into the ark was a type of baptism. Neither did he go in backwards. The type was in his obedience by going in, 1 Peter iii. 21. That's our *hered* dip.

8. "*En baptismo*," (one baptism) Eph. 4: 1, refers to "one" appropriate ordinance called baptism, by which all are baptized, male and female were alike brought into the church. They had one and the same Lord, one and the same faith, and in this sense all had one and the same baptism. The *id est* hered which we know that all could not have been baptized by one and the same dip, therefore the effort to make this refer to the mode is supremely ridiculous, and *id est* is translated *one* backward dip.

9. "One baptism" in its proper sense may consist of a plurality of dips with the same propriety that Christ's one "baptism" (1 Cor. 12: 13) is composed of "waters" (1 Cor. 12: 13). Rev. 1: 8) or that the "word of God," (Luke 8: 14) consists of his "words." (Acts 11: 14), or that God's "word," (Gen. 2: 2) is made up of his "words." (Heb. 4: 12). The *id est* hered which we know again his *id est* hered. I reply:

1. My example from Hippocrates showed that baptism was used in classical Greek to express more than one dip.

2. The example of Naaman from the Septuagint showed that baptism was used in *id est* Greek to express more than one dip.

3. Mark 16: 19 commands baptism into the *id est* name, of each definite person of the Godhead. That's trine immersion.

4. The apostolic fathers say nothing about *id est* immersion, but absolutely condemn Mr. R. on the support of baptism.

5. Maolius A. D. 256, informs us that the *id est* hered which we know again his *id est* hered with the church. That makes it one as the gospel.

6. Among the earliest Catholics, the old Novatians, Waldenses, etc., were baptized in trine immersion, with human corruptions, traditions, etc.

7. Chrysostom, Tertullian, Monach, etc., and the early churches attributed trine immersion directly to Christ.

8. We have shown it to be traced back through Novatians and Walden-

us, as well as Roman and Greek Catholics. Thus we see Mr. R. has not a word of accurate facts, besides, before we begin to shift the wind, but:

1. It is a fact that the Greek grammarians, declare that frequentative verbs (ending in *o*), denote repetition of action.

2. It is a fact that the most distinguished lexicographers have defined baptism *o* dip repeatedly."

3. It is a fact that the single dip of the Baptists has no repetition.

4. It is a fact that the sacred and classic Greek where *o* dip only is admitted, *id est* is used, not baptism.

5. It is a fact that where the nature of the case requires repetition or increase of action, baptism is used, not *id est*.

6. It is a fact that *id est* which simply means to dip, without any idea of repetition, is nowhere used in the Bible for baptism.

7. It is a fact, that "a *baptismo*," (Eph. 4: 13) is not to be correctly translated "one dip."

8. It is a fact that before Mr. Ray can upset this frequentative truth, he must set aside an established principle of the Greek language and destroy the force of several thousand Greek verbs of this class.

9. It is a fact that trine immersion satisfies the frequentative nature of baptism, and the three modifying adverbs of Christ's great commission—Matthew 28: 19.

10. It is a fact, that one dip can neither attain the former, nor be administered into each of the three names of the Father.

11. It is a fact that the fathers attributed trine immersion directly to Christ. This is not true of infant baptism, infant communion, etc.

12. It is a fact, that the most learned lexicographers, as well as the immemorial tradition of *id est* centers as the general practice in the first three ages of the church." The exceptions were cases of trine effusion in the latter part of the second and the thirteenth. Not single immersion.

13. It is a fact, that historians declare that there was no change in the general manner of baptizing during the *id est* centuries. They regarded the transition from trine to single immersion afterwards as a great change.

14. It is a fact, that fathers and his disciples attribute single immersion to Eusebius and Arius heretic, and his co-workers in the 4th century.

15. It is a fact that single immersion was never associated with the name of the Father, and of the Son, and of the Holy Spirit" till Pope Gregory decreed it, A. D. 499.

16. It is a fact, that backward adult baptism is unknown in the history of Christianity till the Baptists started in the 16th century, called baptists, not four hundred years ago.

17. It is a fact, that learned historians inform us that trine immersion "was first used" and was "undoubtedly the original."

18. It is a fact, that the most prominent ecclesiastical reformers and writers of later ages have declared trine immersion to be the practice of the primitive ages of christianity.

19. It is a fact, that by the early writers, whose testimony is generally sought and employed by Baptists in support of immersion, sustain nothing short of trine immersion.

20. It is a fact, that whatever witness we give to the early church respecting questions of church discipline that Catholics, Novatians, Waldenses, Donatists, Arrians, Montanists, Marcionites, Marcionites, Apollinarists, Nestorians, Trinitarianists, Monophysites, and the Jacobites of Syria and Mesopotamia, Monophysites, Monothelites, Abyssinians, Armenians, Chinese christians, etc., early the Germans, Waldenses, and others, were true immersions.

21. It is a fact, that Baptists in their controversies with sprinklers, appeal to the baptismal offices and practice of

the Greek as a true and faithful exhibition of the apostolic practice.

22. It is a fact, that the religious, ecclesiastical and baptismal offices of the Greek and Oriental churches have of *id est* required trine immersion.

23. It is a fact, that Papias appealed to the apostles and apostles of the Greeks as a correct and reliable exposition of baptism.

24. It is a fact, that the early Greeks understood the Greek commission (Matt. 28: 19) to require trine immersion.

25. It is a fact, that the Greeks and Orientals, including the ancient Waldenses and Albigenses did not dip, but were backward to the Baptists do, but bowed forward in baptism.

26. It is a fact, that the churches by whose unanimous consent the books of the New Testament were compiled in the sacred canon, did without any amount of change in their manner of baptizing, transmit the christian Scriptures to us through the Greek, Latin, and Syriac, and other ancient Jewish churches, which are trine immersionists.

27. It is a fact, that we have no account of any organized body of professing christians ever that dip, although to trine immersion, but we have to the contrary.

28. It is a fact, that single immersions of which we have any account in the New Testament were applied in the 7th century, not only denied the divinity of Christ, but did not even baptize according to Matt. 28: 19. They were regarded as *id est* baptism, and no general church dip, but baptism according to Matt. 28: 19. They were regarded as *id est* baptism, and no general church dip, but baptism according to Matt. 28: 19. They were regarded as *id est* baptism, and no general church dip, but baptism according to Matt. 28: 19. They were regarded as *id est* baptism, and no general church dip, but baptism according to Matt. 28: 19.

29. It is a fact that Christ has commanded baptism into the *id est* particular name of each definite or particular person of the God-head—Matt. 28: 19.

30. It is a fact, that "the Baptist churches do not baptize into the definite or particular name of each definite or particular person of the God-head. How then can they be churches of Christ?"

31. It is a fact, that the 3rd characteristic we showed that Baptist churches were really deists of the Lord's supper, that the Lord's supper (*id est*) as such a meal, in baptism (*id est*) is a sacrament. It is an eating and his own on the Lord's table of which christians are "partakers." Baptist churches have no meal at all. They do so, "eat and drink" at home as they "partake of" a table. They celebrate the eucharist before dinner and eat the Lord's supper. They have without authority put away the supper or breaking. The apostle did not intend to put away the supper, but to eat their own, selfish, disorderly suppers when the Lord's supper should have been eaten, and forgetting the communion.

32. In a natural and *id est* sense, it is enough treatment that gives souls, as well as stones, their lusts. The more the diamond is cut the brighter it sparkles; and in what seems hard dealing, they God has so ordered it so to best to perfect his people.

—How is your trouble to Jesus Christ. The evidence of a man of thirty years enables me to say: "No matter how good so kind a friend is, or so good a master. View a man, not at a distance, but as a prop, a stay, and a comforter, even at hand, and he will require your confidence by blessings plentifully."

—There is no portion of my soul that is not true as the rest of God's; there is no portion of money that is not my money, and the rest of God's. It is as his; he made it all, gives it all, and he has my property to it as for his credit. A secret has two parts, the master's and his own, but we have only one.

What right had they to interfere with an entirely independent church? Erbo answers "what?"

—NEED THOUGHTS.

—Without adversity grace waters.

—Would you be strong? Compare yourself.

—Fancy some most firmly when a guilty conscience drives it.

—The Christian is not raised by living in the world, but by the world living in him.

—In matters of produce last thoughts are best, in morality your first thoughts are best.

—Truth is the most powerful thing in the world since fables can only please us by its resemblance to it.

—Said Amos, "I am of the early fathers!" As we must tender an account of every idle word, so must we likewise of our idle sentences."

—Life is not done, and our Christian character is not done, so long as God has anything left for us to suffer, or anything for us to do.

—Man is not to solve the problem of the universe, but to find out what he has to do, and to restrain himself within the limits of his comprehension.

—We esteem in the world those who do not want our esteem, and neglect persons of true worth; but the world is like the ocean, the pearl is in its depth, the sea weed swims.

—I have read the Bible through many times. It is a book of all others, for lawyers, and I pity the man who cannot find in it a rich supply of thought and rule of conduct.—W.H.R.

—A sympathy with that which is pure implies a repulsion of that which is impure. Hatred of evil is in proportion to the strength of love for good. To love good intensely is to hate evil intensely.

—As it is not putting on a gown that makes the scholar, but the inward habits of the mind; so it is not putting on an outward walk of godliness that makes a Christian, but the inward grace of the heart.

—The tree will not only rise to its full, but it will fall as it leans. And the great question every one should bring down to himself is, "What is the inclination of my strength of love for God?"

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FROM THE AMERICAN BAPTIST TRIN. SE. LEWIS, MO.
BAPTISM—BUNKER DISCUSSION.
 FROM THE BAPTIST CHURCH, P. O. BOX 100, ST. LOUIS, MO.
 BAPTISM WITH WATER IS TO BE RECEIVED AS A MARK OF JERUSALEM.

STAIN'S TRUE NEGATIVE
 The orthodox do not think that a "good evening" can be "baptized" to produce spiritual life; or that God's children become abortives. Perfection and spirituality are often the weapons of the despisers of baptism. It is a mistake. The simple fact that Baptists are not to "hated, variance, wrath, strife, in you, condemn Me. It claim to a truly reprobated membership. His precedents of baptism are not to be a true immersion. Baptists are a most complete and signal failure, and condemn has losted" Baptist Succession to eternal living.

STAIN'S BAPTISM—CONTINUED.
 The orthodox do not think that a mere formal, church membership will save any one. Mr. R. has failed to show that the conditions of remission are not the conditions of true church membership, and fellowship; or that they do not directly subvert the true purpose of God's grace in salvation. He has been forced to admit that infants, though saved, are not made parties to the remission, through, or by any means of the same, voluntary, personal exercises that adults are, and that the accountability and duty of adults, vary according to their abilities and opportunities and the concepts requirement of God at their hands.

We have shown that the Baptist church standard of regeneration, faith and hence of regeneration is *id est*, and

The Primitive Christian.

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HURTINGDON, PA.

August 10, 1886.

EDITOR: J. E. JAMES GUNTER, AND PROPRIETOR: H. B. BRUNDAKER

A hindery is in full blast. Seven bands upon its loom. Magazines and books bound cheap and neatly.

Don't forget that we need contributions for live subjects. Walk up quill-drivers; there is a work to do.

Some of our patrons have again forgotten that octobers should be short. We will have to toil them down.

An earthquake containing one capital letter in rainn Massch, the mispelle of the chief city of the Philippine Islands.

Ben. Hoisinger thinks we ought to have good foundations under our towers as the Hottentots have. We had very hard rains. Well you've had one hard rain this season, but there were no losses noticed away.

The Revolver of Johnston expect to have their new church done some time in October. They think of building several other houses in the same congregation and they have the means to do it if they have will.

Tamerson an oversight we failed to get a file of No. 28, and as the editor for that week is entirely exhausted, we will be much obliged if any of our patrons who will be kind enough to send us a good clean number of that issue. No. 28. July 13.

The Christian Cassette for July is before us and ever so strong in its opposition to secret orders. It is a readable paper and should have a wide circulation. It is published by Ezra A. McVey, No. 127 East Second Avenue, Chicago, Ill., at \$2.00 per annum.

By a collision between two steamer on the Detroit River recently, seven persons were drowned, twelve others being altar boys of the Trinity Catholic Church, who were on an excursion with the priest and other persons engaged about the church.

We had the pleasure of a call from elder Grubli Myers on Thursday last. He was on his way home from Lancaster county, where he had been speaking some time preceding. He reports good meetings and a general interest in the cause.

Our foreman made a blunder in the make-up of our editorial page in last week's paper, and it was not noticed until several thousand were printed. The testimonies from Pedobaptist papers regarding infant membership should all have been under the heading "Infant Baptism on the Decline"

We are having very pleasant weather just now. We have had refreshing showers which have made the atmosphere pleasant and everything is growing so nicely. Fruit is coming to market in abundance and of a superior quality. Truly we have reason to be thankful.

The English Catholics are building a magnificent cathedral on the forest Gothic style at South Kensington, London which will cost nine millions. St. Paul's and Westminster Abbey to over \$3,000,000 have been raised for it already and money is still pouring in from all quarters. Such is the zeal of Catholics.

The Woman's Christian Temperance Union proposes to present a suitable memorial to Mrs Hayes in approval of

her noble stand, in exceeding interesting letters, under the Presidential Mansion. People are disgusted, sometimes to put a large premium on a very plain duty, as it is certainly evident that the President's house ought not to be a drinking house. We wonder if our next President's wife will have courage enough to do right.

The Illustrated Christian. If you are a brother of the "Primitive Christian," The only question that remains for the honest seeker after truth is, What does the Bible say? If anything comes to him guaranteed with a "Thus saith the Lord," that is an end of all controversy. The real difficulty, in too many cases, is that the Lord's voice calls to the acceptance of some truth applicable to human pride, to the discharge of some duty repugnant to human sensuality. The crowd ready here, is to deny the inspiration of the word incalculating the odds or recommending the duty; to "tell the Bible and not write the word." As usual way this, but the wrong way, manifestly wrong! The true Christian believes that the right way, of seeking with a docile mind, "What Does God Say?"

Bro M. M. Scholman and wife were with us from Saturday until Thursday afternoon. They were from McVeytown where there was an appointment for him that evening. We are glad for this visit as we formed a more intimate acquaintance, and we feel that we will need their aid in the future. Their visit was very much appreciated by us and we hope we may meet more frequently in the future. Our best wishes go with brother Scholman on his journey and hope he may be instrumental in accomplishing good in the church he so recently visited. The following on a circular card was received yesterday from McVeytown: "Bro. Scholman and wife were with us from Saturday until Thursday afternoon. They were from McVeytown where there was an appointment for him that evening. We are glad for this visit as we formed a more intimate acquaintance, and we feel that we will need their aid in the future. Their visit was very much appreciated by us and we hope we may meet more frequently in the future. Our best wishes go with brother Scholman on his journey and hope he may be instrumental in accomplishing good in the church he so recently visited."

Bro. Hoisinger of the Progress, announced, at the close of M. A. P. Bench's funeral services, that on the evenings of the 21th and 22th he would deliver two sermons in the Brethren's meeting house in Salisbury. First evening-subject, "Christian Praying;" second evening-subject, "The Mission of the Church," and on the evening of Baptism 7 Soffice. It was thought on both evenings was filled with an intelligent and appreciative audience.

Bro. Hoisinger's remarks on the first evening were very excellent and were not inconsistent in accordance with the Bible, the best biblical authorities and lexicographers. He proved that boys always meant to innocents, innocent, and slip of ear, or as Luther has it, sewer fount, teatles. Second. That believers were only proper subjects for baptism. His arguments on this proposition were best, and were not in accordance with the best authority, human and divine."

REBOTEH DOB 1880.

On account of the limited demand, heretofore, for the Report of A. M., we did not print more than our usual number. This year the demand for them has been so great that our first edition is all exhausted, and we have bands some three hundred orders not filled. To be able to fill these orders and all others that may come in, we are publishing another edition large enough to supply all the orders, and we must go to considerable expense in doing this, that all of our patrons who have not yet sent for it will

now do so. It is a large pamphlet of 20 pages in index, newly gotten up, neatly covered, and acknowledged to be the best and most important Report ever published. Send in your order. Single copy, 25 cents, or \$2.00 per annum.

GROWING BOBOHM IN KANSAS.

One of the most important features of the Secretary's Report of the State Board of Agriculture is the article on Growing Boboehm in Kansas, which occupies over 20 pages of the report. The paper upon which a statistical table is given, shows by counties of 1880 compared with 1870, which is followed by the experience and recommendations of over 100 persons in various sections of the State. The value and importance of the crop will be a surprise to most readers. Prof. Popson, the cytologist of the Board, makes a very interesting report on the matter, and the information will be greatly interesting to those who have suffered from the ravages of the pest. The report also contains a few botanical facts for three months ending June 30th, and the normal and variol information upon the staple crop, condition of farm animals, &c. The papers upon the Sanitary and Hygienic Notes of Cereals and Vineyards, occupying 40 pages, are particularly timely and of a practical character. Late information is also presented regarding locusts, fruit trees, and other matters of the district and county farms, and an extract from the Railroad Assessor's Report, showing the number of miles of railroad, and value in each county, &c., &c.

The statistical information given in the tables from the Assessor's returns for 1880, of population, crops, fruit trees, farm building erection, &c. will be found interesting to all readers.

The Report may be had by addressing the Secretary, J. K. Hudson, Topeka, Kan.

DR. TAMER'S CASE.

Nearly all the papers have something to say about the late Dr. Tamer, and it is not necessary for us to give a minute history of the affair. It may however, be of interest to some of our readers to know how it came about that we call the Dr. Tamer as Christof, told it.

"A few years ago, a Brooklyn girl named Mollie Faucher, professed to fast for a long time, and William A. Hannibal, M. D.—a well-known physician, and one of the most faithful witnesses of the truth. "To many Christians have too little moral backbone. They would rather compromise the truth than meet an issue squarely and honestly with the world." Let us as Christian folk, have the courage to stand up for the truth although we may have to denigrate father, mother, brothers and sisters, and lands for the sake of the Gospel."

Dr. Tamer objected to the doctor, the regular school of physicians set a watch, and the New York Herald has also one.

At first it was his purpose to abstain from water as well as food, but it soon became necessary for him to find food and he had to subsist on water freely. If physiologists are correct the fast is only a partial one, for it is said that water is as much food as beef. The doctor therefore declares as he writes "that the fast is genuine, as Mr. Tamer is in a public hall and visitors are admitted to see him without much

restriction, and food may, in small quantities, and in some form, be given to him. Taking all the attendant circumstances into consideration no definite conclusion, if it should be, can be arrived at, and will therefore in the end amount to nothing, as there have been cases of persons living some ten, forty days on nothing but water. The only thing clearly shown is man's folly. At this writing, July 31st, he seems to be doing well having abstained from food ten days.

THE MORAL COULOE.

We hear and read a great deal about courageous men, those who have stood their ground manfully in the battle field, in the sinking ship or in the blazing house. These tests of courage all are well and good, but in our fast life there are tests of a different character that we all have. The Christian life is compared to a warfare, and we have entered upon this life and are fighting the good fight. What is it that we are to fight hand in hand with the greatest enemy of souls? It is said he goes about like a voracious lion seeking whom he may devour. Have we the strength to resist? We are told that in a thousand losses and a year's winter calls us to take our stand in this eternal battle. What is the test of our courage? It is fought upon the subject of immortality. If that is God's word at all times and all circumstances is a brave generous soldier of the cross. Jesus says: "For this end I was born, and for this cause now I stand in the midst of the truth." To bear this witness brings us into some hard battles. In these latter days, as in the days of Christ, there are enemies to the truth. First, our times shall come. The scaffold will deepen as the end draws nigh, and who will have the courage, like the good old veterans in days past, to stand up manfully and battle for the right side? If we are men, we must stand up for the truth and the contempt of the wicked individuals for one hundred and twenty-five years. "As it was in the days of Noah so shall be at the coming of the Son of man." For us to stand up and make light of the truth but if we only have the courage to uncompromisingly adhere to it, it will finally work our salvation.

The same comes in which it requires special courage to witness to the truth. To oppose an open or avowed enemy is comparatively easy, but to maintain the truth against those who have and whose judgment and opinion we respect, is not so easy, and requires a great deal of moral courage. It is an abiding test of courage and manliness. It is one of our most severe trials, but it is necessary especially with the unfaithful witnesses of the truth. "To many Christians have too little moral backbone. They would rather compromise the truth than meet an issue squarely and honestly with the world." Let us as Christian folk, have the courage to stand up for the truth although we may have to denigrate father, mother, brothers and sisters, and lands for the sake of the Gospel.

J. A. P.

WHO NEEDS EDUCATION?

Our brethren are now pretty generally accepting the idea that schools, properly conducted, by the Brethren should be established, and that there are a great many ardent views as to what should be their highest purpose. Some cannot, apparently, see any higher design in them than to furnish a means for the education of men, and women, and children, and that the influence that is brought to bear on our youth in making this preparation at other schools, they could see no use of. They would be glad to do just whatever. Now might it not be our duty to establish schools from a consideration apart from that of influence?

It is not our duty to educate—develop the powers of our mind? And if so, is not our duty to employ every faculty in order to be able to do that which respects? Schools are an auxiliary to developing the mind which is to live forever, and should we be indifferent to this great work?

If it were our duty to develop the mind apart from the consideration that we are thus better fitted for the business relations of life, it brings into question another idea that we hear ourselves admitted to. It is that we cannot, but being expected, as a general thing, to engage in business, do not therefore need an education. This we think is a mistake. God designs the mind to be improved, and it is the duty of men to improve their minds from this consideration, it is also the duty of women.

Then again, we need educated women as well as men in the business, domestic and social relations of life. A great many women are filling positions in business to general acceptance. It is the ladies of the day that men are needed all over our land to help the rising generation up to a higher standard of intellectual and moral culture. Our young men go to school and study, but do not have the edge of the grammar of our language, many of whom get the theory, but have to labor for years to rid them of the evils of immorality which their mothers taught them from their youth. If our mothers had a practical knowledge of our language, our children as they grow up, would naturally speak and write correctly and a great deal better than those who have never in breaking up the habit of speaking and writing incorrectly. We conclude, and we think properly, that if it is an important thing to me our language properly, it is highly important that mothers be able to use it correctly. Then too, we need educated women in the church. They have a natural propensity to do good, well directed is a power for good, well directed is a power for evil. We need women having this auxiliary in the prayer-meeting, in the Sabbath-school, and in all their other ministrations. Let us instruct more perfectly in the ways of the Lord. In short, we conclude that all need education, and that the father and mother that neglect this duty are neglecting their duty because they regard it as unimportant, are not looking at the matter from a proper standpoint. If there is one sex that needs culture more than another, we are inclined to believe that it is woman. She has more to do with molding the young mind, and as she has, to great extent, this great work in her hands, who is it that needs a more diversified education than she? It is the neglect of the future man, and it is defective the whole structure is faulty. The character of a nation depends largely upon the education of woman, and it is no wonder that the great nation France was motherly. By this he meant that the French people received the education of boys, presided over by good, virtuous, intelligent women, who, by their entire influence, made America these and who has broad views of life and is desirous of the general good of mankind, cannot, and will not be indifferent to the education of his daughters. J. A. P.

OUR SABBATH-SCHOOL INSTITUTE.

On Sabbath last, in addition to the good services we had a Sunday-school institute at 2:30 p. m. It was not so largely attended as some former occasions, but was well attended. We were assisted by many of our brothers and sisters in attendance at the Normal this season, yet we believe it was the most interesting one we have yet held. We had the services of the great evangelist, and sister Susan Bury Scribner, after which some queries were collected from the congregation and hand-

The Primitive Christian.

PERMANENT WEEKLY.

HUNTINGDON, PA.

AUGUST 17, 1880.

EDITED BY E. J. KIM QUINCY,
AND
PUBLISHED BY H. B. BRUBAKER
OF THE HUNTINGDON.

We publish a careful reading of Brother Battenberg's article in another column.

BROTHER J. H. MOORE writes the editorial staff with the *Brethren of West* after Sept. 1st.

BROTHER SCHEM of Morris has been with the brethren of Ohio at Springfield, New Castle, and Cornington.

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Our patrons could send us much if when writing to us on business, they would just put in an item of news. If you have any additions to the church, or anything occurs that would be of interest to the general reader, let us know it. If you are not writing to us on business, just drop a postal. That is sufficient.

If our brethren and sisters would make a great effort to promote the interests of the church as politicians are now making to promote the interests of the national candidates, what a work for God might be accomplished. Will we be laible and indifferent? Let us take a lesson from the children of this world.

THE BIBLE is the ladder whereby we may climb to heaven. We can all have one. No great expenditure is necessary to obtain it. We need not purchase the most expensive, but we can take it with us wherever we go; at all times and under all circumstances we can have this ladder, and yet how few there are that care for it, and are willing to climb.

MR. JOHN H. RAUBAKER, of Clear Spring, York county, Pa., says: "We are trying to keep the ark moving, but we have not received a few members by baptism, and these are prospects for more soon. The other day we buried brother Jacob Bryant. He was over sixty-four years of age. He was a good man, and I attended to the funeral services."

MR. J. C. TORING who had been with us at Huntingdon, is now teaching a singing class among the brethren. He taught his services at the church at January, Ill., and we are informed that he does not intend to return. He is now at Dayton, Ohio. We can recommend him to our friends as an efficient teacher, and if you desire to improve your singing you cannot get a better teacher.

"This speak of infant baptism," though on the administered to infants can be (scriptural) baptism, and is certainly no baptism (scriptural or unscriptural) in sprinkling. So we have read of "the house" and "receiving milk" etc. So, we hear of German silver, which is not silver at all, and is so German invention. And so again, "honey-dew" is the name given to a substance which is neither dew nor honey."—*Id.*

WE WERE AN contributor to avoid writing articles in it, certain ones we feel that it will really do you good and will be the glory of God. If you aim to turn a dirt at some brother, though it may really be the truth, merely to gratify your feelings and not to edify, it is not acceptable to God but may do him. If you feel that you can present a mirror that will reflect the inconsistencies of some of our brethren, and will do for their amendment, and honor to God may bless it to their good.

THE MENNONITES baptized nineteen persons, in Montgomery county recently. Fifteen of them were in the house and four in the water. Thus we have only four out of nineteen Mennonite converts that were willing to do as Jesus did. Perhaps the others concluded that it was almost as good to be left Christ at all in baptism, as to follow him full-way. It is certainly a fact, that there is no necessity to go down into the water to get or to keep it, if that has been the mode of baptism established by Christ, he would not have waded there either.

ONE young churches are getting out a time-table by the name of the meeting-house. These churches that have prepared these for this purpose say they have not better singing now. For this purpose we put

them at \$10 per dozen which is very cheap. But number to be included in this offer they must be put in the church and left there. To buy them for the purpose of using them any other way is taking advantage, and we hope no one will desire to do such a thing. In a few instances it has been done, but we think it was not the intent of a proper understanding.

OUR brother George Rumbaugh, of the James Creek congregation dropped in on us Monday for some business, and he informs us that arrangements are being made to hold a series of meetings in a grove in Trough Creek valley, early in September. Gets an interest was announced there last Winter during a series of meetings conducted by brother Melzer, and it has not apparently all died out. There are a number who are anxious to have the meetings, and some of the brethren have no objection to that valley they have concluded to hold an out door meeting.

WE WROTE at dawn and wrote long articles on different subjects, but our experience is that our readers, as a general thing, do not care to read the articles on the other side of the paper. We are especially impressed with some subjects, we do not think it advisable to make a studied effort. Our readers would do well, in many instances, to have good reading, and I have a thought give it in as few words as possible. A thought expressed in an article so long is a great deal less effective than if given in a half a dozen. We have to get a great many more such stuff to get the wheat, in a great many communications.

BROTHER MILLER, last and former one at Waynesboro, Pa., trying to get the brethren right. What a pity it is that such things and money are so hard to get. We have a number of which are the result of bad hearts. Jealousy, self-will, and prohibitive agencies that the devils make use of to accomplish his purposes and he recommends that we succeed in some of our churches. When we look over the list of committees we are made to feel the necessity of a shower of the Spirit, and a deeper work of grace upon our hearts, and we should not. Should not the church as a whole unite in a subject of special prayer?

EVERY one and then the Christian *Index* had an article by and on the subject of feet-washing. Several weeks ago a holy writer who seemed to think it is a religious rite, equally as binding as baptism, or the Lord's supper. This was a correspondent comes out as an enlightener on the subject and brings up those old arguments and ideas that are generally advanced against this ordinance, and that it was necessary to wash feet in those days because they were muddy, and that it was done merely as a matter of cleanliness, and another writer also that the apostles were silent on the subject, &c. Such writers put us in the mind of children that sometimes misapprehend a command of their parents, simply to get out of doing something that they do not want to.

THE other day there was a Wagon woman come to our door and I gladly went out to see her. This is a considerable disagreement in our views in regard to it. This, we are happy to say, is a mistake. During his late visit to our brethren, he had a part of an interview on the subject, and found that as far as our apparent disagreement was concerned, our views had harmonized. It will be remembered that he had been in the same way, and that would form a proper covering well fit the latest and design of the command. Many of our readers inquire from what brother Miller said, that he was not in the same way, but we would say that he was not in the same way. Brother Miller says he does not believe that, and that his friends on the covering will not warrant such a conclusion. These are the facts in the case, and if they do not

fail in predicting that he will never be successful peculiarly under a decided change. If a young man manages to save a little it surely always proves to be the nucleus of a fortune.

WE ARE receiving numbers of inquiries every day about the Report not being received by those who have ordered. The greater part of the orders have since been filled, but some of them have since been filled until our next edition is done, after which every order will be promptly filled. Applications will therefore please make further inquiries until after we announce that all remaining orders are filled. It after this is done there are still many who subscribed for it not attendant to it at once, as our second edition will be large enough to supply all who have ordered, and will have a few more left unless the demand continues for some time yet, which we hope will, and we do not like to lose by the operation.

ATTEMPTING our brethren seem some times slow to contribute to church purposes, yet we are glad there is no disposition to resort to such methods as making the other side of the paper employing to get church funds. Charity is a Christian principle and unless we can give without being noticed by appealing to our consciences, or by the use of any charity liberality about it. We notice in our exchanges that some of the more thoughtful of the different churches are trying to put their feet on footstools and sit on the "back" benches that they are now employed to get money, but they have such a headway, and treat with such general approbation among the young men and women that but little more can be said. We are glad of the practice. Any man to get money is now the motto no matter what principle be at the bottom of it.

WE HAVE had three schools among the brethren, yet some of our brethren suffer their obligations to make their children school, simply because the children will not go to school. It will look better to go to some other school. We have before our mind an instance of this kind. The parents have been doing their duty, and encouraging their children to go to school, but they have been doing so such an extent that the kids do "like" to go to a Brethren's school, but want to go to the city where all the boys are going, and to the school of the city. The *Western Christian Advocate* has a few words on this subject that is to the point.

"Some parents let their children choose their school. This is a new fashion and a bad one. As if a child were capable of selecting a delicate and complicated a question as that of his own education. It is a singular thing to see a child of the age of the first year of age in some of the family government by children. We prefer the old theory—do as creation though it is—of family government by parents."

FROM the character of the articles written by ourself and brother R. H. Miller on the covering question, it was thought by some that there is a considerable disagreement in our views in regard to it. This, we are happy to say, is a mistake. During his late visit to our brethren, he had a part of an interview on the subject, and found that as far as our apparent disagreement was concerned, our views had harmonized. It will be remembered that he had been in the same way, and that would form a proper covering well fit the latest and design of the command. Many of our readers inquire from what brother Miller said, that he was not in the same way, but we would say that he was not in the same way. Brother Miller says he does not believe that, and that his friends on the covering will not warrant such a conclusion. These are the facts in the case, and if they do not

harmonize with brother Miller's opinions on the subject, it remains for him to explain. As to the logic of his arguments why the covering should be white, we have nothing to say. It will stand it, or not. n. n. u.

WE OUGHT have people who they were rich in order that they might give more to God and his benevolent work. The fact is, we suppose, that they could do it easily without making any sacrifices—that they could give without feeling it. But is such a feeling truly the one generated by the love of God? No decision to any one, is the amount of sacrifice we will make to sustain it, and until we are willing to make a sacrifice it is an unchristianable offering, that we do not know the cause truly at heart. We do not know whether we really have a friend mind we are called upon to determine between his welfare and our own. When we are determining the extent by which we are going to give for the good of our friend that is for our own benefit, it is an evidence that we love him. So it is in reference to any cause that we claim to love. We are determining the extent by the amount of sacrifice we are willing to make. It is no evidence of our devotion to the mission cause to give money when we have plenty of it and no regard for it. The more we give we will give of our daily earnings, though it is gained by hard labor and even a denial of some of the comforts of life in order that we may have the means to give. This is the kind of giving that will bring its reward.

FROM all quarters we hear that good work is being done in the Sunday-schools this season. It has happened that in some churches the Sunday-schools did not progress as they should, all of which was a lack of spirit and energy. We are glad to hear that our brethren in many places have had but little experience in Sabbath-school work. They needed experience, and they need it now. If we are to teach children, we need not be surprised that all students have not been so successful at the start. There is perhaps an error that requires as much as it does to be so successful as to teach children properly. But all this we will leave it to you at the work with the right spirit, and we are glad to know that our brethren and sisters are learning to work, and were last year lagging along without much interest are this year full of life and are doing a good work. Superintendents and teachers get out of the old rote, read new methods of teaching, and make more effort in general to prepare themselves for the work. This is what all Sunday-school workers need to do. We must get into the spirit of the work, and we must know the truth and love to impart it to the truth. It will be soon time before we can have all our Sunday-schools equipped with experienced and efficient workers, and we are learning to work. Let all do the best they can and the result will be glorious.

A Philadelphia merchant who is now in Europe, writes that the distress in Ireland is real, and when the condition of the poor is known there, it is not so far so many anxious to go to that country.

Captain E. M. Morgan, President of the American and Foreign Bible Society, has contracted to pay Dr. T. J. Conant \$2000 yearly for five years, to enable him to give his part of work of teaching in English Scriptures.

SIX MONTHS OF TRAVEL.

IN ORDER that the PRIMITIVE CHRISTIAN may be more generally distributed, we are sending out for six months on trial for 50 cents, our friends, and especially our traveling ministers, will please note that it will stand good opportunities for introducing the paper.

Poetry.

SELF-LOVE.

O! I would go through all life's troubles slugging,
Turn the earth's night to day,
If I could but see an angel or cherub,
To tell it to me.

My very thoughts are selfish, always built
To please the self.

I envy all the world engaged with jakes,
My merit or my blame.

It were no pain were some an ungracious grudging,
Of praise which I might claim.

In city, or age, by city, wood or mountain
Self is forgotten never.

Whenever we travel, I ignore like fountain,
Its water flows forever.

O miserably conceited, stretching
Over all time and space,
How have I run from thee, yet found thee
Every morning.

The goal in every race,
Invisible still, is the imitation
Of universal good.

Without or least a beautiful surprise
Of God's radiant light.

—Selah.

ESSAY.

THE MIND OF CHRIST.

—BY DANIEL BROWN.

For who hath known the mind of the Lord,
That he may instruct him?—1 Cor. 2, 16.

The emphatic disjunct *or* which the German gives this verse in two questions, as follows: "For who has known the mind of the Lord? Who will be able to instruct him?" And this is evidently the better rendering. Paul means to ask, Who was with the Lord and knew his mind when he created the heaven and the earth, and when he gave his commands unto the human family? This is a question of the past. Who was with him and knew his mind in the beginning? But the second question of the present: "Who will instruct him?" These are questions unanswered, yet not unanswerable. The first is easily and soon answered. No one was with him, and no one knew his mind. The first Trinity was alone. But the second is more extensive, including all the earlier and quibblers of the truth so it is in Christ Jesus.

Who will instruct him? We are in an age wherein many would instruct him, but we must not think that in the time of Paul's epistles here on earth, there were none of such a kind. There were the radiant brethren with their human creed-making extraneous. The liberal Sadducees with their trash abounding, and the Pharisees with their superstitious, the Epicurean materialists, and the Stoic middle-class, with which Paul did not only instruct the world, but rule him out of his creeds. These three cardinal spirits of error would instruct him, and so would man's creature, and the revelation of God's will by his prelate, prophet, and his only begotten Son and his ambassador.

The first will instruct him how to exact laws. He is to him not strict enough. They are bent on making laws. Their command looks would seem to be so general that it would take an ordinary slave a life's time to read them through. Amongst them those who strain at gnats, and swallow camels. Those who have the form of duty. Those who are clothed in the gab of humanity, but their hearts are exalted and proud. They have not the mind of Christ.

The second will instruct him how to repudiate his law. He has too many for

them. They have but one petition: *Let us do as please.* This is an acceptable law, as far as it goes, but it is not applicable. Free-washing is too unenforcing. Why it brings the rich as low as the poor, the noble as an equality with the peasant. We want this repudiated, or understood symbolically, meaning something altogether different to the washing of the mind's foot. Loving our neighbor as ourselves is not applicable to our selfishness. Loving our enemy is not compatible with our malice, hatred and envy. Self demand conflicts to much with our carnal mind and sense of the world. These laws will have to be repudiated or changed, so as to be more consistent with our will. They have not the mind of Christ. They do not compare spiritual things spiritually, but compare and judge all things according to their self will and carnal appetites.

The third, because they cannot, by a chemical process, human ingenuity. Christ's nature, the Father, the Son, and the Holy Spirit, put into a glass vial, to the open, impure glass of all that was to see they will not believe that there is a God—a Word. But if they will believe in a Lord, they will believe in a maker, and will make one thing that way and the other otherwise than how it is. They have not the mind of Christ, but the mind of the worldly view. They compare spiritual things with carnal things, and so they have made the existence of a Deity with their notions of the things that do exist. They know not the mind of the Lord, because they have not his Spirit. We cannot know the things of man, save the spirit of man; even so the things of God, knoweth no man, but the Spirit of God.—1 Cor. 2, 11.

We have the mind of Christ. Yes, Paul, and all true believers that have had the mind of Christ, and all such will have it to-day. But to have the mind of Christ, is to possess his Spirit, and to have the mind of the Father, to a limited extent, the mind of the Lord. They know it to be perfect, and so will not instruct him. They yield submissively to all his ordinations, and his will's guidance, and render humble obedience to all his precepts and examples. They accept the whole truth. There are no non-essentials in his word for thought, but are distinguished into the Father and when we have his aid, neither will we. Christ was always about his Father's business, so will we be, when we have his mind. Not a surmise was heard from him, not a word was said and when we have his aid, neither will we. Christ was always about his Father's business, so will we be, when we have his mind. Not a surmise was heard from him, not a word was said

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—Bible, Ps.

BETTER HIS NEED-BARKER.

—PAULINE M. NAY.

Are any laboring unill a sense of the enormity of their guilt, let us encourage such with this good promise: "Thy year shall be a sabbath. They shall be white as snow, which they shall be red like crimson, they shall be as wool."—Isa. 1: 18. Jesus invests you

to come that he may cleanse you from all unrighteousness.

—If a brother cannot give up his tobacco; or a sister her fashionable cut; or love to her Lord and the church; how about forsaking all things for Christ's sake? "Whosoever he is, he shall be hated, he cannot be my disciple."—When you are against the brethren, and wound their weak conscience, you are against Christ.

—Never let selfishness hinder the performance of a good deed; for self always receives part of the benefit.

—We sometimes grow weary in our own warfare with the flesh, and the devil, our pathway seems narrow, dark and gloomy, and we long for the evening that we may go home and rest with the Lord, for we have the promise that "in the evening it shall be light."

Upon the hills the wind is sharp and cold.

The sweet young grasses wither on the world,

Among the thorns we stumbled and the rocks.

Where the brown rillens whiten and the fox

Watches the stranger from the scatter-

But fleeing brings us home.

The sharp thorns prick us, and our ten-

Are out and bleeding, and the lambs

Their pitiful complaints—O, rest is

When evening brings us home.

We have been wounded by the hunter's

Our eyes are very heavy, and our

Search for thy coming, when the light

At evening, brings us home.

The darkness gathers. Through the

Bliss to guide us. We have wandered

Without thy lamp we know not where

At evening brings us home.

The clouds are round us, and the snow-

O thou, dear Shepherd, leave us not

In the wast night—our tarry footsteps

quicken.

At evening bring us home.

—If a brother that uses tobacco does not

repudiate, and still among a people like myself, and half among a people like myself, who say number would have answered. When Christ enjoined us to forgive our brother seventy times seven, he did not mean we should give up the sword and pistol, and the principle of retaliation could be best served by a large figure, running necessarily beyond it to a number infinitely beyond it. Christ assured Peter by offering forgiveness to four hundred and twenty times four hundred and ninety, the illustration would have been all the same. The question is, have we forgiven more or less? The fact, alas, it is only too patent. Shall they be unrestrained, or lawless? God himself is law-abiding, and we are the law. He is to give us the spontaneity of existence. This is precisely what Paul means when he says that "the law was not made for a good man, but for the ungodly, for lawlessness, but as the essential voluntary assent of his being, and consequently of his felicity. Law is both heaven and hell, according to our relation to the law. It is a positive law, and the devil's eternity of woe. No being or man in the universe is free from the condition. The church is not responsible for the law that governs dress, but for the law that governs an enforcement. If the heathen number less than fifty thousand, and the better; but the principle remains, and the illustration holds good, even at the end of a man. Give up tobacco and sacrifice and purity, and his offering grow into his image and away from the flesh and the world as naturally as a vine bears grapes and not acorns.

YOUTHFUL CULTURE.

What our children will be, and how they will fill their stations, very much depend upon the way we train them in their youth. Say the wise man:

"Train up a child in the way he should go, and when he is old, he will not depart from it." And the way we should go in manhood, is the way of truth, virtue, honor, and piety. Solomon says, "As a tree that is full of sap will bear much fruit, so a man whose heart is full of the law will bear much fruit."

The training we are giving our young people, in their youth, will determine, in all respects, whether they will be full and free, or in the opposite way. And it is very sad to see, as we see very many children, are being educated and influenced in the way that will fill them with the law of sin.

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One-half of our state prisoners are what and where they are, because of the influence of their parents. In our schools, influence. Children are not learned to be obedient; but are allowed to have their own way and do as they please, are permitted to run at large in the streets at night, and to mingle with vicious persons, and visit drinking places, gambling rooms, and to consort with the profane and vulgar; and these are raised before they reach their manhood.

Lord Shaftesbury says, that "three-fourths of all the criminals in Great Britain begin their course of crime between the ages of eight and sixteen, and nearly all that are kept in prison and honor up to eighteen years old, are about sure to remain such through life."

My opinion the one great law very generally is the want of a proper family government.

Rev. Dr. Todd once said, "Some say there is no family government now-a-days. But I say there is as much

now as there ever was, with this difference: Former parents reared their children; now children govern their parents."

I have known boys, not five years old, that controlled the whole household. And thus children are growing up perfect tyrants, without any sense of the propriety of obedience, reverence, or good behavior.

My dear friends, we are in a time of great trial, and the youth, growing up around us, and under our training, are to take our place; and are we doing our duty in fitting them for the service of God and the world? Let us see if we do that which we finally are not "weighed in the balance and found wanting."—Rev. H. Walker.

"TALKING BIBLE"

We recently heard an eminent instructor, residing in Delaware County, Pa., say to his friends: "I want you to come down and see me, and we will sit on the piazza and talk Bible all day." Mr. Kimball, in referring to his afterwards said: "That was a most fascinating invitation."

And, indeed, to the intelligent Christian, there is hardly anything more truly delightful than exchanging thoughts over the study of individualism on the Bible, clearing his mind by giving them expression, finding sympathies which attend the reading of the Scriptures, gaining a new view from the help of one of his brethren at least from a distant direction. In studying the Scriptures and not least in studying them with a congenial friend, the Christian realizes the force of these words, "that they were as one that had great speech;" which Dr. Watts has versified thus:

And when my spirit drinks his fill
Of words that flow from heaven's hill
Not only does it share the gift
It joys to converse with him.

There is a profound enjoyment to be had in the study of the Bible, and in the study of the mind and the moral nature, and in the study of the nature of these great conceptions.

And there is moral safety. If the soul is filled with divine thoughts, there is all the less danger of the law and the debasing finding an entrance. That experience is repeated: "The Fruits of the wrath condemn, and hath no rest."

How often it is the case that two or more Christians met together, perhaps on the Sabbath, and allow the time to pass in aimless conversation, each of them wanting to know something that they know how to get hold of it. So they talk about the weather, the meeting-house, the singing, the minister, and the boys, and before they know it, they are talking gossip and scandal. Suppose that one should say to the other, "I was reading, this morning, these words of the Bible, and I think you would suppose they are said literally."

Or some passing event, some Scripture, or a sermon just heard, and the boys, and before they know it, they are talking gossip and scandal. Suppose that one should say to the other, "I was reading, this morning, these words of the Bible, and I think you would suppose they are said literally."

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Man of the world talk bores, they talk shop, they talk business, they talk stocks, they talk news, they talk politics, they talk fishing, they talk sports, they talk what they will. But they are not Christians. Talk Bible.—National Baptist.

MISPLACED POLITENESS.

There is no question as to the value of politeness and courtesy. It is the packing by means of which much of the fruit creeps off this earth is saved from utter demerit. But there are

ALL THE BETTERS.

—BY C. B. BALDWIN.

I did of course not mean that there is no exactly fifty thousand hyphen in the church in my Essay in No. 2. I made a rough guess at one hundred thousand members constituting the Church, and I kept up the proportion of Christ in putting half among the

The Primitive Christian.

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HUNTINGTON, PA.

August 21, 1890.

EDITORS: W. L. JAMES GREENE,
AND
H. B. BRUBAKER,
PROPRIETOR: J. D. BRUBAKER

The Primitive Christian returned from his trip East on Friday evening last.

Those of our patrons who have kindly responded with No. 28 will please accept our thanks. The favor is highly appreciated.

Elden B. H. Miller has gone to New Jersey. Hope he may be an instrument in the hand of the Lord to set things right.

Business M. M. Eshelman and wife are journeying with the brethren Maryland. They expect to return westward the last of the month.

Bro. Moses Strutzman, of Lapeer, Mich. says they have had an abundant harvest. The crows look splendid but the dry weather may affect its issue.

The last Committee sent by the Annual Meeting to Maryland, received a very good reception, indeed it was a joyous Christmas or even good morality.

Brother Robinson says he quoted the words of his "Riches cards" too low. It should have been 10 cents each instead of 10 cents per dozen. We gladly make the correction.

Our friends who may wish the PRIMITIVE office or the Normal will find it "done" in readiness at the depot on the arrival of each train. It will take you to other places for ten cents.

The Brethren of N. E. Ohio have decided to call for the Annual Meeting in 1891. As the location will give a central place we expect it will give very general satisfaction.

We have just received the sad intelligence of the death of brother A. P. Beahy, of the Elk Park, Pa. He was confined to his room four weeks. We was supposed to have recovered.

Brother W. J. Swigart is on his way to journey with the brethren to meet work or return with his parents before he returns to the Normal. His father, who had a paralytic stroke, is gradually recovering.

Brother Prosser suggests an editorial meeting to take consolidation. A move of this kind has been in the wind for some time, but so far it has not gone high to reach anywhere—it may strike Ashland.

One of the late graduates of the Normal at this place, W. H. Fry, has been an out-fitter and is now one of the editors of the *Hem-Mirror*, a spicy and high-toned monthly, published at Longmont, Colorado.

West Huntington is booming. In a few days the Car Works are expected to commence operations in earnest when all of our citizens can have profitable employment which will make things lively generally.

Brother Andrew Markley, of Stark County, Ohio, is still in a critical condition. We have this intelligence from brother Andrew Brubaker of New Baltimore, and we give it for the benefit of his numerous friends in the East.

As the Normal has closed until the 20th inst., we will be glad to have department go by default this week. The men are at work on the leather so that we hope to have things in good shape by the opening of the coming term.

When a man so openly a wrong principle and tries to make people believe it is right, it either shows how little he knows or that he does it to cater to the wishes of those who have more respect for the mere form than to true gospel principle.

Bro. David Boren, in a letter of Aug. 5th, says that Eastern Kansas and Nebraska has plenty of rain and the crops are good. Times are prosperous. Considerable selling and buying of land and the emigration stream, Land is advancing in price.

Bro. John E. Metzger says the reports are giving good satisfaction, and that he would not without his for it if he could not get another. He further says the petitions circulated in their church last spring caused some little trouble, but he hopes all will soon be over.

Tax Lord reigns and the people rejoice, or at least we think we should rejoice. The tax is a great blessing and has been greatly blessed and if the Lord's cause does not receive a liberal portion, it will show that we are a grateful people.

Read brother Ely's article in another column. He deduces to call the attention of the brethren to the matter so often, but then it is a good cause, and as brethren who might desire to make are doing right, we don't need to care. We can't expect to pursue a right cause and please all.

Our services in the chapel were better attended by the citizens of the town than usual, on last Sunday, and notwithstanding so many of our own people were absent we had tolerably full congregation. If H. B. Prosser and brother (quaint) be in evening.

There is now being looked up conscientiously in our town, and say of our brethren who might desire to make things here, we think may be pleased to have more of the brethren located among us. Dupladders and mechanics are not in demand.

ORDERS for the second edition of the Reports of the Annual Meeting are coming in encouragingly. One brother writes us that the previous year's report is the best ever published and that he would not take \$1.00 for his if he could not get another. Only 25 cents for a 36 page Report. Send in your orders.

BROTHER TUCKER of the Christian Index is home again and is happy. The Philadelphia has proved too much for him as it whirled him round to a spell of sickness. We always regret that our eastern cities would seem so compared with those of the "sunny South," but from what the doctor says we must have been mistaken.

A LADY of New Jersey, who built a church at her own expense, has had a clause put in the deed to the effect that if fairs or festivals are held therein the property shall revert to the original owner. To this the Index says "no" and we say Amen. We are glad to believe that public sentiment is growing against such religious (?) church ganking.

SUBSCRIPTIONS to the PRIMITIVE Christian always in season. They can be sent either for a full year or to the end of the year now may be preferred. Subscriptions for the next year are \$1.00 per year or at the rate of three cents per number for the remainder of the year. By observing this rule you will always know just how much to send.

BROTHER DENNIS Clark of Great Court House, W. Va., says: A few weeks ago everything looked gloomy a drought prevailed and the farmers felt sad, but after our abundant wheat crop is threshed and a copious rain has fallen our farmers' spirits revive. We thank God for his remembrance of us here in the mountains. We feel, in a greater degree, his loving kindness and wishing to be more grateful and thankful.

Year's present appearances there has been a fine life infused into the mountain. It is our earnest prayer that we may continue until the project can be called a grand success. The fields are large and the grain white for the harvest but where are the reapers? The church has well in charge and it remains for it to act in the great work.

Bro. John Plosta, of the Marsh Creek church, died on the 7th inst. The funeral services were conducted by elder D. P. Saylor, who was at Waynesboro, Pa. at the time of his death. Brother Thomas was interred by the church. He has one son and two son-in-laws in the ministry and a son who is a deacon. He numbered the advanced age of 77 years and some months.

DENVER 1878 The Germans smoked about 7,000,000,000 cigars, or two daily by 10,000,000 smokers, besides over 100,000,000 of tobacco. The value of tobacco wasted in smoke was over \$55,000,000. This is wonderful and yet many of our brethren who so strongly urge non-conformity to the world in its extravagance, had not noticed the period in following the examples of these Germans.

The Evangelist *Advocate* makes a good deal of the modern idea of giving to the cause of Christ in the following:

That was the day of the year has now arrived when it is the duty of each man to give to the cause of Christ and his own soul and to our brethren and sisters who are at church festivals.

At the present season letters say fall chickens, and frays

We hope our brethren and sisters will not overlook the calls for aid from our brethren and friends in Kansas. We have been told with abundant reason that we must not neglect the calls of those that are in need. When you sit down to your richly laden tables, think of those that are in want. "Who-soever seeth his brother in need, and shutteth up his bowels of compassion, how dwelleth the love of God in him?" Our brethren in Kansas are in need and if we have the love of God in our hearts, we cannot fail to succor them.

Bro. Samuel Myers, of the Flat Rock church, Va., sends \$15 for the mission cause with the hope that their church can send more. He says: "If every church would send \$1000 for the cause, what an amount of good could be done! and I think all could do so if they would spend a little less for tobacco and other useless things. Let every man give for the cause, and let us open the eyes of those who are spiritually blind. We have many who are originally blind, who never heard the doctrine of the Brethren."

MEMBERS from the number of visitors present at the Waynesboro Annual considerable interest must have been felt in its proceedings. The *Advocate* writes: "The attendance was large. M. M. Eshelman, sister of the *Belthia* at W. J., W. Beer, former editor of the *Progressive Christian*, D. P. Saylor, J. D. Troske, E. W. Stamer, D. P. Bland, for E. H. Miller, also Bradford, and also Phil, Hiram Will, Daniel Miller, Daniel Beck, D. H. Bussacker, William Koons, John Powell, Henry Good, Jr., Dorris Long, D. Eckman, John Poggendorfer.

If age gives good wisdom, why is it that a large part origin among our church troubles have their origin among our officials and elders? Why is it that congregations are in a constant state of disorganization, and that the cause of dissent of petty little jealousies, about who can preach best or who has the most influence. Is that the kind of wisdom age gives? No, age does not give wisdom, unless the mind is converted and the mind tempered by the spirit of Christ there can be no wisdom, and as long as the church is in a state of disorganization, it will show about as long as you yourself the demand of Annual Meeting for committees will continue.

Our patron as a general thing, we believe, object to assisted matter, but in our reading we frequently come across matter that is certainly much better than some of our original. To say we are not of the world is to say we are not of our composers needed some copy, and as there was no original matter at hand and he had to have copy, he made some selections. When we returned to the Normal the copy was taken with selections, when we had original matter left, we left just a little while, but when we read the piece we concluded that it was well and started it in the Normal. The intention of our readers to "Talk Bible," "Youthful Culture," etc. These articles all our brethren and sisters should read and then reflect. To fit the mind for the work of the youth and then, too, how shall many brethren are to "talk Bible" or on religious subjects.

Jas. M. Baley, who just published a book on *Early wheat* will term a 'New Dispensation for Farmers.' In it he professes to teach farmers how to produce milk for ten cent per gallon and to raise corn for four cents per bushel. He does it by feeding them *Esolids*. As this may be a new word among farmers we will explain it. It is the product of a cow's milk, and is what we call, yeast, etc., in its green state, or while the grain is in the milk stage. This is done by cutting in while yet green and starting it in a silo, where it is preserved in its green state, to be fed as needed. If you wish to know what a Silo is and how it is made, send to the publisher, Bellerica, Mass., and get a book, which will give you all about it. The whole thing seems reasonable and practical to us and we shall mail with joy the *New Dispensation* when we shall have sweet yellow butter all the year around.

A BROTHER writes us that the PRIMITIVE is giving good satisfaction that by another year our circulation will be increased and that we have "Some numbers contain a little more about A. M. than some of us think profitable, but the other matter of your paper makes up for that, and on our part we will not object to the improvement in the character of the literature, and I shall feel my duty to do all in my power to aid your noble enterprise. We thank you, dear brethren, for your kind approval and encouragement. We feel that our paper has not, by any means, attained to the standard it ought to reach, but we shall constantly aim to improve it. Whatever you can do for us will, of course, be highly appreciated.

Bro. Samuel Myers, of Virginia, in his letter sent a lady who was very kind to send us the picture of the Brethren, and in order that she might become better acquainted with us he has a copy to send her the PRIMITIVE. He says she does not know of such a people as the Brethren. This only illustrates the necessity of making greater efforts to have the Gospel as we understand it preached to the heathen. I think it a very good plan for ministers

when traveling to have copies of our papers with them for distribution. Some might become subscribers and in this way be led to the church. Such labor is worth the few dollars expended at least, and this should encourage us to do more in this way. Any of our ministers desiring copies for this purpose can have them free. When you go on your missionary journey take a pack of PRIMITIVE and distribute them.

It is not to the credit of editors, publishers or writers that they engage their skills to catch the popular breeze and show a willingness to go whatever way they may think the wind will blow. Men who want to teach the people are contented all true, sound and religious principles, should be men who exemplify their instruction by their life. Christianity does not need men and women to defend it with their tongues, but men and women who live. The opposers of Christianity would be greatly disarmed if professed believers would only do as they are taught and teach—*Be there of Work*. We have not been long with you and we hope there are not few among us as editors, and a more strict adherence to principle although we may not be on the most popular side. We are, as you say, the Normal and sister's general department abroad where the world would reflect the principles of the Gospel, there would be a power exerted for good superior to the pulpit or press.

We are glad to see that some of our leading journals are inclined to discard the use of harsh epithets. The *Christian* writes: "Such epithets as 'hardening husband' have no significance whatever, so far as the man to whom they are applied are concerned, but they bring into our country a bad example, and it is to be regretted that some of our men who need them. The age of abuse is beginning to decline in the political press, and it is certainly discouraging to find it revived in the religious press." Bro. Thomas Brown writes to the *Poppe* we owe the courtesy of good English."

There is much truth in this view of the matter. Such epithets as "hardening husband" which should be considered by contributors to our public religious journals on points of doctrine upon which there is a difference of opinion. Present the truth, modestly, but keep out of that spirit that would force rather than reason. "Come, let us reason together," saith the prophet.

From the *Brethren's Advocate* we have following in reference to work of the committee sent by A. M. to the Waynesboro church, and which met on the 4th inst. "The matter that was in mind for the 21st of the meeting but was put off till 11 p. m. on account of a funeral in the forenoon. One public session was held that afternoon and to facilitate business the committee held a special session in town. On the second day, Thursday, two sessions were held at the meeting house, one in the forenoon and one in the afternoon, the former on the usual business of the next day. In this way the meetings continued till Saturday noon, the 7th instant. As the business before the committee was so extensive, and of several years, it could not be disposed of sooner. After giving their decisions to the church the committee proceeded to take the vote of the congregation on the proposed alterations as follows: 111 in favor of the decision and 17 against. Some of the latter number accepted a part of them but not all, consequently they were rejected. Elder J. A. Bishop of our church

The Primitive Christian.

PUBLISHED WEEKLY.

HUNTINGDON, PA.

ANNALS, 1880.

EDITED BY W. J. BROWN, JUNIOR,
AND
PUBLISHED BY J. D. BRUMBAUGH.

Next week we will start the opening of the present term of the Normal.

Bro. Bush and wife landed at Richmond, California, August 24, at 8 a. m., as expected to visit Oakland, their destination, by 1:30 p. m.

Bourne D. F. Brouse, of Cone mough, Pa., on a rail, aged 16th, says: "A good attendance at our social meeting last night, and one remained."

On a card from brother N. C. Workman of Hill, North Carolina, he writes us on the 11th inst., they had some heavy rains and that things are growing nicely.

Sister Julia A. Wood is attending with the brethren at Oakland. We expect her to be a guest in the Primitive family before long, and we will all heartily welcome her.

Brother Amos Peterburgh, at Warsaw, Indiana, informs us that the discussion between Bro. Reed and himself is likely to occur. He thinks it will be some time in October, but will inform us when the arguments are completed and give us all particulars.

Brother Jacob W. Beer, of Nixtertown, Kansas, says: "We are in love and union generally. Our lovefeast will be held on the 18th of September, at Westminster school house. It is made up of Nixtertown, Ministerial aid solicited. We have received one by baptism during the last quarter, and two by letter. We number about fifty in all."

Tan Northwestern District of Ohio contrived a convention for the purpose of furthering the Sunday-school work, but some opposed the more, others favored trouble, while a large minority were in favor of it. They have concluded to postpone such a meeting for the present.

Bro. D. C. Meenan would like to bring his "wheels" at a meeting. Don't brother M., they might hurt one. When editors throw sparks at each other they don't hurt, they fall on us something like water on a water-wheel—they don't penetrate much.

In another column a colored brother wants some information in reference to getting a house in the West. We hope his request will be granted. We have just as much respect for a consistent colored brother as for a white one, and we think this is the feeling all should have. God is no respecter of persons, and those that are colored are just as precious in his sight.

Brother Jas. V. Herker, of the Iron City church, Montgomery county, Pa., says there has been no addition to the church by baptism since last spring, but since then the waters have not been troubled. The church is apparently at peace, and we are glad the united efforts of the brethren may be the means of doing much good in the future.

Brother J. P. Ross, of Niagara St. W. Va., says: "The Lord has blessed us with a bountiful harvest—plenty of wheat as grass and abundance of fruit. Politics seem to occupy the minds of the people here, and as a result, do not seem to think much of the salvation of their souls. We have but little preaching here by the Meth-

ren, Brother Z., and G. W. Abner preach for us sometimes.

The first discovery of the barbarous custom of smoking was made in the month of November 1192, almost four centuries ago. This nation, sent on a voyage by Columbus to explore the island of Cuba, upon returning, reported that the natives carried with them lighted fire-balls and puffed smoke from their mouths and noses. Upon further observation they declared that they "saw the naked savages trust the large lungs together and smoke like devils." These were the original pipes, made of their own wood. It is said that the natives, how many of our readers, intelligent and civilized beings, are now following the example of those noted savages?

Brother London West informs us that he has just arrived home from a very pleasant visit to Iowa and Missouri. He enjoyed himself well with the brethren, sisters, relatives and friends. He visited a wide tract of ministerial labor, which is in many places unoccupied. The people are very kind and sociable, with an apparent willingness to hear and approve of the truth, and to be saved by it. The health of all in the Miami Valley seems to be quite good, and the work goes steadily onward.

Brother Francis in another column says they raised a voluntary contribution of \$30 at their latest meeting for the missionary cause. That is the way. We never filled the last pipe of the evening with anything but the health of all in the Miami Valley seems to be quite good, and the work goes steadily onward.

On last Wednesday evening we held our social meeting in the parlors of the Normal inside of the chapel, not by the only room that was not in use by the men who are putting in the steam heating apparatus. The meeting was attended by a large number of brethren, and we had several social scenes and have realized such meetings, can have no idea of the meeting we had on last Wednesday evening. We had some of the present members of our worship no too large, especially for social meetings. We sent no much through the room. We do not catch from each other the feeling of indignation, and the space between us appears wide for the fall and free air of brotherly love. If our rooms are large we ought to make it a point to get close together, and in a close proximity to each other, and we shall not be sick.

There has been a great deal said about Mr. Tanner's gift, and some persons seem greatly surprised that he really accomplished the task. It certainly is an exhibition of more than ordinary skill and power. The gift and applause was at the bottom of it, and these considerations greatly nourish and strengthen the will power. During the last day of his fact these were the people who were so glad when he resided, and over four thousand said outside waiting to get in, each of whom paid an admittance fee of 50 cents.

We have not heard how many days previous to his admittance fee was charged, but it is thought the fact brought him some twenty-five or thirty thousand dollars. He did no more than what has been done, but he did it in a more noble and successful way than anything else so surprising about his fact? When we take into consideration all the attendant circumstances we think so. Many are ready to condemn him for not having been more fully for money or to become noted in the world, but there are thousands looking the reward of which, can only be the result of an eternal death. It is the largest sum of money ever paid in a bank of bibles? There are thousands of professing Christians who live are better of soul than Dr. Tanner was of body at the end of his forty-day jail, all because they refuse to partake of the manna that nourishes the soul. If we could see ourselves as God sees, what a spectacle would be presented—a world of skeletons!

OUR VISIT TO JAMES CREEK.

We suppose that people generally enjoy visiting, especially among friends and familiar ones, but there is a saying, we do not know how true it is, that the less people visit the less they care about visiting. This seems to be a little bit in the direction of our experience, as we had been staying at home so closely that we began to feel it a burden to think of starting out. Now days, with you, we went to James Creek and back, and as we used for our trip to give a "Bible" that we were a journey. Our first call was with our brother David Brumbaugh near Mansfield, where, among our age brethren, he is a familiar name to us. He is now in his 87th year, and is the only surviving member of a family of fourteen. His piety was so evidently genuine, his goodness and kindness so plain, his usefulness and enjoyment so full, that we have never closed, he longingly and hopefully look forward to the change; and so we will bring joy and gladness to his heart.

This is an earthly paradise for first-linging editors; ample for first-linging editors; ample for first-linging editors; ample for first-linging editors. Oh, the Concord and the Martins! not counting the good, but the kind grapes, green, sweet and delicious. If gratifying of our fleshly appetites was the only thing necessary to constitute our highest good, we might have a great many little paradises in the fields of the old Keystone State. But eating and drinking is not our heaven. We seek something more lasting, more sure.

In the evening we went down to the James Creek station, where we were met by a young man who had assumed Bible for worship. Elder J. W. Brumbaugh, of the Clover Creek church, was present and gave us an interesting discourse to which we all listened with pleasure, and we trust, also with profit. After services we went back to Marklevsburg and spent the night with brother G. D. Brumbaugh, one of the best men in the county.

On Sunday morning we again started for the church. It stopped by the way with a sick sister where we had a season of devotion, and then went on to the church. We arrived at the house about 10 o'clock, and the meeting was attended, and we hope is accomplishing a good work for the young of the neighborhood. Brother J. W. Brumbaugh again preached, and after some prayer, we returned where we started for home. The shades of evening having already fallen, the air was cool and pleasant, and we had quite an enjoyable evening, and we were glad to see our well-placed with our trip to James Creek, the church in which we lived and labored for a number of

years, and where we first realized Jesus' promise to our soul.

DEATH OF SISTER SARAH WELLS.

The sad tidings of sister Wells' death reached us just as we were starting on our recent journey to Maryland, and we could not then give it the notice we felt it should have, and which we designed to give it. The place that she occupied in our hearts is the affection of many Christian hearts, was such that makes her departure from us worthy of something more than an ordinary obituary notice. She was born in the town of sister Wells was Rowell. Her mother was a sister of the father of brother Isaac Price. She was born and reared in the Big Valley, Lawrence county, Pa. She was among the oldest of her father's children, and in her eightieth year when she died. Her mother died when she was comparatively young, and she was dominated by a mother who died upon her death, and was among the oldest daughters of the family. That she filled the place of a mother, as well as that of every other relation she had, was a sad and touching fact from the fact that her mother and sisters, although her as a mother, while they loved her as a sister.

Her father moved from the Big Valley to the vicinity of Lawrence county, some twenty miles. Here our acquaintance with the family commenced. She, three younger sisters, and her father then constituted the family. And a kind and loving and lovable family it was. The family having a large connection, and sister Sarah and her father being members of our fraternality, the house of brother Rowell was made the stopping place and resort of a large number of our brethren. Hospitality shown by all the members of the family to all that stopped with them, under great felt that they were at home.

It was not our acquaintance with sister Wells' residence, after her removal to the vicinity of Lawrence county. There was but little acquaintance with the brethren in the neighborhood of her residence, which was nearly half a century ago. Sister Sarah being zealous in the cause of her heaven by Master, and enjoying none of the society of her Christian brethren, and she was a place of regular meeting. And it is gratifying to our brethren to call at her father's house, but requested the neighboring brethren to make it a place of penance, for the benefit of the family and the community. And it is gratifying to our brethren to call at her father's house, but requested the neighboring brethren to make it a place of penance, for the benefit of the family and the community. And it is gratifying to our brethren to call at her father's house, but requested the neighboring brethren to make it a place of penance, for the benefit of the family and the community.

The meetings at brother Brumbaugh's were very interesting, and after some prayer, we returned to the school-house in Lawrenceville. And the prayers of the brethren were said, and some serious scenes followed, and the brethren were very united. We were glad to see our well-placed with our trip to James Creek, the church in which we lived and labored for a number of

years, and where we first realized Jesus' promise to our soul, and a considerable membership of active workers in the church. And sister Wells was one of the humble agents in the land of the Lord in planting the Lawrenceville church. We remember distinctly the instance of her active work in the church in Lawrenceville, and the joy she felt at every step of its progress.

Sister Wells having the duties of a mother to perform to some of the younger members of her father's family, remained unmarried until she passed the common marriageable age, but after the death of her father, she was married to a man of the name of brother James Wells, of the County church. This marriage, we believe, was quite satisfactory, and promotive of the happiness of all parties connected therewith. But her wedded life was not of long continuance, and in a few years after her marriage she was left a widow. Her two sons were loved with her sisters, and she was a mother to her comforters of their own houses.

Deafness being constitutive in the family of brother sister Wells, on her father's death at an early time, we became acquainted with her deafness, and hence we had no more such reference to him. He was a very kind brother, and did all he could to make the greater of his family comfortable, but he could not see. The conversation of his friends, or the hearing of the Gospel. He was killed by the cars on the Reading Railroad, not going off the track. Sister Wells was also blind for several of the last years of her life. This was to her a severe affliction, as she engaged so much religious conversation with her Christian friends in the preaching of the Gospel. Being deprived of the advantages of the sense of hearing, for her education and enjoyment, she improved the gifts she had, and she was a very good singer. She said much and thought much. And we could not find her acquisition in a measure from the outside world, by her loss of hearing, contained by her own mind, and she was a very good singer. She said much and thought much. And we could not find her acquisition in a measure from the outside world, by her loss of hearing, contained by her own mind, and she was a very good singer. She said much and thought much. And we could not find her acquisition in a measure from the outside world, by her loss of hearing, contained by her own mind, and she was a very good singer.

Sister Wells dedicated herself at a very early age to the Lord. We cannot tell exactly what her age was at the time of her baptism. Brother Price thinks she was baptized in her childhood, and she was a very good Christian life was by no means free from all care and anxiety, temptation and sorrow, for in all these she had a share, nevertheless there was much happiness in her life. Her Christian life was characterized by sincerity, meekness, love, self-denial and brightness. While her personal condition was not one of affliction, it was one of trial. She was a very good Christian, and she was a very good Christian. She said much and thought much. And we could not find her acquisition in a measure from the outside world, by her loss of hearing, contained by her own mind, and she was a very good singer.

Our beloved sister Wells died in Montour County, Pa., with her friends. She was a very good Christian, and she was a very good Christian. She said much and thought much. And we could not find her acquisition in a measure from the outside world, by her loss of hearing, contained by her own mind, and she was a very good singer.

Home Department.

UNCONSCIOUS SELFISHNESS.

BY MRS. HENRY WARD BEECHER.

Exclusive regard to one's own interests or happiness—the supreme selfishness—self-protection—has led men to direct his actions to the advancement of his own interest, power or happiness, regardless of the interest or comfort of others. . . .

These two authorities would seem to contradict each other if we did not bear in mind that selfishness may have a two fold interpretation. . . .

Here we have a clear and definite explanation of one of the most subtle and insidious defects of our nature. . . .

Few will willingly acknowledge, even when the truth is pointed out, that the most crucial tests spring from some of the noblest forms of selfishness. . . .

Strives show which way the wind blows, and very minute things help form a basis from which, step by step, one can build up a general outline that usually gives a tolerably correct idea of the real character of those by whom they are surrounded or with whom they are associated. . . .

Strange as it may appear, there are many points of character of which our best friends do not or cannot form half as correct an estimate as a stranger will arrive at in half a day's observation, or as can be ascertained in a short journey in the case of a new acquaintance. . . .

refers to us as our good behavior all the time, my husband's smoking in the house, that is particularly noticeable, the moment the doors are thrown open, to rush into the car and secure a good if not the best seat. . . .

We cannot recall any public place where the display of selfishness is so noticeable. In many cases, we are sure, the transgressors are not conscious of it, and we are happy to believe, in most cases, that did they realize it, most, that did they feel it, would be surprised, no doubt, if told that some special habit of theirs caused so much discontent to others as to make them shrink from the public appearance where they will be sure to be annoyed by it. . . .

For instance who imagines, except those who suffer from it that the use of the fan in churches, concerts and lectures, that the use of the fan is a source of intense discontent to those who most, of necessity receive the full benefit of the draft. . . .

We wish to be impartial; and having given our own set the benefit of these suggestions it is but fair to notice those habits that might demonstrate our selfishness among the stronger sex.

We run no risk in calling the use of tobacco a selfish habit. If our fathers, sons, brothers and sisters, and our neighbors do not—who smoke or chew, would judge only in their interest, or when with those who also enjoy the habit, then we should feel that they were acting in the proper, and not in the selfish, manner. . . .

When the grand old missionary, Judson, was one day laid aside from work, his wife thought to divert him by reading to him some newspaper news, and she herself sat down and began to read. . . .

"But," said a young wife, "if I do not buy habits, smoking in the house, that will drive him to seeking that enjoyment away from home, and very likely with companions that will do him no good. For that reason I make objection and tell him I don't dislike it."

If there is any danger of husbands or wives wandering from home when not allowed to smoke there it is better to submit to the discomfort, but it should be distinctly understood that it is endorsed on the principle of cheating the least out of two evils. . . .

There are many other ways in which unconscious selfishness is manifested. . . . In most cases we are confident, if taken before the habit becomes thoroughly established, and kindly and judiciously pointed out, this defect of character can be cured effectually. . . .

"FOLLOW THEM UP."

This passage has its application to all those unfortunates who surround in their homes, only one who will give us any thing to be an out-and-out Christian in certain families or certain social circles. . . .

A LITTLE TALK TO BOYS.

When I meet you everywhere boys—on the street, in the cars, at your own homes, or in any of our great many things in you to admire. . . .

When I meet you everywhere boys—on the street, in the cars, at your own homes, or in any of our great many things in you to admire. . . .

to his best friends and measure their words. Boys think of leaving the Christian fast steps only. Oh! if I could only be more like Jesus!"

If our churches are to be quickened and advanced, then the marketing of Bibles, books, we must keep saying, "Follow me!" the only safe counsel for the enquirer now is to point every awakened sinner to the atoning Jesus. . . .

PROBATION.

A sensible exchange says: "Is there any one who will defend the practice of profane swearing? Who thinks it an accomplishment? . . .

"IF YOU PLEASE."

When the Duke of Wellington was sick, the last thing he took was a little tea. . . .

ON THE LAST VERSE OF THE HYMN "MAGNIFY HIM GOD TO THE SKY."

BY JAMES CRISTAL, M. A.

The Editor of the Advocate.

YOU permit us through your columns to call the attention of your Unitarian Protestant readers to a strange defect in all the hymnals of every denomination, so far as I have ascertained, in giving the last verse of the hymn—'Nearer my God to Thee,' and this is the omission of the only distinctly Christian verse in it. . . .

When thou lovest me, my dear boy—when thou lovest me, my dear boy—when thou lovest me, my dear boy—

Never say 'I do,' to God. In Christ my soul shall be. Never say 'I do,' to God. In Christ my soul shall be.

When thou lovest me, my dear boy—when thou lovest me, my dear boy—when thou lovest me, my dear boy—

When thou lovest me, my dear boy—when thou lovest me, my dear boy—when thou lovest me, my dear boy—

When thou lovest me, my dear boy—when thou lovest me, my dear boy—when thou lovest me, my dear boy—

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When thou lovest me, my dear boy—when thou lovest me, my dear boy—when thou lovest me, my dear boy—

When thou lovest me, my dear boy—when thou lovest me, my dear boy—when thou lovest me, my dear boy—

Correspondence.

From the Newbern Church Miss G. Olin.

Aug. 9, 1859.

Dear Brother:

The dear old Primitive is a welcome weekly visitor to our home, always filled with good and profitable reading, and its exhortations concerning me I will try to respond to the best of my power, &c.

My dear brother, I have been thinking of writing to you for some time, but have not had time to do so.

We organized our Sabbath-school on the 1st of May, choosing the writer as superintendent, brother J. B. Minor, co-ordinator, and brother W. Barber, treasurer.

The dear old Primitive is a welcome weekly visitor to our home, always filled with good and profitable reading, and its exhortations concerning me I will try to respond to the best of my power, &c.

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The dear old Primitive is a welcome weekly visitor to our home, always filled with good and profitable reading, and its exhortations concerning me I will try to respond to the best of my power, &c.

think of what James says... speak out on another brother... he that speaketh out of his brother, and judgeth his brother speaketh out of the law...

JACOB MILLER.

Information Wanted.

Dear Brother: I wish to ask the western brethren through your columns what chance there would be for a colored brother to live for a wife and child. I can do common blacksmithing. Also would like to see a chance of getting a farm for \$1,000 or \$2,000.

John H. Morgan, M. D.

Tenn. Corinth, Miss.

Aug. 13, 1859.

Dear Brother: Brother J. W. Rice was with us a few weeks ago, and visited the school and some of the adjoining churches.

Brother W. Flowers, of Va., is to be with us next Saturday evening at 8 o'clock on Sunday morning and evening Church matters are pressing along pleasantly with us at present.

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have preaching the first Sunday of each month, alternately by brother Deo. Bahorad and Sister Koleman. The weather has been extremely hot here for a few days, the mercury stood 100° for the shade, &c.

Wm. Mowman.

•Epitaph.

As I live, Me I And I die, Me I To waken Gilbert and Rachel Gilbert, Two children in the Land; It is with much pleasure that I embrace this opportunity...

My dear brother please write to me soon about this matter, and describe route, and about what the rail-road, your health, &c.

J. S. Meeker.

HONOLULU.

Zoeberlein leaves for 220. JOHN FELT 100, G. W. Thomas 700, Sarah A. Cleveland 50, ...

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We will sell the following, through the good offices of Mr. C. H. H. of Leigh's Breeds: 1 cock and 5 hens of Light Brahma; 1 cock and 5 hens of Plymouth Rock; 1 cock and 5 hens of the Blue Crested Black Game, &c.

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For the purpose of educating young men and women in the Christian ministry, and in the various branches of the liberal professions, &c.

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English Bible for the People, by Wm. Greenleaf Briant. 10 00 Compendious Commentary upon the Gospel of St. Matthew, by Wm. Greenleaf Briant. 10 00

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Literary Notes.

The *Standard* for September is especially rich in educational articles. The "Education of Girls, as Connected with their Growth and Physical Development," by Nathan Allen, M. D., LL. B., which should not only be read by all educators, but by all parents who would appreciate the importance of physical and mental culture, and their just relations to each other in the high school and the college. It is a journal of the highest quality. Write to the publisher, the Scribner family. Address: A. S. Dell, M. D., Publisher, 47 Lafayette Place, New York.

Strides for September is already on its table, and is a superb number in every respect. It contains chiefly illustrated articles from popular writers on subjects that cannot fail to interest all who have any literary taste. The article on "Peter the Great" is still continued, and it alone is worth the subscription price. In addition to this article we have Mr. Frelkne's and Nichols' articles, "The Age of the World," and "The French Revolution," "The French Revolution and Painter," "The Loss of the Oceanic," and a number of other articles that are full of interest. Terms, \$4.00 per year or \$1.00 per month. Address: Scribner & Co., 71 Broadway, New York.

Harper's Magazine for September still maintains with unabated strength its position as the highest and the best magazine in the world. The articles so finely illustrated make this number a feast for the mind. Among the contents are "The Great Circulation of Matter in the Marine World," "The Family of George III.," "Fables in the mountains," the third of a series and a number of other interesting and instructive articles. It is always welcome, great to one alone and to do without it would lose a literary feast. Price \$1.00 per volume. Address: Harper & Brothers, Franklin Square, New York.

Our old friend the *Christian Union* comes regularly every week laden with good things. In fact we hardly know of any other religious journal that dispenses freely and fearlessly the best questions of the day, contains a great deal of intelligence secular and religious, and is, in addition to all this a consistent and able advocate of the most generally by Lyman Abbott, which should be highly appreciated by Bible students. It, of course, occasionally advances ideas that we cannot by any means endorse, but its tone and spirit should have individually enough to separate the chaff from the wheat. The subscription price is \$3.00 per annum. Address: Christian Union, 22 Washington Square, New York.

The *North American Review* for September contains the second of a series of articles on "The Ruins of Central America" by Ives, which is a member of an expedition to Mexico whose object is to make a thorough and systematic investigation of the splendid monuments of antiquity or abundant remains of Central America in the various states of Mexico. The expedition is now in the field and the *North American Review* is the medium of a series of articles detailing the discoveries. The papers will be continued until the labors of the explorers shall be completed. All the interesting features of the ruined cities, the civilization themselves, as well as the most interesting details of their occupation, the legends and the topography, will be fully described and many of them will be illustrated from photographs. The price is \$4.00. The *Review* contains solid articles on the live questions of the day, and is entirely free from sensational matter. Price, \$3.00 per year. Address: The North American Review, New York.

Elder's Report.

ELDER R. B. MILLER, EDITOR.
LADENO, IND.

We have some work to committee yet, which we will attend to soon as we can.

Our absence from home delays answering some letters, which should have been answered sooner.

There is some probability now that we shall have another debate with Aaron Walker in Indiana.

We hope our brethren will make a strong effort to have the Steln and they debate published in book form.

We shall return to Ashland again about the first of September, and remain there a few days on special business.

We will receive all our mail at Ashland, Ohio, from the first to the tenth of September. After that personal matter should be sent to Ladeno.

It is a lamentable fact that nearly all our church troubles are caused by the officers, growing out of their neglecting the authority, or in some way disregarding the rules of the church.

We arrived home safely on the 21st inst., at 3 o'clock, after being on the water eight days, and do not feel very well, but in good spirits. Hoped will visit our labors for the good of the church.

We found the country in New Jersey better than we expected. With an industry and economy it makes a pleasant home for ourselves. It is more difficult to spread our doctrine in these old countries, because the people are so well fixed in their religious tenets, by hereditary influence.

The social customs and seeming natural kindness and friendliness of our visitors in this country are not to be despised, but rather understanding the better. Our associations with them were our affections there more than we had expected, giving us a strong desire to visit them when our business will be pressing, instead of coming to work.

Try and turn your education to some good account, make your learning useful or it will be useless. Begin time to make it practical as far as possible. Learn to use your learning or it is lost. You cannot use it all at once, but to use some of it all the time is to use it, and it will be of use to you, and you can make it a blessing to yourself and others.

We just in most of this week (the 1st in August) writing for the *Pravnyer*. We will not promise you good things, but we might say some things we had done the writing. But you will judge for yourselves when it comes and probably think more of it than it is worth. We had some expectations to high and then came disappointment, and estimate too low.

To present our doctrine in a kind pleasant way, that it will not wound or hurt any one; to refer to the faith and practice of others in a fair manner, showing respect for their feelings on the subject, way to success. We will not say more than we can say by far, we will by the beauty of truth, not driven by ridicule and blame.

We were glad to find our brethren making some commendable

efforts to spread the gospel around them. They are doing a good deal of preaching on the outskirts, but it takes a series of meetings or some such work to make impressions strong enough to induce the people to turn from their former faith and habits. Concentrated efforts make success in preaching as in any thing else.

Our committee work in New Jersey was in a peculiar way similar to the work of the brethren in England, and the Wolf Brethren in Illinois. They had been out from the brethren about thirty years ago. The trouble was a personal matter, between some of the brethren in England, and grew into a serious trouble, and became the cause of parting in the church; one party expelling the other without calling the assistance of the brethren. The expelled party joined themselves into a new organization; a Synod, contained the faith and order of the old church, as much and even more in the order of the general assembly of the old church. They expelled a member into their body, and continued in the same order as our brethren there, with no special difference except the relics of the old tradition. The officers of the church as is generally the case, made the trouble. Jealousy, self will and some evil got among some of the officers, and church rules were set followed. The angry grew worse till parties were numbered adjoining elders, then a member withdrew, as before stated. The work done by the committee was to restore them to fellowship, on the ground that the expulsion was illegal and hence invalid, and as they had not changed in faith or practice, we could see no valid reason to deny their request to be restored to fellowship with the brotherhood again.

Custom and habit run strong to locate things in the minds of the people without evidence or argument, simply because there seems enough investigation. On this ground the bread and cup of communion was called the Lord's supper. Nowhere in the gospel is there any allusion to those as a supper. They were evidently instituted after supper by our Savior, and the supper afterward applied to them as the communion act of the church. "The bread which we break it is not the communion of the body of Christ?" He does not use the common phrase and say, "It is not the supper of the body of Christ?" Hence by divine authority it is the communion. But by popular custom it is changed into the supper. It becomes us to investigate everything to see whether it be founded on custom or on the truth. It is evident that our Savior had a supper, a full meal, and the communion bread and cup. It is equally evident that the words he used were "loaf and drink" and the communion, while they were yet in the primitive church. Christ has not the supper alone but the bread and the cup applied to it. The bread and cup. The arguments and suggestions by which the attempt is made to sustain the change is probably the most feeble and far-fetched of any history we have for changing the communion order and practice. It is like this: "Suppose I go out of my fish and drink of my loaf, you have no life in you." John 6: 54, one word, "suppose" or "if" is all that is needed. But if a man be allowed to suppose, or to suppose it is here acknowledged, to be an *ad hoc* supposition, or supposition, or trans-supposition, or anything of the kind, it is supposed to supply what the Scriptures do not say. It is very weak reasoning to suppose the eating and drinking of the loaf's body and blood is the supper, or to suppose that it is no such thing. Such inference is perversion since the scriptures plainly say they were taken after supper, and calls them the communion.

ONION.

In a brotherhood so large as ours it cannot be expected that a perfect union in every matter of policy or expediency will be attained. In such matters we liberty indulges upon some of our principles. We should be waded in principle or rather one in principle and one in expediency. In such matters we may have a good deal of forbearance in our politics. Hence our investigation should first be to get one principle and doctrine that try to harmonize as far as possible our course of policy. To illustrate: We all can agree in the duty to preach the gospel and spread its truth in the world, but the best policy the gospel may be a matter of expediency, about which there will be some difference. In some localities one way will be best, while in other localities another way may be best. Arrangements vary and often the different modes making one better suited to success than another. In this one should not conflict with another, unless one principle is violated. Another all our efforts should be harmonized to give us strength and success. Let us all labor to be one in true principles, and harmonize as far as we can in policy.

OUR TROUBLE IN MARYLAND.

We do not know that it is best to publish an account of troubles in the church, but when they assume the form of a schism and breaking down against the governments of the brotherhood, and form a band to resist its authority, and set up a party independent of A. M. it is not amiss to give a full statement of the proceedings. The report of the 1st Annual Conference gave a report up to that time of all we could get, and since then we have stated them to every meeting. I have stated them to the Brethren. James Brown accepted our report. Marjorie Sweeney was expelled because he would not accept it.

We again heard that the Brethren were not united and that the committee. Isaac Floyd, D. B. Saylor and Henry Saylor were condemned by the committee a year ago, for going into the Middletown Valley and trying to set up an illegal meeting as a "supper". They tried to get the church to protect them and reject the committee. I went to their meeting on Sunday to have our counsel announced. They said we would not have the house for our counsel. I then wanted the liberty to announce our counsel and they would not give that, and let me know I could not preach there. I then stated our case to our appointment for council after they dismissed the congregation, which we did, but one of our Brethren cried out, and another man took up to come, and we would not come to come. I told them we will be here if the Lord will and hold our meeting in the grove if we could not be in the house. One of their deacons said we would be in the house.

On Tuesday, the day of our council, there was a funeral at the church in the forenoon, and we deferred our council till after the funeral. When the funeral was over and they dismissed the congregation I announced our council to be held at the church, and we held the church and began to talk the window shutters and close the house, saying if we did not go we would be kept in the house. Some of the people out and locked the door with a large congregation driven to the woods, without any seats or conveniences, and the shakers in the heat of the sun made by the fire, and our counsel surpassed anything we had ever seen done by any party professing to be Christians, to have a large audi-

ence of brethren and others turned out in that manner. Just as the doors of having a hearing, with a number of their own members wanted to hear the committee, is the most desperate course of conduct ever known among our people. It is only the testimony which denunciation of the community outside of the church and made them anxious to hear our counsel in the grove, which consisted in a lengthy and detailed statement of the proceedings which sustained the charges against their ministers for their unjust trial and decision in the Middletown Valley in our proceedings. It was not without proper authority, which reads as follows: "First they were not admitting elders; second, they were not called by the church; third, they did not notify the parties against us to trial; fourth, they did not give any notice to the committee whose work they designed to investigate; fifth, went on and tried the case in the afternoon, by jury, and not the church; sixth, Gibbon and his friends."

We showed how the evidence proved they had held such an unjust and illegal trial, and that the testimony of the calling of the committee from A. M. We found their course in that trial so unfair and tyrannical that all rules of justice and of the church constitution were set aside and perverted. And since they would thus set aside the principles of justice under their feet, we were not surprised at their present desperate course to defeat that which they set up to take all rights of civilization and reason by shutting the house to hide from the church and their neighbors, their own misconduct in office which caused this trouble. We showed how they were in the proceeding, as desperate as the proceeding, that, to make others believe that the trouble originated from the A. M. departing from the ancient order, it was necessary to show that it was not because they accused Gibbon, and it was for him they held this unfair and illegal trial, and he is in favor of Sabbath schools, identified, and all of the very things which we have accused them of their resistance. But this holding with Gibbon is but another step of the same determination to ruin the church in the Eastern Maryland if they cannot subvert it in the West. It is a further effort of rivalry everything or trying to ruin what they cannot rule, and have derived some of their own strength by misrepresenting all those who will not subscribe to their course. Seeing this their determined mode of defending their doings, we expelled the offending ministers, and appointed brethren to visit the whole church, to ascertain how many would go with them and how many would stay with the brotherhood.

We now expect that they will publish something to show some of their course, but when men have even refused to have an investigation, refused to have their conduct tried by their opponents and complained face to face, and then say they are innocent, we are well advised to be on our guard. We are well advised to keep the church from coming to keep those against them, shows to every fair minded man that they are wrong. There is no such matter still to have seen by their complaints. They are not to be on our guard. We are well advised to keep a fair trial in the church was the proper place to settle all our difficulties. They are well advised to have a fair trial in the church always, and both parties are well advised when they tried it. They went to Middletown and tried a case with one party notified and present, and the other party not notified in that, and for such a course they have expelled.

one, whether it be by means of the force of general mission or by means of the force of positive opinion in reference to this matter, and because officers are not put forth in the way they think is right, they denounce the whole thing. This is wrong, because we have nothing upon which to base a positive opinion. The gospel is to be preached, but how this is to be done most effectually is left to our own judgment. Some brethren are so positive that the missionary movement means a sea of worldly origin. They feel very sure they are standing in the old paths and are looking for the old ways." They tell us that we are leading the people into missionary societies, and when they went out to preach they went at their own expense, etc., and that in the good "old way"; it doesn't require any money and no sacrificing of our means need to be made to the Lord. But brethren ought not to be too positive that this is the good "old way." Our aged brethren did not think they could preach as well as they do now, and we are now doing, but when we look for the good "old way," we should look back further than to those who are usually remembered our "old brethren." We should look to Christ, our elder brother who went about continually doing good, and to the ancient apostle Paul who went through "poles and seas and sons, and that the gospel might be preached to all nations." We should also look to the noble and eminent heralds of the glorious gospel. Those that are standing looking for the good "old way," ought not to be too positive in three opinions unless they are looking to the inspiration of the prophetic source. Our research for a course of action by which we should be governed in the performance of the command, "do ye," should go further back than the cycles of time, and to the mere to our brethren who lived when we were young. Then, too, those that think that our missionaries should not be supported should consider that Paul never received any of the significant question, "Who hath a wavier any time at known charges?" Do not be too positive that you are right about this matter of support until you have searched the scriptures to have your conclusions sound.

We also have the injunction "Bring up your children in the nurture and admonition of the Lord." We can be positive as to the duty of proper discipline, but we cannot be positive as to the most effective means of accomplishing it. It is left to our discretion. We now employ the Sabbath school as a help in this work; also the educational institutions are designed to aid in directing our youth into the path of right; but some of our brethren are positive that these means are wrong, that we are to have no such thing as a precedent for them. They, however forget that they acknowledge some other things as good, for which we do not have direct authority. Some who are so positive that Sunday schools and colleges are an evil, are very positive that we should have a certain style of garments. And why? Surely not because we have no direct Scripture for it. It is that the principles of plainness may be retained and promoted. In like manner we have Sunday schools and colleges, that they may have direct authority in the nurture and admonition of the Lord. Those, too, who are opposed to form in apparel should be too positive that they are doing right. Pleasures in a private and family plan need form of apparel be an auxiliary in maintaining and perpetrating that principle? For our part we should not like to be found fighting anything that is intended to do good, or to violate good principles. In short, let us not be too positive in matters of propriety. Anything habitable that is intended for the performance of a Christian duty, or the promotion of a Christian principle, should be recognized with favor.

A. A. U.

Welfare Department.

EDITED BY W. M. MILLER, EDITOR.
LANSING, MICH.

If you can, give up something in the paper that has never been sold before, and give us some old truth still in vogue, and we will do about as well.

If editors could always write something good and accurate, we preach something good, and people talk something good, it would not cost much, but still, it would make the world better than it is.

The Christian duty too often neglected is visiting the sick. To visit the well may afford some pleasure, but it is evidence of a better state of the heart which might do duty and pleasure together in visiting the sick. It may be a blessing to them, and it may be an honor to the name of Christ, and the good news of the world, and a real test of our own feelings and character. To neglect the sick is wrong, an injury to the good name of the church, to oneself, and to the suffering. That try not to neglect this important duty.

Some have assumed the feet-washing in John 13, to have been a supper in Bethany. It was that which would not command and exempt the disciples that occurred. If it was in Bethany that would not change the penalty pronounced on Peter if he refused to do it. This could make it no less an ordinance among the disciples only. It could only make it an ordinance of feet-washing to the disciples separate from other ordinances. But there is nothing of evidence that the supper was in Bethany further than to make an excuse for not observing the ordinance. It is evident that Jesus was in Bethany a supper, but it is not in Bethany that we find from Bethany to Jerusalem before He is His disciples' feet. And the only evidence there is for His going back to Bethany comes up in supposition, for we find nothing saying anything about it. It is like homecoming baptisms. We may suppose there were infants in it but the Scriptures say nothing about them being any. To suppose there were infants in a homecoming baptism could be, or to suppose that Jesus went back to Bethany just because he could have gone, is too much supposition to be called evidence.

To improve our manner of preaching and cultivate that power for good, we should grow more experimental and practical, not so much theory. It is appreciated only by the few; it is not appreciated so much by the many. It is not so much theory. While the experimental and practical is more powerful to all, it tends to make them more than stronger in faith but better in knowledge. It means preachers a message to man as he is, turning him to see what God would have him do. It takes hold of his own life and feelings, and turns it before the divine spirit, that he sees himself as God is dealing with him. The experimental and practical preaching makes man see that he is the object of the gospel, and that he is the subject of the promise, while theory alone is merely preaching about the sinfulness, up in the vision of mind instead of the life. Theory is often not applied as it is intended. If it means preachers to be, it is too much theory, and it is too much good. Make your preaching something that reach the individual, that he feels that it is I, and you can do for me. If you are preaching for everybody in general, and not to particular, it is but a chance if it does

much good. If your preaching is experimental, giving what some have written, you need feel no concern with God's providence and grace working in you, you have done good preaching. It may not be perfect, but we do some perfect work, because it reaches to the heart by sending truth to the individual.

SELF-DEICTION—WHAT IS IT.

Some persons are good illustrations of what it is not, when they think every wish and desire of their mind and feelings must be gratified. The gratification of self in everything, in every word and action, is the opposite of self-deiotion. It is seen in a self-will, self-praise, and all manner of selfishness. It is seen when the minister says all the praise and honor to himself. It is seen when the officer wants all the authority and rule in the church. It is seen when a member wants the whole church to submit to him in every matter of expediency. It is far from self-deiotion making trouble to one's self and all around him.

Self-deiotion is the noble disposition of heart that acts the happiness of others, and finds contentment when the pleasures, and wants, and preferences are given up for the good of others. Self-deiotion is not only content in the kind of dress we use, but in the kind of dress we use, but in the kind of spirit which, manifested in a thousand ways, seeking the happiness and good of others at the expense of our own ease or enjoyment. Self-deiotion makes the best companion, the greatest happiness, the sweet peace, because it exalts others and humbles us in all that will give preference to those around us. If you want all the things there is in self-deiotion make it reach to all things you have to do, so well as to dress.

CHURCH GOVERNMENT.

It is this that makes the importance of church government so much as it should be. The power that the church is not esteemed high enough; not trained and taught well enough. The blessing of having the whole membership of a church working in harmony is never appreciated until it is lost. To keep the church working in harmony it is important that the officers do not look too much power to themselves. In doing things which are not their doing they are to rule in all the interests of the church; that the officers are only to bring all the business before the church in a proper manner, explain it, and let the church come and upon it and decide it. If the officers of the church would step down about one half in the authority they take, and get the church to go up in its power and interest in ruling, we would have less troubles to solve in some. Some church officers seem to think they must do about all, and raise the church as if it was their servant. Some members of a church seem to have a very easy and do many things, decide many things, and barely ask the church to agree to what they have decided. Some of the ruling officers that see their interest in many cases that they do not by members are afraid to say anything in opposition to the views of an officer, because the officer is ready and apt to say what they think is right, who have the heart to step in and help of some other course. This harsh wounding way of reproach is too common with some officers. Kindness and gentleness is the evidence of a Christian love to all; rough, unkind expressions are the evidence that it is wanting officers lose their influence over the church by it; they lose the noble quality of the good and dignified, and becomes almost worthless in keeping peace in the church. It is so natural where there is a little spark of the old Adam to get it into a flame when they are angry, and use unkind expressions to put it out instead of using

reason and kindness. Our church officers need a mild, calm demeanor in ruling or ruling serving. A man can learn to be calm and kind in all circumstances if he will watch his own nature. To improve and train ourselves, in cultivating noble dispositions, is the grand need of all men. It is a peacemaker, always in all things good. A disposition to hate, to wound, to care not for other's views or feelings, is always trouble-making, and lowers the standard of Christian character. The first motto of our church government is to govern one's self.

OUR VISIT TO FREDERICK CITY.

When we were in Maryland brother D. R. Sawyer took us to Frederick City, the county seat of Frederick county, one of the best counties in Maryland. The city is a very nice, home like business place, and will compare favorably with our best county towns in the West. We visited the iron mining establishment of Mr. Murray. It is a place of interest and interest in describing the same. We think of it, to have such a man as Mr. Murray with his capital invested in a great industry to give employment to hundreds of laboring people. He has ten thousand men employed. He employs a thousand hands in his mining establishment. He puts up nearly three million cans in this establishment, while he has another in Baltimore still larger. How can we talk for the world and for the laboring class in such a man using his capital in this way, that those investing their capital in bonds or putting it on interest. Such unerringing men as Mr. Murray never get the credit for all the blessings they bring to mankind. If all the men of capital would do as he does, invest in some model enterprise and employ the most of the best of men, women and children who want labor, peace and plenty would find their way to thousands of homes that are in want. And such commendable men would be the most to be honored of the country, by giving themselves some of support to the poor. To pass through the establishment and see hundreds of men, women and children industriously engaged in giving the products of our own soil, many thousands, even millions in the richest luxuries, so cheap that it is, each of us, in one of the most habitable places on this globe, and never applied. Such were some of our thoughts when viewing the great mining establishment of Mr. Murray in Frederick City.

We also visited the Asylum for the Deaf and Dumb, another work of the charity to bless the poor unfortunate of our race. It is an excellent building, well arranged, giving light and air, and is very complete, than any building of the kind we have seen. Bro. Sawyer seemed to be a little proud of Frederick City, and we thought well might, for those noble enterprises are worthy of more praise than the marble building, and the streets. When we turned our way homeward we felt glad we had visited Frederick City.

FEET-WASHING.

Feet-washing is based on the plainest principles and reason of the gospel. The purpose of the feet-washing of the Son of God is the highest privilege in heaven and on earth. He gave it in the assembly of the apostles, in all the plainness that is possible by command and example. It is not to be wrong for the disciples to follow their Master. It is evident that the Spirit of God led them to obey the command of the Lord, and by fair interpretation it is our duty to follow the Spirit in the same obedience.

There are objections brought against feet-washing, but there are against all the others. But we should watch care

fully all the objections brought against any ordinance of the gospel, for this is the way in which the commandments of God have been so void by the traditions of men. One objection to feet-washing is, that it was done before the day of pentecost. This is in fact, but the fact does not settle the question. It is evident that John taught it by the Spirit on the day of pentecost. If he taught it by the Spirit after that day, it is evidence that we should teach it by the same Spirit. I had writing by Timotheus Sawyer, that he had written a story after that day of pentecost, a penalty, depriving the widows of the highest favors in the church if they did not obey it. If there was any weight in the argument that feet-washing was instituted before pentecost, those facts show conclusively that it was not sufficient to prevent those inspired men from teaching it. It is said the apostles never taught it after the day of pentecost, but the facts show they never taught it at any other time, for they ever wrote about it was after the pentecost. And we should look to our Saviour for the proper order and institution of feet-washing, as he did for the proper mode and order of baptism and the communion. Hence this argument as to feet-washing would set aside the doctrine of the Father and the Son, and of the Holy Spirit, into something less, because they, too, were before pentecost. This mode of argument that sets off the precepts and examples of our Saviour, is adopting a system of founding the church on the apostles instead of Christ. The apostolic keys succeeded by popish keys is the ultimate of such error. The apostles were the most of the church, the blessing of the Saviour should be ignored and their preferred, but always the reverse. "Him shall ye hear in all things whatsoever he shall say unto you," and "who ever shall bind on earth, it shall be bound in heaven," that in the same night which he was betrayed, &c. How the apostles refer the people directly to the Saviour, as the Master and teacher, assuming any right to change from his teaching, is thus argument presume to do.

When the courts in our country refer to the constitution as the apostles of the church, we prove that the constitution is a law to them. Who would ignore the constitution because the court did not report every word of it when referring to it, or because it was written before the court was organized? Who would say that the court is right to change any part of the constitution on which it is founded? Certainly some would presume so much, yet they would not be able to give any arguments against feet-washing.

A Correction.

Dear Brethren, I noticed in the Western Edition of the P. C. N. No. 36, page 277, under the heading, "Our Troubles in Maryland," that D. R. Sawyer is instead of D. K. Sawyer, as it should be. I don't know how it came in connection with those who rebel against the church. I am not in favor of secession in church or state. Therefore, you will be as kind as to correct the error and oblige your brother in the Lord.

D. R. SAWYER.

[It was of course an oversight and not by any means intended.—Ed.]

Think twice before you believe every cry you hear, and then give your own mind before you repeat it. Say to yourself, "This may not be true, or it may be exaggerated, unless you have a proof of the veracity of your informant. Persons sometimes 'hear wrong'."

Home Department.

THE SKEPTICAL SHOEMAKER.

"I have read," said the shoemaker, "a good deal about the heathen gods, and before the account of Christ is taken from some of the heathen writings or other."

"Will you abide by your own decision on two questions, that will put to you the true ground of the matter? I will freely do the same. I will abide by your own answers; by doing so we shall save much trouble, and arrive earlier at the truth, and be 'beat with it, and let us see if I can answer, there are but few things but what I can say something about."

"Well, my friend," replied the reader, "my first question is, Suppose all men were Christians, according to the account given to us in the Gospel concerning Christ, what would be the state of society?"

"It is remarkable since that time is deep thought, and was then consistent to say, 'Well, if all men were really Christian, in practice as well as those in name, we should be a happy brotherhood indeed!'

"I promised you," said the reader, "that I would abide by your answer, and you have said the same. 'I will abide by your answer, and you have said the same.'"

"I will, my friend," replied the reader, "can you deny the goodness of the system in practice; but now for the other question, perhaps I shall get on better with that, than you have got a chalk state of society?"

"Well, my next question is this. Suppose all men were infidels, what then would be the state of London and of the world?" He seemed still more perplexed, and remained a long time silent, the reader thought he said to himself. At length he said, "You certainly have beaten me, for I never before saw the two effects upon society; I must admit where the Christian religion is, that it is a blessing to the world; and you; I still think of what has passed this afternoon."

"The second was that he was fully persuaded in his own mind to give up all his former conclusions, and to believe in the Lord Jesus Christ. But the charge did not stop here. When first the reader called he had to sit on an ill-fated chair, with a number of half-starved children sitting in that range on the floor around him, neglected and uncared for, now they have removed to a better home in a cleaner street. Within all is cheerful and happy. The father no longer labours in the penury of the company of his wife and children, all of whom are neatly dressed; and his chief happiness is to read and to speak to them of the things which belong to their everlasting peace. "Thus," the Christian says, "the selfish plian down." "Why is this? The fact cannot be denied. Infidel France was, 'Dusk is an eternal sleep, and the darkness of the material is the light of humanity to men of blood. And from communists in 1871, while arising, enthusiasm and destroying them as 'harvest of a person called God,' our day the foundations of law, order, peace, and trust, and with fire and sword destroyed their followers by the thousands and made their brethren of the world with them."

"The fruits of Christianity are as precious as those of infidelity are vile. Where the precepts of Christ have been, as in voluntary poverty, honesty, temperance, virtue, and love are forbidden; and under their benign influence, property is secured, life is sacred; poverty is provided for; the aged are contented; the orphan, the old age is revered; womanhood is cherished, and manhood is established. Such are the fruits of true Christianity, such are the fruits of its spirit, which are the fruits of the Christian religion. Such are the fruits of the Christian religion, which are not lost to a father's glory or country or a mother's bereavement, prayer, or as result there are often traces of

(Christian) principle where there is no Christian profession; as there are plenty of people who profess infidelity while they profess Christianity. Do not be deceived by names or professions. Set yourself on infidelity and prove Christianity wide by side; watch their fruits and take your choice."

THE PLAIN PATH.

"I show me a plain path," Nettie E. said repeatedly again and again, as she sat moodily looking into the bright light that cold Sabbath evening.

"I see the plain path," said a kind of reply, and so, turning to her sister Mary, who was just lying aside her books, she asked:

"Mary, if God shows us a plain path, ought we not to walk in it?" "Certainly, Nettie."

"Miss Alice says we shouldn't stop to ask whether the path is rough or smooth, but go right in it, and it will come to be a help as we through. But what that Nettie?"

"Why, sometimes it is so rough and hard, it seems as if I couldn't walk on it. Yesterday, Abby Wallace was saying, 'Set yourself on infidelity and prove it to be a help as we through. But what that Nettie?'"

"No, I know it wasn't, all the time! But it seemed very hard to get her kindly, when she had been so unkind to me."

"Oh, my sister, my sister, how much your faith has done for you, a poor sinful child—forgotten you as you hope, and made you one of his flock, all through his own blood!" said Nettie, said Nettie, tearfully. "I could never shall forget that. I could not be his child if I did!"

"But when he has forgiven you so much, and done so much for you, even when you sinned, you just must thank him, and not be ungrateful. He who has had a little instruction, even though he has wronged you."

"I did do very wrong," said Nettie, and she said in the future to ask God, and only to love me a plain path, but to help me to walk in it, too."

"Monday came, and Nettie did not forget to pray for strength to walk in the plain path that it was morning as Nettie lightly tripped to school in her warm clothing and over-coats. The snow was nothing to her; and that happy face, peeping out from her hood, bade defiance to Jack Frost."

"But there was another, not quite so happy, going in the same direction. No nice over-alls or warm mittens to make her feet comfortable—only an old worn hood and shawl."

"Why, Abby, how could you look so?" said Nettie, as they met at the school-house. "Let me warm your backbones. Let me warm your shawls, and let me warm your mittens, she took the shawl bands and rubbed them until they were quite warm again."

"Are you very cold now?" said Nettie, as she saw the tones were still chasing each other down her face. "No, I am just warm now," she said, but the tears came faster and faster.

"Can I do anything more for you, Abby?"

"O, Nettie! how can you be so kind, when you told that I am about you?" she tried to shake her head. "Never mind about that, now Abby, you want to do again. I am sure here's a kiss of peace, and then good-bye to you. Let me go home now."

"Have you found the plain path a hard one to day?" said Nettie, as Nettie came home that night. "It is not hard, Mary; and the path is good to walk on. It is good to go home with blessing face, she told how her difficulties had all vanished with the first trend line."

WASTE.

BY MISS F. M. BARRETT.

"Well, as I told you," said my good little neighbor to me, "I could not keep a girl whom I caught in such tricks; why, she always gave the cold meat to the beggars, and the cold potatoes to the children. I don't get on the same scale of the things, but if there is anything I have conscientious scruples about it is waste."

"I do not see a waste, and earnestly wanted to have her acquainted with me—that I could but give her a smile of sympathy and approval, and yet when the door closed her, and I turned to take up the work interrupted two hours before when she ran in for 'just a minute' she smiled faded away into a sigh."

"If there is anything I have conscientious scruples about it is waste," did you say, dear little neighbor? And I answered, Why, then to you and thousands of others recklessly waste, day by day, life—while we so sparingly condemn our servants in the kitchen for carelessness about the cold meat?"

"Why did I use 'dimiss' for you? For wanting my time as you eat and told me all the fallings of your recently dismissed domestic, discarded minutely all the things you had been doing, and offered me a dish not too highly flavored of the latest gossip! Ah! what treasures of knowledge, strength, and helpfulness, we might have secured, if we had not been so wasteful in those two wasted hours!"

"Can we not resolutely turn out of doors this wasteful servant of ours—a frivolous, frittering, petty habit of mind? May we not be so resolute in the things which it threw away. Let us look at some of them."

Nervous energy, mental power, vital force. What do we waste with these? I wish we were as careful of our energy as we are of our money. In serious illness, in detailing to the friend first admitted to the sick room the pains which we had recently endured? Why waste our precious time in the pursuit of the gratification? In the vain and useless efforts to possess us in the matter, and we suffer complaint to appropriate the limited nervous energy which might have been conserved to less joy."

"A similar privilege is too often accorded to sorrow and remorse. I know well that I am trespassing on kinder ground, but except boundary lines cannot be drawn, but there are so few more pitiful examples of prodigal waste than are to be seen in the carrying out over bestowed upon a barren girl."

"May a husband might be wasted by the indulgence of an undue selfishness (is not grief often that?) by a consideration of the example of King David, who when his child was taken from him had led away by his work, remembering that the kingdom of Israel had been given him to rule over, and that God would hold him to a strict account of his stewardship, although he was a king, and had been so long on the earth. Too often has God's work to wait upon man's grief!"

"What are you saying, my friend, with your store of mental power? In their way, I have heard of one's strength being squandered away through weak words, silly chatter, ineffectual thought?"

"Truly if our heart condemn us not" on this score, we are among the rich and the prodigal, but there are so many accumulating stocks of wisdom, strength, and skill! Is it so?"

"Vital force is a treasure more abundantly than silver, gold, or any other riches of the world. All our daily duties are regulated by it, not an hour goes by that we do not give it in exchange for something, or throw it heedlessly away. How sometimes thought that if the resolve, outflaming, were falling off, when duty was expending day by day to 'keep up appearances,' and make a fine show upon small means, were left in the right direction, why, the means which would justify the larger scale of living might be carried wastefully. But the channels of waste are many, not one counting—selfish schemes, thoughtless enterprises, absolute selfishness, misplaced allusions, unjustifiable claims—we cannot pause to trace them all here, but do we seriously believe that we can waste our strength, our health, our gifts which entitle our Belencher to the full service of our hearts and hands, and we shall watch, lest, while we are 'busy here and there,' life and its opportunities slip away from us?"

To whatever occupation you may be called as a means of obtaining a livelihood, determine to understand it thoroughly, and to work heartily at it. If you conscientiously look upon your work as a duty, a privilege—something which will, if well done, may be done skilfully—depend upon it, you will always be but a mere drudge. There are two classes of men who will not work without thought and without energy; those who throw both thought and energy into their work. The first do their best to keep themselves down, the others do their best to raise themselves up, and both in the end will reap what they have sown.

FOR BOYS, BIRDS AND LITTLE.

"To whatever occupation you may be called as a means of obtaining a livelihood, determine to understand it thoroughly, and to work heartily at it. If you conscientiously look upon your work as a duty, a privilege—something which will, if well done, may be done skilfully—depend upon it, you will always be but a mere drudge. There are two classes of men who will not work without thought and without energy; those who throw both thought and energy into their work. The first do their best to keep themselves down, the others do their best to raise themselves up, and both in the end will reap what they have sown."

Let your conduct be such as to insure the approval of those above you; resolve to learn everything that can be of service to you, and to do so, and quickly to be the mark at which you aim in relation to every business matter with which you are entrusted, and in your youth will depend your success as a man."

"Be careful as to who are your companions. Tell me your company, and I will tell what you are. Many a lad who has been in the company of a peevish man has been wholly ruined by mixing with evil companions."

The habits that some ladies contract of resorting to public houses, and fettering their minds with gossip and intrigues in smoking and drinking bars, is thousands of instances, had the foundation for a disgraceful life and a wretched death. Charms associates of a peevish character, who have the respect of others, you must shun the very presence of those who, having no regard for their own character, would soon destroy yours; and drag you down to their own level. Do not readily hope that your presence and your influence will overcome theirs, and save them; for evil influences are short potent forces, and once they have fixed, they keep good books, good books and good companions; thereby assuring yourselves a good conscience and a good character.—(Christina) Napier.

TEMPER AND GOOD LOOKS.

I recently heard a gentleman from India relate that the native women of the East had been a long time ago, five domestic laborers, and so intellectual a culture, that gossip was their only resource. They were not adorned there, as in some sections, and had short black hair, and were very plain. The results were the same in India as in our land. So much gossip set neighborhoods in a constant ferment. There being no principle, and no respect for one's own character, it was inevitable that they run, and the violence of their speech. The result was a most ugly, unbecoming countenance and every man's eyes were drawn to the most prominent features of the ugly features to the ugliest temper which were allowed such unlimited expression in words.

"Good looks," however, have not been observed something corresponding to this in our own favored land? Who ever saw a scolding woman with a pretty mouth? Or one of this class

who had a sweet voice? She may sing with great skill and expression, but she will creep in a cat-like noise that betrays itself. There is no foot of beauty equal to it, temper. So, girls, be careful in all things, and if you are tempted to fall into this evil way, get a check upon it at once, unless you are willing to belong to the class who are distinguished unlady in the eyes of others."

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PEACE.

"Peace be with you, my peace I give unto you, not as the world gives it unto you. Let not your heart be troubled, neither let it be afraid."

These are the words of the blessed Master. When he was about to be separated from his disciples, I fancy I can see them gathered around the dear Saviour, and listening to his words. How eager they are to hear every word as it falls from the lips of the greatest teacher the world ever saw. And with what love and compassion does he look upon them! He knows that but hour is near, and he knows that, that will be left like sheep without a shepherd, and that they will have to self-protection for his sake. Know, therefore, my friends, that I am here and your peace and your comfort. My peace I give unto you. Not as the world gives it, neither, but the sweet and abiding peace that passes all understanding, peace that will be in us, not in power or glory or joy. Oh, how blessed it is to be in possession of this sweet and heavenly peace! When we are surrounded with temptations and trials, when care like a mill drags upon us, and sorrow fall, we have only to fix our eye upon Jesus and put our whole trust in him, for you know, the dear Master says, "In this world ye shall have tribulation, but in me ye shall have peace." Then, as if the precious Saviour would comfort them still more, he says, "Let not your heart be troubled, neither let it be afraid."

Peace be with you, my peace I give unto you, not as the world gives it unto you. Let not your heart be troubled, neither let it be afraid."

A DANGEROUS HABIT.

For eleven years my head was sorely afflicted with a most inhuman disease. Its first appearance was shortly after I was born, and was attended and consisted of four or five very small, water pimples. They increased in number, however, till they could hardly be counted, and each day became more troublesome. Instead of a skin, water, dry, they soon began to crust a thick, offensive matter, and the physicians called it an aggravated scab of the head. At length, however, we became well of some doctors and spent some \$300 consulting with physicians and patent medicine, yet nothing seemed to give much relief. I was at length told, however, that I was plagued, the disease began to disappear, and to-day there is not a particle of it to be seen about me. Two years ago I met an old veteran

From Both English Lists.

Aug. 29, 1880.

Dear Brother: On the 13th last brother B. came among our little band of believers. According to previous announcements he preached for us occasionally during the following week.

On Saturday the 21st last we had an open air holding our thanksgiving service, at which time brother F. Thomas's labor was joined by elder John Thomas, of Washington county. No matter how long we have not as yet the wholesome and edifying remarks presented upon our thanksgiving day have left lasting impressions upon our members.

Since my first to the P. C. one young woman has manifested a willingness to serve Jesus, by yielding obedience to his command, consequently we were baptized with Christ in baptism, and we believe arose to walk in newness of life, all rejoicing among saints on earth and among the angels in heaven. Especially do we rejoice when our young associates come out and assist in the cause of our blessed Master. We think God will be true to us and be faithful until we reach that home prepared for the people of God.

Yours in the hope of eternal life. A. Young Stearns.

HOW TO AID THE MISSIONARY CAUSE

August 28, 1880.

Dear Brother: I have been an observer of the many prophecies and plans in reference to missionary work. Efforts it has been a failure. We feel that there should be a greater effort made. Very many have not been held from such a responsible duty as to listen or preach the Word, hence are not disposed to aid the work. Now I will propose a plan, believing there are many warm hearted brethren, who would do the work should go on. My proposition is this: If we love the souls of our fellow men, then we should feel to deny ourselves for the good of those that are suffering for the Word of Life. We know that it is very pleasant to meet with the brethren and sisters at Annual Meeting, but let us deny ourselves for the good of our fellow men, and let our Annual Meeting be made up of one delegate from each arm of the Church and let them compose the Annual Meeting and have no Standing Committee, but select a moderator, brethren, and writing clerk from the delegates present, and let that body be kept free by those that hold the meeting and make no provision for any one else but those who are sent as delegates. Let each one pay one-fourth or one half of the money that they see good to give to and returning from Annual Meeting to the missionary cause. It need not require much of the thousand dollars, and orders to do the work of the brotherhood. I don't think that the vote ever reaches two hundred. Sometimes it does not reach fifty votes to pass what may be before the standing.

ROBERT BARNER.

From Campbell, Iowa Co., Mich.

Dear Brother: On Saturday 21st last we had our thanksgiving, or harvest meeting, at the South Campbell church, and a good meeting it was, all the ministers being present. It is right and good to send a public expression of our thanks to the Giver of all good for the rich blessings he bestows upon us.

The Lord has blessed us with good crops, except wheat, it is not more than half a crop, corn, average; oats and potatoes good; fruit is an abundance. Many of the apple, peach, pear, plum trees are breaking down under their load. Never saw fruit so plenty. Health midding good at present. Church in peace and union, is making some progress. We are presiding at three places yesterday work for congregation. Fraternally,

J. G. WINKY.

From Brother Murray.

August 26, 1880.

Dear Brother: According to promise I will give the record of my labors and visit in Missa. Commenced preaching on the 15th of this month. It being Lord's day, we preached twice, one Sunday meeting all week in the evening. Next Lord's day, preached twice. Commenced with very small congregations, but closed with a house full of very attentive hearers. Interest seemed quite good, one baptized. This little church is in Missa county. It has about thirty members. C. Z. Wirt is the elder, David Whelan, Peter Strubbe, and John W. Wirt are helpers in the ministry. Many thanks to the brethren and sisters and others, for their kind benevolence and charity bestowed on me. May the good Lord bless them spiritually and temporally. I do think that our traveling brethren ought to visit those few small frontier churches in Minnesota. Dear brethren remember Minnesota in sending out missionaries. It is a large open field for the missionary work. Yours, H. H.

From Kansas City, Mo.

August 28, 1880.

Dear Brother: All are well here, and a season of great prosperity in Eastern Kansas. Fruit is abundant. Wheat was very good. One field of an acquaintance thrashed 40 bushels per acre; another 35. It is exceedingly dry now and late corn will be short. Occasionally we meet brethren passing through. A brother Towner of Ind., is now in the State and promises to visit Kansas City advanced very rapidly in population, and under the new census takes 30,000. Buildings are going up rapidly. Here we are prosperous beyond measure, yet 150 miles west of actual starvation.

AUTUMN 1880.

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FRANK HORTON.

From New Hope, Va.

Dear Brother: I will say to the readers of the P. C., that we and our church meeting that followed our annual visit on the 21st of August, at the Birch Church. When the brethren came together and reported the church was found to be in a pretty good condition. There were several ministering brethren from adjoining churches present. At that meeting there was a choice list for a speaker and two deacons. Our young and much esteemed brother W. B. Young was chosen speaker, and Christian Cline and Daniel Garber deacons. May the Lord grant them grace that they may become efficient in their calling. The next day two young men came out on the Lord's day and were received into the church by baptism. Be faithful sisters until death and you shall receive a crown.

S. J. GARDNER.

Notice.

To the Brethren of the Western District of Missouri.

In as much as queries No. 3 of minutes of our late district meeting, touching Home Mission Work, is not fully answered, and believing that such Church is thereby put to an inconvenience, and having been informed that all the territory encompassed by the brethren lying west and south-west of our church would fall to us, we therefore decided to appoint a missionary zone to be held at our meeting-house 41 miles north of the city of Laporte, Laporte county, Ind., known as the Home meeting-house, on Sept. 25, 1880, at 10 o'clock a. m., for the purpose of organizing, etc., and hereby request any of our dear brethren who are willing to assist us with their counsel to meet with us upon that occasion.

Brothers and sisters, we feel the weight of the responsibility, and consequently a delicacy in moving in the good and good work without your counsel. "Come over and help us!" "Those coming by rail will come to Laporte in the evening, traveling light, either from east or south, reaching there about 6 o'clock, those conveyed to place of meeting by private conveyance.

FRANKSON MILLER.

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HUNTINGDON, PA., TUESDAY, SEPTEMBER 21, 1880.

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OUR RECONCILIATION.

By ISRAEL PECKOLS.

I am glad my brethren and sisters, for the privilege of meeting you this morning, but while I am glad to meet you I would rather have been a hearer than a speaker, and I thought I would probably be more profitable for our brethren and you, nevertheless I will try to address you, although I shall please God to give me grace and ability, and we trust they will be for our mutual benefit.

I thought as a foundation for a few remarks, of that passage of Scripture found in 2 Cor. 5: 20: "We pray you in Christ's stead, be ye reconciled to God."

The language of the apostle presents to our minds an important and interesting subject, and I thought I should awaken an inquiry by every intelligible mind. When we take into consideration the importance of a reconciliation with God, it certainly should awaken an inquiry in our minds relative to the evidence that we have of the reconciliation.

The fact is clearly revealed in the Scriptures that in our natural condition we are alienated from Him. This is clearly revealed in God's word. And if we admit that in our natural condition we are alienated from God, and unresponsive to Him, then we are impervious to all offers for admittance into the presence of God, and this should certainly awaken an inquiry in our minds.

Our first question is that in our natural condition we are unresponsive to God. The language of the Saviour addressed to Nicodemus proves beyond all contradiction that we are unresponsive to Him, then we are impervious to all offers for admittance into the presence of God. The language to him was: "Except a man

be born of the water and of the Spirit, he cannot enter into the kingdom of heaven. That which is born of the flesh is flesh, and which is born of the Spirit is spirit. There is no sympathy existing between the flesh and the Spirit, and consequently we are shown the impossibility of walking after the flesh and Spirit at the same time. If we admit that there is contrasting between the flesh and Spirit, an enmity, you see at a glance the importance of a reconciliation. In our natural condition we are taught that we are barren, full of wounds, bruises and purifying snow. We are spiritually diseased, and cannot look upon sin with any degree of allowance; therefore we see the importance of a reconciliation to God. The fact that God has made such ample provision by which we may be reconciled, proves that in our natural condition we are unreconciled. The fact that he has given us a downy bed of straw, a reconciliation might be made between the creature and the Creator, shows conclusively that we are unreconciled. Then the inquiry might arise, how is this reconciliation to be effected? How can we who are alienated from God, who are revolting under his displeasure, who have violated his law, and who roll sin as a sweet incense under the plodding of God, be reconciled to Him? How can it be done? This I want to express upon the minds of my brethren, this morning, that it is only through faith by the Lord Jesus Christ. Don't let us be deceived by the thought that in the old dispensation we can be as effective in our character that we do not now, let us remember without the shedding of blood, it is not possible by which the sinner might be reconciled to God, hence Christ's blood had to be shed, and is more precious than the blood of bulls that entered so largely into the ceremonial system of the old dispensation of the law. The post says: "There is a fountain filled with blood, Draws from Jesus' wounds the red."

This is the fountain that we are permitted to join the sinner to. It is filled with blood drawn from Jesus' wounds. That fountain is filled with the blood of Christ, hence it is only by and through him that we can be reconciled to God. The fountain of life is open and filled with the blood of Christ, and though he has become the propitiation for our sins, don't let us deceive ourselves by thinking that we can be reconciled to God without the shedding of blood. It is the blood of Christ the transgressor, that that is enough. Though the way is open, God requires us not on our parts—no creature. I say there must be an act on the part of the creature before a reconciliation can be effected. There must be repentance of our sins, and we must have faith in the Lord Jesus Christ. And when we speak of faith in Christ, it is meant that it is a living faith, a faith that overcomes the world and is not overcome by the world and works by love and purifies the heart, that leads the wretched to Jesus Christ, and offers to Him our sins. His thoughts, not only a faith that will cause him to forsake his sins, but will cause him to return into the world, for he is not absolutely perfect. This reconciliation, then, can be effected by repentance toward God, which leads to confidence in the divine law, and the sinner to rely alone on the efficacy of his act of Christ. This is a pleasing thought, that a sullen

way is open, and that whenever we will say come, God is no respecter of persons. Every one is accepted by Him. Do you hear the kind invitation, "Come unto Me and be saved?" Hence it is a very pleasing thought that we can be reconciled to God.

We have tried to show in what way this reconciliation may be effected, and when we become reconciled to Him in our hearts, we are reconciled to Him. I want that we should enter into an examination of our lives and hearts, and I want the inquiry to rise in our minds, what evidence have we that we are reconciled to God; that we are living in the divine favor; that we are claiming a joint heirship with Christ in glory? If we are reconciled to Him we have the evidence of His Spirit bearing witness with our spirits, telling us that we are the children of God, and so in the divine favor. You recollect that the apostle says, "We know that we have passed from death unto life, because we love the deeds that we do." If reconciled to God we have this evidence of His Spirit bearing witness with our spirits. Our aspirations will be for a higher and holier life. If we are reconciled to God we will make a greater advance in the divine life, and to exert a greater influence for Christ. This certainly is the desire of the individual that is reconciled to God, and that he will live a nobility in the life of the Christian. He will show that there is something, a comforting and a consoling influence in the religion of Christ. Brethren, I want you to be reconciled to God, and this to the world. Yes, it is an advantage that exists in this life and it will support us when we cross the stream that intervenes between this land of ours and paradise of eternal glory.

We must also take into consideration the advantage of a reconciliation into God. It is not only our privilege, but it is also an advantage to have some evidence of the fact that we are reconciled to God. We are so constituted that we are constantly looking for some evidence of our spiritual position, and we will there are some who were put to death in various ways, tortured in different manners, sustained and supported. We have seen that they were reconciled to the holy men of old, who said the entire suffering torture of the rack, easily related their end. What would they have sustained them had it not been for the love of God? We see that the same thing is true in this respect, if we are reconciled to God, there is no position or circumstance in life in which it will not support us. Hear the language of the apostle Paul, when in the course of his trials in the midst of the trials and tribulations consequent upon this life: "I thank be to God, which gives us the victory through our Lord Jesus Christ." And by a constant reliance on God, we may come out of our

conquerors through him that loved us and gave himself a ransom for us."

Then, my beloved friends, seeing the great and numerous advantages of being in a reconciled state with God, don't get it off. It is an advantage in this life and will also be in the eternal world. Did you ever think of the solemnity of that day when the earth and sea shall give up their dead, and both small and great will be arranged before the tribunal of God, and when they shall cry for the rocks and mountains to fall upon them and hide them from the face of him that sitteth on the throne and on the wrath of the Lamb? Then, I say, so that it will be an advantage to be reconciled to God. Those who have been reconciled to Him, and have not died in such a state as will be permitted to enter into the abode where the sinner comes from sinning and the weary are at rest, shall enjoy the society of the spirit of God, and will be made perfect among the throne of the Lamb forever and ever.

In view, then, of the advantages of being reconciled to God, let me urge upon you the importance, yes, the necessity, of making this reconciliation with God. Should there be any here this morning, who have not yet been reconciled to God, I would say, in the language of the wise man, "I will not be taken by the hand of death, nor will I be taken by the hand of the grave." I want you to be reconciled to God, and this to the world. Yes, it is an advantage that exists in this life and it will support us when we cross the stream that intervenes between this land of ours and paradise of eternal glory.

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and, and whose angelic spirit has been yielded to the eternal world. Our desire is that we may have a remission around the eternal throne. If our desire is ever gratified, we must be reconciled to God. We must live lives decent and earnest, and be found walking in His ordinances.

I now have the subject with you. I am a stranger among you, and it is our first meeting; it may be the last. It should not, let it be remembered that my list and earnest appeal will be reconciled to God. As an ambassador of Christ, I beseech you all, seek the kingdom of God and His righteousness. Thus, my dear people, in my ardent and earnest appeal, you don't let us be satisfied with anything short of the evidence of Christ's Spirit bearing witness with our spirits that we are the children of God. I hope there are none here that have stepped aside from that evidence. Let our aspirations be for a higher and more holy attainment in the divine life, and to live accordingly. It is a commendation you all need, the witness of grace which is able to build you up.

FAIR-WEATHER CHRISTIANS.

Disagreeable Sundays aft. churches as honestly as the test of "lapping water" added the ten thousand troops under Gideon. Those who really want to be reconciled to God, and who are weary Sabbath usually get them. The richest spiritual blessings are often obtained by those who submit to some hardship in order to do their duty. And what a joyful greeting to the eye of our loving Lord, made by the sight of his own sanctuary unobscured days, and of his own "upper rooms" of communion when his disciples have turned their backs upon him? For one, I honestly confess that all the trash of the skeptics, from Reason or Huxley down to Infidelity, do not inspire such misgivings of Christianity as a keen power as are awakened by the spectacle of deplorable Christians in unfavorable weather.—Theodore Cuyler.

UNITED.

Oh, that the professed followers of Christ would learn that holiness is union, and that in a holy life, holiness unites, consolidates and saves, it separates, nullifies and destroys. Therefore let none be afraid that holiness will divide the church, etc. If the church is to be divided, holiness instead of dividing Christ's church, unites it with a three-fold cord of love. The Lord's day, holiness becomes our house forever.

We are aware that many of our patterns are impatient because of the long delay in receiving reports, but we can't help it. We are now sending them out.

Wire is a mocker, and like the tempter of old, he says as he goes the forbidden cup "Ye shall not surely die."

I am a Christian, I cannot fight. I cannot fight if I die. I cannot fight for any earthly consideration. I am now a Christian.

These days are hot in which we do no good, those were these that best in which we do evil.

The Primitive Christian.

PUBLISHED WEEKLY.

RICHMOND, VA.

Sept. 21, 1890.

EDITORS: J. B. JAMES GIBBS,
AND
W. W. HARRISON,
PROPRIETOR: J. B. BRIDGEMAN.ELEAN WILSON Howe, of Oakland,
Pa., has returned from an extended
trip West.Bro. Esing says quite an interest
in singing is being awakened in the
Miami Valley.Bro. Samuel Brombaugh, of Gettys-
burg, Pa., is going to the Miami Col-
lege, Cheltenham.Elder J. S. Mohler's address is
changed from Monroe, Henry Co.,
Mo., to La Rue, Henry Co., Mo.From what we here learn the church
is generally as doing, or expects to do,
something for the missionary cause.Bro. Rufus Zoak, of the James
Creek congregation, is occupying the
position of clerk in our office at pres-
ent.The brethren of the Woodbury con-
gregation will hold their interest on
the 15th of October, commencing at
4 p. m.S. S. Sibley, of Somerset Co.,
Pa., is going West to preach. He is
expected to be at Millersville, Pa.,
Hl., Sept. 15th.In another column is an interesting
article on Pompeii. It was sent us by
Bro. W. W. Harrison with the request that
we publish it.Bro. Samuel Gibbs, of the Spring
Creek church, Loudon county, Va.,
says they baptize three since April.
The church is in union.Contributors to our paper should
remember that we desire the full name,
Never write anything to which you
are unwilling to attach your full name.Bro. J. S. Mohler will write up a
history of Southwestern Missouri
for the Almanac. Who else will give us
some church history? We need mat-
ter soon.A correspondence to the R., as we
stated that H. H. Postrel, the conver-
sionist Monk, is alive and is seeking
for a congregation in Neko-
sa, Iowa.The *Evening and Chronicle* says,
"The best way to pay church debts is
to make none." How much better it
would be for the cause if this plan was
carried out.Ean. Kison, of Elk Lick, Pa., while
harnessing one of his horses, was bit
by another on the left side of his face,
tearing out a piece of flesh about three
inches long and one wide.Bro. D. F. Stauffer and his daughter
Mary will start for Illinois on the
20th inst., to remain until about the
holidays. He intends traveling over
the principal part of the State.Some of our correspondents send
items of news but do not tell from
what church or what State. This is
no inconvenience. Always tell the name
of the congregation and where locat-
ed.Bro. S. T. Boserman, of Dunbar,
Ohio, has been busy superintending
the erection of a new residence for the
last two months, hence he has not had
so much time to write. He expects to
resume his pen again before long.Copy for the Almanac is now want-
ed, and if any of our patrons have
anything suitable they will please send
it at once.The old orders for A. M. are now
to the best of our knowledge, all filled,
and any who had orders some
time ago not receive them, please in-
form us at once.Elder Henry Koonis is in his 84th
year and will be able to attend his
ministerial duties, but on account of
being nearly blind cannot go away
from home any distance. He lives
with his son at Shady Grove, Pa.In No. 25, page 271 of P. C. in Bro.
Berber's article, the word "was in-
spected," which destroys the meaning
of the article. It occurs in next to the
last paragraph. Leave out the word
not read and "If Jesus had eaten the
prepared passover?"We had the pleasure of a call from
brother John Mable, of the Dry Val-
ley congregation, Pa., on Thursday
evening last. On Friday morning he
went to Coffee Run, in the James
Creek congregation, where he contin-
ues conducting a series of meetings.Those of our brethren who wish to
leave the Stein and Hay debate com-
piled into a book should agitate the
matter and let what they can do to
its encouragement. We think it will
make an excellent book of reference
and our brethren should encourage the
work.The *Index* thinks the Baptist char-
ter of God need extensive punning.
Many of the members are only an
embarrassment and the church would
be far more fruitful without them. Why
do we only praise, kneel and eat?
The fruit is what the Lord wants, not
our professors merely.Our former clerk, Sister Elizabeth
and her family, have returned home
to keep house for themselves. Quite
a change from house-keeping to house-
keeping, and we have no doubt that
she will be delighted with it. Our
prayer is that her life may be one of
unmolested happiness. Send notice in
another column.Jesus says, "Out of the abundance
of the heart the mouth speaketh. We
use this truth very frequently illustrated,
but it is not also true that out of
the cupliens of the hand men speak
more verily? Men and women
who think most, generally have the
least to say, and when they do speak,
they do not generally tell all they
know.In another column is a letter from
the Maple Grove Colony, Kansas, to
which we direct the attention of our
readers. The brethren and sisters
there surely deserve sympathy, and
we hope that a greater effort will be
made to comfort their wants. If we
see our brethren in want and we chat
up our words of compassion how
dwells the love of God in our hearts?Bro. W. J. H. Brainerd desires us
to say that after an absence of twenty
five years he expects to visit his native
state of Pennsylvania the coming win-
ter. He will, if the Lord will remain
with us for a number of weeks. If
desired, he will stop in the States east
of Illinois. His address is Mor-
rell, Brown county, Kansas.There are some names who, ac-
cordingly always try to be on the popular
side of all questions. Some will even
say and do things that their own judg-
ment tell better, but rather than take
the unpopular side with the minority,
they will sacrifice principle. This is
wrong. We ought to have moralback bone enough to stand up for what
we believe to be right. We should
never be afraid to be in the minority,
so long as the minority are on the side
of truth and right.It is now the time for our Fall com-
munion meetings, and we desire to
have some one in the different congrega-
tions give us a report. It need not
be long unless there is something of
special interest that requires it. If
you have any additions to tell us. It
does us all good to know that the
rankes of the Lord's army are being
swelled.While at Ashland, we had the
pleasure of meeting and making the
acquaintance of Sister Julia A. Wood,
who has been traveling among the
churches for sometime for the purpose
of securing better reports on the
membership, and also, with the
hope that it might be a benefit to her
health. We were glad to learn that
in this she has not been disappointed
and that she has had some very
considerable improvement in her devo-
tion. She is now making her way
eastward and will stop at Huntington
as she passes along.We have now filled all the orders
for Reports of Annual Meeting that
we have on hand. If there are any
not still supplied, please let us know
at once and they will be filled. We
have now stock enough on hand and
are prepared to fill all orders with dis-
patch. It is just as valuable now to
those who have not yet read it, as if
they had. It is sent directly after the
issue of it. It is well gotten up pamph-
let of 94 pages, indexed and nicely
bound in paper and will sell for the
small price asked for it. Only 25 cents
per copy or \$2.40 per dozen. Send
for it.The Local Option Prohibition Bill
which has been before the House of
Representatives for a number of years,
passed the House June 15th. The
vote stood 229 yeas to 203 nays.
Before it can become a law it must
pass the House of Lords, and receive
royal assent. The only objection to
it is that it is not a sufficient guaran-
tee against intemperance. It is con-
sidered a very important victory for
temperance, and if the bill becomes a
law, it will express the sentiment of
many places where the traffic of liquor
will be prohibited, and the temperance
movement will grow and in it is
hoped the traffic will be prohibited
throughout the Kingdom of Great
Britain. In this is illustrated the
truths of perseverance and America may
learn a lesson.Our pedagogue friends sometimes
make some concessions privately that
the truth would demand made public-
ly. A correspondent to the *Congress-
ionalist* writes the following: "I
am a member of the Holy Trinity. My
clergy of the Methodist church, 'Why
should I have my children baptized?
What good does it do?' Baptism im-
plies a solemn, open, public profession
of faith in the Holy Trinity. Infants
cannot exercise any such faith being
wholly incapable of it, and are there-
fore improper subjects for baptism.'"
We wonder if these clergymen, know-
ing as they do the truth, will be pub-
licly publishing the necessity of infant
baptism. One thing is certain if they
do, they will neglect what they know
to be false.There is a proverb to this effect,
"Nettle root stung net." It is a sug-
gestive proverb. It means that a
man may be stung by a nettle from the
beginning, but when it has grown to
maturity and produced its stem, leaves
and fruit, it may be painful, poisonous,
and dangerous, not only to comfort
and rest, but to life itself. The
beginning of some religious error is
not in itself, not very dangerous, andperhaps harmless. But when it has
been planted in the soil of the
heart, it will grow and become pro-
ductive of much evil. Hence we should
be on our guard and detect if possible
every unchristian principle in its
first stages, and not wait until it has
grown to such proportions as will make
it exceedingly difficult to eradicate, or
overcome it. So we should guard
against repeating a thing which may
grow into a habit which when formed
may give us such trouble, and hence
be a formidable foe to conquer. "Nettle
roots sting net," but the leaves do.

OUR WORK AT HUNTINGTON.

THE BIBLE CLASS.

It is interesting to us to hear what
the different churches are doing and it
may be that others are interested in
what we are doing, and we will there-
fore from our meetings at this time give
an account of our meetings and labors
generally. Since the opening of the
Fall term of school we have fifteen
members attending our Bible class. All
the students are required to attend.
Hencefore we had but one absent, but
as it was large and difficult to retain
the attention of all, and give all some-
thing to do, it was thought to be wis-
e to divide into three sections, which
will meet Saturday evening. Brother
W. J. Swigart, a minister and teacher,
is general superintendent. The follow-
ing are the members of the class: W. H.
Eickman and J. H. Brainerd. The
members of the entire class all meet
first in the chapel and the exercises
are given by singing and prayer, after
which an evangelist or a member
of the class. Last Saturday evening
we had one from sister Lizzie Le-
wis, of Indiana, and most Saturday
evening we had one from sister
days. Pa., is appointed to read.
These essays always contain good
thoughts and are an excellent drill.
It is our way young brethren and sis-
ters to read every Sabbath a relig-
ious subject. After the reading of
the essay each teacher, with the mem-
bers of his division, retire to a sep-
arate class room, where they spend
some time in further study. After
discussing the lesson, and the ends
the Bible-class service.

OUR SABBATH SCHOOL.

On Sunday morning at nine o'clock
we had a very interesting meeting
again the majority of the student
met with the children. After the usual
opening exercises the infant de-
partment retired to a separate room,
where brother Emmert and others try
to impress upon their minds Bible
truths. The other part of the school
remains in the chapel and are divided
into classes. There are seven large
and interesting Bible classes. After a
half hour or more is spent the entire
school again convenes in the chapel,
and an additional effort is made to im-
press the truths of the lesson by a gen-
eral question and answer. Many a
clergy of the Methodist church, 'Why
should I have my children baptized?
What good does it do?' Baptism im-
plies a solemn, open, public profession
of faith in the Holy Trinity. Infants
cannot exercise any such faith being
wholly incapable of it, and are there-
fore improper subjects for baptism.'"
We wonder if these clergymen, know-
ing as they do the truth, will be pub-
licly publishing the necessity of infant
baptism. One thing is certain if they
do, they will neglect what they know
to be false.

SUNDAY PUBLIC TEACHING.

After Sabbath-school we have public
services. On last Sabbath morning
we had an interesting sermon from
brother W. J. H. Brainerd. The
subject was "Christian Unity." Our
and our readers will doubtless have
the privilege of reading it ere long. At
present we have good congregations,
and we trust that the best of the town
attendance than heretofore. In the
evening H. B. B. preached from Gen.39: 9 Subject, "The necessity of
forming correct moral and religious
principles."

OUR MEMORIALS.

In the afternoon at 3 p. m. brother
Ery met all those interested in sing-
ing church music. An hour or more
was spent very pleasantly, and we
think profitably. We propose meet-
ing every Sabbath afternoon for awhile
to sing, and the design is to acquire
the practice of singing together, and
in this way to be of mutual benefit.
— CHAS. H. MOORE.We have had a choir at Hunting-
ton, neither do we use an organ in our
services as has been reported in some
of our papers. It is our opinion that
we can get a choir of about 250 mem-
bers to sing at these schools, and they
finally get so fixed in their opinion
that they see it now in reality, and
so we are not surprised that they
can do what we can account for such reports.

WHAT WE NEED.

Now we think that the brethren at
Huntington, as a general thing, have
a very good knowledge of the primi-
tive simplicity that has hitherto char-
acterized the church as they are any-
where. Of course, there are no such, per-
haps as there are in all congregations,
and we think we have some things we
would compromise some with the
world, but as a whole we stand un-
der the general principles of the church,
and that we may be enabled to con-
form to the most correct views of our
brethren and sisters. This will do us
and the cause more good than mis-
representations.We might tell you of the school
and of the other things that we are
doing, but we think our readers through
the columns of the *Brethren's* National
College. — J. B. R.

OUR VISIT TO ASHLAND.

On account of the multiplicity of
papers among us and that there might
be a great or nominal unity, we
thought that we should have some
of the parties more especially in-
vested, to have an editorial meeting
for the purpose of continuing the
propriety of trying to keep the
church in union. We thought at least
to strike on some plan by which the
most frequently and Christian relations
could be maintained among us, and
as we are in the most central publishing
location, the meeting was set
for that place on the 4th of Sep-
tember. To attend this meeting, we
left home on Friday evening the 3d,
and after a pleasant night's ride
we arrived at Mansfield, Ohio, the next
morning. There we were delayed for
about an hour, and then a passenger
car was hooked to a freight train and
we were off for Ashland. Our first
stop of Berkeley's union—question (?) To
tell the truth we were very favorably
impressed with the railroad and
communication between
the two cities. There were many neat
and dirty, and the depot delightfully
shiny, and we do not wonder that the
Bible and evangelic efforts of Ashland
are flourishing for a hundred and more
speciale order of things.On our arrival, being an entire
stranger in the place, we made our
way to the home of brother Sharp
where we were kindly received and
care for until after dark. After that
time Bro. Sharp conducted us down to
the *Preacher* office where E. W. J. Wort,
the office editor of the *Preacher*. From
here we were taken to the house of
Bro. H. K. Myers where the official
meeting convened. Here we met Elders
E. B. Eby, H. H. Miller, M. M. Ebb-
elton, S. Z. Sharp and the *Preacher*
editor, Bro. H. B. B. After that
and some others who felt interested in
our work. The meeting was called
to order by appointing Bro. Eby, Ebb-
elton and E. W. Wort, secretary. A
good meeting of the day. After that
the home, and by the way, the most
important order of things in the wheel. The

Home Department.

"HOW DEEP IS A RUM-HOLE?"

BY REV. E. B. RUSSELL.

"I wonder if he's deep enough to drown me?" So said a little girl to her mother, as they sat together together. She had heard much of and fall in such a hole in the neighborhood—and her question was natural.

"Perhaps you smile at its simplicity; but it is not so simple, my dear, as you may think it! Yes, a world of warning in the depth of a rum-hole. The practical apostle James says of the tongue, 'It is a fire—a world of iniquity.' How much more true of a rum-hole? "It defileth the whole body."

"How much more a rum-hole, if one fall into it?" "It setteth on fire the course of nature, and it sets on fire here! It is an earthly evil. It is full of deadly poison." Every word true of a rum-hole "Setteth on fire!" Yes; temper, tongue, the incendiary's torch, the murderer's revolver.

"Is it not full of hell, and of all the fiery flames prove to be 'liquid damnation'?" "Full of deadly poison!"

Let chemical analysis and bills of materials show how many of the ingredients that "settle" on to you, my child? Yes, indeed! deep and vast enough to swallow up girls and boys, men and women, by thousands and tens of thousands, in houses, shops, stage, and every thing thrown into it; and character, hope, joy, induced rum-holes have been accounted for years and no bottom found.

Oh for truth's strongest, knot-proof, pined, in her deepest colors, to paint the vision given to thought over the child's question!

I saw that hell-descent and widening into a yawning abyss, and it opened up various aspects to different avenues of approach. One path leading to it was the child's question!

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elasticity and strength. Still clambering up, a commanding eminence was gained, which the ever-arching skies seemed to define; to embrace and in which the bright beams of the sun rested glacially. Celestial organs breathed around, and heavenly music filled the air, attracting the soul. Hence the scene was painted, called down into the dreadful deep below the clinkers.

Besides that downward path of our descent, the wretched disclosed others and others, all leading to the same end. One was Avenue, Whiskey Highway, Beer Street and Cider Alley," differing in breadth and length, and in the number, respect and character of their dwellers, but all converging to the Rum-Hill. And what a terrible scene lay there under the eye! The vapor that veiled and spread illusion over it, viewed from Champeague Avenue, was dissipated in the clear light of Temperance Mount. They only who dared the abyss walked in its deceptive glaucous. Now, waves of liquid fire rumbled its fearful mystic, and the angelic, as they passed the scene and every object near. What numbers toiling on that fiery sea! Even women and youth were there. Some delirious from the unbalancing of that magnetic, sulphur vapor, were insensible to their danger, waving, singing, shouting, soaring; some losing strength and sinking, while living corpses floated around, bloated, disgusting, the marks of a long and gloomy depletion on glassy faces, witness of its distorted limbs. What wretches were scurrying, dashing and driving together over those gloomy, tumultuous waves! What clanking and hissing plumes were heard, what whoops and curses, what lamentations and wailing, what man's howls and shrieks assailed the ear. Alas, how few were the angels of heaven!

This vision reminded of another described so vividly by immortal Milton:

"The dismal situation and wide; A dangerous bottom on all sides round, And the rough surge of air, that from these fumes

No light but darkness voids, And all the region of the air, that from these fumes

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At length he finally went to the confession, and found a large gathering of brethren and sisters, whose bowed heads rose and whose eyes glistened with pure delight as the lawyer began his confession.

"I confess," he said, "that I never took ten per cent. for my money." On this confession, they went a brother's head with a groan. "I never turned a poor man from my door who needed food or shelter." Down went another head.

"I confess I never sold him justice, such as driving a bargain upon a sister abridged for mercy." "But," concluded the sinner, "I have been drunk and am very sorry for it." Whereupon the meeting very properly adjourned.—*Kentucky Statesman.*

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Dr. Rank's Fourth Empire Letter.

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PEASANTS AND THEIR COSTUMES.

The most striking part of our trip was the procession of peasants going on foot to see the play. The road was lined with these pilgrims. Many men, indeed, they were thought to be women. Some of the women were neatly dressed, some were bareheaded, some walked with bare feet, carrying the long poles of their poles on their heads. Some of the men were in an old pair of shoes and carried a hat put to wear after they reached the village; some were bareheaded, some wore a black or red handkerchief on their heads, some wore a black or red short, coming half way up to the knee, and so arranged that they stood out at the hips, giving them the appearance of a large walking ball. Some were bare-headed, their arms being as brown as a berry, and some were a kind of an overcoat ornamented with rich colors, that came up to the chin, sometimes to the ears, and gave the waist the appearance of a narrow band. I may say that the size of the waist was not on the trip would satisfy the most enthusiastic reformer of the dress of the fair sex. The men, as they walked, carried a long pole on their shoulders, some of which were long enough to carry his shoes and walk barefoot, and if you could see photographs of them you would suppose them to be fancy sketches and not pictures of real life. There were some who were hundreds of English and American pedestrians, some intelligent looking priests, and one or two old friars with "big round bellies" that could drink their half gallon mug of beer with ease and gusto.

OBERSAMERGAU AND ITS RITE. The village itself is romantically situated in a small meadow plain lying between high mountains. On one left is a steep peak, nearly 1,000 feet above the level of the sea, and on the other side, which is on its top stands a high crucifix. Nearly every house has a beer saloon attached to it—it is the only one of the kind in the village. There is very little beer in the village, but every house here has an arrangement for supplying the national beverage of Bavaria, and places where people can sit and drink it. They drink it out of the world, perhaps, as it is called in a glass, in a mug full costing about half a dollar, and some men will drink two or three of these at a sitting. It is quite customary for a man and wife to sit down to a meal between them, drink alternately as they wish, and occasionally have a mug between them, passing it alternately from one to another as a suitable one of age. Walking around to-night, I judge that not less than 4,000 persons are drinking beer. Yet there is no drunkenness and not a soldierly man or woman in the street. There is a crowd of children, and a soldier, but no revelry, and not an immodest man or woman to be seen. It is a picture of peasant life, such as can be seen in no place else in the world, perhaps, and some of our party remained, in itself worth a visit to Europe.

FOOD AND LODGING. With such a multitude gathering, we found our accommodations not very comfortable, going into the night with three or four persons in one room. There was no carpet on the floor, and our room was reached by passing through that of the young lady, which was the doorway to the trap-door by which we could descend into a kind of store underground. The lower part of our house was occupied by a store, a drinking room, a kitchen, and a room for the women. Our meals were served in the hall's' bed-room; the dinner consisting of table d'hôte, a dinner we shall never forget. Some of our party were here for several days, and some of our party, Position Table, and I noticed that

the play contained a number of victors at his house. We assembled a little before 5 o'clock on Sunday morning at the Position Table. It takes about eight hours for its presentation—four hours in the morning and four in the afternoon. The building was plain, unadorned, and the scene was set on a half, next to the stage, and with no protection from the sun and rain. The swallows had built their nests in the rafters, and were flying in and out during the performance. The background beyond the stage was the sloping green beyond, crossed by a running stream, and the wood-crowned hills in the distance. The central part of the stage, where the tableaux were presented, was covered, the rest was open to the sky.

THE PLAY BEGINS TO UNFOLD. At precisely 5 o'clock the booming of cannon and the firing of the guns to begin. The chorus opened with a single line of singers at the front of the stage, and suddenly, while the choir sang, the curtain of the central covered stage was rolled back, a tableau of Adam and Eve in the Garden, the tree of knowledge, serpents, birds, flowers, etc., the tableau being one long three to five feet, while the chorus sang the number the first of it. Then came the first act, Christ's entry into Jerusalem, Christ on an ass, with men, women and children, the scene being a long line of people in their hands, etc. Then it continued, consisting alternately of tableaux of Old Testament subjects illustrating the life of Christ, and of the representation of dramatic forms of the striking events recorded in the New Testament.

THE REMARKABLE TABLEAU. The tableaux were the finest we have ever seen, being painted on a scale for the great number of persons in some of them, for the rapidly with which they would often succeed one another, and for the length of time they were to remain on the stage without moving a muscle. It seemed sometimes as if the tableaux continued half a minute, and in them all we saw one little child move.

The principal events in the closing scenes of the life of Christ were: The entry into Jerusalem, the overthrow of the tables of the money-changers, the cleansing of the temple, the man's house, the temptation of Jesus, the last supper, in which John, leaning on Jesus' breast, says, "Who is it, Lord?" the agony in the garden and the sleeping of the disciples (a touching scene), the betrayal with a kiss, the successive trials of Jesus, the effort of Pilate to save him, the scourging and crowing with thorns, the hitting and spitting, the carrying of the cross, the nailing to the cross, the crucifixion between two thieves, the breaking of the legs of the thieves and the piercing of the side of Jesus, the descent from the cross, the burial, represented with impressive reality.

THE REPRESENTATION OF JUDAS. Many of the characters were well taken. Some of them were unusual characters. The acting of Judas was a masterpiece. His stealthy tread, nervous twitching, pointed finger, sometimes shrilled form and the struggle of his mind between the present and the past, the dramatic power accompanied by a great knowledge of the character which it remembers. The character of Judas, as portrayed, is one of the best of the kind. He had, but yielded to a temptation for which he became truly penitent, and his struggle with the purity of conscience, the struggle of the mind, led to those who had tempted him and the wild impulse by which he tears the garment from his waist and rushes toward a tree as if to hang himself, concludes a picture of the man's soul, and a noble applause on any stage in America.

elasticity and strength. Still clambering up, a commanding eminence was gained, which the ever-arching skies seemed to define; to embrace and in which the bright beams of the sun rested glacially. Celestial organs breathed around, and heavenly music filled the air, attracting the soul. Hence the scene was painted, called down into the dreadful deep below the clinkers.

Besides that downward path of our descent, the wretched disclosed others and others, all leading to the same end. One was Avenue, Whiskey Highway, Beer Street and Cider Alley," differing in breadth and length, and in the number, respect and character of their dwellers, but all converging to the Rum-Hill. And what a terrible scene lay there under the eye! The vapor that veiled and spread illusion over it, viewed from Champeague Avenue, was dissipated in the clear light of Temperance Mount. They only who dared the abyss walked in its deceptive glaucous. Now, waves of liquid fire rumbled its fearful mystic, and the angelic, as they passed the scene and every object near. What numbers toiling on that fiery sea! Even women and youth were there. Some delirious from the unbalancing of that magnetic, sulphur vapor, were insensible to their danger, waving, singing, shouting, soaring; some losing strength and sinking, while living corpses floated around, bloated, disgusting, the marks of a long and gloomy depletion on glassy faces, witness of its distorted limbs. What wretches were scurrying, dashing and driving together over those gloomy, tumultuous waves! What clanking and hissing plumes were heard, what whoops and curses, what lamentations and wailing, what man's howls and shrieks assailed the ear. Alas, how few were the angels of heaven!

ten dollars for the ten dollars which he has paid. In very many instances no doubt the agent pockets the money, and the poor man who has been duped out of a hundred dollars finds his back to the wall in the shape of a pris. Keep clear of them, and save your money.—*The Christian.*

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THE HOLY BIBLE.

The New English Translation of the New Testament—Quang that are Shouting.

LONDON, July 21—The Queen's printer, who alone by ancient statute is permitted to publish Bibles upon the realm, has put his signature upon the last sheet proof of his new revision of the New Testament, and within a week the first shipment of the bound volumes will be made to America, Canada, Australia, and wherever the English tongue is spoken by Protestants. For many reasons that readily occur and need not be enumerated, the new revision is an epoch in Protestantism, and a real triumph in all Christian churches the world over. It is desired, looked forward to for over a decade, and the hopes of thousands of Christian minds, will be subject of abiding interest.

The revision is catholic in its nature, catholic in its aims. It is the result of the new and old worlds, of all houses of the Protestant church, of all learning and piety joined hand and heart; priest and layman, profane and scholar, working together. Its origin was that "revival of Anglo-Saxon Christendom, the Convention of Canterbury, presided over by the primate, Archbishop of Canterbury." The necessity for revisions of the present text has become imperative—how imperative clergyman and scholars alone know—and for many years previously there had been no such inquiry and discussion among the bishops, clergy and theological professors, as well as laymen, in regard to the best means by which it might be brought about. The plan selected in this case was that which has been most uniformly adopted by the advice of the most eminent minds

in this country and America was presented to the convocation May 6, 1870 by the committee having it in charge. The plan was so well digested, so broad in its catholicity yet so conservative in its aims, that it met with prompt approval, and the work now completing was begun without delay. The scheme could never have had any hopes of success had it been confined to the English Church, and it therefore contemplated a union of learning and special fitness for the labor that would embrace the whole world; that would unite all English-speaking nations and all denominations; that would produce a text to be accepted in all lands and among all peoples as an "authorized version" and a correct rendering of the original text as far as the original text could be agreed upon by scholars.

The English committee appointed by the convocation comprised the venerable Archbishop Parker, of Dublin, the Archbishop of Winchester, St. David's, Durham, Salisbury, Exeter and Wells, London, Gloucester and Bristol, and St. Andrew's; the Dean of Westminster, Ely, Lichfield, Rochester, Ely, Lincoln, Canterbury and Peterborough; the Archbishop of Dublin, Canterbury, Bedford and Maidstone; the Professors of Hebrew, Greek, Arabic and special theological benches in the universities of Oxford, Cambridge, Edinburgh, London, Glasgow and the Wesleyan college at Andover; the Baptist colleges at London and Bristol, the Congregational college at Glasgow, and the Free Church Protestant colleges at Glasgow, Aberdeen and Edinburgh. To these were added eminent laymen adapted to the work.

The American committee was organized in 1871, and its members included the leading theological seminaries of the different denominations, the divinity schools of Harvard, Yale, Princeton, New Brunswick, Andover, Boston, New York, Fairleigh-Dickinson, Hartford, Alexandria and other cities furnishing their ablest bishops. Lee was the only six-Anti-Atlantic Episcopal, but such names as Woolsey, Dwight, Schaff, Conant, Hewitt, Strong, Van Dyke, Green, Day, Ames, Osgood, Thayer and Abbott—names familiar and revered not alone here but in critical Highland and oracles Germany—were included as an earnest of the hearty acceptance of the work by all American denominations, and also their intention to fully deserve the credit of the work, if not more.

In addition to these committees, Footscott, London, England and nearly a hundred other eminent British scholars of the Continent (including several Catholic prelates) placed their special knowledge, their time and their industry at the service of the committee, and all contributing members, have rendered assistance of the very highest value.

HOW THE REVISION WAS MADE.

The principles of the revision were markedly conservative. As far as possible in the present text as faithful as to the original word permit; was the first and great commandment; but it was understood that "faithfulness to the original text" required a great many changes. No change was retained without a two-thirds vote in each committee. The "original text" was selected in the same manner from the oldest and best textual manuscript.

In America and here following in part the plan of King's revision, translators, the committee divided, the Hebrewists taking the Old Testament, the Hellenists the New Testament. These did not subdivide the work, however, and each committee of the New Testament Committee became responsible for the correctness of the entire work.

The method of labor was this: Each committee was presented with the first draft. The American revised it. The English revised it. The work was then exchanged, and each committee compared the revision with the work as accepted. Where they disagreed the work was again gone over, explained and exchanged, this being continued until agreement was had. There was very little disagreement, however, and the present version is a final determination was not necessary.

The progress of the work has been kept secret by special arrangement. Alarming reports of sweeping changes have from time to time appeared, but fighting the wind and the letter insinuations, but nothing was given out by authority until now, when the whole work approved unanimously by the committee is presented to Christian eyes for a verdict. In considering the changes that have been made it may be proper to insist upon the fact being kept in view that no more a change was made in the original text of Christian scholars, enjoying to give reputation and much high respect throughout the world, could possibly be gained without that no change has been made in the present English revision except by a two-thirds vote in both bodies; that the doubt has always been exercised in behalf of the preservation, the necessity for such changes having to be proved clearly and unambiguously, and that the only change has been from the first that the revisers would exercise under caution and refuse to accept corrections that should be made in the interest of truth but whose evidence against them lacked some technicality, producing a new text—the non-Christian would not and ought not to be asked to accept as a correct text.

WHY THE REVISION WAS NEEDED.

Great as has been the bulk of information obtained concerning the Scriptures, some facts of the first importance are little known. One of the most important facts never has been standard text. The editions prepared by the Queen's printer for the Bible Society have widely varied, and since King James' day there have been many editions, and no one edition is more strictly so called. The American Bible Society is even in worse plight, and has of late years been adhering to a text of its own after putting regard in the market, while the other societies do not even adhere to one text.

The King James translators were strictly charged to follow the text of the Hebrew Bible, and a revision of the Hebrew Bible, which was a revision of the Great Bible, itself the Matthew, Tyndal Bible, without the notes, which had its origin in an English translation from the Latin text. The previous editions were individuals determined with the version, and their work was without ecclesiastical authority.

The present text of the English version is over three centuries old, and during that time the languages has not alone changed in many words, but it has also dropped many words in use, and found new meanings for old words which have lost their original significance. Let us instance a few obscure words: "breves entering on their breasts," instead of "dramatic"; "the lion fled his den with roars," instead of "plashed"; "Neither is there any forgiveness," instead of "supper," "Orchestra," for "colony," "schools," for "pinks," "saring," for "ploughing," "brook," for "brook"; "boiled," for "swallow," are other examples. The changes in signification, however, are much more important, and lead to error, contradiction, dispute. When we read that the daughter of Herodias said: "Give me, by-and-by, in a chalice, the head of John the Baptist," it is natural to think that she was in no great hurry. But three hundred years ago "by-and-by" meant instantly, immediately, forthwith, and a "chalice" was not a "war horn," but what our housewives still call a "cup," and means a phial, "not so instantly as a dish the head of John the Baptist" is quite different from the old form. The "strillery" so often spoken of in the Bible is not a "straw," but a "straw" which is used to "straw" a bed, "to go to the straw" means to "go to bed"; "cardus," from free care: "present," to anticipate; "admiration," "admiration," an utter "cannibal," a "cress," "pommel," a globe, etc.

There is close logic, and the place of a word in a sentence may qualify its meaning; are never considered, and they standing through their work in a "rough and tumble" way, more like a schoolboy than a scholar.

Still more important than either the changes of the language or the blunders of translators have been the corrections that have been made in the original text, by the comparison of manuscripts generally, and by the discovery of many very ancient manuscripts of the Bible in particular. A single illustration of the will suffice: Mark says that on the cross the Christ was given over mingled with myrrh—Matthew says myrror. The "harmony" that agrees five or six times is found for children; scholars know there is a contradiction. The natural inference is that the writer did not disagree, and that the error arose in copying. By comparing manuscripts the inference is found to be correct, the older codex agreeing upon wine. The two words in the Greek are very much alike, often being used together, and differing only in the initial letter. The most violent of atheistical scholars, when shown the manuscript, would not hesitate in his acknowledgment that there was no contradiction, and that the error arose in copying. By comparing manuscripts the inference is found to be correct, the older codex agreeing upon wine. The two words in the Greek are very much alike, often being used together, and differing only in the initial letter. The most violent of atheistical scholars, when shown the manuscript, would not hesitate in his acknowledgment that there was no contradiction, and that the error arose in copying. By comparing manuscripts the inference is found to be correct, the older codex agreeing upon wine.

ORIGINAL TEXTS.

In reference to the Bible is modern. It is, in fact, an outcome of the reformation. The Greek and Roman Churches respect the Bible; the Protestant reverts—sometimes worships it. The Latin Bible was made with care, but the inferiority to avoid mistakes, and very few agreed. Very few agree now, except when printed from the same plates, and it is not safe to trust the printed text. The distinction of those who "talked or took away" has always been confined to Scotland.

When the present translation was made there had been comparatively no comparison of manuscripts for the elimination of errors; there were very few manuscripts available; no very old manuscripts were known; the inaccurate Vulgate (Latin translation) had long been the standard text; the forty books, and texts known to be corrupt had to be used for want of better. The oldest copy of a manuscript that they consulted was of the sixth age.

Within the present generation two copies of the Bible, made about 240 A. D. have been brought to light, the pages photographed, and copies distributed among scholars. These are the celebrated "Codex Sinaiticus," found by Tischendorf in a convent on Mount Sinai, and the "Codex Vaticanus," found in the Vatican library at Rome, where for centuries it had reposed unnoticed and uncaared for. These two also have been the priceless tools in detecting errors of transcription as a harmonizing discordant passages satisfactorily to the accepted text as well as the credulous scholar of the Bible. The present version of the Bible is based upon a very few modern authorities, not exceeding five in number. This new bible as is made from careful comparison of over two hundred, ninety-eight being ancient—fourth to the tenth century. In addition, all the citations by the patristic and early writers have been collected, and the early translations

The Primitive Christian,
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 Sept. 24, 1886.
 EDITOR: B. JAMES KEISER,
 AND
 J. H. BRUNSWIG,
 PROPRIETORS: J. R. BRUNSWIG.

Bro. Bahner is beyond the mountains preaching the Gospel. May meet next at his labors.

Bro. J. M. Mohler is now holding a series of meetings at Coffee Run, in the James Creek congregation.

Bro. Simon Willough has changed his address from Troy, Ohio, to Jacksonville, Montgomery Co., Ohio.

Stevens Bella, wife of brother J. T. Myers, has left by Walter's Mountain Home, much improved in health.

The brethren of the Antioch church, Ind., have postponed their communion meeting from the 25th of September to Oct. 5th.

In our Ashland editorial of last week in speaking of brother J. H. Worst, we used the initials J. R. Worst; will please pardon our mistake.

Bro. J. B. B. and wife have been preaching the work at the old home-stead; they call on receiving, who profit it means healing, healing, etc.

STEVEN BUCKLE DENNIN, wife of Joseph Dennin, of the Spring Run congregation, died on the morning of last week. She had been ill for some time.

We are glad to learn that the committee work in the Ashland church is very satisfactory and that the difficulties have been amply adjusted.

Bro. Samuel Westbrook, of Mansfield, Ohio, says the P. C. has welcome visitors to his home, and that he would not do without the small sum of \$1.50.

Now is the time to let politics alone. Don't allow yourself to be duped by wild politicians. Exercise your own good judgment, and then act as you see best for the members, for the Church and for the world.

The Methodists propose to raise \$1,000,000 for Foreign Mission, to celebrate the semi-Centennial Anniversary, 1862, of their first mission. A pretty big sum of money that, but they will raise it somehow.

The harmony of the First African Baptist church, Richmond, Va., has of late been disturbed, and some one hundred members will "draw out" and start a new church. This will leave nearly four thousand in the old church.

The brethren in Norton Co., Kan., still need help, and we hope that those who have long blessed with plenty will not be slack in contributing to those who have been less fortunate. By withholding from some God gives others an opportunity of exercising their charity.

ELDER ISAAC FEEL has been as REDEEMED relieved from his late affliction and hopes that his regained health may continue. You will not see us and winter good hoping and wishing can do, our aged veteran can feel assured that he will receive the advantage of all.

Some of our brethren of the James Creek church drive as far as eight miles to attend the meeting now in progress at Coffee Run, and return the same night after supper. Taking it to consideration the holy and rough roads, it is certainly an indication of life and zeal.

NOAH TERREL, the "Sleeping Preacher" and of whom reference has been made in our columns heretofore, is now with his brethren in Pennsylvania. He is, we are informed, at present in Philadelphia, or perhaps some other place equally known, as the Big Valley.

One of these sick mills in Minnesota, cut 100,000 bushels of lumber per day, instead of 50 as stated in an article by Elder Murray, in a recent number of the PRIMITIVE. Guess the mistake was ours. When we get little Kinsler's name, or perhaps some other, what our correspondents want to say.

Bro. J. R. Rifelson says: "The ark of the Lord still moves slowly." Our Sabbath school is in a prosperous condition. The average attendance is about seventy-five pupils, all seemingly interested in the work assigned them. Our superintendant, F. D. Arnold, surely deserves praise for his increasing zeal in the work."

STEVEN E. STIFFER, of Hollidaysburg, says: "While singing 'I love Jesus, dear brother L. M. Keiser, at the Danawater church, closed on the eve of August 25th. He has returned to the Normal at Huntingdon. Bro. Keiser will receive an appointment for next Sunday evening to reorganize the class."

Bro. Jerry Hollinger, of Elk county, Pa., says: "I expect to leave for my congregation on Thursday, the 5th of October, and continue until the 15th, which is on the 13th, commencing at 10 a. m. Those coming by rail-road will be met at Howard, Elk county, Pa., by advertising Jerry Hollinger at that place."

BUSINESS in Huntingdon seems to be booming up. The work on the Penitentiary will be going on. The Ore Works are in operation and a large additional building being erected, and now they say we are to have a Paper Mill within three or four hundred rods of our city. These things will move and with it our time comes to turn up too.

Bro. J. C. McGeary says: "Our brother, at Johnson's Montgomery county, Va., will be held on the 25th and 26th of October, beginning at 10 a. m. The usual invitation is given. Two were baptized last meeting. His interest manifested by a missionary movement there and active. The ministry and churches are awakening. Too many sleep yet, and worse still will suffer their slumbers to be disturbed."

Bro. S. B. Stiff, of Coopersville, Bedford county, Va., says the church there is in love and union. No additions recently but we are counting the members on. His last column I've spoken there at H. P. Saunders and G. Walker to the office of deacon. Brother John Danner and I are the only ministers in this Tipton confined area, and we have two meetings every Sunday. We would be glad to have a call from some of our traveling brethren.

Some good articles on life religious subjects will be acceptable at this time. In writing, say if you cannot find something good to say about the churches. There is, of late, entirely too much fan-dancing. If we make it a point to pick out our shortcomings and send and publish them to the world we will always find enough to do. Let us change our policy awhile and say how much good we can find about the church and our brethren.

SEVERAL errors occurred in an article a few weeks ago in the PRIMITIVE, viz. in N. C. Cooverdale, instead of coming from North-western Ohio, it should be North-western Mo., and instead of 600 quarters of strawberries it

should be 6000. His initials were also wrong. He says many of the berries measured 1 1/2 inches in diameter, and one stone in Salem retailed as high as 100 gallons per day, at 25 cents per quart.

On Saturday last we had the pleasure of ena visit to our aged brother-familially called "Uncle Dave Brumaling," of the James Creek congregation. He is now very feeble, but his love for me time ago but is now better. He is 80 years old but is 87 years old. He is the only one living of his children. Sunday school, who retained the name and the only member of the family living besides himself, died recently at an advanced age. He is ready to depart and is anxiously awaiting the summons.

A YOUNG fellow when converted wanted the minister to write some words on a card for him. He was requested to write these words: "I love Jesus, dear brother L. M. Keiser. What he was going to do with the card he said, "I am going to take to morrow and I am afraid if I do not take a stand at once I may begin to be ashamed of the profession I make." He put the card on my bank and that will let every one know at once that I am a Christian." This is the way every convert to Christianity should do.

Bro. Willie Bire is at the western end of the district, and it is in the district that brother J. M. Mohler is now holding a series of meetings. On Saturday evening we went up and returned on Sunday. The meetings are, and are largely attended and considerable interest manifested. Brother Mohler is laboring with great zeal and preaching nothing but sound doctrine. The meetings will be continued during the week and we hope that great good may result from the labor put forth at that place.

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FIGURES—NOTES

It is now quite customary to have the walls of our parlors laid with pictures. Some of our brethren feel doubtful whether this is right, but we suppose it will be going on as long as the world stands. It depends somewhat on the character of them. If the pictures are of such a character as will direct the mind to holy and divine things, they will be profitable. They will do certainly cannot be much objection to them. It has become quite common within the last few years for ladies to wear up in their parlors and sitting rooms. The character of these, as a general thing, teach as direct the mind into proper channels, especially such as "Sweet Home," "Secure Thy God," "Faith" and "In God we Trust." It is wonderful how the heart is affected by a word, especially if that word is divine.

Taylor Lewis, one of our most accomplished Bible students, only a few weeks before his death said, "These metes are now my great comfort." As he entered these words, his finger pointed to the short texts of Scripture which were hanging upon the wall around his bed. Another eminent man, and noted for piety, had the passage "Behold what manner of Love the Father hath bestowed upon us,

worked and, in a flame, hung on the wall before his writing desk. He said it helped him to keep the love of God ever before his mind, and often when he could hardly receive any more sleep, he thought on this significant passage, and would aid him to call back and direct it to God. In short he believed in keeping certain passages of Scripture ever before his mind, and that such passages as will direct our minds to the duty and the great work of life, and it would perhaps be better to have our parlors, sanctuaries, and sitting-rooms all filled with pictures of the life-size portraits of our friends.

THE OUTFEE RUN MEETING.

The James Creek church is geographically divided into three congregations, each one having a church-house. Bird Blue is at the western end of the district, and it is in the district that brother J. M. Mohler is now holding a series of meetings. On Saturday evening we went up and returned on Sunday. The meetings are, and are largely attended and considerable interest manifested. Brother Mohler is laboring with great zeal and preaching nothing but sound doctrine. The meetings will be continued during the week and we hope that great good may result from the labor put forth at that place.

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THE TRUE IDEAL OF CHRISTIAN LABOR.

Talk now there is a great deal of talk about our brethren about extending the borders of our church, and it is certainly a very important topic, one that cannot be considered too much. It is also a manifestation of heart of a minister who has true organization. It was said he was laboring for. In our labor soul should be the first and central object. Christ did not die for the church but for men. If we are to extend the borders of our land and sea, and among late brethren, had for his central object the salvation of souls. There is a temptation on the part of ministers to look a link to the primary interests of the church in their labors, not perhaps as much as the part of those of our own church as those of other denominations, who receive a salary. We must be able to get the weakly people of the neighborhood into the church, "become," said he, "they would contribute liberally to its support."

But this is not the only way to have an eye to business, and while the thought may not be applicable to our own minister, just in the same way, yet there is danger in having our eyes fixed upon a little money, instead of about getting the weaker souls into the church. We have our church expenses and the more there are that are able to help pay them, the lighter

the burden falls on us as individuals. Then, too, we may labor for the church merely from a kind of denominational pride. It may give us satisfaction, but it is not the same as realizing that we are becoming members of a church that is becoming strong, and popular in the world. A feeling of this kind may serve as an incentive to labor for the church, but it is not the best. It is the feeling of one's self, and the church only as a means, we cannot accomplish much for Christ. Our work is self-serving, and we disburse Christ's love, and we are not doing what Jesus does not put an estimate upon the church, but upon the soul. "What shall it profit a man if he gains the whole world, and loses his own soul?" The angels are said to rejoice ever and o-

OUR MISSIONARY WORK.

We are happy, and can congratulate our brethren upon the interest that is manifested among us upon missionary work of work of evangelism, Conversion, or raising a congregation. There is considerable feeling awakened, and there is evidently a growing conviction in the brotherhood that upon the principle stated by our Lord Jesus, "Whosoever will become much is given, of him shall be much required; and to whom man have committed much, of him they will ask the more." It is our duty, and it has been we have been living in promoting the spread of the gospel, as much has been given to us as a Christian community and also to many of our brethren who are now engaged in missionary work, have been favored with a clear light in regard to the doctrine and practice of the apostolic Church. Our ancient brethren, who under God give us our present general organization, by their honest, humble, prayerful and persevering efforts, succeeded in finding the "old paths," when these paths were unappreciated and but imperfectly known. God vouchsafed to them no little favor in guiding them in their researches after truth to the attainment of the knowledge of which they succeeded in reaching. And the precious treasure which we possess is the result of their sacrifice and labor, has come down to us, and we are enjoying it in life-giving and joy-inspiring power. And those who enjoy it, put a high value upon it, and are glad to give their lives for it.

And not only have we been favored as we have been with "that form of doctrine which was delivered" by divine authority to the apostolic church, but many of our brethren who are now engaged in missionary work, and they have a considerable amount of wealth. As God has thus blessed us as he has, our responsibilities are of an ordinary character, and we are first of all to be self-acknowledging. And as a result there is a growing feeling of interest in extending to others the light, liberty, and joy which we possess, and are glad to give of it. And this is as it should be. The spirit of Christianity is a benevolent spirit. And it was benevolent and love that prompted our blessed Lord to come into the world, and that is sustaining the work of human redemption.

And as the spirit of self-sacrificing love in laboring for the salvation of the lost, was so prominent in the life of our Lord, so it should be prominent

in the life of every Christian minister.

Itself in his church, it indicates the spiritual state of the church. A spirit of true love, and unselfish concern for the salvation of souls, is one among the symptoms of a healthy spiritual condition of the church. While an indifference to the spiritual welfare of the world around us, shows that the church is in no way in the spiritual condition it should be.

And for the encouragement of those who have contributed funds to further the Missionary work, we would say the board is making preparations to apply the funds and we hope before long we are reporting favorably of the progress of the good work. Brother Hoop is working in Denmark, and though under many disadvantages, and without happy results, as the Lord seems to be working with him.

We hope the churches will continue to contribute to the missionary cause, and not only so, but that they will also be in the habit of praying for the present and earnest prayer. In the meantime we hope that openings will occur for successful labor.

J. G.

Educational Material.

BY E. R. B.

—Source—Educational news.

—If our other schools have items of interest to give, we shall be pleased to find room for them.

—In writing about our schools, we should come down to solid facts. There is nothing to be gained by exaggeration or misrepresentations.

—Bro. E. N. Miller, of Hagerstown, Md., spent the Sunday with us. He came to visit his daughter who is attending the Normal.

—Bro. D. M. Brien Long, has a select school in Hagerstown, Md., and we are glad to learn that he is meeting with good success.

—The education class taught by Brother Swigart is progressing finely, and visitors cannot a "period" with it very pleasantly. It meets in the chapel.

—The Normal has lately procured a good set of chemical apparatus, and the chemistry class will have the pleasure of witnessing practical demonstrations.

—On Monday evening we had a religious service over at the Normal. One of the Normal students made the good confession, and was baptized. May the good work continue.

—Our sister, Bro. Emmert, has purchased a first-class microscope and is engaged in examining the wonders of small things that he forgets to eat. With the naked eye, we only see half of the living world.

—Education, by many, is supposed to be a very mysterious thing that is not to way concerns the common people. This is a very great mistake, as it is something that is one of us can do without. It is a practical knowledge of things with which we come in contact every day. It is true, some have a little more of it than they put into practical use, but then, others do not have as much as they could use to good advantage. It is like money. If a man has more than he actually needs he lays it by without feeling remembered by it. But if he does not have enough to meet his demands he feels greatly embarrassed. A good education is one that they put into practical use things around and about us.

It is a significant fact pointed out by Dr. Die Lewis that tobacco-using students have but small hope of pro-

eminence in study. "Within half a century," he says, "no young man addicted to the use of tobacco, has graduated at the head of his class in Harvard College, though five out of six of the students have used it. The chances, you would find in six that a smoker would graduate at the head of his class, and one out of ten that during half a century not one victim of tobacco was able to come out ahead." This is a strong testimony in favor of the institutions that forbid the use of tobacco, and the sinful habit from their halls.—Orestes.

The Brethren Normal College does not allow the use of it in the building or on the college grounds. The managers of the school are determined to do it all in their power to erase those filthy and evil habit from among those who are placed under their care.

—A very important improvement now being made in teaching, is the system of allowing the pupils to do the reciting instead of the teacher. The system in a nutshell is "talk over your own book and then tell all you know about it. An aged teacher says: "Nearly forty years' experience as a teacher has shown me how little I truly know of any book till I begin to explain it or teach it. It is a young person try the experiment of giving, in conversation, briefly or conversely, and in the simple language, the chief points of any book or article he has read, and he will at once see what I mean. The gaps that are likely to appear in the knowledge that he felt was his own, will no doubt be very rapidly filled. I know of no training superior to this in utilizing careful reading, in strengthening the memory, and in forming habits of correct, connected statements. It will doubtless be the chief thing that I have mentioned, which the persons who honestly make the experiment, will find out for themselves. Children who read are encouraged to give, in a familiar way, to their parents, or to the links they have read, with great advantage to all concerned. More than twenty I know has laid the foundation of intellectual talent in a New England family, where every young agent was given to children and adults in their attempts to sketch the lectures they had heard the evening previous. The same thing was done with books.

Welfare Department.

EDGAR E. H. MILLER, EDITOR.
LADOSO, IND.

The common interest of all here strong claims upon us that should never be forgotten.

To do good to others in Godlike, for He is good to all. To do harm to others in Satanlike, for heed to all is his work.

If it was not for the great difficulty in some of us to see our own faults, there would not be so much in the way of other people.

We have Ashland on the fifth inst. for La Fayette, Ohio, thence to Lima on the 20th. Our mail should be directed to us at Ladoso.

We fear the great excitement over politics will hinder the work of spreading the Gospel, and hope our brethren will be careful and avoid its dangers.

Our stay at Ashland will of necessity be longer than intended. We are sorry for this, because it will delay the committee work at other places.

The full enjoyment of social and religious life requires a great deal of forbearance on the part of those who are imperfect. It is so much in perfection as is demanding the forbearance of others.

We have just taken a walk over the College grounds, and think we have never seen a prettier place for holding our A. M. when it is fixed up and some feeling moved out of the way.

Ashland College opens with praise pretty as bright as the warmest friends could expect, pleasant, prosperous, and working for the spiritual, moral, and intellectual good of our age. We want our brethren and friends to watch over our work with interest.

We admit that brother Heibinger has the right to oppose some of our views on religious and Church matters if he chooses, but let the brother who is a Heiber, if you please, to advise against us in matters with which the Church and the public are not concerned.

The labors of the committee sent by A. M. to the Ashland church, in Western Ohio, were concluded very satisfactorily, and accepted unanimously. The church was sustained in its proceedings, and all parties seemed well pleased. A contest with the Brethren church in Md.

Sister Julia A. Wood's visit to Ashland was a very pleasant one to our friends here. Her piety and devotion, and we hope it was with her. She was our first acquaintance with her, and to us her strong spiritual nature, and our abundant gifts in God, render her a most interesting person, and dwelling in a noble tenement of God in a strange land. We hope she will continue to improve in health until fully restored, and then settle down in Ashland as her home.

TO A LONELY SISTER IN VIRGINIA.

Your letter stirs up my deepest feelings of sympathy for you. How many things in this world when rightly looked out to prepare us for the joys of the spirit world. Your lonely path may be neglected by many around you, but it is well attended by the angels, and traveled by many a saint good here. The worthy and faithful are often neglected on earth, but in heaven all the glory of the colonial is theirs.

You have some trials coming from a service where you should expect joys. Bearing the odious of heart made deeper and sorer by expected joys may weaken confidence in man, but it increases your trust in God, and can never forsake or let you. Cast all your cares upon him for he careth for you.

I sympathize the more with you, because hearing and doing comes from stirring up our heart, with its notes blown on the scale where anthems of divine harmony are chanted, by bursting among "the willows." To have joy and peace with the willows, when the joy and peace of God, when all the witness of sorrow and sin is waving against the battlements of a fallen city. We pray God will give you grace to bear and "wait upon" until your appointed time, till your change comes." What you have to bear make the cross, but it also gains the crown. The ascending weight of glory will be by locking from the sorrows of earth to the joys of heaven.

FROM OUR EXCHANGES.

A split in the Christian Church of Louisiana, La. caused the erection of a church on Constitution street, at a cost of \$17,000. For some reason the membership dwindled, and the church was sold a few days ago, by order of the court, to the highest bidder, purchasers were negroes, and the price paid, \$5,000.

The Independent says: "Who wants baptism to introduce infants into the church?" The Reform Standard says: "It is a question that has been asked, but their practice bids, if for they do."

not give children one single privilege of church membership until they are themselves converted and join the church. To say that baptism introduces into the church is mere dogmatism with words. True, and only damaging to Pedobaptism.

The last statistics of the Old Catholic Church in Germany show that it has one Bishop and 47 priests at work. There are, besides, 1 professor, 2 deacons, and 1 minister of the word. The account of the ecclesiastical direction, during the past year 3 priests died, two were removed, and 2 were received. A list of the names of the priests have taken wires. The number of Old Catholics is estimated at 45,000.

Statistics of the Protestant Episcopal Diocese of Pennsylvania, comprising Philadelphia and four counties, show that there are in it present 119 churches, 443 churches, and clergy, 53,263 communicants, and an actual roll of church property of \$6,600,000. The total receipts from all sources during the past year were \$724,500. The total number of members, 47,713 Sunday-school scholars. The total contributions for Church work last year amounted to \$126,500.

The colored Baptists of Texas, Arkansas, and Northern Louisiana, numbering about 100,000, have determined to build a college for the education of ministers and teachers in the city of Marshall, Texas. They are making a vigorous and successful effort to raise the money, and their success is promising, and they are hoping that a like amount may be contributed through the American Baptist Home Mission Society.

The great event of the day in all the British lands is the completion of the great Gothic Cathedral of Cologne, and all European journals are filled with the marvellous story of the labors of more than six hundred years.

For the purpose of securing a permanent credit for the study and patronage of the enterprise for the last decade and the more so when we reflect that it is a Catholic monument, while the majority of the nation are decidedly Protestant. But the "Cathedral Building Association" has excluded its branches over all Germany, and in many other parts of the world where Germans are located, and the work has been steady, generous, and non-partisan. No other Cathedral can now compare with it in age and magnificence, and the student and quaint city of Cologne is justly proud of it. It will stand as a symbol of German fidelity and unity, because all parties have vied in the completion of the work. As it now rises in majesty over the ruins of ancient Rome, it seems like a bridge between the thirteenth and nineteenth centuries, and the civilized world is sending its greetings to add to the praise of victory.

Scripture says: "The generations of the great, but the great one will come off next month, when the Emperor and Empress are also expected."

AUTHORITY FOR INFANT BAPTISM.

The Standard Baptist gives the following article, which we wish to show that the advocates of Infant Baptism have no grounds for their practice:

"As last we are furnished with alleged scriptural authority for Infant Baptism. It is prepared by the editor of a leaflet, and was submitted to a Bible-class, under the instruction of a leading Presbyterian minister of the city, who has been accustomed to baptize to believe with Dr. Hodge's 'Scripture knows nothing of the baptism of infants'; to conclude with Lange that infant baptism is totally opposed to the spirit of the apostolic age, and to the fundamental principle of the New Testament, and to accept the testimony of Harnack, that the passage from Scripture cited in favor of infant baptism as a usage of the"

Primitive Church are doubtful and prove nothing." But it seems that these learned men and books of others, are quite mistaken, for here we have chapter and verse for the practice. Let our readers study the leaflet carefully, and at once renounce their false notions. Here it is, heading and all!

PROHIBITING THE JEWS AND THE

And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and thy seed after thee. Gen. 17: 7.

And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise, Gal. 3: 29.

For I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and I will show mercy unto thousands of them that love me, and keep my commandments. Exodus 20: 5, 6.

And he is the Father of the Lord thy God, he is the Father of them which keepeth covenant and marry with them that love him and keep his commandments to a thousand generations. Deut. 7: 9.

PROHIBITING CHILDREN.

For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thee, and my blessing upon thy offspring.

And they shall spring up as among the grass, as willows by the water courses. Lev. 41: 4, 5.

SEVERAL OTHERS SAYERS.

But Jesus said, Suffer little children, and forbid them not to come unto me, for of such is the kingdom of heaven. Matt. 19: 14.

FOR THE PROMISE TO ORPHANS.

For I will be a Father to the fatherless, and to all that are after him, even as many as the Lord our God shall call. Acts 2: 29.

A STATE AND STANDED OF A CHILD OF A

FOR THE UNBELIEVING HEAVEN

For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: how were your children saved, but now are they holy? 1 Cor. 7: 14.

OBEDIENCE TO BE OBSERVED AND

TAKEN.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you always, even to the end of the world. Matt. 28: 19-20.

"It is certainly somewhat remarkable that in this kind of nine passages from the New Testament, infidelity advanced by Scripture is not only not mentioned, but is not even mentioned."

"Scripture says nothing of the baptism of infants," but all should be taken from the Old Testament and only one should make any reference at all to the newness of baptism. That one is the Commission given by Christ as quoted from Matt. 28: 19-20. The other verses have no more bearing on the subject than, says the Realist, "the words of the Prayer, or the twenty-third verse, or any other text, or eight verses, selected at random, from Holy Writ. As for the Commission authorizing infant baptism, we will regard it as being so, just as soon as the child little ones can be taught or disciplined, but not till then. Not brother parsons, of Knox Church, are not yet satisfied with your proof. Try again, and you shall soon see the fulfillment of German Scripture critics affirm that all traces of infant baptism, which one will find in the New Testament, must be put into it."

Without the Bible, man would be in the midst of a dark desert, surrounded on all sides by a dank and impenetrable horizon.

WHICH IS BEST?

A man once said to me, "Do you believe there is more strength in a glass of water than in a glass of beer?"

IN ANNUOUSMENTS.

In the Sagawah church, Mich., October 8, 1890, the brethren of Oak Creek, in Detroit and Milwaukee read...

The brethren of the Woodbury church, Bedford county, Pa., the Lord willing, will hold their lovefeast on the 12th of Oct., commencing at 10 o'clock.

The brethren of Eagle Creek church, Hancock county, Ohio, will hold on the 10th of October, at 4 p. m. General invitation extended to all.

From Hillsborough, Pa.

Dear Brother:

Within the last few weeks our community has been caused to weep mourn over the fatal accident of a young man, Geo. Fred, aged 19 years, Aug. 6th, Mr. David Robeson and lady were returning from a visit in Scotch Valley. When about five miles from...

Your Sister in Christ, ELLY H. STEPLER

What are We Doing?

Dear Brethren:

"What are the brethren in Kansas doing?" In a recent number of the PRACTICER, ANSWER—We are doing hard labor under hard circumstances...

MARRIED.

DEANIE-SMITH—At New York, Bedford county, Pa., Sept. 5, 1890, by J. H. Miller, Daniel P. Decker and Cynthia E. Miller, the bride, Miss Mary E. Smith, daughter of Mr. J. B. Myers...

DIED.

ONE—In the West, Mrs. Jeff M. 1858, aged 72 years, 11 months and 10 days.

CRISIS—At Washoe, Idaho, daughter of loved James and Mary Cray.

BEANLEY—In the Pleasant Hill church, Adams county, Ind., August 6, 1890, where a long and painful illness, sister Adeline Beasley, daughter of Mr. Charles Beasley...

STUTEMAN—In the Elkhart congregation, Elkhart county, Ind., August 29, 1890, aged 74 years.

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FROM DENVERVILLE, Pa.

Yesterday (Aug. 15) was a day long to be remembered by at least some of us. Our first meeting since the 1st of July with nearly 400 members, friends, teachers, and scholars present. I was agreeably surprised to meet my (the infant) class, numbering twenty-two present, many of them at my previous call. Our lesson was "Thy precious call." The free invitation, "Come unto me," etc. Matt. 11:28. We were Bro. D. Emmer's Illustrated 8, 8, lesson. They were all delighted with it. We got forty copies, ready of Y. D. for distribution, and later our present Superintendent, Bro. J. C. Stiffer has adopted the lesson for the close of the lesson I demonstrated the "Illustrated Lesson" before the entire school. Today Bro. James A. Sell made an explanation of the lesson. It was very interesting and was well received. Bro. J. C. Stiffer expects to return to the Normal at the opening of the next term. Your Sister in Christ, ELLY H. STEPLER

If the beer drinker will abstain long enough to get rid of the effects of his beer, he will find himself able to do much more work than the man who stops at the most modest champagne of the day, when he is training for a contest, says there is nothing like cold water and the dumb bells.

Some years ago two men took an early start and walked over to a neighboring town twenty miles away. Having done their business, they walked about to see the places, and not returning to the station, who would return with them, and invited them to the beer-shop for a strengthening drink.

"Oh, no, friends, all nature works so wisely that God meant man should do the same. Take the water, friends, and all the good things that are in it. God's blessing is in it—amiable Child."

DON'T WRITE THESE

"Don't write these," said a father to his son who was writing with a quill on the window.

"Because you can't rub it out." Did it occur to you that you are daily writing what you can't rub out? You made a rule upon your mother the other day. It wrote itself over her loving heart and gave her much pain. It is there, and you cannot rub it out.

Never a man went down in the gutter that did not matter as he went down that he had too strong a will to be drunkard.

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ESAY.

SEVEN REASONS WHY THE MISSIONARY MOVEMENT SHOULD NOT BE SUPPORTED.—PROPOUNDED AND ANSWERED.

BY D. C. MOWMAN.

Seven reasons why the Missionary movement should not be supported. The word "Missionary" is not found in the Bible, hence it is without divine sanction.

1. The word "kyrbyrn" does not denote such movement, hence we would be well to follow their example.

2. The young brethren are generally the strongest advocates of the movement, hence it being nascent to follow the counsel of the young, we should beware of it.

3. It will require money to accomplish its purpose, and no money is so corrupting, and the gospel is to be preached without and without price, we cannot with a clear conscience partake it.

4. The other denominations are all vainly engaged in Missionary

work, and as we believe in many respects that has assumed an organized form, with the sanction of the highest tribunal of the church it fell and advocated by the fathers of our fraternity, and among its champions are the members, and with their mature judgments and large experience aided by the freshness and vigor of our youth, we may reasonably expect encouraging movement.

5. The foregoing reasons represent the strength of the opposition to Missionary work in a concise form, and as the opposition has entered the domain of sense, we propose to let the light of investigation shine for a few moments thereon.

Let Reason. Words are arbitrary signs of ideas and are in themselves neither true nor false, nor do they become so by being connected with or designed to represent proper or improper thoughts. The word "Missionary" signifies one who is sent before Christ and the Apostles and his faithful preachers were and are missionaries. No reasonable person will ascribe a prejudicial against a thing because of its name.

2d Reason. If we are following the Gospel, we shall endeavor to avail themselves as our model, then this "reason" applies with incontrovertible force. But if we belong to an association having for its foundation Christ and the Apostles and his faithful preachers were and are the New Testament scriptures, it serves strongly to retard it until expiated among us as examples. Their examples commend themselves only so far as they are expounded of Apostolic orders, and it would be worse than unwise to follow any body even though he be an apostle or an angel further than they follow Christ.

3d Reason. If virtue or holiness or wisdom is the peculiar heritage of the aged, and indocility and levity of morals or of faith is inseparable from youth, then this "reason" is the maker of evil.

But that such is not the case we have only to consult the pages of history and of our own observation. The aged do not always understand judgment so says Job. The church today is full of Jeriahs and rustic Davids, and youthful Solomon, and not to say there are many aged Davids and aged Solomon, and there are Kilbuck's and Tobacks and Macs and Pinks, both youthful and aged, and a mighty host of valiant heroes and heroines whose years are not counted by their Lord and Master. It is a sin against God high-banded rebellion, to set at naught a brother, whose only fault is his youth. Where is all the wide realm of gospel love, as such a thought proceeds? It is born from beneath and across the valley of the fumes of the sulphurous lake.

Youth has its indiscretions, and want of experience often produces embarrassment, that are fruitful with pain and mortification but these fruitings, our observation assures us, are by no set of means confined to youth. All age has abundant means to mourn the degradation of morals and religion. Youth has its weaknesses inherent to our fallen nature but too often, said to say, those weaknesses are strengthened and confirmed by age.

Age is towards when it ripens our judgment, eliminates our imperfections, and nullifies our evil propensities. Without these results it is a

reform. But the missionary movement, that has assumed an organized form, with the sanction of the highest tribunal of the church it fell and advocated by the fathers of our fraternity, and among its champions are the members, and with their mature judgments and large experience aided by the freshness and vigor of our youth, we may reasonably expect encouraging movement.

4th Reason. Is it true that it will require money, it costs something to feed and clothe the ministers and their families and to travel. Such was the state of affairs in the days of the Apostles. All through the Apostolic age we have abundant evidence that the churches did contribute to the necessities of the ministry. No man may content a preacher supported by so many credible witnesses. However we distinguish here between a stipulated salary and an assurance of an adequate support. The modern method of making merchandise of the office of the ministry has not the warrant of the gospel.

The question of supplying the necessities of the money ministers is one which is solved either by the minister or his brethren. His brethren must bring his bread and clothing from the soil or he must do it and preach too, or, at least, "preaching God" is it more profitable to do it than one? Shall the minister bear the cross or burden alone and all the rest go free? I speak this in behalf of the order of evangelists and of the local ministry, which ought to be at least one hundred evangelists in the constant service of the ministry, and the gospel command that the church supply their wants. Our evangelists do not preach, they charge the people for their preaching. It is essentially a free gospel. It was brought to us free, and must be offered to others free. But the burden of bearing them the previous manner must be borne by us who have been made to rejoice in the salvation of Christ. We thus manifest in a practical way our desire for the salvation of others. It gives pleasure to our prayers for the universal spread of the gospel, a commendation for all Christians devoutly pray.

5th Reason. The fact that other denominations are engaged in doing so, and we do not make it wrong, neither does their failure to do a thing make it right. The same mode of reasoning would stop preaching and singing, and close our meetings, and all our national and district conventions and generally denigrate our whole system.

We ought to emulate their zeal for spreading a knowledge of the conditions of salvation and assist them in the heaven born movement of expiating the reign of idleness and baseness from the face of the earth. I would have to be able to claim for our denomination a share of the glory that is due to those who are doing their means and their lives to bringing to the light of day a more perfect religion of the world of Christ. If it is wrong to preach to the heathen, I mean those nations who have never heard of Jesus the only Savior, let us for consistency sake stop preaching for them, and stop praying that the knowledge of the Lord should cover the earth as the waters do the sea.

6th Reason. That will be partially proved, it is more comprehensive. But since we can get a colony to only one to Denmark, and one to Siberia, and one to Montenegro, and one to the Sandwich Islands, and one to the state of the Hottentots, and a few to the states of South America, and so on all around. I would demur to that form of settling the missionary question. The fact is, however, those who always contend plus don't contemplate the salvation of my others except those who live in the fertile fields of our great West. These in other parts must be left to the tender mercies of the Devil. Come brethren do very shame don't see the outrageous scheme of evangelizing the world. Was that the Apostolic method? Quote the chapter and verse. What country did St. Paul settle in and open a large farm and supply himself with all the paraphernalia of a wild appointee of farmer?

Where did St. Paul open up an orange grove and cattle ranch? Who emigrated to Spain and Rome and established themselves as wholesale merchants? Search the histories of those times for these precious items of civilization, and you will find them.

7th Reason. Now brethren don't be ungenerous. Don't make a free horse too vigorously. I don't believe there is a more loving body of people in the world than the members of our church. They might do more but charity suggests that their brethren help them.

But to prove that a successful execution of the last great commandment, "Go ye into all the world" cannot be accomplished by a purely local and secular ministry. We can go into a part of the world, but that is not the commission. A man with one hundred acres of average land, and a family of twelve persons who would like to have three meals a day, and an extra suit of clothes for Sunday, may make up his mind that he cannot obey that command without breaking another ("Provide things honest in the sight of all men") and that is the condition of a large number of our ministers. Let the ministers do their duty more faithfully and let the church do its duty more faithfully, let there be long pulp, a strong pulp, and a pull of the pulpit, and I think that the church will be better pleased with us and the church would be more rapidly extended, and we would feel more confident of the Father saying to us "well done good and faithful servants."

THE NECESSITY OF OBEDIENCE.

BY ALBERT CLAPPER.

The Scriptures speak of the word of God being more powerful and sharper than any two edged sword. Have you, dear reader, ever allowed yourself to consider that position of Scripture? It is a very beautiful and significant portion of Scripture. Before Jesus left this lower world of sin and trouble, he said to his twelve chosen disciples, "Go ye forth into all the world and preach the gospel to all things whatsoever I have commanded you to do." Now dear friends, don't you think since he has commanded us to observe all things which he has said we shall be contented with it. It will make his feet jealous of our works? Remember he says he is a jealous God. Just think of it. If you had a man hired to labor for you, and you would send him out to chop a good wood, one of 'em if it pine, another oak, and another chestnut, if that hiring cuts the pine and oak and leaves the chestnut stand; comes and tells you he don't think it necessary to cut the chestnut, although you told him to cut it, just as if he had the power to do just as much as he pleased, you would feel ungrateful to him, and without a doubt would call him a dishonest servant, and you would have a perfect right to do so. He showed a disobedient disposition toward you, his landlord, and just so it is with our Lord. He has given us many commands. If he commands us to obey all things, and we only obey a part of them as so many of the professing Christians of this present day are doing, don't you really think it makes him, our dear Savior, feel sorry for me and for you every one? He said his only Son for a host and raised him, gave his Son to be tested and Roman soldiers were being kept upon the rugged cross. O what a cruel and inhuman deed it was! Have you ever thought how painful it would be for you to give up your year only to be awarded a punishment as he was upon an open space, just for the wickedness of others? O consider, reflect for one moment if you have never been so, and realize what your feelings will be. He has kept upon the reading cross as so fathers to see our dear little infants thus taken from us, and therefore we should feel sorry for that child that profess to be Christians and refuse to obey many of the commands which our dear Lord Jesus our dear Father has taught in the pupil that it is necessary for us to obey all the commands. If such is the case, why did the Savior caution his disciples before sending them out to preach the gospel saying teach them to observe all things whatsoever I have commanded you. The subject of feet walking in one another's shoes don't go away with many. You will read of it in the 10th chapter of St. John. Please notice the 15th verse as well as the 17th. It is impossible to do it just as it stands in the book. Do not let yourself be otherwise persuaded by some so-called intelligent men and professing brethren. We are taught in the word of divine truth to take God at his word and I do not think it belongs to man to make it otherwise. I do not think any man has that power. The Savior did it all things well and my opinion is his sayings need no amendments. Again the Savior says "if ye love me keep my commandments." He does not say "if ye love me I will give you what you will."

You will find another essential command in the 221 chapter of Luke. Many of our friends think the commandment to love God, and to love me and the same thing. You who have never uttered this chapter please do so now, and the twentieth verse in particular. Another command is the one which says, "I will be faithful and obedient." It is mentioned in 1 Peter 3: 14, 1 Thess. 5: 26. There are some of the commands not practices which I claim are just as essential, as the few that are practiced and the ones which we have many been substituted. So far I have failed to find in the Holy Scripture any authority for infant baptism and the manner

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EDITORS: B. J. EWING, QUINCY,
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J. J. BURNHAM.

Ed. Daniel Fry, of Illinois is quite ill, and it is thought his race is almost run.

H. R. B. and wife sister Quincy are out at the old homestead spending a few days.

Sister Julia A. Wood is well in Peru, Somerset county. She is much improved in health.

Bro. Baskin seems to be having interesting meetings on the Pacific coast. Twenty have been baptized.

Bro. D. C. Moenaw informs us that they have recently had two additions to their church and good prospects for more.

Bro. J. C. Ewing, we learn, has a position at the Lebanon Normal, Ohio, at a salary of \$40 per month and labors only two days per week.

We still have on hand a good supply of Annual Meeting reports which will be glad to dispose of. Let us have some more orders.

Bro. Brewer, of Oregon, says that they have had an unusual fine crop and favorable weather to gather it, so they feel that they have been greatly favored.

The brethren of the James Creek church, Huntington county, Pa., will hold their forefathers on the 16th of October.

Bro. J. F. Oiler preached at the Bethel school house a fine Sunday sermon, at 10 o'clock. At the close services were made application for church membership. So says the Advertiser.

Our firmness got the correspondence back up to date last week. He did so well sometimes and we were not at home. Of course if we had been at home nothing of the kind would have happened.

We are grateful to our contributors for the very liberal manner in which they have responded to our call for copy. Please continue and we will be glad to give our patrons an interesting paper.

Berlin Monday night we had quite a refreshing rain which seemed to be badly needed, as the rains were becoming very dry and parched. The late crops grain will now come up nicely and get a good start before winter comes.

We are now at work on the Brethren's Almanac. If there are any further corrections to be made, they will be most be sent in at once, or it will be too late. Also any copy intended for the year must be on hand soon or it cannot be inserted.

Several of our agents say they expect to get us large lists of subscribers this fall. We shall certainly be glad to all our agents for all they do to encourage our work. We shall try in the mean time to make the PRIMITIVE worthy of patronage.

Bro. Lewis W. Tector, of Hagerstown, Ind., contemplates a preaching tour through Iowa and Kansas some time this fall. Not certain however, whether he will get it accomplished or not. He promises soon to contribute frequently again to our columns.

The late revision of the Bible is making considerable stir in the religious world, and it is no doubt to be received with considerable interest at least. As soon as a copy of it can be had we shall have something more to say about it.

Sister Anna, wife of the late elder Henry Heimbarger is lying quite low with typhoid fever. Dr. Bumbaugh was called in consultation with their family physician and we were glad to learn from him that he is hopeful of recovery. This kind family has passed through some severe afflictions, but we trust that the Lord will sustain and overrule all things for good.

The late Galtieric once said: "While grain is good in its place. There is nothing like whiskey in the world for preserving a man when he is dead-but it is one of the worst things that is in it." Of preserving a man when he is living, put him in whiskey; if you want to kill a living man, put whiskey in him."

The Queen of Spain has a royal daughter lady, and the occasion has raised quite a joyful breeze through the higher circles. On the sixth day it is to receive baptism, and for the procured and filled with water from the Jordan. What effect the Jordanic water is to have on the babe we have not learned, but we suppose that every drop of water would not surge aside from royal blood. Such is royal religion and the less the world has of it the better.

We do not like to say much to our patrons about money, but we cannot get along without it, we must now and then know ourselves indebted to you, to make an effort to pay our bills. We have some bills due you, and we are sorry to see them without any trouble. We want to pay our honest debts and we can do it if our patrons will have the same feeling. Please square up your accounts if you can possibly do so.

From the Christian Union we learn that a delegation from the Protestant churches in France is expected in New York soon. The announcement is to preach the Gospel in France. It is said that now for the first time since St. Bartholomew's day, there is freedom in every department of France, it is said, there is a craving desire to hear what the religion of the Gospel is and churches, barns, ballrooms and theatres are thronged with listeners to the Word of Life.

Bro. Alfred Clippert, formerly of the Yellow Creek congregation, Pa., but now in Stewart county, Neb., says they have had preaching but once since they arrived at that place last April. There are no brethren nearer that York county, where brother John Snowberger presides. He spoke for us at the time we had preaching. There is no preaching at that place last April. If possible send some of the missionary brethren here. My address is Utica, Stewart county, Neb. I will give information in regard to lead, &c., if desired.

The following items we have just received from brother Daniel Hayes of Macon, Georgia.

At a recent meeting at Tinderville, Va., \$125.00 was raised and forwarded to H. M. Ross, for the destitute in Western Kansas.

The wife of Elder Samuel Ziegler of Lewisville, Ky. was buried on the 16th of Sept. She was a daughter of Elder Jacob Miller of Green Mount, and had a large relationship in the

church. She was one of a family of eighteen children. Funerals services conducted by brethren Kline, Harman and the writer, to a large audience.

DEAR Sir, the late war some brethren who were drafted in this State, went to Springfield to consult with the Governor and secure their release from the draft. The Governor asked us what grounds they claimed exemption from the draft. They said that as a body of the church was conscientiously opposed to war of any kind, The Governor asked if they voted for the president. They said they did not, then he wished to know if it was right to help put a man at the head of the government when its very existence was threatened? The brethren were released, but went home wiser than when they came.—Brethren of York.

Under the heading of "Our Christian Advocate" the New York Christian Advocate gives a lengthy article on the subject of "Some papers" which we will sustain in their editorial department but the rest of their contents are dull and verbose; while there are others whose contributions articles and sermons are good, but the rest of the editorial columns are weak, the papers are looked for with interest. This is a fact. It is of course important that a paper should have fine illustrations, good reports, and well digested articles. We depend very much upon our contributors and we kindly ask your assistance to help us make the P. C. a live paper. Let us have your best thoughts on all subjects.

While we may have some injudicious ministers among us, we have a great many judicious brethren and since we are in the habit of speaking two or three times before, they think once. Especially is this the case in regard to the P. C. We are glad to see that you are so warmly attached to the P. C. as to be so ready to help us. We are glad to see that you are so warmly attached to the P. C. as to be so ready to help us. We are glad to see that you are so warmly attached to the P. C. as to be so ready to help us.

In the last Church Advocate the question is asked: "What is the duty of an elder who refuses to be immersed?" It is a question which we think it does us to say that a minister, but it occurs to us that it is a greater query how this man got to be a minister in a church where nothing but immersion is accepted as a basis of membership. It is a considerable business in an eldership that would receive a man into its communion and ministry before it is known that he was legally baptized, and it certainly would not be very encouraging to a congregation to learn that they had been receiving their spiritual food from an unlicensed pastor.

If another column is an earnest call for some one who is glad to do so. Will it be heeded? There is a great deal of talk about missionary work, but the association, in our knowledge, has done nothing. There is money in the treasury, as the report in another column shows. Now why not use it?

It seems to us there ought to be some one to buy the land and start the business it is to see that calls are filled and that workers are put in the field will stir themselves. We believe if an effort was made to do something, the contribution would be more likely to be made. Three months have passed by since the organization of a general mission.

any society, and notwithstanding there have been calls through our columns since we began to publish, we have not yet had been called to fill them. How long is going to take to get this work started? We hope something will be done at once.

Sister Beckie Hopleigh, of Water-side, Bedford county, Pa., died suddenly by last week of intermittent fever. She was a student of the Normal at Gettysburg, Pa., and was a very good student for a long time. But so it is "In the midst of life we are in death." Sister Beckie was a consistent and devoted member of the church, and was loved and respected by all her associates. Her sudden and unexpected departure was quite a shock to her many friends here, but to her great consolation we have, that though she has been removed from among us, we have the assurance that she still lives, and will continue to live until we all meet on the other shore. If, at the close of the term of school it had been said that she was going to be married, it would have been no loss, and therefore we should all be prepared so that when the summons come we may be ready.

Not long ago a rich man who did not bring a pew for the support of the Gospel died. The family wish of the funeral to be on Sunday and the minister refused to perform it, so he went to another minister. At their request the minister they wanted gave up his regular appointment, hired a carriage, went to the funeral and ministered to the satisfaction of the service. No one said anything about compensating him, or paying the expense of hiring a carriage. After some time he sent a bill of twenty-five dollars to the family, including the bill and carriage, and the amount was awarded to him. The Christian Advocate takes up two columns in discussing these two questions: Did the minister do right to accept of money? and did he act prudently as a minister? Now we don't mean to discuss these questions, but we believe if that minister would have had the spirit of the author of that divine injunction, "If a man take his coat give him his cloak also," there would not likely have been any law suit.

Bro. Gorber in another column speaks of a sister who lends her paper to the poor to read, and supposes that we as editors will not have any objection to such a course. Now in the best if they are loaned to those who are really poor, we have no objection to it. But if they are loaned to those who can afford to buy them for ten or fifteen dollars worth of tobacco a year and get too poor to pay for their paper, we have no objection to it. But if they are loaned to those who are really poor, we have no objection to it. But if they are loaned to those who can afford to buy them for ten or fifteen dollars worth of tobacco a year and get too poor to pay for their paper, we have no objection to it.

THE FOUNTAIN OF GOLD.

A fountain of gold is said to have been discovered in a mountain in California which was extracted \$1,600 from ten barrels of water. This fountain is considered so valuable that no estimate has been placed upon its worth; and it is not only a source of wealth, but it can ever hope to have any stock in it. The proprietor of this fountain will be

considered a lucky man and thousands will envy him of his fortune and wish that they could get a share of it. There has been another fountain opened that is worth millions of times more. All are invited, the poor as well as the rich, to take stock in it. It is only a very few seem to care anything about it. It is the fountain of life in which we can have our sins washed away and be made heirs of salvation and eternal life. Ho, ye that thirst, come and drink of the water from this fountain. Come, try, without money and without price.

REPORT OF SPECIAL DISTRICT MEETING.

According to previous announcement the delegates, with brethren and sisters of Northwestern Ohio, met in Union Church, Wayne county, Ohio, September 10th, to consider the subject of holding next Annual Meeting. The meeting was organized at 10 o'clock, and after reading the official report of the preceding year, the action and serve upon the present occasion. Brother Josiah Kim being absent, brother Noah Longenecker was appointed clerk in his stead. The number of churches were not represented by delegates, it was decided that all present should participate in its deliberations.

It was then decided that Annual Meeting be held next year on Ashland College grounds, Ashland, Ohio.

After some speech-making and general talk, the motion unanimously prevailed.

A committee of five was then chosen to nominate five brethren to act as a committee of arrangements.

At this juncture the meeting adjourned to partake of a good dinner prepared by the brethren and sisters of Western Church, and heartily enjoyed by all present, for which they will please accept our thanks.

Upon the subject of business interests, the nominating committee presented the names of H. K. Myers, D. N. Workman, A. Mohrman, Wm. Sudder and A. M. Dickey as a committee to examine into the matter, or to fill vacancies.

The motion to elect them was carried unanimously.

It was then decided that each member pay one dollar to defray preparatory expenses, but to be paid back if available.

Moved that those minutes be published in all the church papers, which motion prevailed, and our editorial brethren are invited to give them notice.

K. J. Brown, Moderator.
E. L. Youns, Recording Clerk.
Wm. Sudder, Secy. Wm. Clerk.
J. H. West, " "

HOME.

Who does not love the warm home and the dear ones that surround it? spending a few days at the old homestead? On Thursday, brother came to town with his team and took us out, family, sister, "quintar and hit some of the best of the Fayetteville branch where our parents and brothers reside, and to say that we spent a pleasant time scarcely express our feelings. We found them all quite well, and seemingly surrounded with plenty on every side. We were especially struck with the abundant fruit crop, and were made to think how good God is in making such ample provisions for his people. The church presented a grand picture of plenty, the trees being literally laden down with the choicest selections of fruit. The ever so abundant that some of it will necessarily go to waste, notwithstanding billings apple butter and drying; apples to be the order of the day.

After object in going to the country was to have a short recreation from incessant labor, we tried to use

the time in that direction, and so the best possible advantage, and we feel that we were successful in doing the very thing that we intended.

Two ways to get away from central life can be appreciated only by such as pass through the experience, and indeed there are few that can only as we experience of this kind. There is no doubt that the central life is the best to think about it do not realize reverence. It is only hearing care upon labor, and the leaver they receive more they will have of the central life. When we try to create the recreation to leave our labors and come at home, and as this is one of the things we have learned to do we make our efforts in this direction.

On Saturday evening there was an appointment for preaching at the Bethel. Through the notice was short quite a respectable congregation had assembled and were instructed in the way of salvation by the brethren.

On Sunday morning we again met at the Bethel for preaching, after which an application for baptism was presented and attended to by the preaching preaching again at the same place.

Three meetings were all well attended and quite an interest was manifested. Brother Mohler presided and the preaching was done by one of Blair county at the Fairview meeting house, in the Clover Creek congregation, where he will remain as long as the circumstances require—hope soon to be established here, and that good may be accomplished.

Today, as noon, we returned home, and almost the first thing that we did our own was "have you any copy ready?" and this is the result:

n. s. s.

GOOD MANNERS OF SPEAKING TO MEN.

A very pretty thought to me God condescends to speak to us in a way that is intelligible to us. When Abraham was discouraged in reference to the promise, and he said, "What has God had given him, those promises were renewed in a way that to us seems remarkable. When he became discouraged in reference to inheriting the land, he had promised him, and desired an evidence of its fulfillment, the following directions were given him: "Enth me an heir of three years old, and a she goat of three years old. If any of my promises fail, and a turtle dove and a young pigeon, and he took unto him all these, and divided them in the midst and laid each piece one against another." This was in connection to an assest way of verifying a promise. The animals were slain, severed in the midst and the pieces were laid opposite each other with a small space in between them to represent the promise would pass between these pieces. The import of it was this: The parties making the covenant in passing between these severed animals were given the same promise which was made, and so no other means would, perhaps, so fully and satisfactorily verify his promise to Abraham's mind. What a glorious thought it is that God condescends to speak to us in a way that we can understand. Although God is so infinitely wise and so far above us that we can scarcely form a conception of a relation, him to be so faithful to him he will reveal himself to us, and give expression to his will concerning us in such simple language that we can understand. We have illustrated the second part of that truth throughout the second page of

When Jesus came into the world to establish his kingdom and communicate his will to the children of men, he came here to enlighten and bless the men of low estate. He would speak with publicans and sinners, and in delivering his messages of truth he always employed such illustrations as were best adapted to enlighten and bless the men of low estate.

When he addressed the farmer he used the parable of the sower, the tares among the wheat, and the grain of mustard seed. Then too, the Parol of figs and grapes was used to represent, and the net cast into the sea to the fishermen. In all this we behold the goodness of God in delivering his message to us in a way that we can understand it. Some people complain that they cannot understand God's word. This is a mistaken idea. God never speaks to us in a way that is beyond our comprehension. Some people are like some children who have known. They nearly always failed to get the meaning of their parent's requests, when a compromise to them would involve a little self-denial. They are just like some children who offer up his only son, might have inquired for the reason of such a demand. In his seed were all the nations of the earth to be sown into the world. If we do not understand his will his promise, why he would not now have him destroy him. That is about the way many people now reason when called upon to make a sacrifice. They are just like some children who stand God's commands. It may be that the design is not so apparent, but we all can understand that we should obey, and like Abraham and all the shades of gray, we will stand by and by. God speaks to us through his Son plainly. He does not give us the "wisps" and "wisdoms," but as soon as we have faith enough to understand his will, we will stand by and by. God speaks to us through his Son plainly. He does not give us the "wisps" and "wisdoms," but as soon as we have faith enough to understand his will, we will stand by and by. God speaks to us through his Son plainly. He does not give us the "wisps" and "wisdoms," but as soon as we have faith enough to understand his will, we will stand by and by.

J. B. H.

HOW WE SPENT THE SABBATH.

Sabbath last, September 26, was a day of more than usual interest to the brethren and sisters of Huntington. In the morning we had a stirring sermon from the pulpit of our church. Our services were highly enjoyed and the privilege of reading it next week. In the afternoon at 3 o'clock we had a Sunday school institute. Those meetings were of such a nature as to give us a very interesting and instructive day. For the last year, and have found them to be interesting and instructive. At this meeting we had three questions for discussion. The first one was the subject of wholeheartedness. It was discussed by Mr. Giverson, of Huntington, and he made the following points: In order to secure regular attendance at the school should be properly regulated, so that it should have proper officers. The superintendent should be adapted to his position, should be active, have a proper list of his work, be kind and sensible, and should labor to make the school attractive. The teachers should also be adapted to their work. They should love their pupils, love to begeth love. If the officers and teachers should be of a proper character, the children would not want to be absent from school.

The second question was "What ought the Superintendent's work to be in the Sabbath school?" was discussed by Mr. Brown. The following were some of his points. First, He should superintend the school. His relation to the Sabbath school is similar to that of the superintendent of public works. It is not his business to work himself, but to plan and see that his subordinates do their work. He should not plan to direct. He should not teach a class himself, it will interfere with a proper oversight of the school. He should see that his subordinates are carried out. Third, He should always be at his post—always be present punctually at the appointed hour. Fourth, He should lead his prayer and invite all to pray with him. Fifth, Preserve the purity for the class, and in case of absence see that their vacancies are filled. Sixth, See that the teachers are not interrupted in their work. Seventh, See that the teachers do their work properly. Another question, "The result of successful Sunday school work" was discussed by brother W. J. Swigart. He made the following points: First, Anything that is done in the Sabbath school work should be regarded as a result. If children by means of the Sabbath school are kept from forming bad habits, such as lying, playing smoking, etc., that is a result. If the children, instead of playing on the streets or wandering over the hills on Sabbath morning, are gathered into the Sabbath school is a result. If they are engaged in reading religious literature, that is a result. In short anything growing out of Sabbath school work that better the condition of children or adults, may be regarded as a result. In our Sabbath school work. Second, The results are of two folds. We benefit others and we are benefited ourselves. There is much in this thought, and we will hear brethren and sisters who are impressed with that. There are many young brethren and sisters in the church that would grow and become much stronger if they had something to do. It is by exercising their minds on duty that they become strong, and this is one of the good results of Sabbath school work among our young brethren and sisters. I give thanks to God for the privilege of doing his work, and as they themselves are made stronger. Another observation was that we should not look too soon for the results. They may not be at once apparent. They may be as great as upon the day that will return after many days hence.

After the discussion of these questions, queries that had been brought up and assigned to different parties were answered. There was quite a number of them and the answers to them seemed to be an interesting feature of the meeting. One of the queries was: "To what extent are we responsible to the people in our community who do not attend church, and are indifferent to religion?" It was answered by Bro. Giverson in a fair and judicious manner. We are responsible in proportion to our influence. Second, Let our light shine. Third, Be sociable with people and invite them to church.

The attendance was larger than at any previous meeting of the kind. A motion was made to hold a similar meeting in four weeks, but it was not carried. It was decided to hold another in ten weeks instead of four, and it carried. This of course is better than we expect to hold them, but we have not had any for sometime, and we think it would be so good, we cannot perhaps spend an occasional Sabbath afternoon to a better advantage. No one who attends these meetings with a desire to be benefited can be disappointed.

In the evening we had a short and pointed sermon from brother Swigart, from the text, "The law of the Lord is perfect," and thus ended a pleasant and profitable Sabbath day's work. n. s. s.

Western Department.

ELDER B. H. MILLER, EDITOR, LAFAYETTE, IND.

We shall start for home in a few days. Direct all letters to west Lafayette, Ind., until further notice.

Don't blow your own trumpet, let others speak your praise; it sounds better and counts more. But praise given in our presence only counts half as much as that given in our absence.

Strive well your own manner of speaking, your own gestures, and your very looks; for if there are a harsh, rough, offensive style in the way you express yourself, it spoils your influence, your power, and injures the cause you advocate.

Our committee work at the church at Lafayette, Ohio, is done. It passed off as pleasantly as could be expected, and was accepted by nearly all the members. The objections we kept will accept of in our school work, not interested as parties, and not condemned by the report.

Do not speak much of other's faults and when you do be careful to represent them in as good a light as they will admit. If you must tell the faults of others plainly it will be with a good and healthy purpose. Do not say the faults of others; they may wound an aching heart deeply, and do no real good to any one.

To advocate the cause that will unite and harmonize the views and labors of the brotherhood, is far better than to advocate an extreme that will cause division, and cripple the labors of the brotherhood. There is a great danger that our papers may work for a faction, because they may get their support from a party.

We accepted the home of brother D. F. Young, in Tippesaw, Ohio. But did not see him as he was absent, having gone to Indiana on a preaching tour. We learn they are making plans for a meeting in Mansfield, Ohio. That is much better than making it here, as it is a good locality for such a business.

The highest type of Christian character is needed in the conducting of religious papers to keep it above party and its pages devoted to the good of the whole body, that is selfish interest, no faction of friends, no prejudice lead it away from the principles of truth, which make the good of all the great object of its labors.

In some places our views of the Trinity are opposed, for the purpose of condemning trinitarianism, but it is proven by the command of the Father, in the incarnation, and by the particular views of the trinity. The communion is all the proof needed to sustain trinitarianism, if it is fully understood the parts of speech used in it, require three articles, and signify no doctrine of the trinity is correct which does not agree with it.

Our committee in the Sugar Creek branch, in Ohio, have finished their work, or rather they went there and the parties finished it themselves by mutual agreement, so the committee did not need to make a decision in the case, but it was so arranged that Jacob Farby was restored to fellowship in the church by unanimous consent, and we hope the members will try to conduct themselves in such a way that they will be a property and blessing among them. After troubles are settled in a church much depends upon the conduct of the members in keeping it settled. It is so easy to stir up a bad condition and necessary to cord to insure a permanent peace.

WHERE everything around is driven by all the speed steam and lightning, it is not giving it out, and the energy of man put forth, it is demanded that a corresponding effort is not a greater one, he made to spread the good news, as much as for the truth. Shall man exhaust all his energy on temporal things, and spend all his time for them, and do little or nothing to spread the truth. Surely man's energy is not to be expended on the material and spiritual welfare of the world as for the temporal. The man who works so much for temporal things and little for the spiritual, is serving the wrong master, and soiling God too little.

TAKE CARE OF THE CHILDREN.

Because they are of more value than all other things around you. You will likely have to much pain upon your temporal wants, to the neglect of their moral, mental and spiritual good. The most important wants in mind and spirit should be your greatest care. Fine farms, and stock, and buildings, often have great care bestowed upon them, and the mental and spiritual wants of the children are getting too little care. Get religious papers, books, and teaching to feed their minds as you would feed your body with healthy food, so be in mind children from the dangers of temptation and sin, as you would guard your stock from the poisonous herb. As you would feed the body every day by wholesome food, so be in mind all his powers need to be fed with wholesome instruction, and the spirit cultivated and trained in all its noble talents. The mind might be starved for the wholesome food, so be in mind and the spirit blasted by fire for want of training in holiness.

TWO COMPLAINTS I HEAR.

In our travels among the brethren we have had a good deal of complaint against some brethren who have the oversight of churches, that they do not care for their charges, and for their change, why they have the qualifications necessary for the office of bishop, and do most of the preaching and other labor in the church. It is likely that the younger are not needed in that office as much. Such may be true, while their labors in that office is badly needed in other places when they go from home, and for that reason their labors might well be directed to those offices.

The other complaint we hear is that some brethren go too far from home to ordain ministers. It will come to our attention, that some of the brethren of their own State and districts, or in other States. The elders in the presiding churches should be consulted in such cases to prevent a bad precedent. Would it were possible to get all the brethren to go abroad and ordain ministers of their own will alone, without the counsel of the nearest elders, it would soon open the way for elders to be ordained in Ohio, have finished their work, or rather they went there and the parties finished it themselves by mutual agreement, so the committee did not need to make a decision in the case, but it was so arranged that Jacob Farby was restored to fellowship in the church by unanimous consent, and we hope the members will try to conduct themselves in such a way that they will be a property and blessing among them. After troubles are settled in a church much depends upon the conduct of the members in keeping it settled. It is so easy to stir up a bad condition and necessary to cord to insure a permanent peace.

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not effected a permanent footing among the aristocracy at its base. Notwithstanding all this and much more, he that goes about as a roaring lion seeking whom he may devour," is in the "fall of Virtue, the loss of the brethren," and (in the language of a brother in Ohio) "we need as much now to labor for the party and steadfastness of the faithful as for the increase of the church."

DANIEL HAYS.

From Ballingsburg, Pa.

Sept. 18, 1889.

Dear Primitive: On Saturday, Aug. 25, at 10, a. m. we met to hold our regular quarterly conference at the Duncasville church. Quite a number of members present, and the meeting was a pleasant one. The proposition was to divide the Duncasville and Lanesville circuits, resulting in the following:—The Duncasville was thought best by some not to divide. Next, a proposition to dig a well at the church. The suggestion carried, and about \$25 collected for that purpose. A letter and a book, chapters, Kansas notes were read by brother James A. Sell, and over \$15 were raised. We concluded to hold our next on the 16th of October, commencing at 10 o'clock at the Duncasville church. Brother Hunter is expected to attend, so provisional interference. About \$50 was raised at this meeting for various purposes. Closed by singing and prayer.

Our **Prayer** book is now generally purchased to find brother G. Myers, who came to reside near Sabbath. On Sabbath morning to address the congregation at the 2nd chapter. Subject, "Christ's Second Coming." Conclusion by James A. Sell. Two invocations, first and last. At the brother we must all come forth. A great collection was taken up for the Kansas enterprise, which resulted in obtaining over five dollars. In all the collections amounted to about sixteen dollars.

The account of the rain but a few of the singing class met, and that for the last time under the instruction of brother L. C. Stuffer. Such seasons of worship and collection was taken up for the Kansas enterprise, which resulted in obtaining over five dollars. In all the collections amounted to about sixteen dollars.

EMERY R. STUPLA.

From Chicago, Ill.

Sept. 20, 1889.

Dear Primitive: On next Tuesday a Convention of liquor dealers will meet in this city, to devise more successful means for carrying on their nefarious traffic. In view of this fact the Ladies Temperance Association of the State of Illinois, will meet here the same day with prayer and fasting from 10 o'clock, a. m. until 1 p. m., for the abolition of the whiskey dist, a fund that has brightened so many prospects, crushed so many hearts, corrupted so many souls and made so many criminals. It is in my degree, astonishing to see to what it do the business is here carried on, and when this is once known cannot but excite the hearts of all righteous indignation within the hearts of every one who has any sympathy for his race. In Chicago there can be very little difference of opinion between workingmen and business men, that the thoroughfare are not so much crowded. Nearly all the stores except wholesale, are open, and the most profuse of money is to be seen in the halls of the Temperance Association of the State of Illinois, to successful in rendering every effort of the whiskey trafficker futile, on next Tuesday, is the terms of the above.

JOHN M. HUBBARD.

52 1/2 Sun Street.

Notes from the Mt. Vernon Congregation, Augusta County, Va.

Sept. 11, 1889.

Our lovefest will be held the 9th of October, and at New Concord, in Kerridge county, the last day of Oct. The sum of the church is under the oversight of the elders, as follows:—

—Our elders, S. W. and John A. Clinch, have a large territory under their supervision, some of the members being considerably isolated from the main body. This causes a great deal of labor for our overseers, as they ride the miles many operate with some within our boundary.

—At our last quarterly council the tobacco question received some attention. The idea was advanced that those who have not received the benefit of being tobacco, and cannot quit the use of it entirely, should use it as moderately as possible, but every effort should be exerted to prevent the young and rising generation from using it. When A. S. C. is taking a class as Christ's the question, "Did it become a curse to the world?" should be in the manner that it do."

—A short time ago a sister asked us for explanation concerning the Penn. Farm envelope and slip. She then wished to know if what she was doing for the poor was not enough for her. She said she leased her paper, the P. C., to some extent, some being outside. Editors generally discourage the idea and practice of lending papers, but considering the circumstances connected with this we thought it best commensurate with the subject. If our relations would agree with us, and unite in wishing "heaven's choicest blessings to rest upon her."

—Our Sabbath-school is progressing finely. Our Sabbath morning school opened on Monday, the 1st of August, and has now for nearly four years of age walked up to the superintendent with a pile of paper in his hand, saying aloud, "Here is some money for brother Hays!" How is it that these little children, a good parent, and venerable minister present, where are your children on the Sabbath? Do you see them with you to preaching and Sabbath school? If they are not, we will call on the buildings and farms with such company as they may meet!

Yours in hope of eternal life.

W. S. GARBER.

Sheriff's Dept., Va.

A New Organization.

By request of brother Johns Skilled and myself we met the dear members in Cedar county, Iowa, on the 24th of September, to assist in organizing a church. There was quite a full representation of members present. The organizers were offered the care of brother Johns Skilled as preaching elder, brother John Skilled chosen for man for the church; brother J. H. Brown in the ministry and also appointed deacon, brother Noah Bird was chosen for clerk. The members applied the very appropriate name of Pleasant in honor of the new organization. They seem to possess the elements of truth in their hearts, and they have shown by the confidence of those without, and by the Lord will, by their consent, lives and an unwavering ministerial of the preached word, they will succeed in this grand enterprise and win many souls to Christ. May God bless and prosper the Pleasant Prairie church.

D. E. BARBER.

From the Silver Creek Church, Ohio.

Dear Primitive:

—I allow me one more to pen a few lines for your valuable paper. As you solicit church news I will try to give you a piece from this arm of the church. We have meeting here every day but one by our beloved elder Jacob Shannon. I am sorry to say that I have not been to meeting for some time until last Sabbath. Bro. Jacob Kier preached. I have a desire to go to meeting more, but ill health prevents. There are three or four families down sick. The brethren and sisters intend the Lord willing, to hold their council on Saturday, the 25th of the present month. There is no loss in addition to the church, but no loss in membership. There are two and two hundred, with ten deacons and two elders, namely, Jack Shannon, David Linger, Jacob Moore, Jacob Shannon and Jacob Kier are our ministers.

They are all busy every sabbath, standing on the walls of Zion to wait the children of men of their danger.

—I have been glad to hear of your good news that the blessed Saviour is come to save the sinner from the error of his ways.

We live some eleven miles north of the present meeting place. There is one who has to go to meeting on foot. After our council we will send you some news in Christ.

J. M. MILLS.

A SAD ACCIDENT.

Died in the Nettie Creek congregation, Wayne Co., Ind., Sept. 12, 1889. A. C. HOOVER, son of John and Elizabeth Hoover, aged 19 years, 11 months and 25 days.

On the 21st of this month one of our dear members died as follows: He was in Bagertown on Monday the 13th, with a two horse team—a distance from home of about eight miles. He stopped to attend to some business, and then he set out on the wagon to drive, and attempted to step across the seat; his foot caught and threw him from the wagon. He struck the solid street with his head, and although bleeding very much, he got upon his feet, and attempted to step across the seat; his foot caught and threw him from the wagon. He struck the solid street with his head, and although bleeding very much, he got upon his feet, and attempted to step across the seat; his foot caught and threw him from the wagon. He struck the solid street with his head, and although bleeding very much, he got upon his feet, and attempted to step across the seat; his foot caught and threw him from the wagon.

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shadow of death, and secure a "right to the Tree of Life," and be able "to enter in through the gates into the city" and slay his manias there. But this he rejected, while he might have obtained it, just like you are doing now, and as he was taken, so you are liable to be taken at any moment. Truly you are prepared for the occasion. And for some time past, you have been a diligent student.

Truly Anna was an obedient and dutiful son, so far as secular matters were concerned, and his place can scarcely ever be filled in the broken family. And for some time past, you have been a diligent student. Truly Anna was an obedient and dutiful son, so far as secular matters were concerned, and his place can scarcely ever be filled in the broken family. And for some time past, you have been a diligent student.

LEWIS W. TETZEN

Notes from the Mt. Vernon Church, Augusta County, Virginia.

—Our lovefest will be held on the evening of the 16th of October.

—The weather with us as present is just what the work requires. We are busy trying to get the Great Sealing as now being done among us at rapid rate, with drills both now and then.

—Last Sunday we had Sabbath-school at 9 o'clock, preaching at 11, and singing at 1 p. m.; while a few minutes at the same hour we had a special meeting in the grove.

—A beloved brother of our little band took to himself a wife, and last Sunday had her among us for the first time, and with genuine sister light among us for we think her a good member.

—I'm waiting a settlement with the Primitiveist, and suppose they are more anxious than I. Hope to be among you before long, when it can be done with entire satisfaction to both parties.

—If life and health are spared I will be in Tennessee by the 1st of October where I will remain for a short time, and then return and go to Pennsylvania. Will be pleased to stop with any of my schoolmates and brethren who may not live too distant from the Cumberland Valley railroad, over which I will pass. Probably the D. O. F. R. branch from Westport to Elizabethtown. If I receive no request I will pass on, thinking it easier to travel than to preach. My address will be Johnson City, East Tennessee, until the 10th of October, then Fiskville, Va., until the 23rd of said month.

—Last week we had a short but very pleasant visit from our esteemed sister Wesley, of Pennsylvania. We enjoyed her very much, as she could visit in many things about us which we are not acquainted with. Her various exercises of worship, and kindred subjects, all of which was of interest to me. We were sorry that her stay was so short, but we were glad of your visit, sister Wesley, through the P. C.

E. D. KENNO

From Rocky Mt., Idaho.

Sept. 3, 1889.

Brothers Elders: Should love to address you as brother, but I have never had an opportunity to unite with the Brethren, suppose I cannot. I know nothing of your church until a few months ago, when I became a reader and minister. I have a few scattered people through the kindness of your sister, Mrs. C. H. Higginbotham. She is here visiting me now, and I concluded to write to you, hoping thereby to secure the services of a brother that may enjoy the blessed privilege of joining to the pure Gospel. Oh, we are in great need of a missionary. We do not all we possibly can towards defraying the expenses. Our lesson is open to any brother who will come, and there will be no trouble about raising funds to defray his expense home.

Base City, with all its profaning Christians is an great need of a missionary as any of the surrounding mining camps. Mrs. Higginbotham has been here some time, and is confident that if one of the brethren would only come, he could build up a church there at once. Oh, it is our daily prayer that a brother will come and come soon. We have a good healthy climate. Mrs. Higginbotham expects this appeal to come before the brethren, and wishes to be remembered by all her dear brethren and sisters, especially those of Rocky Mountain.

Your would-be sister in Christ,
Mrs. T. L. JOHNSON.

From Moscow, Idaho.

Sept. 20, 1889.

Dear Brother: On account of bad health we left the Bethel congregation near Hayden, Idaho, on Monday, the 13th, and are now located near Moscow, Idaho. But alas, on the way we were bereft of our dear little Duane Bell, the daughter of Charles and Susan Patten, aged 22 months less 2 days. Disease, sorrow and grief have been the cause, and so we have lost him to this world, for of such is the kingdom of God.

We are enjoying good health now. There is no mission in this part of the country to say the least, and we need a small congregation here of about thirty members, and we stand in need of help in the Gospel field. This is a very healthy and productive country, and a person can make an easy living. They don't care one of you able ministers who are in bad health come to this country, preach the Gospel, bring sinners to repentance and regain your health. I will be glad to welcome you to our family circle.

S. D. PARRY.

From Baynton, Ind.

Sept. 10, 1889.

Dear Brother: Having sold our property at this place, on the 12th of August, we have left the firm at Mendon, an company with several others on a tour of observation, bound for the State of Kansas, where we arrived on the 14th somewhat prostrated by the long ride. We stopped at this place, the county seat of Johnson county, and soon made our way out to the home of brother J. H. Fry, and felt very much at home in his pleasant family. We were taken by brother Fry to see his place, and we were most glad that congregation (we have forgotten the name of it). We preached several times in this arm of the church, and judging from the interest manifested here at Mendon, we believe much good could be accomplished by a proper effort being made.

On the 17th, by the generosity of brother J. F. Vance and others, we were taken to the home of brother George Myers, who is the elder of the above church, and as it does not take our brethren long to get acquainted, we were taken to him in this Christian country. There government was the subject of conversation more than any other one thing. We soon learned that brother Myers was a workman that had no need to be ashamed. We were most glad to see the brother, and he was very glad to see us. We next went by railway to Garnett, the county seat of Anderson county, and soon we made our way to the home of brother J. H. Steuber. Found him the same genial brother that we knew him to be in Ohio some fifteen years ago, only time and labor cause and note their foot-

prints of their feet in the dust of the world.



QUINTER & BRUMBAUGH BROS.

VOL. XVIII.

HUNTINGDON, PA., TUESDAY, OCTOBER 12, 1880.

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NO. 41.

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Sermon Department.

THE PICTURE OF A HAPPY PEOPLE.

Sermon by Elder James Quinter.

I have been requested to preach from the 11th and 12th verses of the Hebrews, and will try to do so. I will read the remainder of the Psalm; as the verses which follow the text are a continuation of the same subject. "Bless me, and deliver me from mine evil strength; deliver me, whose mouth speaketh vanity, and their right hand is a right-hand of falsehood; that our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace; that our gutters may be full of forcing oil; that our sons may be as olive trees, and our daughters may bring forth thousands and ten thousands; that our eyes may be strong to behold in labor, that there be no breaking in, nor going out; that there be no complaining in our streets. Happy is that people, that is in such a case, yea, happy is that whose God is the Lord."

Our subject will be the picture of a happy people. Reference is not made to an individual, but to a body of people. "Happy is that people," etc. And it will apply to a family, to a community, or to the entire body constituting God's peculiar people. There is no propriety in referring to a body of people, as their highest enjoyment is to be described rather than to an individual. Man is to be perfectly happy, or to attain unto the highest enjoyment he is capable of, must be in society. It is

true, he can be very happy alone. If he believe in the Deity, and is surrounded by the presence of God, he may be very happy. But nevertheless, we think our position is true, that to attain to his highest enjoyment, and, most of us, to enjoy, we conclude this from the fact, that he is a social being, and designed for society. He was originally created with a want of society, and an adaptation to society.

In noticing the different groups which constitute the picture of a happy people, we will first notice the youth in the picture as a very prominent place is given to them in it. "That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace." We read in the text, and overlooked if we would have a happy community or nation. "Our sons" are first referred to. It is desired and prayed by the patriot, king, and statesman, that their sons should be men, and that there be a full development of their manhood, that they grow as the plants grow, that there be life, and growth, and fruitfulness. "Our sons" must be men, and refreshed and blessed by God. And in attaining to the full development of their manhood, there must be a full development of their physical, mental, and moral nature. They must be fully developed and nurtured, and also a cultivation and development of their intellectual nature. The mind must be no more neglected than the body. They must be nurtured in one mould. If we look at the American Indian in his uncivilized state, we see in many instances a fine physical body. But the highest development of his nature are not developed and hence in his wild or uncivilized state he is far from bringing forth a fine picture of humanity, though there is a fine physical development. And our sons to grow up into perfect manhood, must be given attention to the culture of their moral or spiritual nature. There is rarely such a sacrifice of spiritual culture, and it is in vain, and to develop it properly, it requires a full and free education, and cultivation, that it does to cultivate our physical and intellectual nature. There can be no prying that David said in strong and noble terms, that our daughters may be as plants, polished in the palace of a happy people to be drawn, here by David, as very evident from the conclusion of the subject. "Happy is that people, whose youth are as plants." The character of the happy people will be referred to again, but we refer to it here to show that it was a part of the beautiful picture which was designed for the youth of the Jewish commonwealth, and must form a part of the youth everywhere and at all times, either will be but a very imperfect development of their character.

There is another idea in reference to "our sons" in the subject that has struck our mind very forcibly. The desire is that "our sons may be as plants grown up in their youth." What is remarkable in this they should be desired to grow up in their youth. The way we commonly look at the young, we consider they have passed out of their youth when they have worked their majority, or when they are grown up. But David's language would seem to imply that in a certain sense they may be grown up while in their youth. And there is a sense in which our boys and girls may be men and women while yet in their youth. Boys and girls sometimes show a discernment, a maturity of judgment, and steadiness of conduct, much beyond their age, and we say of such that they are manly and womanly in their behavior. There seems to be an illustration of this in the case of Timothy. Paul in addressing him, 1 Tim. 4: 12, says, "Let no man despise thy youth; but be thou an example of the believers, in spirit, in faith, in charity, in love, in spirit, in faith, in purity." Here Timothy is spoken of as a youth. But what is so remarkable in this is that when the apostle is admonishing him to guard against certain temptations to which he was exposed, he uses the following language: "But thou shalt follow after the good things, godliness, faith, love, patient meekness," 1 Tim. 6: 11. So he was both a "youth in his days," but a man in character and conduct. And you, dear youth, may be men and women, in noble character and discreet behavior, while you are yet a youth. And it is not desirable that you do this, and for this we pray. It was this manly and womanly behavior that David desired to see developed in the youth of his people, and hence the language of our text.

But we need not stop to notice what is desired for "our daughters." "That our daughters may be as corner stones, polished after the similitude of a palace." Dr. Conant gives the meaning of the original thus: "Our daughters in corner pillars, polished after the similitude of a palace." Another scholar translates the original thus: "Our daughters as corner pillars, polished to grace a palace." Here we learn in figurative and metaphorical language that "our daughters" are compared to corner stones and beautiful pillars. And two leading ideas are strength and beauty. And we wonder why "our sons" are compared to plants that are young and tender, while "our daughters" are compared to corner stones and pillars. We might think that the figures should be reversed, and "our sons" be compared to corner stones and pillars, and "our daughters" to plants. But we presume the Spirit of God knew what it was doing when it dictated the figures and applied them as it did. There is great strength in female character. Oh! how much power is there in the gentleness and affection of a woman's pure heart! The strength of their affection has often been severely tried and in the trial manifested great endurance and power. While a father's stern command, and mother's entreaty have failed to keep the young man from some habit of vice, a sister's tears in supplication have turned his neck, with

her tender appeals has accomplished it. Oh! if the powerful influence of our young women was sanctified by the grace of God, and consecrated to his noble cause, what wonders would it accomplish, and what a powerful factor for doing good it would be! In the martyrdom of the early church we have noble cases of female endurance in suffering for Christ's sake. "Our girls" when brought to the severe trial of either renouncing their Christian principles, or of meeting death at the most terrible time, chose the latter course with a noble courage, and then the words of beauty is associated with our daughters as we have them presented in our text. Persons' reading is, "Our daughters as corner pillars, polished after the similitude of a palace." It is not the least that so many of "our daughters" contribute, and which is admired by the usually manly—a beauty which consists in a beautiful form of the body, and a countenance of purity, silk, and velvet with which the body is adorned, that is here desired and prayed for "our daughters." Grace and modesty beautify female character. Gentleness, respectability, tenderness of feelings, purity of mind, sympathy with the suffering, and a desire to be useful in promoting the happiness of all classes, are adornments to be admired, and of high value, and sought after, than the richest attire and the most valuable pearls and costly jewels. Let the fashionable ladies of the world remember that "our daughters" should "shine as corner pillars," and our mother's to be, is that referred to by the apostle, when he says in speaking to Christian families, "whom adorned, not in outward ornaments, 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 spirit of God at great price." 1 Peter 3: 4. There is a vast mistake committed by young women when they seek the admiration of others by their external attractions, which appeal to their carnal feelings. The senses may be attracted by such attractions. But when the hand of a young woman is sought by another, because of her wealth, or her external attractions, if the wealth is not what is expected to be, or the attractions do not last, his attention will be turned to her mind, and if she is neglected, and perhaps dies broken-hearted.

We were present not long since when a conversation took place among a young lady of whom we had some knowledge. She had some wealth, and some personal attractions. The question was asked why she never married. She replied, "I had no suitable prospect in her manner and disposition." It is true, there are not always a barrier to marriage. But they are in the direct and observing. Prof. Upham, an excellent scholar, has written a book on the subject of the condition of man, or woman either, which to realize the full power of personal beauty, in most by observing noble hopes and purposes, but having some strength in mind, and something to love, which is worthy of humanity, and which, by expanding the capacities of the soul, gives expansion and symmetry to the body which conducts it. We pass from the young to the old

in our picture of the happy people. While the young, trained to boldness and usefulness, form an important element in the picture of the happy people before us, given by the president, the old are not left out. Their presence is plainly discovered. The old are characterized by a very strong solicitude for the young. We saw in that design and prayed that our sons and daughters might be all that is implied in the high attainment that is desired for them? It was one of the parents in the body of happy people. And this is the characteristic of the aged saint, "Father's, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." Eph. 6: 4. Such is the duty enjoined upon parents. The duty enjoined, they labor to perform. And it is very natural to suppose that while the parents and the aged, labor to promote the growth of the young, that they will not neglect to provide for the old in their life. And so it is a characteristic of all in a truly happy people to labor to do right and to be holy. And it is their success in such labors that makes them the happy people they are.

The next thing we notice in the picture of the happy people, is their secular prosperity. It is not the duty of our parents, that they should neglect that they may bring forth thousands and ten thousands in our sons; that our sons may be strong to labor, that there be no breaking in, nor going out; that there be no complaining in our streets." Secular prosperity has considerable to do with our happiness. We have habits to promote it, and we are naturally attracted through them we are related to the earth, and in a measure dependent on it. And our higher nature of intellect and spirit, are closely connected with our physical nature, and hence is influenced by it. Hence a healthy state of the body is very desirable and important. And while it is true that a Christian may be happy in poverty and want, it is happiness enjoyed under disadvantages, and amid temptations. Poverty and want are not crimes when they do not result from our improvidence or neglect. But they are very unfortunate, and a great barrier to our usefulness and charity. The inconvenience of want, and its interference with happiness, are known at this time by our brethren and sisters in this Kingdom. If the old at this time experience the secular prosperity contained in the picture of the happy people of our text, it no doubt would add greatly to their enjoyment. To secure things thus sought after, and labor are given by some. While others are to be diligent and negligent in their secular business. It is desirable that we have a pleasant home and enough of the world's goods to keep us free from want, and to enable us to give something to such as may be in want. And if we do our duty in all things, we may hope for a prolonging of our lives in this Kingdom of God, and his righteousness, and all these things shall be added unto you." Matt. 6: 33. The things referred to are not wealth, but things which are necessary to our comfort. Another idea in connection with our secular prosperity is peace, or freedom from war. "That there be no breaking in, nor going out; that there be no complaining in our streets." Horn

ROUSE FOR RELIGION.

BY A. A. ROON.

I once read a tract, headed on the experience of an old negro. She possessed a wonderful degree of religious enjoyment, and her neighbors, when asked by her, why she so differed from the most professed, so rich, "It is because I live in de home 'pos."

She who moved in a higher plane of Christian enjoyment, than was held by many persons. Religion is a beautiful system, which all may enjoy if they will.

Religion will not do us on, and if we are not happy, it will plain there something wanting.

There are men and women in the world, who are moral and active in religious ceremonies, and strict in performing Christian duties. Yet they are not happy. The world is full of misery, sighs and groans, even among the better classes of people.

How many individuals whose cheerfulness and genuine happiness, we almost envy, while at other times they are cast down, with a care worn and troubled expression.

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drophical of water. At one time I was unable to read, clearer in the Tenth month for four years.

I suppose I would have missed your fragment in No. 87 had not your attention been called to it by an earnest hater of the truth to which we are both devoted.

Such "outcastings" should not touch us save in a way of profound respect for those who "take pleasure in righteousness."

There is no limit to Christian forbearance and endurance. I hope we shall all be gone of restraining those for whom he labored.

He breaks forth in mighty anathemas, and yet wept over the doomed city, and prayed for his enemies, who had defiled his blood.

He is a poor Christian, if a Christian at all, who cannot "best all flesh."

This is another essential feature of the incarnation, which some think I make a hobby.

Glorious baby! I wish it were true in the most absolute sense. It is the one idea of God, and my prayers and struggles and tears day and night have been for him.

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those who love him, love to think of him and of his thoughts, we are safe, under the most trying circumstances. In his works we behold his power and wisdom, in our daily bread, his love and mercy; in Jesus the hope of grace, and in ourselves, profitable servants.

Those who measure thoughts, words, and actions by the Golden Rule, find the exercise of charity more profitable than criticism.

Hypocrites preaching the Gospel to sinners, is the devil correcting vice and immorality.

Hospitality is an excellent trait, and that of much good, which the poor are its subjects.

The tempting bait concealed the dangerous hook that cast the fish like lightning the coveting soul at profit, without considering the reward of costlessness.

When we hear the cock crow we should think of Peter and ourselves.

Thought is a poor thing, and it is only thought in an unwarranted language that God reads.

Such an infidel he is prone to prove the Bible a fable; beyond the shadow of a doubt, he can show how he should be the deception and false that brought me under its influence and teaching.

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writing, it becomes fashionable among the multitude to eschew with them, and blindly accept their doctrine. In this way it happens that here and there a man seeks his own glory by deriding the faith and by speaking frivolously and lightly of sacred things simply because it is the stylish thing to do so, while after all his inmost heart he still clings to the faith. Is this your case?

"No," replied the counsellor, "this time not with laughter, but with the frown of irritation very visible.

The "third class of atheists," quietly continued the clergyman, "is composed of persons who have long followed the desire and pleasure of this life, and walked in the mind of sin.

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of men of wealth, men of intellect, men of power, high born men, and men of rank and fashion, and being so composed, may be in a worldly sense a very strong church.

There are many things that such a church can do. It can bench scribes, and usher sermons. It can diffuse intelligence, can uphold the cause of benevolence, can maintain an inspiring array of forms and rituals, and for all that is said of the altar shall upon upon peer man will tell you one thing that is cannot do—it cannot shine.

It may turn almost everything into gold at its touch, but it cannot touch the heart. It may hit up its marble floor, and pile tower upon tower, and mock up its own mortars, but it cannot touch the heart.

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THE UNBELIEVER BLENDED.

A young preacher came to the house of his sister and found quite a company around the table.

The official introduced the man who was seated on a official whose self brought me under its influence and teaching.

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CONTRAST.

BY L. L. CROSSMAN.

We see, at times, a manifestation of true holiness in the suffering and afflicted.

We see, at times, a manifestation of true holiness in the suffering and afflicted.

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MEMBERING CONGREGATIONS.

BY DANIEL HAYS.

I cannot endorse the proposed idea of a formal benediction at the close of our meetings.

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UNDER THE FILE AND NUMBER.

BY C. B. BARBAROUGH.

Who sister M. is, in whose "red teeth" are mixed so many germ of truth, I know not, do not need all they know not, do not need all they know not.

Who sister M. is, in whose "red teeth" are mixed so many germ of truth, I know not, do not need all they know not, do not need all they know not.

THE SHINING CROWB.

The church illuminates the world by a manifestation of its piety. Its power to fulfil this, its most peculiar and essential function may be measured by the faith, zeal, and boldness of its members.

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Home Department.

THE WHEEL BOISE.

There is a wheel horse in every family... some one who takes the place of the older daughter, possibly the father, but generally it is the mother. Extra company, sickness, gives her a heavy increase of the burden she has to carry...

Woman's work is never done. She would never leave it done. Ministering to father and mother, overseeing her husband, maintaining the domestic economy...

Every night the heavy truck is turned up, the wheel horse is put up, the harness and labor and care are dismissed till the morrow. The trials of the household van cannot be turned up at night, and the tired housekeeper cannot go into a room to rest...

There is never any time that a young mother has to devote to her children to leave home even for a day, and with a little kindly help from her husband, and a little resolution in herself, she may go, and be so worth the better for it that the benefit will overflow from her into the whole household.

THE PARABLE OF THE SEED.

Listen now to the parable of the seed. Long had it lain under the mould. How it came there I know not, the past we recall from its conscious existence had not yet begun.

Day by day passed on, and as the warm spring rain wetted around, and the seed sprang up, and the green grass leech upon its breast, a strange, thrilling sense of joy announced that the immortal germ within had awakened into life, that the spell that had held it so long under its narrow prison-hood was broken; and soon the rain and sunlight bathed in turn the tiny shoot, around which the soft summer wind played with a caressing touch.

Weeks and months passed by, and the tender plant was covered with a heritage of leaves, and, in the fulness of its growth it whispered, "Now is the harvest time, and I have ready to hand my ears to cease my first awaking. Life means happiness, delight. In the joy of existence we find the reason for existing."

Thus the autumn was a time of gladness to the plant, and the leaves, and its branches moued and shivered in the breeze. "Alas!" it cried, "the problem is still unsolved. Existence is no longer joy, but pain, and yet I exist. There is still need for this cry, "Touch me the higher lesson."

Winter and summer came and went, and came and went again; and the little tree, basking sometimes in the summer sunbeams, willing sometimes in the winter winds, still sent forth its cry, "Touch me the higher lesson."

A thrilling sense of ecstasy one soft spring morning sign announced the beginning of a new phase of life. The wind whistled in tender breaths, a slight fair and beautiful enough to gladden weary eyes. Then, with a shout of triumph, the little tree rejoiced.

"The problem is solved!" it cried. "I have found the secret for happiness, but to give happiness, to make earth glad and sweet. I exist no longer for myself, but others; not to be joyful, but a joy."

And thus the gentle winds swept from its delicate rose petals, and it stood again bare and unlovely, moaning woe. "The problem is still unsolved," it cried, "I have found the secret for happiness, but to give happiness, to make earth glad and sweet. I exist no longer for myself, but others; not to be joyful, but a joy."

It yielded without pain its ripe fruit to the harvester; it yielded without sigh its leaves to the winds that stripped its branches. "Your robbery can cause sorrow, suffering, loss, and grief," it said, "but I have nothing left to give you. My fruit began to swell, and patiently through the long summer the little tree sent its life blood to nourish and enrich them, and when autumn came, the perfect berries, fruit long that upon its branches. Then it withered, "I am content—my life is multiplied an hundred fold. I am fulfilling the purpose of my being—there can be no higher life."

Then it murmured sweetly, "The problem is self-solved. I sought to give, to have found its solution, to be in the beginning of that service I am forbidden to serve! Angel of Death, I pass hence, and my heart the higher life!"

The Angel of Death bent tenderly over the dying tree. "Thou hast little more to learn," he answered. "He who esteems joyful, rendering to the Great Giver thanksgiving for his joy; he who does his duty unflinchingly to his Master's will—to glorify the Creator of all beauty; he who, by patient contentment in well-doing, brings forth fruit to his Master, he has no other thing to do—his duty is done."

Thus the little tree murmured, "It is well," and the Angel of Death kissed it lovingly, and its short life was over.

But within a hundred seconds it was in its fullness. "It is well," and the Angel of Death kissed it lovingly, and its short life was over.

But within a hundred seconds it was in its fullness. "It is well," and the Angel of Death kissed it lovingly, and its short life was over.

Some men of good mind and talent are not contented judges in a case that is before them. They are ready to give because they will try to help their friends out as though they were an enemy for them. The best men are not set in judgment are those who look to justice and not to friends.

ANNOUNCEMENTS.

In the Nevada district, Yernon, county Mo., October 23rd and 24, at Seneca Clark's, one mile north east of Nevada.

In the Waring W. Va. church, Cas Co., Va., October 23rd and 24, at the house of brother James Keffer, at 10 a. m.

At the Deaver Mass meeting box, Prairie City, W. Va., Oct. 23rd and 24th.

At the meeting of the English, French, Spanish, Lagrange county, Ind., intend, the Lord willing, to hold their communion meeting on the 23rd day of October, 1889, at four o'clock p. m. A general invitation is extended.

The brethren of the Bethel Church, Montgomery county, Indiana, will hold their lovefeast 11 miles north of Leighton, the 21st of October, commencing at 2 o'clock p. m.

At the residence of W. R. HARRINGTON, The brethren of the Manor church, Washington county, Md., intend holding their lovefeast on the 23rd of Oct., commencing at one o'clock p. m. By order of the church.

Correspondence.

A Tea Given with C. H. Balahugh.

On the evening of September 28th I decided to avail myself the following day of a privilege, and what in the end proved to be a pleasant one. I had for several years longed to enjoy, namely, a visit to C. H. Balahugh, a frequent and valuable contributor to the columns of the PRIMITIVE CHRISTIAN.

I left Derry the evening before, and after a long and weary journey, I found for my destination, I was met with uniform kindness. At about half past eight o'clock I came in sight of the large familiar meeting-house of the Hanover township, Dunham county, which from previous information assured me that I was within a half mile of Mr. Balahugh's home. The day was pleasant, the air cool and the rich perfume emanating from nature's rich productions—ripe apples, luscious grapes, etc.—about me along the route all conspired to make the walk seem the anticipated pleasure of my life.

Some minutes more brought me to the door of the cottage on the hill-side—the home of C. H. Balahugh. I had seen and was the one before and all I knew of him had been gathered from the many able articles he has contributed, at different times, to the columns of the P. C. and other papers of the brethren. Fancy had pictured to me the appearance of the noble C. H. Balahugh, but a glimpse at the door of the cottage, a few minutes' converse, and the real appears in the presence not very different from the ideal we had for so long supplied.

The naturally dignified demeanor, the intellectual fervor, the penetrating eye, the firm yet just and the expressions were all making me feel that the privilege was not to be lightly given. Through his ready and never seen me before but few words of explanation were needed to give the good man confidence and great joy. "You are a words were wasted in the conventional discussion of the state of the weather, the late day or even the condition of our health, but in less than ten minutes after my arrival we were in the midst of an earnest and profitable discussion of the great problem of life from a religious standpoint. The soul destroying and heart-destroying theories of the day were before—Bible, Tyndal and were here—before us and under the keen intellectual search and incisive logic of this man of God were fully exposed and their fallacy and error readily established. With all the sci-

entific and biblical lore displayed in the discussion there was a strong accent of personal religious conviction. He is orthodox in the fullest acceptance of the terms and acceptances of our holy theory or argument that does not come up to the full measure of the orthodox standard.

In his private study there is a library of choice books and choice books are letters from distinguished men of science from various parts of our land, and about his desk and somewhat secluded home are evidences of culture. Those of the English, French, Spanish, Lagrange county, Ind., intend, the Lord willing, to hold their communion meeting on the 23rd day of October, 1889, at four o'clock p. m. A general invitation is extended.

At the residence of W. R. HARRINGTON, The brethren of the Manor church, Washington county, Md., intend holding their lovefeast on the 23rd of Oct., commencing at one o'clock p. m. By order of the church.

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From the English River Church, Va.

Sept. 27, 1889.

Brother Editors. On Tuesday the 21st inst., I in company with my father took the train at Sugar Hill, Va., westward bound, expecting to attend the lovefeast in Marshall county, on the 22nd and 23d. After a pleasant ride of about eighty-five miles, we arrived at Matthews about 10 o'clock in the evening, where we were met by brethren with whom we were acquainted, and were conveyed to the house of elder John Murray, where we were very pleasantly entertained by him and also an amiable company. Attended meeting the next day, and met many brethren and sisters from surrounding counties, although seemingly not so many as the brethren there had anticipated and prepared for. Very good order was manifested by the operators while the children of God were seated around the table of the Lord, once we have commencing the offering and the death of their Savior.

On Thursday the 23d, it was made known that one dear old sister, over four score years of age, was some time since had a desire to see more partake of the broken emblems and shed blood of Christ's body. Consequently that evening a small number of members were present, but the brethren there had made no arrangements that Christ commanded were again performed. A deep solemnity prevailed, as always when solemnly practicing these sacred ordinances, but never before had we with many thanks, there being only one more at the table than at the time when Christ gave the example. After we had sung a hymn and went out into another conference, our aged sister requested some singing. Some very appropriate hymns were selected and sung with chorus among which were "Sweet By and By" and "With Thee I Will Abide."

Our dear old sister seemed strengthened in the faith, and expressed a hope and desire to meet us all in heaven, although blind and confined to her bed, and she said she would be there. My good Lord grant this to be our happy lot. Especially may we, the (scattered) of young members that were present, be ever and ever with many thanks to the most merciful eyes of our lives.

At present, we are enjoying home and its surroundings, feeling pleased with our trip, and with many thanks to the dear brethren and sisters who so kindly entertained us while with them.

LIZZIE M. BROWER

Organization of the Executive Arrangements for the Annual Meeting of 1890.

The Committee of Arrangements for Annual Meeting of First and Second Sessions to be held at Sugar Hill, Va., on Sept. 28, N. W. Workman, Foreman and Corresponding Secretary. H. K. Myers, Secretary, and Annie Moberman, Treasurer.

It was decided by the District Meeting held at Wootter Church, Sept. 10, 1889, "That each member of the Northern District of Ohio pay one dollar to defray immunities expected to be paid back if available" therefore.

Resolved, That we request each church to send its respective quota in the following manner: One-third on or before Feb. 1, 1890, one-third on or before May 1, 1890.

All money should be sent by N. Y. Draft or P. O. Order to N. W. Workman, Treas., Box 323, Ashland, Ohio.

Resolved, That we request each church to send its respective quota in the following manner: One-third on or before Feb. 1, 1890, one-third on or before May 1, 1890.

All money should be sent by N. Y. Draft or P. O. Order to N. W. Workman, Treas., Box 323, Ashland, Ohio.

D. F. STOUTER, Committee.

SNODGRASS, MURRAY & CO., IMPORTERS, JOHNSON AND RETAILERS, CLOTHS AND WOOLENS, MARKET AND NINTH STREETS, PHILADELPHIA

In the desert found that it was rather a severe coat on my physical stamina...

Monday was spent in class rooms, watching school work which I think is thorough, efficient and systematic...

Tuesday morning took the Huntington and Unabomber for the day...

On Monday the 27th held the services at an association of my youth, with the B. O. O. R. to Martinburg and the A. V. O. to the following morning...

From Zion Church, Vtley, Ohio.

Dear Parents: My children are in a more serene condition. The members, in general, seem to be alive to their duty...

Dear Parents: Weather delirious; corn gathering commenced, perhaps far political tide is running high—barren keep out of it! My sentiments to you...

To the many churches that have secured a promise from me, and many who are not so writing and trying to make this coming fall or winter, I will say to you one and all that it will be out of my power to do so...

for me to answer all of them but except this an answer, as I am very busy to our editors: Will you all please give this notice room in your papers? D. N. WORMAN

Dear Parents: Our Sunday-school closed September 26th. Had an average attendance of fifty scholars. The attendance was good until the close of the school, and I believe there was, at least, some good done. The Sunday-school was a new one to most of us...

Our Sunday-school closed on the first Sunday in October. Had a good school. The most of the time we had a crowded house and good order, and about all took part in the exercises...

Dear Parents: The Maple Grove Aid Society of Norton county, Kansas, has completed its first year...

Dear Parents: I have taken the Primitive for a long time and don't see how I could do without it. There are so many good articles in it that I would be glad to have teachers make it up...

Dear Parents: We will sell the following throughbred English Breeds: 1 cock and 3 hens of Light Breeds; 1 cock and 3 hens of Plymouth Rocks; 1 cock and 3 hens of W. Crested Black Neck, White or Blue.

THE BROTHERS' NORMAL, BENTONWOOD, PA.

A HOME, SCHOOL, AND CHURCH.

For young people of both sexes. The brethren's children especially welcome, but all others are also admitted on equal footing.

STUDENTS CAN ENTER AT ANY TIME. EXPENSES LESS THAN AT OTHER GOOD SCHOOLS.

The patronage of all, and especially of the Brethren, is respectfully invited. Stand for Circulation or receive 2 or 3 cent stamp for CATALOGUE Address.

J. B. HUBBARD, Pres., Box 705, Huntington, Pa.

From Elm Hill, Ind.

Dear Parents: Our Sunday-school closed September 26th. Had an average attendance of fifty scholars. The attendance was good until the close of the school, and I believe there was, at least, some good done. The Sunday-school was a new one to most of us...

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J. B. HUBBARD, Pres., Box 705, Huntington, Pa.

LADIES DRESS CLOTHS. Black Cloths and Bookings. We will sell Black & White...

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Children's Scaqueroes. Full assortment of every description for men and boys...

Opera and Evening Cloths. Full assortment of every description for men and boys...

FLANNELS. Full assortment of every description for men and boys...

Boys' Suits and Overcoats. Full assortment of every description for men and boys...

Our worth-while ones are always kept up to the highest points of excellence. We endeavor to have whatever yearly wears...

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Coach and Livery Cloths. Full assortment of every description for men and boys...

FELTS. Full assortment of every description for men and boys...

GOOD BOOKS FOR SALE. Full assortment of every description for men and boys...

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VOL. XVIII. HUNTINGDON, PA., TUESDAY, OCTOBER 26, 1880. NO. 43.

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Sermon Department.

THE DANGER OF LOSING WHAT HAS BEEN DONE FOR OUR SALVATION

Sermon by Elder James Quinter.

"Look to yourselves," that we lose not the things which we have wrought, but that we receive a full reward."—1 John 1:9.

As this text reads, it conveys the idea that the apostle was warning the brethren might look to themselves and thereby become faithful, that he said his fellow laborers who had been so successful in their conversion, should receive a full reward. Though the minister will not lose his reward, if he faithfully discharges his duty, even if those he has gathered into the church should not be faithful, and he should be waiting in the day of judgment. But his reward will be much greater as his joy will be much greater, if those he has ministered to are those he has ministered for as accepted by the Lord. It appears from Paul's language, 2 Cor. 11, 2: "For I am jealous over you with Godly jealousy: for I have espoused you to one self, that I may present you as a chaste virgin to Christ," that the minister at the proper time, will present his people to the Lord. Thus according to the text, if we who minister to you here, we shall have our reward, if you, to whom we minister, are not faithful. And if you are not, our reward or joy will be diminished. Thus it seems contended by 1 Thes. 2: 19: "For what is our hope, or joy, or crown of rejoicing? Are not even you in the presence of Christ at his coming? For ye are our glory and joy." According to this language, the more the minister is, the more of training for

heaven, the brighter will be his crown. Hence the apostle's concern as expressed in the text, "that we receive a full reward." But there is another meaning which we prefer, which seems to be more correct, and which makes the "full reward" refer not only to the ministers, but to all the members of the church as well. The Apostle, writing amidst faith's victory, by the Roman church, and the cure which the Roman Catholic church uses, reads our text thus: "Look to yourselves, that ye lose not the things which you have wrought; but that you may receive a full reward." Through the copy of Storrer's manuscripts, the Alexandrian and other manuscripts, the second Syriac and the Ethiopic read as it does the Vulgate. According to this reading then, a full reward is held out to all Christians to induce them to persevere in well doing. "Look to yourselves, that you lose not the things which you have wrought; but that you may receive a full reward." Our subject will be *The danger of being said has been done for our salvation.* It is a suggestive, and it should be an awakening and a stirring thought, that all that has been done through our indifference and neglect, be lost, and profits as nothing. "We then," says Paul, "as workers together with him," in his duty to you, we must "not be slack," that we may receive a full reward. 2 Cor. 6: 1. Paul saw the same danger that John saw, namely, that of losing the personal and saving benefits of all that has been done to save us.

While the text, as we prefer to read it, has special reference to the loss of the labors that the Christian believes themselves had already done, the work of salvation will be expanded or enlarged the thought, and embrace within the scope of its application, all that has been done by all the agents concerned in the work of our salvation. These agents are three, 1. The divine, 2. The ministerial, 3. The individual.

1. By the divine, we mean the work of salvation is a objective character, that is the work of salvation in itself, independent altogether of man and external to the mind of man. Salvation is self subjective character, is salvation in the mind, as planned and verified by our consciences. This distinction is frequently met with in theological writings, and is useful in expressing the difference between the work of salvation in itself, or salvation in its objective or general relation, was wrought for or before we had a being and independent of anything that we did. Our Heavenly Father, foreseeing the wants of our ruined race, before our race had a beginning, in the exercise of his love, mercy, and wisdom, devised a means by which he could pardon the guilty without in anywise diminishing or encroaching in. And what the Father devised or originated, in the fullness of time, the Son executed, and the Holy Spirit, foreseeing the wants of our faith." Heb. 12: 2. The Holy Spirit also fills his office in the great work of human redemption. Now, notwithstanding salvation is a providential work, it will be lost if all that is done, be not believed. And, further, man may believe and do works meet for repentance. Mat. 3: 8; and realize some of the advantages of this great salvation, but if they do not then look

to themselves, and hold out faithful to the end, they will lose all that has been done for them by what we have called the divine agents, and also all that they will have done for themselves. It is true God has said in regard to his word, "It shall not return unto me void, but shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Jer. 1: 12. Surely what God has done will not be without its intended results in the purposes of his government, in vindicating the righteousness and justice of all his proceedings with men; but while the Christian redemption will vindicate God, and be a witness for him, it will profit such only among men that believe, and hold not their faith.

2. By the ministerial agents, we mean the ministers of the divine word, the conversion of the sinner of people, the work of the minister is an important agent. "Faith cometh by hearing, and hearing by the word of God." Rom. 10: 17. "And how shall they hear without a preacher?" The agency of the minister, both in the conversion of sinners, and in the culture and growth of Christian character, has much to do. And the faithful minister appreciating this will feel that a great responsibility rests upon him. It is his duty to you, we must "not be slack," that we may receive a full reward. With the sincere work of the word, and the sheep with stronger meat as they are able to bear it, and as their wants require. Join the agent, apostle, and servant of God, in the deep yearning of his affection, to labor for the property and salvation of his brethren and spiritual children, says in his short epistle to the well beloved Galatians, beloved, I wish with all things that they may prosper and be in health, even as they are prepared. For I rejoice greatly, when the brethren came and testified of the truth which is in them, even as they walked in the truth. I have no greater joy than to hear that my children walk in truth." 3 John 7: 2-4. Paul said in his Galatian epistle, "My little children, of whom I travail in birth again unto Christ to bring them to God." Gal. 4: 19. Such is the concern that faithful ministers feel for the salvation of the people to whom they minister, and with such a view, they spare no pains, and labor in their endeavors to bring sinners to Christ, and to keep them faithful, and their conversion to the truth, and their consecration to God. On reflecting upon such feelings, it is not surprising that the apostle John expresses of himself as he did in our text, above, that he desired above all things, that his brethren for whom he labored, and his fellow laborers also, might receive a full reward.

3. Then a part of the work of salvation is done by the persons through whom the work is done. "Work out your own salvation with fear and trembling." Phil. 2: 12. This plainly implies the responsibility of our own agency in the work of salvation. It is not ourselves that you lose not the things which you have wrought." All who have come to Christ and obtained pardon for their sins, and the gift of the Holy Spirit, have experienced a great work. They "have passed from death unto life," 1 John 3: 14, and have been delivered from the power of darkness, and translated into the King-

dom of Christ. Col. 1: 13. And all who have also experienced this great work, have cooperated with all the Divine persons, and with the ministerial agents, in accomplishing the work of salvation.

And when a soul leaves the world, and forsakes its site, and takes a decided stand on the side of the Lord, an important step is taken, and in a certain sense, a considerable part of the work that it has to do in working out its salvation is done. We say in a certain sense much as then done. We Baptists, who believe that baptism has something to do with our salvation, and preach that people should be baptized as well as believe and repent, and also preach that immersion alone is baptism, are sometimes charged with putting all our trust in baptism, and with holding the idea that when a person is baptized the work is done. We disclaim holding any such sentiments, and in reply to such charges, we say that baptism is but the beginning of just properly begun in a person when he is baptized. For when he is born into the kingdom of God by being born of the water and of the Spirit, John 3: 5, he is born only a babe, and thus must be nursed and fed, and taken care of, that he may grow unto a perfect man, unto the measure of the stature of the fullness of Christ, Eph. 4: 13. But, though the work is just begun when a soul is converted to God, nevertheless, a good deal is done. For when a person has overcome his own inordinance, the pride of his heart, and his carnal mind, which is "enmity against God," and rendered the church that bind him to the world, and to the followers of worldly pleasure and fashion, and freed himself from the grasp of Satan, and has passed through the sorrows and agony of the state of true penitency, such a person has done a good deal in the work of his salvation. It is true, it is but little of what he may have to do if he continues in the world a conscientious man, and shall have to fight the good fight of faith with all the foes with which he shall have to contend. Still, when a "first work" of a religious life are looked at in themselves, they are not small nor unimportant.

Now, according to the doctrine of the text, when all this work is done, and "That we lose not those things which we have wrought." And because we are in danger of losing all that we have gained, we are admonished to look to ourselves. For should we ever be a terrible loss to lose all that we have gained in our struggle and labor to get into Christ? We therefore should look to ourselves, and to our fellow laborers, that we may receive a full reward, or gain, if, its recovery, if recovered, would require more labor, more suffering, a more terrible conflict, and the opposing powers of darkness, than we are required to accomplish our "first work" that brought us into Christ.

But Christians are not only in danger of losing what they have wrought, but if they lose what they themselves have wrought, and should they never recover it, but to "cut away," they will be a terrible loss. It has been done by this, by all others who have ever an interest in their salvation, and worked to secure it. They will lose all that heaven has done, and all that faithful ministers and Christian pa-

rents have done for them. And what they pity it would be, that a misfortune, and what a criminal neglect will it be on the part of all whether sinners or sinners to lose all that has been done to save them.

We urge the thought upon the consideration of sinners as well upon the consideration of saints. A great deal has been done for you. There is a cross in which Christ has died for you, for he "tasted death for every man." Heb. 2: 9. You have also made some proficiency in acquiring a knowledge of the Scriptures. You have enjoyed the privilege, many of you of attending Sabbath School, and the Bible Class. And many of you have had the advantage of a Christian home and of Christian parents. And you have enjoyed the advantages of the Christian ministry. You have heard many sermons and many exhortations. Much has been done for you, and much has been given to you, that you may be brought to a point where you look is a peaceful thought, and it should startle you to think, and to feel, and to act, let you lose all that has been done for you. Should you seek that you may lose all that has been done for you, and to regret it. Then we say to you, all, to want and sinners, "Look to yourselves that you lose not the things which you have wrought; but that you may receive a full reward." And what is implied in "looking to yourselves?" The apostle speaks about deceivers and antichrists in the context. There is implied a warning that you may be deceived, and therefore say, look to your principles, and see that they are according to the principles of the gospel. Look to your hearts and see that you neither and feelings are right. Look to your actions and see that they are right. Look to yourselves—turn your thought upon yourselves. There is so much in the outside world, to draw our attention, that we very much neglect to look at the world within us. Here we are so little acquainted with ourselves. We are therefore admonished in our text to look to ourselves. The idea is, we are to be ourselves, and if we are not, we are to get ourselves right.

And if we look to ourselves as Christians, and lose not what we have already wrought, or gained, and persevere to the end, we shall then receive a full reward. And if those who have not yet commenced work for themselves, now begin, and have made some progress, but have not yet been blessed by others for them, then they will receive a full reward. And what is the "full reward?" A full reward is all that God has in store for those who are in the "grain of the mill that sows it, and of which which is to reap." 1 Tim. 4: 8.

We offer one thought which comes from the consideration of the text. The first is the generosity of heaven. Heaven has offered us a "full reward." With God there is no scarcity. And as he is able to do so, will he withhold a reward all who serve him. Secondly, God wishes us to have all that he has provided for us. He desires that we should attain unto the highest state of holiness, that we may thereby secure to ourselves the highest state of enjoyment. Then let us all "Look to ourselves, that we lose not those things which we have wrought; but that we receive a full reward."

and help to make their results what they should be, by a strengthening more active Christian work and the promotion of primitive Christianity.

A. N. B.

THE STATE SYRACUSE SCHOOL CONVENTION IN PA.

After considerable delay, the committee on programs for the Syracuse School Convention, has submitted its report. Owing to the neglect of some who were appointed to assist, the other members of the committee were considerably overworked. The report was accordingly somewhat hurried. The lack of cooperation will account for the apparent neglect of the committee as a whole.

The programs of exercise will be published next week. By common consent it was agreed that the meeting should be held in the *Methodist Church*, and the time and place of meeting left to that district. We did not want to assume the responsibility entirely, and hence acted as far as possible upon the suggestions of these far away.

The time set at present is Nov. 19, 20 and 21. There will be five sessions commencing on the evening of the 19th, and closing on the evening of the 21st. As regards the time we trust it will prove satisfactory to all, and the same we hope for the place which is Huntington. It was our wish, as well as the wish of many others, to hold the meeting in one of the large congregations further east, but circumstances which we cannot explain prevented them from taking it. Without any great introduction to the School we hope to hold it in the Chapel of the Normal School building. Arrangements will be made to accommodate all who favor us with their presence, and as there will be sufficient time between the publication of the programs and the meeting of the convention we trust that all who are appointed to do it will make such preparation as will secure the highest success in the work before us.

We need the hearty co-operation of all those who are generally well as regards means, and of the very best that could be done, and laying aside all personal preferences come determined to accomplish something that may give a lasting benefit to the cause, and meet the approbation of God and the brotherhood.

D. FAIRBANK.

Educational Department.

BY A. N. B.

—Brother W. J. Stewart has left the class room to attend a few common-law meetings. We hope that he may not be troubled, both physically and mentally.

—On Wednesday evening at the close of prayer meeting the Normalites and the congregations were surprised to see their principal of the Normal Dr. J. H. Dunningham and Sister Rachel E. Jones present themselves before the hymnal altar. The treat was made one, and after a hasty retreat to the Prof's room, when congratulations were showered upon them thick and fast. May their days be many, and their life's voyage peaceful and prosperous.

—In last week's paper we neglected to notice a very welcome visit from our brother Emanuel Hyatt of Madison, Georgia. On Wednesday evening he preached a most excellent talk to the South, the character of its citizens, the land and its products, manufacturing enterprises, etc. On Thursday evening he presided for us. His principles are correct, and he is a recent guest by his nephew, who is from Mexico to the Normal. Mr. Hyatt, Jr., though a foreigner, is now

with us and seems to feel at home among us.

—On last Friday P. M., the Normalists visited the trip to Shiloh, Ga. This excursion was pleasant, they had a joyful time. We are told that while on the rocky elevation, they formed themselves into a Literary Society and went through a regular program, but as the society was not organized in the exercises. The afternoon, no doubt, was spent very pleasantly as the surrounding hills and mountains are some of the highest in the South. The beauty and nobleness can be more beautifully viewed from than Shiloh. Reports.

OUR COLLEGE.

In No. 41 of the P. C. appeared two articles on Education from the pens of Irwin Quinlan and Brumbaugh, with whose timely remarks I fully agree in sentiment, but the necessity of higher education in our church. We were especially pleased with the statement made by Bro. Brumbaugh that we teach nothing different in our Colleges than we do in our Normal Schools. We only teach the same branches a little farther. In the Normal Schools we teach language, mathematics and the sciences, and when the Bible and the Bible itself, we also teach morals. These came four departments are retained in our Colleges, and nothing more. The little boy or girl that takes the first lesson in the study of the Bible, and the student who reads as readily as the Sophomore who scans the sublime effusions of Horace or Homer. The study of the multiplication table is the first round of the ladder that leads to Calculus and Mechanics, while the little boy that fills his pockets with pebbles and shells and studies their strange structure, or with eager eyes and fingers gropes after the atoms of the microscope, or studies the optics or the fish scales, as much a student of Science as the Senior Class College or University. Both study precisely the same branches in no different order, and the only difference so far as the Scholastic or Academic education is concerned, there is no other difference between the Primary School and the College besides the one mentioned.

But there is another aspect in which a College or University may be viewed, separate from the power that simply develops the mind—a power very much alike in all higher institutions. There is another force, a very subtle and powerful one, that gives the distinguishing feature to a School. A power that exceeds Frequentancy and all other things that render to Colleges and Universities in the United States, Skepticism and transcendentalism are identified in latter of the largest Universities of the world. There is a spirit as well as a power. This spirit is the spirit of the young men that graduate, and many of its undisciplined, into the ministry and engages its lady graduates with the same ardor for missionary work that they have in the days of their pleasure of home and divided society and are spending the rich treasure of their cultivated mind in India, Japan, Alaska and among the out cast Africans of the world. This spirit is the spirit that cultivates the spirit of war, *ambrosia*, without show and parade, while it honors the principles of peace, self-denial, and goodness of aims, and is not dead. No man splits or smés. There are found in the Common Schools where the pleasures are yet under parental control, diffusing so widely in the various languages, that it is more than a hindrance to the student of our educational career. In the Church, then the formation of the right—a spirit in harmony with the principles of the Church. Experience has shown that there are some who are exceedingly judicious in this one point. The Dictator, a short time ago, dismissed the most popular Professor in

one of their best institutions because he might not send into the midst of their students, at variance with their Church principles. This step, too, was taken at the expense of a large portion of the student body. Very recently the Presbyterians asked their ablest Professors and a leading minister in their own Church, to resign his Professorship in one of their Universities, — who had been brought against the doctrine of the Church, but because he did not teach those principles enough.

Institutions under the care of religious bodies must labor to instill a spirit of harmony with principles of that denomination, in order to secure the confidence and patronage of their own Church. A careful study of the history of our American Colleges has convinced me that, if by our own institutions we are to make a success, they must be more closely identified with our Church. All other discriminations have already their own well endowed Colleges with able corps of Professors, and we stand as an establishing one. None of our Schools are endowed, they are all lacking in extensive Cabinets, Libraries and Philosophical Apparatus. What we therefore recommend is that we do our own Church or to any one else, unless it be its superior inductive principles; and, if these be wanting, on what shall we base our success? Let us therefore preserve inviolate the principles that distinguish us as a Church and conduct our Colleges in harmony with them.

S. S. STANB.

LITERARY NOTE.

Clair's *New Reform Song-Book*, comprises some 200 Ecumenical, Reformatory, Progressive and Miscellaneous songs. Also some new as well as old familiar and favorite Psalm Hymns and Spiritual Songs, with a full Index Edited and Published by George W. Clark, Detroit, Mich.

The *Christian Union* still comes to our table laden with good things. Our readers desiring a paper containing the current topics of the day both religious and secular, can order their subscribers for the *Christian Union*. This too, it contains an interesting and instructive column on the Sabbath School lesson which must be appreciated by superintendents and teachers.

Among the late publications of J. B. Lippincott & Co., of Philadelphia, is *The Reader's Hand-Book*, by E. Cobham Brewer, LL. D. It forms an excellent encyclopedia or reference book for the scholar and student in regard to the writers and subjects of romance, mythology and literature. It is a volume of 1170 pages, nicely printed and well bound, and is a ready and excellent book for the intelligent reader.

The *Physiological Anatomy and Science of Health*, by Octave Mirbeau, has become more than its usual variety of scientific matter, but it is more the less interesting to the general reader, as the science discussed in this Monthly offers more intimately ourselves, our bodies and minds. It is interesting that the well known leader of practical Physiology in this country, Dr. C. S. Fowler, contributes to its pages. The first article is a readable and graphic sketch of that remarkable woman, Sister Anne; "Intoxication as a means of obtaining our faith," is a partial and interesting article by one of our best writers, "Henry S. Tanner, the Great Factor," and the Young Chemist's Revolutions, are deserving of everybody's reading. The price is 20c a Number, or \$2.00 a Year, in Advance. We are glad to know what the Journal is like now, it is called "On Trial" three months, including the October Number, for only the price of one Number. Send amount to the publishers, Fowler & Lewis, 753 Broadway, New York.

Editorial Department.

ELDER E. B. MILLER, EDITOR.
LAKESIDE, IND.

We expect to return to Ashland about the first of November.

Senior classes may be best for general instruction, but longer ones for instruction.

To MORT, the Lib, we are benevolent bound, but up for all night and tired besides.

We hope the officers of the church will consider the lady as having all the rights, and as illuoy to be right as they are.

All our private correspondence should be sent to Lakeside, but business concerning the College should be sent to Ashland.

The Lord will we expect to be at brother George Hall's convention on the 10th of November, and spend a few days in the Miami Valley with some of the churches we have never visited.

Who has many things you meet with in life which can be turned to some good for the cause of Christ. You can make an opportunity out of almost everything you meet, to point some truth of the gospel to others.

Wants there is a great justification on the streets of Walnut, we are in the hotel thinking if only men had as much zeal for the moral and religious good of mankind, it would make a great change in this world and in the world to come.

The faintest joys of a spiritual life rises above the imperfections of man, to love him kindly though he errs and give him grace that he may be saved to God and man. Charity is greatest because it lives and loves in spite of human imperfections.

The fond memory of kindred spirits in Christendom is a large source of happiness in life. The strong strands of Christian love live to hold the hearts of earth together, and bind the spirits of the other world to the inhabitants of the never better shore of the cold river.

If we could only learn the one great lesson of kindness; it lifts us high above the weakness that blunders many from doing good. Kindness to the wrong is the means of their salvation, and a heart full of love in all its noble qualities is the fountain of kindness to save the lost and unite the church.

One day in Southern Ohio was longer than we expected it to be, and we tried to make it of some use to the church by pressing in the evenings. It often meant great help in the settling difficulties to visit privately those who are in trouble.

Wrote in Manchester we made our home in Ames Bowman. A pleasant home it is for him. His wife, Sister Emma Bowman, is a faithful co-worker of the *Gospel Preacher*. We hope she will continue to let us hear from Manchester, as so many of our brethren are somewhat acquainted with the place.

We had a pleasant visit at the home of brother John Stuckelmer, near Troy, Ohio, where we could talk over church affairs in Russia, as there were there we first made acquaintance with the family. After the change of so many years it was very pleasant to have the acquaintance that has ever lingered with pleasure in our mind.

—Who's man works for honors only it makes no sense. The man who works his own claim to the honor of the priest. He who relies on his own merits and seeks the good of others, will most likely get all the honors he deserves without seeking for them. Honors without merit are empty and transient. We should seek the merit and not the honors, merit was no sudden lot; honors gained have often failed.

Just at the same our committee work at Manchester was concluded, word came that Bro. Christian Shively's wife had died, and a request that I should stay and preach the funeral. This was desired two days longer, which was quite a sacrifice to us, as we had already been from home nearly six weeks, but we cannot refuse such a call unless necessarily required. On Friday the 13th the funeral was held in the Methodist church in Manchester. A very large audience gave close attention to the word preached. After the funeral we started on our homeward journey, and we had the most successful triumph in all our labors.

Our work in the lost Greek church for the past year has been very successful. One of our brethren, who was so far as the committee is concerned, Brother Dary and the church have accepted the report as read by A. M. We feel confident that they would have accepted it at first if they had fully understood it as we did, and we are sorry we did not take more pains to explain it to them at the time our report was made. This teaches us that we should be more careful to give our brethren a full understanding of what we do in all our church business. To always keep their cool and give them a full understanding of what we will bring it forward at last. We hope this church any soon get all its troubles settled, and enjoy the peace for which it was once remarkable.

One of the greatest losses we feel in crossing is the inability in getting our papers. So few of our brethren take more than one of them, thus they get but little of the matter of interest in the brotherhood. To take us paper is the best way to get the best of the items of interest, one-third of the good instruction, one-fifth very much of it they have been in the habit of getting them all. One can appreciate the reasons for our effort to consolidate if they will take most of them for a while, and then cut down to one, it seems so very little to what they all have been to him. We hope the time will come when all the matter of interest to the brotherhood may be had in one large paper, and all may then have the same benefit by taking one paper that some now have who are unable to take any.

Our work as a committee to the Manchester church, on the 12th and 13th of October, resulted to our benefit and was accepted unreservedly by the church. We have a claim, of our own, see a report accepted more heartily than in our occasion, and we feel that if the brethren will be kind and kind in their work in the future, the presence of the church are brighter than for several years past. We concluded our work in that church with feelings of gratitude to God for his blessing on our labors. We concluded the last five committees we have attended the satisfaction has been the most complete of any in our experience, and we give God all the praise.

—We are glad to hear that our work for this year is nearly done, and hope never to have so much again. When we find the right spirit in the brethren there is a way to settle all our difficulties. We are sure that in wanting it is almost impossible to do anything.

Home Department.

THE PHILADELPHIA MINT.

The process through which gold and silver pass in being converted into coins occupies two large, but separate rooms in the second story of the building. Here is a collection of modern coins from almost all parts of the world, as well as very many specimens of ancient money. The objects are arranged in a complete set of U. S. coins, without of course be expected, but those who had not thought of the matter will be surprised at the great number and variety of money. In fact, you will see just the date, at least, for every kind of coin used, while the design, inscriptions and weight of the respective pieces have also been frequently changed. One set of silver dollars was struck in 1801, and not approved by authority, so that but few specimens were produced. Being so rare they have a fabulous price assigned them by collectors.

A set of ancient coins is shown in the old style, among which is a large gold coin, perhaps three and a half inches long by two wide, and marked with black ink by the artist to indicate its weight. This coin is a variety of the pieces of metal stamped to fix their value. But beneath these is a set of beautiful coins, nearly similar in size and value to U. S. coins, and of similar designs prepared by a private mint officer, whose photograph surrounds the coin.

Gold, silver and copper have been used as a means of exchange for land and merchandise from a very remote period. The metals were often made into rings, and weighed when used as money. On old Egyptian monuments we picture persons weighing money in this manner. The ancient Celts had peculiar rings of gold, which are believed to have been used for money. On the clay tablets of Assyria and Babylon are references to money being weighed to pay for land. The Egyptian word for silver," called shekel, apparently from the weight of that denomination, used to weigh them, but the pieces were not of gold, and had words which signify "gold." Abraham bought the cave of Macpelah, he paid Ephraim, the Hittite, four hundred shekels of silver, and weighed it in the presence of the sons of Jacob. The silver was "measured with the merchant," but not stamped to mark its value;—it was uncoined money. Jacob also bought a parcel of a field at Shelem, "an hundred pieces of money," or in the margin "shekels of money." Weights were often cast in the form of animals in ancient days, and it may be that the osem given by Jacob belonged to one hundred of these weights in the shape of a lamb.

At Rome, however, are pieces of metal of great weight and value, and stamped with some mark by government authority, to testify their fact. Such coins can not be traced further back than the 9th century of our Christian Era.

The Greeks, and among them the Lydians, are supposed to have been the first who coined money, about 700 or 800 years before our era; and they carried the art to its present perfection among all people of antiquity. The Mint collection has a series of old Greek coins, of which one of "Eginas is supposed to be about 500 years old. This coin is said to be a treasure trove found at Athens. The device is a head of Minerva, and the reverse a large owl with the initials of Athens around it. It is from 17 to 23 millims. thick. Athens has no reverse the ground plan of a helmet. A fine series of Roman coins is also shown.

The earliest coins mentioned in the Bible, referred to by Ezra and Nehemiah, and were in the form of Derma Specimens of this coin are in the Mint collection. The expression of the "Mita," such as was thrown into the treasury by the poor widow, is an interesting object. It is a small copper coin, black with age

and rust, but recalls a teaching scene. Another curious piece is the famous one struck at the Mint of Philadelphia, in Asia Minor, at least two thousand years ago. It bears a picture of Diana as a hunter, with a bow in the right hand, and the left drawing an arrow from the quiver on her shoulder. The inscription is, "Diana: friend of Philadelphia; (her) temple-sweepers." This means Diana, or Artemis, as she is called in a workshop (gymnasion, *gymnasium*) of the great goddess Diana. It was stamped an honor to be even called a sweepers of the temple of this great deity, who has all things "aching in the world." Another curious coin is a March of Ptolemy Philadelphus, King of Egypt, P. C. 284-246. It bears a head of Arminia, his wife and sister, and the initials of the Great King. It was found in Assyria in 1858. A penny of Elizabeth, King of Kent and brother of Alfred the Great, who died in 860, has interest for us as descendants of the Great King, as it is a note of the same coin, stamped from the size of a large bullet down to that of a small bird shot, illustrates how some nations have lacked inventiveness, and they would not do without such inconvenient stamped coins.

The Cabinet has also a fine collection of medals, commemorative of distinguished persons or important events. It includes the engraving for the relief and cutting of the central U. S. Mint. The same is done at this establishment. This is older than that of coinage. The signs or seals of kings were engraved at a very early period in Egypt, and among them is the Pharaoh, and the jewels which adorned the High Priest's garments were engraved with the graving of a signet. One of the assurances of the King's authority here in Jerusalem was a signet ring, and the Pharaoh, and has given grains three upon the palaces of My bends.

Christians should be pained to see the stamp of their country, and a seal stamped with the imprint of their King; and they should have the double impression of assurance that "the Lord knows them that are His," and that they carry the name of their King, Christ, deparis from eternity."—*Frederick's Review*.

CHINESE OFFICERS.

[From all the Year Round.]

When a student has added poetry to his own attainments, he knows all that China can teach. He stands the test, and sits through it gloriously, mixing the immediate and remote, the high cap, surmounted by a button or ball so large as the egg of a pigeon, and in this case constructed of copper, gilt and wrought iron. Graduate is now a Bachelor of Letters, a member of the ninth class of the order of mandarins, and duly fitted for the humber posts. But though the successful student is now one of the upper hundred thousands, he is still a creature who does not necessarily receive State pay. He must pass into State employ. There is a "great go" or second order to get through before he can take rank as a minister, treasurer, sub-prefect, or superintendent. Between him and the lofty situations lies yet another barrier, hard to scale than the two former. True, he has all Chinese bearing in his looks, stamp away in his features, but if he wishes to be a great mandarin, he must show the power to apply it. He can learn; can he think? If he hopes to change about as often as the moon, he must be able to play on the dulcimer, but should have an ability to make use of the raw material of knowledge; and as thought is not more active in China than in our own country, he must have the prompt teachings of the tree of perfection. Immense numbers of graduate students from the second examination,

preferring to vegetate through life in some staidly paid office, where there is no room to harness and trouble, than where Court favors less is needed, and whomever disfavours less probable. The young men write the lofty paper, they say, express the humble wishes of a mortal. But there are numbers who fall to obtain even a desk in a Government bureau, or a "sang birth" in the Coast Customs of some port; or the weekly merchant's son makes another wealthy merchant's daughter, they jostle one another, those penniless graduates, as they hurry to present their fulsome diatribes on the happy event. When a rich man dies, and the paid official enters near the splendid coffin, a poet presents himself to express the grief of the heirs in mellifluous verse. The young men's letters are especially employed for "crens" in the "strange families" for examination, and they not only render all the services of a British private tutor, but now and then are sent to present their desk paper on the average; they are to attend to the school, and to receive the "student" for oral criticism—a crowning aid, which no Oxford or Cambridge "couch" has ever been known to render to his young friends. These little "crens" are rendered facile by the fact that Chinese examiners have riching palates, and know no false life silver. A bribe wastes wonders in convincing the scribes of the great progress which the student has made in the humanities; and in a country where the fountains of justice are corrupt, it is no wonder that degrees are to be bought. But we must not hastily conclude that the whole system is a make-believe one, and that every degree is a matter of bargain and sale. In practice, there is very little purchase, for the very good reason that the candidates have to buy, not sell, their places, and can more easily fail to pay. The mandarin—at least the mandarin of pure Chinese origin—are very seldom members of the upper classes. It is only a small number who are rich, and can more easily pay than pay. The mandarin—at least the mandarin of pure Chinese origin—are very seldom members of the upper classes. It is only a small number who are rich, and can more easily pay than pay.

These are some supererogatory, commercial transactions of great value to the student. If you stand that they prefer they who are rolling in riches, who own fates of junks, over-burdened with bones, and weight unbid—to make their sons traders instead of mandarins, they tell you frankly mandarinism does not pay. It is a harassing life, very uncertain, and full of abjects and stultices; even a victor may incur a "caption," and there are not all in the ranks of mandarins who are rich. On the account it is that most of the lengthy satires who away the desires of mandarins are men of very humble position. These are the students who, because the poor and numerous race whom we call "coolies" can seldom come to educate their offspring at all. The lettered aristocracy generally brings from Europe little shells from laotcha in the suburbs of cities, or from farms where the cultivator tills his field with as clumsy implements and as amusing methods as his ancestor did when Europe was a tangled swamp.

TRUE OUBRAGE.

"O Jack, what shall we do?"

The words were spoken in a tone of terror, and the face of the little boy who uttered them was pale with fright. "We must do nothing," I answered, "and don't know to reply to her." "I am glad to be playing so roughly," he answered, his elder brother to whom he had spoken, and who stood, with another boy of about his own age, looking on as a witness of the scene. "I am glad on his face, on the remnant of a beautiful little statue which lay crushed to atoms on the floor.

The two boys, Jack and his little brother Frank, were sailing, I think to their work, when their cousin, Fred Cuyler, was also visiting; and the students had arrived from Italy, some as a present to their uncle, Mr. Ashton, only the evening previous. It had stood upon a pedestal in the hall, and the boys, who were detained in the house by a heavy shower, had been indulging in a game of noose, and by some mishap thrown down the fragile thing upon the marble pavement.

"We needn't do anything but get away from here," said Fred in a low voice. "It seems to have been broken since, and we won't say a word about it. Come on; we'll go out, and no one will ever be the wiser. They will think that the draught through the window blew it down in that gust of wind."

A faint gleam of hope and relief shot across poor little Frank's frightened face, but Jack looked on indignantly. "Tell it all about it!" he exclaimed, crossing his arms. "I'll tell you really say so, and I'll tell you all the pieces and carry them in to work, and pretend we found them by accident. I'll say we saw them accidentally." "I'll do it, and save us all from a tornado, for uncle will be furious. You don't dare to do it?"

"No, I don't dare to tell a mean lie," said Jack proudly. "But I dare to do nothing, and I shall do it. I don't mean to say a word about you; but Frank and I will go and tell uncle that we did this thing. Come, Frank."

The countenance of Fred contemptuously, as embodied by his brother's manner, Frank flipped his hands into his and turned away with him. "Who is a coward?" said a voice close behind them; "do you say you confessed a wrong, taking the consequence, whatever they may be, or the boy who hides a fault with his lie—Jack, I honor you. Mr. Ashton, who had overheard them, was so concerned, he said kindly on Jack's shoulder, "Sorry as I am for the loss of my beautiful statue, I cannot but be glad to know what a brave and upright boy one of my nephews has grown to be."

BOW THE PARSON LIE!

Old Parson S., of Connecticut, was a great admirer of parson One day he had a new plowing in his field, and he went out to see how the week was getting on. The ground was very stony, and every time the plow struck a stone the man took occasion to swear a little. "Look here, child, Parson S., you must not swear that way in my field."

"Well, I reckon you'll swear, too," said the man, "if you had to plow such a field." "Not a bit of it," said Mr. S. "Just let me show you!"

So the parson took hold of the plow, but he very soon had considerable trouble with the stones. As he was at it, he brought the plow down, Mr. S. exclaimed: "Well, I never saw you like that!" And this he repeated every time a stone was struck, his countenance as soon as he had plowed around once, he stopped and said to the man:— "There, now! You see I can plow without swearing!"

"But I guess it's pretty hard on you to plow with the stones," said the man. "I told dozens of lies. Every time I struck a stone, you said, 'I never saw you like,' when the same thing happened a minute before!"

The Old Testament is being printed in Antiquities, the language of the most southerly of the New Hellenic group, the expense having been met by the efforts of the British and Foreign Bible Society is doing the work.

These days are less than which we do so good; those more than lost in which we do evil.

ANNOUNCEMENT.

The brethren of the Gladeson district, Armstrong county, Pa., will hold their convocation on the 31 of November, at the Fair meeting house. Meeting to commence on the Saturday evening previous. The usual invitation is extended. By order of the church.

J. B. WARREN.

MARRIED.

FRANZ T. ELLI—On the 15th of Oct. 1880, at the Fair meeting house, Conatus Female of Mount Union, and Miss Laura A. Fry of Montgomery county, Ohio. NILLIAN—22nd Oct., At New Park, Fair meeting house. Mrs. J. W. Miller and Mr. Christian E. Zigler, both of Bedford county, Pa.

DIED.

SIDOOH—In London, (Mon. Sept. 27, 1880. Howard C. Shank, son of Mr. and Mrs. J. I. Shank, aged 1 year, 5 months and 3 days. JOHNSON—Also, 1 in Warsaw, Kan., (Wed. Oct. 22, 1880, Benjamin, son of Mr. and Mrs. Mary Johnson, aged 1 year and 5 months. LONG—In the Sugar Creek Church, Whitley county, Ky., Sept. 18, 1880, after a long illness of 18 months, J. J. Jones Long, wife of Washington Long, aged 28 years, 3 months and 4 days.

At the home of Mrs. H. C. Newlin, three small children and many friends to lament early departure. They all sleep in the heavenly mansion, with the angel choir. Buried at the home of Mrs. J. I. Shank.

H. D. BRIDGES.

EIKENSHY—In the Dutch Waterloo church, Iowa, Sept. 18, 1880, sister Elizabeth Eikenshy, aged 24 years, 6 months and 15 days. Disease consumption. Funeral conducted by the pastor, assisted by the Rev. J. W. Shank, from the Ladies Center from Feb. 11: 14.

WELLS—In the Yellow Creek congregation, Sept. 11, 1880, sister Elizabeth Hephig, aged 21 years, 1 month and 9 days. Buried in the cemetery.

At the home of the dear which died in the North, assisted by Elder John Lester, Milledgeville, to early brethren, to a large concourse of people, from Feb. 11: 14. C. W. Beck.

KNEFFEL—In the bonds of the Berlin congregation, May 18, 1880, Emma B. Knapp, daughter of Mrs. J. W. Knapp, aged 2 years, 5 months and 10 days.

KNEFFEL—Also in the same congregation, and of the same parents, June 14, 1880, Henry Allen Knapp, aged 11 years, 8 months and 10 days. Both of the above died of diphtheria. Funeral services conducted by brother Michael Wyszaw and Cor. Schreck.

At the home of the deceased. HOSIELL—In the Sandy Creek congregation, Preston county, W. Va., sister Elizabeth Ann Hosiel, wife of brother George Hosiel, aged 2 years, 2 months and 25 days.

Funeral discourse by the writer and brother John J. Jones. RHEIN—Brother George Rhein, the companion of the above named sister, and of the same parents, died of the same disease, Sept. 11, 1880. Dressed and buried with the day sister. His wife was buried and interred before and left lonely. The funeral discourse was brother J. W. Jones, who also served a few days to support his survivors. To be of the same date, and was taken very ill the next day. He suffered four weeks and when all human and medical help failed he died when his eyes had died. He had as children: Fred, Brother David was aged 21 years. He was buried in the cemetery conducted by the writer and brother Solomon Robinson.

J. M. TROMAN.

SHIN—In the Springs church, Carbonate county, Pa., August 28, 1880, sister Catherine Shinn, wife of brother George F. Shinn, aged 44 years, 9 months and 25 days. She leaves a husband and two children in the arms of bereavement, and two children in the arms of bereavement, and two children in the arms of bereavement. Buried in the cemetery conducted by the writer and brother Solomon Robinson.

At the home of the deceased. STURJIN—In the same church, Sept. 10, 1880, sister Lucy Sturjins, aged 18 years, 1 month and 5 days. Funeral services by Brother Siddons from St. John's, aged 10 years, 2 months and 15 days.

She leaves a husband and two children in the arms of bereavement, and two children in the arms of bereavement, and two children in the arms of bereavement. Buried in the cemetery conducted by the writer and brother Solomon Robinson.

At the home of the deceased. STURJIN—In the same church, Sept. 10, 1880, sister Lucy Sturjins, aged 18 years, 1 month and 5 days. Funeral services by Brother Siddons from St. John's, aged 10 years, 2 months and 15 days.

Correspondence.

From Lazaria Factory, Va.

Oct. 3, 1889.

Dear Brethren: "If angels rejoice when sinners return to God, why should we not use our voices of praise and thanksgiving to 'him who does all things well' when those whom we love (for we love all men) turn their faces toward, enter into a new covenant with God, joined with brethren, baptized and clothed in the robes of life and to be led by the Master in all his appointed ways? We do thank the O God, for this, another manifestation of his love toward us, showing that they who love us, and hear our cries. We acknowledge our unworthiness at all times, for after we have done all that we can do, we are unworthy, had improbable services were only done that which was our duty.

On Wednesday, Sept. 23d, brethren Isaac Jess and John Hershberger, of Green Mills, Va., came to us for the purpose of holding a communion meeting the following Saturday. Communion preaching on Thursday night to an attentive congregation, which was discontinued in the evening on Saturday, when the house was filled to overflowing, with professors of every denomination in refuge here, as well as professors, all anxiously awaiting the time to arrive, when the long looked for and much talked of ordinance of "foot washing" would be observed. Accordingly as the great "summary" disappeared, the lamps and candles were lighted, singing was being previously prepared, we were all seated at the tables. The 13th chapter of John was read, and the washing commenced by the "single mode." The ordinance was continued until all found places which remained throughout the audience, with the exception of a few males, which exhibited a mark of respect for the ordinance. The ordinance was continued until all found places which remained throughout the audience, with the exception of a few males, which exhibited a mark of respect for the ordinance. The ordinance was continued until all found places which remained throughout the audience, with the exception of a few males, which exhibited a mark of respect for the ordinance.

It is in our midst, and especially timely were very good. Some of the late ones were lighted, consequently did not get very well, though the straw was good. We had no trees that did any injury to the new ones, but in the month, so that our corn and other late crops had plenty of time to mature. Potatoes did not yield as well as last year, when they could hardly be disposed of at any price, but they are plenty enough to supply the home demands.

In orchards situated low, apples and other kinds of fruit were killed by frost last spring, but where they are elevated many of the trees were fairly loaded down, and people who have no apples of their own can buy them at reasonable price. Small fruits and berries are in season, but many of the apples many want to waste on account of abundance.

It would be better in this part of the country during the past Summer to have had a few more trees, for there were very few cases of sickness in our vicinity. Diphtheria, which has raged in different parts of our country for the last four or five years, has not yet been seen here since the first of the month, but some cases have appeared again, recently in the vicinity of Somerset.

Of things pertaining to the Spiritual World, I do not know whether I can write much that will prove tidings of joy to fellow pilgrims on the narrow way. I hope, however, with me not backward in our journey at this time, although we have not improved the many glorious opportunities in our calling to "press toward the high reach of God in Christ Jesus;" we do not mistate Paulus as should be, and we do not mistate Paulus as should be, and we do not mistate Paulus as should be, and we do not mistate Paulus as should be.

I do not know that many additions have been made to our "washington" church since last winter. A series of meet-

ings at the Sippville meeting-houses, conducted by brethren S. Buckle, and John Myers, was commenced on Friday eve, September 23, and continued a little over a week. The meeting was not well attended throughout as it should have been, on account of the illness that attended the service. However, several attended who were induced to choose the good part, and may it never be taken from them! Fearing that my communications is already too long, I will now close.

Yours gratefully,

J. D. BEAR.

From Berlin, Pa.

Dear Primitive: Since church news are so quiet, I will pen a few lines from our little congregation here in Berlin, Pa. This congregation has a membership at present of about four hundred. Eight ministers, two ordained elders, the larger in the second degree, and one deacon, and as a consequence, the larger the family, the more difficulties will arise, it is true in congregations as it is in families.

Sometime ago it was determined to hold a large meeting on Sunday evening, the 17th of October, was set apart for that purpose, commencing at half past three. The council meeting was appointed for today, the 20th. Four representatives were named, and the decisions were asked by the acting body, whether they had anything to bring before the council they all said no charge. After some talk on subjects of minor importance, the final subject of dividing the congregation into four districts. A covenant was drawn from each proposed district was elected to meet on Saturday, the 16th, and agreed, if possible, on the division into four districts. A covenant was drawn at the last meeting, and on the 21st when the division lines are to be made permanent.

All the business of this character has closed gloriously and in the best of feeling. Hope the balance of the great work may prove characteristic of the same good feeling. Our joy is to come off on Sunday evening the 21st, and the Synodical Convention for the Western District, Pa. on the 19th and 20th of this month, and the church meeting to divide the congregation on the 21st. We anticipate an enjoyable time. More soon.

Yours fraternally,

J. J. BLOOM.

Notes by the W. P.

Dear Primitive: Myself and companion left our home in the west Sept. 29th to visit our friends in Pennsylvania. We arrived happily at the city of Philadelphia, and on the 1st of October, we were much afflicted on our way, suffering with spinal affection of the basin. He has been growing worse for over one year, but he is still able to walk, and is trying all the medical skill known to our craft. He is a true son of God, and his hearing is poor, talking goes hard by times. He is truly a pitiful soul to behold, and in the midst of all these trials and sufferings we are made to rejoice, for we have seen the fruit of the Gospel, which they embraced some time in the month of August last through happen, writing with the pen, and we are glad to see the fruit of the prayer of the Church that they may bear their sore afflictions. In connection with the above his father Samuel Fry, after an illness of several weeks died of apoplexy, Oct. 1st. We also had the pleasure of visiting our aged father and mother-in-law, Shellenberger, though high up in eighty, yet continues to be the faith one delivered unto the saints. We also had

several very pleasant meetings with our old neighbors and friends, largely attended with earnest listeners to the word preached. Our meeting on last Sunday was at what is known by the name of Brack church in Flomattal, where some ten years ago we had the pleasure of superintending a Sunday-school. Our meeting on last Sunday was at what is known by the name of Brack church in Flomattal, where some ten years ago we had the pleasure of superintending a Sunday-school. Our meeting on last Sunday was at what is known by the name of Brack church in Flomattal, where some ten years ago we had the pleasure of superintending a Sunday-school.

ISAAC BARTO.

From Bridgewater, Va.

Oct. 12, 1889.

Dear Primitive: As you desire reports from the different churches, I will give you a few lines from this, the Beaver Creek congregation.

Brother John Thomas and George Wine have the oversight of this work of the church. The membership at present is about 700. Four hundred and seven are regular attendants during the month, besides much other travel and labor across the mountains to W. Va. Here is a large field for labor, and the brethren are still extending their travels, carrying the glad tidings of salvation farther and farther. While some think the brethren here are standing opposed to missionary work, it is altogether the opposite. They are not seeking appointments by which they may leave their traveling expenses, &c., defrayed, but they are willing to sacrifice both time and money for the salvation of souls.

Our harvest was held the 29th and 30th of this month. There were about four hundred and fifty commuants. The house was crowded and a great many spectators could not be accommodated. It was the best of the glad tidings of salvation given thus far.

Apparently all were deeply interested in that which they were engaged. This truly was a feast of love, long to be remembered by all who were present. There will be another communion in this district, at Sangerville, on next Saturday the 16th of this month. A large and crowded church was seen at this point this summer, and we presume the meeting will be largely attended.

The first Sabbath of this month there were three meetings for Jesus, and on the 21st and 22nd of this month, we make twenty-four additions this summer. We are close counting the grace and power to become conquerors.

The Brethren's school under the supervision of brother D. C. Perry, Principal, is improving in interest as well as in number, and bids fair to rank with our leading schools. We may take occasion to say more about it in the future.

All standing church troubles have been adjusted, and the church at present is in union and love so far as known.

J. W. CLARK.

From Lantz, Ill.

Since my last report death has visited us at three times—removed Dr. S. M. Ely, wife, and grand-daughter. Sister Ely preceded her husband a few weeks to the spirit world, and now in the short space of a few months, we have had nearly been borne to the "city of the dead." The church at this place has been severely tried by sickness for the past few months—night watchers were the result of it, and we have had several deaths. We have had a regular Meeting. Nearly all the cases of fever have been in our church house only our own members watch with them. Surely the wants have been administered by the brethren, and we are glad to be commended for the noble manner in which her sick are watched on. The deacons appoint persons to go each night so that there is always some one there. This is practi-

cal Christianity, and such as the world needs. It is not the long and loud prayers that make people Christians, but a constant prayer—trying to do to others as we would have them do to us. A certain virtue very truthfully and beautifully says, "That the world does not need something as we do, but something that we do, and so with our work in the church and duties towards one another. We need more practical work among us and less talk. There is something to be done in the church, and we should all feel it our bound duty to do what we can, remembering that we should be held accountable for all commissions of duty."

Dr. Ely was formerly from Pennsylvania where he has many relatives and friends. He was a brother to Deoch Ely, who is extensively known in the Brethrenhood; was a good physician, and was greatly missed in the city and county around. He died on Sunday afternoon, Oct. 3d, and his funeral took place on Monday. The services were held at the Lantz church by brother Moore, in the presence of a large concourse of people, and then proceeded to the Cherry Grove cemetery for interment.

Brother Moore, of Pennsylvania, lately held a meeting in the city. One was added to the Book. We are having "India Summer" at present—those beautiful, sunny days that we all so much enjoy. The following of the trees and groves are becoming variegated and the bright tints of autumn are gently falling to the ground, reminding us that Winter is rapidly approaching. Thus the seasons come and go and with them, we are borne along by Nature's resistless wing. Nature touches as grand and impressive lessons if we but heed them.

Our next Sabbath meeting in the city was well attended, and entertained by an interesting discourse by brother Moore. His subject was "Christianity," including behavior at home and company, traveling on Sunday, wedding, and last, but not least, church. Among other things he spoke of the habit of going to church services, which certainly is a very unnecessary, but if we are commended to "stretch and pray," but if we go to church to sleep we cannot watch very well. It is certainly not very encouraging to the minister to see his converts sleeping through the service, but if we are to be trying to preach to them, and it is a very poor example and a dim light to the world. Sometimes people sleep because their *inward* is not doing the preaching, but this is all wrong. The man that cannot preach as well as some others is the very one that needs the most encouragement, and should not be discouraged, and often the case. Let us think of this change and not go to church to sleep.

WALTER A. CLARK.

From Bies, C. B. Regis, Ill.

Oct. 11, 1889.

Dear Brethren: In P. C. No. 41, Daniel Hays seems to think it is right to use the benediction at the close of our meetings. Why not, Daniel, when we stand so much for obedience to the word? In 2 Cor. 13: 14 we have the following: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all, amen," and nearly every church in the world has received it. Are they not serious and give for our instruction and obedience? Yes I have often thought our brethren lack one thing at least, in not observing the benediction at the close of our work. I do not know how to borrow from the law or propriety, when we have the example of Christ and his holy apostles. If we are wrong in our views I hope you will let me know, and I will be as right. I am old still wish to be a journey at the foot of the Mount.

Yours in love,

C. R. STORZ.

The Primitive Christian.

PUBLISHED WEEKLY.

MERTINGDON, PA.

NOV. 2, 1880.

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MANAGED BY
REV. JAMES QUINCY,
118 N. MICHIGAN,
CHICAGO, ILL.

PROPRIETOR: J. H. BROMBERG.

MISCELLANEOUS BOARD

At our late Annual Meeting, the *Primitives' Book of Sanctification* was committed to the charge of Annual Meeting. Also the *Book of Mission* was transferred to the secretary and it is now known as *Brother, Domestic and Foreign Mission Board*. The following brethren constitute the present Board:

James Quinoy, Huntington, Penna.
S. T. Boserman, Duquesne, Ohio.
Joseph Lewis, Ashland, Indiana.
Brother Bay, Iowa, Illinois.
Daniel Brantner, Iowa, Lower Iowa.

OFFICERS OF THIS BOARD.

Bro. Wm. Treasurer.
James Quinoy, Clerks.
S. T. Boserman, Sec'y.

Bro. Jesse Colvert when last heard from, was in Maryland and reports very good meetings.

Bro. D. C. Mooman's correspondents will now address him at Big Lick, Boone county, Va.

Bro. Cassin of Philadelphia stopped with us one Sunday. He manufactures Terra Cotta ware.

New subscribers are now coming in every day. Now is the time to work. Send for sample copies.

P. J. Isaacs, of Congress, Ohio, and West of the *Primitives* were at the convention at Berlin, Pa.

Bro. Jesse Colvert was present at the love feast at Waynesboro, Pa. One added by baptism.

Bro. Howard Miller's address is changed from Elk Lick, Boone county, Pa. to Leavenworth, Iowa, Boone county, Pa.

Bro. J. W. Gephart's address is changed from Correll, Livingston Co., Ill., to Arkadelphia, Dallas Co., Kan.

The dedication of the Johnstons church was on Sabbath last. Our readers will perhaps hear of it next week.

On account of finishing up the Almanac this week we are several days behind time. Will be on time again shortly.

Bro. Swigart reports a good meeting in the Lost Creek church, Juniata county, Pa. Two brethren were elected deacons.

A snow storm set in Minnesota Oct. 17th, playing up drifts to the height of ten feet, delaying trains and interfering with travel.

It is said that ten thousand Chinamen are contemplating removal from Cuba to New Orleans. They expect to work on the plantations.

A good deal of correspondence and other matter intended for this week's paper was unaccountably crowded out. It will appear next week.

Times have been immense snow storms in the North, and the road breaks has been felt very sensibly in Pennsylvania for the last few days.

Bro. John Dunmore has been elected to the office of clerk in the Spring Run congregation, Pa. He is a young man about twenty-one or two years old.

Bro. D. P. Stouffer of Maryland, is still in the west, and from the reports that others give of him, he must be doing good work for the Master. He is now in Illinois.

Bro. Isaac Baro is visiting his friends in the East and seems to be enjoying it. We will expect to meet him visit the *Primitives' Family* ere long.

It is now decided that all colleges and all charitable institutions shall be free from taxation. This clears the *Brothers' Normal College*.

Bro. James Evans, now at Devil's Mt., informs us that he intends traveling. He will spend this winter. Our readers will hear from him, we hope frequently.

Bro. A. H. Mohler goes to Cumberland county, Pa., next month to hold meetings. He expects, if health permit, to hold meetings at different points until after the holidays.

Bro. Will Spangler, of Hill Valley, Pa., gave us a short call on Wednesday of this week. He is ready and willing to labor for the advancement of the good cause.

We are to have a visit from Elder John Nicholson, on his return from New Jersey. We are glad to have him come, and will try to make him feel at home again.

TO-DAY, OCT. 25, our town is full of excited people. A political convention and parade. Our brethren stand aloof, attend to their business and go on with their work in the even tenor of their way.

Bro. R. A. Zook has just returned from a visit to his father near Mafusa, Mills county. He attended church at that place on Sabbath. Eld. P. S. Myers preached an interesting discourse.

Bro. N. C. Norton, of the Maple Grove church, Kansas, informs us that the good work there still goes on. On the second Sunday of September two were received by baptism and on the 19th last, two more.

The General Conference of the M. E. church have ordered the *National Repository* out of existence at the end of the present volume. Dr. Curry, the editor, will become associate editor of the *Methodist*.

Two souls were added to the Pipe Creek church, Kansas, at a recent meeting at Meadow Branch. Brother Solomon Steiner was ordained to the eldership, and Uriah Bixler called to the ministry.

At a late meeting of the Southern District of Illinois, it was reported that over \$4,000 has been pledged towards the erection of an "Orphan's Home" by a leading committee has been appointed.

ENCOURAGING reports are coming in from all directions. Now is the time to sow the seed. The field is large, the harvest is nigh, and our watchword should be, let us go forward and possess the land.

If our readers will be kind enough to send us the names and addresses of such brethren as are not taking the *PRIMITIVE CHRISTIAN*, we will please to send them a sample copy free. How many will do this? —

A CONTRIBUTOR to the *Christian Advocate* states that he has a family Bible that is 320 years old. The editor wonders whether it is the only Bible he has, and if so thinks it has had very tempestuous usage.

ASK of our patrons who feel like making a special offer in behalf of the *PRIMITIVE* will be so accommodated with a special offer by notifying us. Some are offering their watches and jewelry to do so and we hope others will also.

We hold our regular monthly church meeting on Monday evening last. The membership was well represented. No special business. A chapter was read and an exhortation given, after which the monthly collection was taken and then all departed in peace.

Bro. Quinoy had prepared the third paper of the review he is now writing, but it was mislaid and was not found until too late for insertion. We just now notice that we have some matter from elder Miller that should also have appeared this week.

Bro. Andrew Brumbaugh, of New Baltimore, Ohio, was a sister of election years ago and was added to the list of baptized members of this church. Disgracefully reading the Scriptures and juvenile papers of the Brethren undoubtedly had something to do with bringing her to the church so young.

Ettae Isaac Price had been visiting his daughter at Gettysburg, Pa., and while there had a severe attack of rheumatism, and in consequence had to prolong his visit longer than he anticipated. He is better, but his father has returned to his home and is comfortable and happy.

Bro. John Diehl of Maryland, Upper county, Ill., has a great deal of trouble and suffering occurred in the Upper Lewis region during the 15th and 16th last. West Branch church had a love feast on the 12th and 13th last. They were added to the church. J. S. Stouffer was the officiating brother.

As usual we are receiving corrections, &c. for the Almanac when it is late. We will for corrected ministerial list early in August, thus giving ample time, and we think there is no cause for charging us of neglect. Had these corrections been made in time they would have received attention.

Bro. J. J. Snow says: "A royal feast was that given by Father's children held at Jobsville on the 9th and 10th ult. Brother R. Wells was called upon to take part in the public worship, and brother James Wells was elected to the office of deacon, and two brethren were elected to the full ministry. The congregation is in a flourishing condition."

On Wednesday and Thursday of last week we had the pleasure of a visit from brother and sister Kinley of Indiana. They had been attending the communion meeting at the Clover Creek and James Creek congregations, and after they were over came to visit the Primitive family at Huntington. We were glad to hear of their visit, and very sorry they could not stay longer. They were present at our social meeting in the chapel on Wednesday evening, and brother Kinley gave us a short talk which we will give you ere long for their return home. They intend spending a few days at James Creek and then visit their friends in Bedford county.

A BROTHER from Kansas says he is determined to have the *PRIMITIVE* more widely circulated in his country. We want you will not only the members but others also. There are many who are not members of any church but seem to be interested in the doctrine as held and practiced by the *PRIMITIVE*. Among these especially I desire to have the *PRIMITIVE* circulated. It is right. We are anxious to have our paper put into the hands of all seekers after the truth, and our agents should not consider our efforts exhausted to the church. We are glad to have those living in your neighborhood who are not prejudiced against the truth and who would read the *PRIMITIVE* do not neglect to wait on them for their subscription.

We have just received a letter from brother T. C. Hollenberger of Chicago. As our readers perhaps know his business is declining rapidly, and he has now seen the necessity of leaving the place for him as far as business is concerned. The following is an extract from his letter:

"I am a poor man with very little money, which is a serious objection. The majority of the people here, in their mistaken desire for gain, seem to have craved out the aesthetic part of their minds, and the result can be said of them is, that they are very profane class of individuals. Ingenuity has a good many adherents, also a number of other free-thinkers, and the popular belief seems to be to believe nothing, and if anything, to believe the doctrine of future punishment a myth, and judging from the conduct of the majority of them, I think they have successfully succeeded."

A BROTHER veteran of the Cross has finished his course. So we are informed by a letter just now received. It chronicled the death of Elder F. P. Seely, who has labored faithfully in the service of his Master and for the promotion of the good cause. We will be especially remembered by the children and young people of the home he visited on his former trip. He was a friend to the young and never failed to visit their friendship. We shall never forget his first visit to our home. Since then we have always entertained him in his home, and he has been a Christian regard. He was also a most active Sunday School worker. Thus, one after another passes away. Let us all work while time is ours as we may be called to our work. His obituary will appear next week.

THERE has been a great deal of talk about getting on a plan for missionary work in this country, and we think we must have a plan—a system, but this alone will not accomplish the work. We have a plan and a corps of officers and yet the work does not seem to prosper very much. There is still something wanting. An engineer may start the engine which moves hundreds of wheels, but the power is not in the wheels nor the engine, there is a power apart from these. The steam sets the engine in motion and causes the wheels to move. So there must be more than plans and officers to make missions a success. There is a power apart from these. We must have a deep sense of our obligations to our fellow man, and a greater love for souls. This is the feeling that will put life in the organization, and make it a power for good.

The *Christian Advocate* gives an interesting paper on the Record and Progress of Foreign Missions, read before the Missionary Association in Cincinnati.

Missionary Association in Cincinnati. Great efforts is being made to bring those in heathen lands to a knowledge of Christ and the Gospel. It is said that in Roman Catholic lands, great efforts are not generally prospering. In Spain, persecutions were more abundant than converts. In Italy Schools and evangelistic and Bible work are producing good fruit. In Austria, the government is too ignorant to give Missionaries a fair chance to work, though something has been gained for religious liberty. Prussia is open to Protestant Missionaries, and offers a very inviting field to work. In Greece, an order has been issued by the Government directing that the New Testament, in modern Greek, be read in all the public Schools.

BROTHERS' ALMANAC.

The Brethren's Almanac for 1881, is now ready for distribution, and all orders there will be promptly filled. It contains everything complete that belongs to a regular Family Almanac. It also contains a large amount of interesting, useful and religious reading.

matter that is richly worth the small price asked for it. We gave the Ministers List considerable attention and all corrections sent to us were made up to the date of publication. It contains 6 pages, is neatly bound in strong paper covers, and will be sent, prepaid, to all desiring it, at the following rates: Single copy, 10 cents; 12 copies, \$1.00; 50 copies, 5.00; 100 copies or more, at hundred rates.

OUR STATE'S 8. CONVENTION.

As will be seen, we this week publish the programme of the coming Convention. For the purpose of having a more thorough discussion on the important religious matters, the programme was prepared by cutting out the essays. There was also a change made to give Bro. S. V. Sharp an opportunity to discuss the merits and demerits of the "International Lectures."

As the programme the names of only such persons as we have reason to believe will be present and all the position mentioned to them. We want only those who attend on the programme. We expect, and heartily invite, all Sunday School workers to come and assist in the important labors of the meetings. We shall do everything in our power to entertain and entertain those who may feel disposed to be with us on the occasion. In order that we may be the better prepared to do so, we kindly solicit all who are expected to attend, to send a card and so inform us. Where there is a number coming from one church, one man write for all. We shall be glad to hear from quite a number as we are anxious to have a large and good meeting.

A VISIT TO THE COUNTRY.

On Saturday last we went with brother Swigart to the country, a distance of some five or six miles, where he had an appointment on Sabbath. We were very much interested in the evening pleasantly and on Sunday morning had a pleasant season of worship. The congregation was not from some cause, as large as usual, but very good. We were very much interested in the brethren living in this locality, mostly Ruperts, and being to the Huntington church. There is preaching here every three weeks, and also about two miles away, to which are the only appointments outside of the town limits. At both of these places there seems to be an interest, and we hope seen to be seen down that will ere long bring fruit.

A LESSON OF CONTENTMENT.

There was one thing that specially impressed our mind, and that was that the people are so completely contented and satisfied. The country is very rich, and the people are so contented that what is generally considered productive, but they raise grain enough to do them and perhaps some to spare, and have an abundance of all kinds of fruit and a living of it. These people make a good living, have an abundance, and are the most contented people we ever saw. When we go to our fertile valleys we see discontented persons are not satisfied, and are desirous of bettering their condition, and as a result, are not so happy. We have noticed this among our brethren. Some that are located in our fertile valleys and are the rich parties of the west, have the finest buildings, and yet not contented. What good does it all do them? Are these brethren living on the ridge with a contented mind and are not happy? The apostle hit a good truth when he said "Contentment with Godliness is great gain." The design of the apostle doubtless was to rebuke

those who thought that property constituted everything that was worth living for, and it is likely that there were some such people in the first century who were not a little startled by what we have witnessed, are feeling a little that way. If they had more piety and were contented with their lot they would certainly be more happy. In short we have a notion of satisfaction and contentment as long as we have enough of the things of life to make us comfortable, we shall try to be contented.

A POOR REMEMBRANCE

AFTER services were held with a Letter from the Association and an address from the pastor, we had a great deal, as we think our agents and friends know what that means. We made the plain statement of our terms to which we will adhere unless in case an agent has worked hard, and done well, we may see proper to give him something additional. This is all we can afford to do. We do not wish to run opposition to our brethren of the press. If they see proper to hold out greater inducements they can do so. We hope our agents will have a higher object in view in soliciting subscribers than merely pecuniary reward. We have tried to conduct our business in the best of God's blessing, and we desire to promote the interests of the church and Bible Circuits, and as the Lord has always stood by his people when their designs and purposes were right, we believe he will stand by us, and prosper our work.

A. B. R.

A FEW WORDS TO OUR AGENTS AND FRIENDS

Two weeks ago we sent out our prospectus for 1887. We did not say a great deal, as we think our agents and friends know what that means. We made the plain statement of our terms to which we will adhere unless in case an agent has worked hard, and done well, we may see proper to give him something additional. This is all we can afford to do. We do not wish to run opposition to our brethren of the press. If they see proper to hold out greater inducements they can do so. We hope our agents will have a higher object in view in soliciting subscribers than merely pecuniary reward. We have tried to conduct our business in the best of God's blessing, and we desire to promote the interests of the church and Bible Circuits, and as the Lord has always stood by his people when their designs and purposes were right, we believe he will stand by us, and prosper our work.

THE PRIMITIVE is not published at the instance of Huntington or the Normal School. We located here when there were but two members living in the town and none nearer than five or six miles. We labored under great discouragements. Our meetings were poorly attended and did not more than ten or twelve present. But we thought it a good location for our business, and for its sake endured all the discouragements of our surroundings. Our business has prospered and the Lord has added to our number. We kindly ask our brethren and sisters still to help us. Do all you can in a humble way to get patronage, but don't do anything that will be a violation of the principles of our holy Christianity. In soliciting you can represent the PRIMITIVE as an exponent of the truth, a defender of the doctrines of the Bible as taught and practiced by the Brethren church, and an advocate of all enterprises that have for their object the bettering of mankind and the promotion of primitive Christianity. This is the aim of our paper and we hope it has reached it near enough to commend it to our brethren and sisters who have been readers as to enable them, conscientiously, to recommend it to others. We shall aim at improvement. We want to make it still more and more useful as an agent in the hands of God, for the dissemination of truth.

We do not now that we shall make any very material change in the mechanical part of it. We are content of returning to the sixteen

page form and have it cut and set, or set up. We will change to the six teen page form because we did not have the facilities for setting and pasting, and as it was thought by many of our readers to be unhandy, we concluded to change until we could be prepared to cut and set, and we still have the plan in view. We will likely do it at the close of the present volume, and in a couple of weeks, send out a specimen copy in our old form cut and set.

While our agents and friends understand that we desire them to aid us in procuring subscribers, yet some of you may overlook the fact that no matter how laudible an enterprise may be, it must be pushed. We should trust and pray but we should at the same time work. We hope you will all look at the matter in this light, and that you will get to work at once and do all you can in an honorable way to extend our field of usefulness.

A. B. R.

OUR VISIT TO SEVERAL CHURCHES

We have attended several love feasts in our State District, we mean the Middle District of Pa., this fall. And we were requested to attend several of them, having made engagements to attend those at which we were present, we could not be present at others which were at the same time, though we should have loved to go to them. The apostle writes of Antioch Paul said to Barnabas, "Let us go again and visit our brethren in every city where we have preached the word of the Lord, and we will encourage them to continue in the good works of the apostles. All ministers share in more or less. We have preached in many churches in our Fraternity, and it affords us pleasure to visit them to see how they are doing, and to give them liberty from our labors to do what we should like to visit all the churches that we have become acquainted with, and those we have never visited.

The first love feast we attended was that in the Hill Valley congregation. This meeting was on the 9th of October, and continued over Sunday. This congregation is a part of the Hill Valley congregation, and some of those of late years that have been added to the Angewick congregation have been added to the Hill Valley church. And the brethren have built a very good house in this part of the congregation. The old house in the Green Valley not far from Shireleysburgh. The Angewick church is one of the well known churches of Middle Pa. We first visited the church in the fall of 1839, the Annual Meeting having been there in the spring. The late communion meeting in Hill Valley was a very pleasant time to those present. Our family was with us and shared in the enjoyments of the occasion.

The next love feast meeting we attended was in the Lewistown congregation. This was on the 13th and 14th of October. Bro. Jacob Mohler is the oldest elder of this congregation and through his general health is good, he is well as efficient in the ruminations. His wife is also well as efficient in the same disease. Bro. Jacob Mohler is a brother to Samuel and Roddy Mohler, elders in the Cornington church. Oh! the mark of age is plain, seen upon them, but their labors are drawing to a close, and as their lives have been upright, we trust their end will be peace. Our meeting was a pleasant one, and the brethren were quite an enjoyable one.

Our next visit was to the Duaneville congregation. The love feast here was on the 15th and 16th of Oct. The congregation consisted of the Altoona brethren. And here five James

A. Brice, and David Sell. These are brothers, and all ministers, and active workers in their calling. On Sunday morning before the general services we attended their Sabbath school, in which the church seems to take an interest. The meeting at Duaneville seemed to be a season of refreshing to the brethren and sisters.

On the 19th and 20th of October was the love feast in the Buffalo Valley congregation, in Union county, Pa. We attended this meeting. We visited the congregation in company with brother Thomas in 1839, and we were there since until our late visit. We were pleased to meet with this congregation again, though we met with but few on our late visit. They had not on our first. Our meeting seemed to be one of enjoyment and interest.

As we are limited in the space allotted to us for our present articles we can only make a brief allusion to the meetings named. While all the meetings attended were large enough to be interesting, as far as numbers add to the interest of a meeting, of this kind, there was not the crowd present, as you of them that is at times present, and that to the annoyance of the meeting. And the order was very full of all.

SUNDAY SCHOOL CONVENTIONS

Such meetings are solemn, and should be precious to believers, and well improved. And if they are, they will be well beneficial and edifying. We are desirous to see our brethren diligently improve the means of grace that they may have grace whereby they "may serve God acceptably with reverence and godly fear."

J. Q.

Some of our very good sending brethren are so favorable to Sunday School Conventions because they do not understand their object. All conventions are good if held according to the work appointed. Our Annual Meeting is held on the 20th of October, and we accept it to be good because the work of the convention is to labor for the good of the church and the promotion of the cause of Christ. On the same ground we attended to hold Sunday School conventions because at them we propose to labor for the good of the Sunday School and to propose a better system for the religious instruction of our children. We have just as much direct Scripture to hold Sunday School meetings as we have to hold an Annual Meeting, and we have no direct Scripture, in present or example, for holding either, we accept them on the grounds of Christian propriety and necessity. Sunday Schools, as we now have them are established and organized through the sanction of our churches, and are by no means a general assembly as to the manner of holding or conducting them, and the manner in which some of them are being conducted form a system that will present itself as a great objection to our brethren. The best way to remedy this is for the Sunday School workers to meet together for the purpose of exchanging views and agreeing on a system that will present itself as a great objection to our brethren. The best way to remedy this is for the Sunday School workers to meet together for the purpose of exchanging views and agreeing on a system that will present itself as a great objection to our brethren.

At the last meeting of the Litera- ry Society, we were informed that the State is divided into three church dis-

tricts. Each of those districts have had their Sunday school meetings, and as far as the schools in these districts were represented at the meetings, it is thought that their work is right and has ever been the principle of our church to labor for union in our work. Now, to carry this work a step farther, and enlarge this unsatisfactory, we propose to have a meeting of the Sunday school workers of the three districts. This we call a State Convention, and our object will be to promote Christianity, and to be in harmony with the advice of A. M., that they shall be "conducted on Gospel order." (See Minutes of A. M., page 204.) This is enlarging our band of union. If the other States are working in the same direction we will soon be ready to take another step in the same direction, and that will be to hold a general Convention to be represented by the "bond" of the whole church, and we will have but one system of Sunday school work among us. And in this connection we desire to say that we pray for that we may be of our work and united in our labors to promote holiness in the world? If so, who not labor for it? It concerns us as if all the brethren were to know themselves to act on this subject, and we have good judgment they could not help but admit that workings of this kind may be promotive of good, both to the Sunday school and to the church. All such meetings are, and should be. They produce love, peace, and harmony. Sometimes when separated we think and say hard things about each other. When we meet face to face, we drop these feelings, and look at each other as brethren. Before we separate the bitterness is all gone and we love as Christians. These facts to the Christian audience at our District as A. B. have done, we were towards keeping us united than all the dissensions we have ever "passed," and we finally hope that our Sunday School Convention may form yet another link in the golden chain. Yes, brethren, sisters, let us meet together, let us talk together, let us pray together and work together for the suppression of evil, for the instruction of our children, for the enlarging of the Saints, and for the encouragement of the Redeemer's Kingdom.

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Educational Department

BY B. B.

—Bro. John Kinney and wife, of Indiana, visited the Normal school at Huntington, and express themselves well pleased with the manner in which our School is conducted.

—The Manor Normal, Clinton, Co. Pa., under the charge of brother S. W. Hill, closed its Fall Term on Oct. 16th. The enrollment list of scholars for the first Summer, numbered 99 scholars.

—Nine turkeys and a variety of other good things adorned the tables of the Normal Dining Room, on last Friday noon. It was given up to the pleasure of the newly-wedded Prince and his bride. The students say that it was an enjoyment and will not object to a new measure of the same kind. Will they be the next?

—At late meeting of the Penna. Eldership of the Church of God, at Harrisburg they decided to make an effort to establish a School of their own in the State of Pa. They were surrounded by their own Church influence. The meeting was held at Harrisburg, but no place has yet been secured as a location for the proposed School.

—At the last meeting of the Literary Society, Albert Trent was elected President; J. F. Nittinger, Vice Pres-

dent, Irvin E. Lear, Secretary; H. H. Keitz, Editor, and J. H. Drumhough, Clerk. The deacons of the Society are not to give entertainments, but to improve in literary work, but there generally is a good and appreciative audience present, and of course, they are welcome.

W. A. S.

—Bro. Saml. Carter, of Virginia, read an interesting essay before the Bible class on Saturday evening, on the "Value of Prayer." This is an interesting feature of the class, and from the spirit manifested, both reader and hearers are hereby commended for the present term essays have been read by Sisters Libbie Levin, Mamie Quiser, Lillian Leslie, and brethren Lewis C. Siffer, Howard H. Kreim and Saml. Garber. Dr. Satter Rossie Scarborough and Bro. D. P. Bowman are on the roll for the coming two Saturday evenings.

W. A. S.

—It will be noticed by those who watch the attendance of our educational enterprises, that the western Schools have their largest attendances during the Fall and Winter terms, while we have our largest attendance during the Spring terms. This is accounted for from the fact that the western School patronage is more of a local character and is largely made up of the sons and daughters of the laboring classes, who labor on the farm during the Summer and attend School in the Winter. Our local patronage is small for the Fall and Winter term, as the School is made up largely of Students from abroad who teach in the winter, and attend School in the Spring and Summer, thus making these terms the largest. This can be determined by examining the Catalogues of our Schools.

—If any person think the Brethren's Normal is a place of idleness they ought to come and stay awhile. From the time the first week of the term commences, at half-past five (and which may before this time), to the ringing of the retiring bell at quarter before ten in the evening, it is a picture of industry, and diligence, to the dining room, to recitations, to class rooms, to Chapel, essays and speeches for the Bible class and Society, School exercises, and Sunday School and Missionary work to look after. To the time the day fly, by and by, and we are scarcely conscious of its going till we straighten up and see the end only a very few weeks, or days, ahead. But work makes us happy, and the smiling faces and cheerful greetings, are a true index to the feelings cherished for one another, and for the work to be done. There is no reason for drooping here, and if there was they wouldn't be happy in occupying it.

W. A. S.

FROM MR. MORRIS, ILL.

Dear Sir: We are approaching the close of our first school term of another year, with over one hundred and sixty students. Among these are many intelligent men and women, and young hearts, which we believe will and can be a blessing to humanity and the cause of truth. The government of our school this term has so far been a successful one. We have a number of noble youths in a blessing regard of us. Our teachers are earnest, efficient and faithful. Our young members attend the meetings, and are well as efficient in the cause of the Church. We shall be able to accommodate about one hundred more students at beginning of next term (Nov. 1st). From what we have been told of you of your course of study of your work in Huntington, is very excellent.

May God keep, direct and bless our efforts, and the efforts of the Brethren at Ashland, for the glory. Truly yours as our students, Fraternally, J. W. SIZEN.

Brothers John Smith and Jacob Garver from the Valley and Siles Brewer of Pennsylvania were with us, as well as others from surrounding churches. We may say that it truly was an enjoyable occasion. There were two received by baptism, both from the Newton church. Brother Hoover had been prosing for them the week previous to our meeting. Every one was engaged in harmony and union. We trust that the union may be perpetuated and that we be not carried about by every wind of doctrine. We are tired in a time when we should be on our guard, for I fear many are departing from the faith.

On the evening of the 14th a few brethren and sisters assembled at the home of brother Samuel Mohler, where our old brother Eldon Mohler is confined to his room from the infirmities of old age, and celebrated the Lord's Supper and communion with him once more. Our communion was engaged in on the evening of the 16th at the home of Samuel Shullbarger, whose wife, sister Shullbarger, has been deprived of the privilege of meeting with the brethren and sisters on account of sickness of a lingering character. She has been a great sufferer but through her bodily strength seems to be declining, her spiritual strength continuing.

We have health and strength to attend meeting should doubt our diligence, but do not desire from our going for frivolous excuses, this is too common with us, except on special occasions.

On the evening of the 16th, another communion occasion was engaged in at the house of our old brother and sister John Fox, they are both advanced in years, and cannot meet with us as they once did, and as they desire, and especially the brother, who, if able to be able to go about, unless a special occasion, would be glad to be heard. After the communion exercises were over the old brother requested to be announced, which was attended to by the brethren. He thinks his journey to the west, and especially to the field like taking the advice given to Hemanak by the prophet Isaiah. "Set thy house in order for thou shalt die and not live. We trust he may be spared years to walk that he may be permitted to associate with us again in our assembly exercises. May the Lord help us all, that when we came to die our departing moments may be peaceful in our prayers.

A. S. ROSENBERGER.

Notes of Travel

Dear Brethren:—My wife and I left home October 12th, 1880, for a visit to friends in Pennsylvania, arriving at Marlborough on the 15th, we went to Gov. Patterson's farm, the night, we were to spend with the 15th, from there we returned to the Clover Creek Live East, where we met many kind friends and members and enjoyed ourselves very much. Had excellent supper and a very good night. Next we went to James Creek, where there was a Love Feast held on the 16th. This meeting too passed off very pleasantly, and it was the beginning of our trip. We attended several meetings and visited among brethren and friends till the 20th, when we went to Huntington. First stopped with Bro. H. Brumbaugh and then with them to the Prayer meeting held in the Chapel of the School building. I was much pleased with the singing and the manner in which the meeting was conducted. Bro. Brumbaugh and I were very friendly. After meeting we returned with Bro. Brumbaugh and remained till morning. Next, in company with Bro. Brumbaugh and now, we visited the place of the late brother H. M. Mat two of our Indiana Sisters, whom we were very glad to see, as I have known them since they were small children. They are the daughters

of Sister Leslie, of North Manchester, Ind. Also met another acquaintance from Indiana, a daughter of Elder Christian Wenger, of Scotch Bend. The family of the Normal is very pleasant, that we feel to recommend it as a very suitable place for brethren to send their children. Next we took dinner with the Bro. Brumbaugh. After noon, visited Mrs. Quinlan's family. In the evening we returned to James Creek. We enjoyed the visit to Huntington very much—especially entertained by the Bro. Brumbaugh and we were sorry that our time was so short. Think of going back again before our return to Indiana.

We are now at Saxton, with my wife and sister and son. Everything all well; we are all in usual health. Hope this will answer for our dear children, and brethren and sisters in the West. One has been added to the church since we are here in Pennsylvania.

JOHN KENNY, JR.

From New Jersey.

Dear Brethren:—I arrived safe at Huntington on the 20th inst. Meeting commenced at the Anwell meeting-house on the evening of the 5th, and continued over Sunday. On Monday evening commenced meeting near the Island in the house of Mr. Jones and continued till Friday night. On Saturday I went to the communion at the Anwell meeting-house. Elder Jacob Ross was present. We had an enjoyable communion. One sister remained the last night I returned to the Redding school-house again. Had quite a good course. Our meeting at this point will continue all week.

Oct. 25, 1880.

Our meeting at this place closed last night, very favorable to the good cause. God be thanked for such an enjoyable meeting. One sister went out a few days and then resumed my labors at some place in this State. There is considerable sickness here along the Delaware River. I was informed that Sister J. Fisher, after he had preached a sermon on Tuesday, had a very hard time. He was taken to brother's house and cared for. Sister Elsie Huffman was also a child after returning home from church. The illness in this city appears to be epidemic.

JOHN NIEMEN.

From Woodbury, Pa.

Dear Brethren:—On Tuesday evening, Oct. 12th, we held our communion meeting in the Woodbury congregation. A goodly number were present. One young brother was received by baptism. Bro. Hays, of Somerset Co., was aided by ministers from adjoining congregations laboring for us.

Our Sunday School was closed Oct. 24. We were ably aided by our dear brother, Wm. S. Snyder. Elder Jacob Miller and elder Several assisted, one by our Sister Etie Bruyn, Subject, "Passing away." The occasion, nature and all seemed to blend in the most beautiful manner. The Summer we had the pleasure of seeing two of our S. S. Scholars unite with the church. May God bless the noble work of the Sunday School, in my prayer.

Your Sister,
EAST SYLVAN.

An Epistle

Oct. 3, 1880.
Dear Brethren:—I wish to say through your paper, that the Epistle published in volume 2, number 3 of the Free Discussion, written by me, and published by Lewis O. Hummer, I want to make this explanation, as there are exceptions taken. It was

written the latter part of the year 1879 and not at the time of the date given in the publication, but at the time it was a member of the church. And when I say I admire his zeal in confuting error, I meant when done on Gospel authority, and anything outside of that I do not sanction; nor do I recognize him, and I do not since his expulsion from the church. Neither do I kid him God's blessing in the course he is pursuing, contrary to the doctrine of the Brethren.

J. P. BRASSARD.

Green, Iowa.

From the English River Church, Iowa.

Oct. 20, 1880.

Dear Primitive:—Our lovefest which was held on the 13th and 14th inst. is in the past, but will be long cherished in our memories. There were five ministering brethren from a distance present, and preached the word with great power, warning the ungodly. Since my last ministering young woman has turned her back to Satan's army and resolved to work in her Master's vineyard, O, that many more would heed the pleading of a loving Savior before the knocking at their hearts will grow faint, for God hath said, "My spirit shall not always strive with man."

"Go with in my vineyard, O, work while I live." The bright hope of sanctification is gathering away. The gloomy shadows are gathering fast; then the time is nigh, and all shall be left in the morning and till all day. Thy strength I'll supply, and I will give I'll pay. And thus, those blind, the dull of ear, Who think the Lord's given them to do."

Yours to the bonds of Christian love,
LEWIS M. BROWN.

SHORTHAND & YOUNG MEN

Who will sell Bibles, a thorough bred fowling chain; 1 cock and 8 hens of Brahma; 1 cock and 5 hens of Game; 1 cock and 8 hens of Plymouth Rock; 1 cock and 2 hens of White Crested Black Polish. Write for prices to
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The purchase of a set, and copy of the Brethren, is respectfully solicited. Send for Circulars, containing Free-School notices for a Catalogue. Address,
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FLANNELS.

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Boys' Suits and Overcoats.

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GOOD BOOKS FOR SALE.

For Dressing, Blankets, and other goods, which we are now offering at very low prices. We have also a large stock of Black Cloths, Blankets, and other goods, which we are now offering at very low prices.

The Young Disciple.

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CLUB RATES, ONE YEAR.

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THE PRIMITIVE CHRISTIAN.

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We have in stock a large quantity of all the latest styles of Ladies' Dress Cloths, which we are now offering at very low prices. We have also a large stock of Black Cloths, Blankets, and other goods, which we are now offering at very low prices.

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For Dressing, Blankets, and other goods, which we are now offering at very low prices. We have also a large stock of Black Cloths, Blankets, and other goods, which we are now offering at very low prices.

Children's Suitings.

For Dressing, Blankets, and other goods, which we are now offering at very low prices. We have also a large stock of Black Cloths, Blankets, and other goods, which we are now offering at very low prices.

Opera and Evening Cloaks.

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Sermon Department.

THE SERVANT OF GOD IS THE SERVANT OF HIS AGE.

Sermon by Elder James Quinter.

"David, after he had served his own generation by the will of God, fell on sleep."—Acts 13:36.

The words of our text were used in a discourse delivered by the apostle Paul at Antioch. The apostle was permitted to speak to the people, and to address his Jewish brethren. He gave a general outline of God's dealings with his ancient people, down to the time of the Messiah. And it was in allusion to the words of the apostle that I addressed his Jewish brethren. He gave a general outline of God's dealings with his ancient people, down to the time of the Messiah. And it was in allusion to the words of the apostle that I addressed his Jewish brethren. He gave a general outline of God's dealings with his ancient people, down to the time of the Messiah. And it was in allusion to the words of the apostle that I addressed his Jewish brethren.

The Scriptures frequently mean, aged and by age we understand the people of our time, or the time that David served his own generation. It means he served the people that lived in his age of the world. And by the age in which we live, and which we are to serve, we are to understand the people who now live upon the earth.

The Servants of God in every age of the world are to serve their age, or the people of their age. And to serve our age effectually, or in the way we understand we are to serve it, it is necessary that we be the Servants of God. The world is a world that compels us to men that they need to promote their varied and highest interests unless we are the Servants of God. God's best Servants are men best Servants. All who are not Servants of God are not perfectly. In serving men, we are not to serve them in doing their will, but serve them in doing them good. There is a sense in which we are not to serve men. "Ye are bought with a price; but not to the servants of men." 1 Cor. 7:23. There is also a sense in which we are to serve men: "For, brethren, ye have been called unto liberty; ye were not under the law." Gal. 4:5. If a company of four or five of you young men or young women, would plan some project, and you contemplated, now, I could ask another to unite with you and he would refuse, and you would urge him, and say to him you do not serve us, and yet by declining to take part with us, he has contemplated the project, and the project was wrong, the one who would decline and tell them that he had but better abandon it than to prosecute it, would really serve his companions better by declining than by consenting. God's Servants serve men as he serves them; he does not insist for to their laws and impose duties, neither do they.

1. By shall we serve our generation?

I. By laboring to the extent of our ability to remove every cause of evil which exists among us. There is a terrible weight of misery resting upon the people of our age as there has been upon the people of every age, in the form of lawlessness, superstition, pride, intemperance, and all the evils that beset the human mind. It is the duty of one into the world. From these evils men should be delivered. They will help both him and divine. It is for us to give them the human help, as well as the divine.

2. By laboring to establish right principles among those to whom our influence extends. Character is the embodiment of principle. Right principles reduced to practice will result in the formation of good character, while wrong principles reduced to practice will result in making bad character. The vice extant among many that it does not matter what people believe as their lives are right. That the great object of all should be a right life is very true, but while this is so, it is not the only thing that should be taught a right life, we must not be indifferent to principles, since a right life can only result from right principles. The idea prevails extensively that the people are situated in the belief that they will not be condemned by the Lord. This we believe is very unwise ground to occupy. Sincerity is a very import-

ant element in Christian character, but it is only one of the many elements which form a Christian character. If sincerity constitutes a right character, then some of the lowest characters among the Catholics, Mormons, and other denominations, would be right for many such are very sincere. But as already intimated, sincerity is but one element of Christian character, and as all the sounds of the English alphabet are necessary to form our language, so all the principles of Christianity are necessary to form a complete Christian character. Hence, those who would serve their generation to the best advantage, should labor to promote sound doctrine and right principles.

3. But right principles to form right character must be not only heard and believed, but also obeyed, or practiced. The minister must labor to do so, not only labor to inculcate an established good principles, but we must labor to get people to practically accept Christian principles. One department in the Christian ministry is exhortation. This differs from teaching in this, that while simple teaching communicates knowledge, exhortation is designed to stir up the feeling and to move to action.

To serve our generation effectually, then, we must labor to make people hear, and we must labor in our various callings in life to accomplish this. The minister must labor in his calling to serve his generation in making people Christians. To this he is especially called. The parents should labor for the same end, and the teacher is much called to give these great influences, that influence should be judiciously directed to promote the welfare of all within their influence. Teachers in the school should serve their generation by laboring to improve not only the intellect of their scholars, but also their hearts. The Sabbath School offers a very inviting field in which the generation of the young may be served and the young people should endeavor to serve one another and all whom you can serve. You all can render service which will tend to lessen the cares of the world, and promote their peace and content. Whether happiness any one is the means of promoting, is so much added to the stock of human welfare. And the least evil which is wrought, is so much taken from the load of human misery that is crushing so many.

II. Why should we serve our generation?

It is the will of God that we should do so. The text says that David, by the will of God served his generation. Then it was God's will that he should do so. And it is not equally true that it is the will of God that we should serve our generation? It has already been intimated that God himself serves his creatures. Jesus said to the Jews, "My Father works hitherto, and I also work hitherto." If our Lord is speaking of himself and "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" Matt. 20:28.

It is the will of God that we should actively engaged in promoting the best interest of mankind, their spiritual offering will be engaged in the same noble work. As God's will is contained in his law, and his law is also his will. The second commandment is "Thou shalt love thy neighbor as thyself." Mark 12:31. This command-

ment evidently puts us all under obligation to serve our age. It is that the will and law of God that we serve one another, and serve our generation. The interested knowledge is a distinguishing peculiarity of the divine nature, and his servants will not be idle, but will labor for the same end for which he is laboring.

To serve our generation effectually, so that our service will have the great effect upon those for whom we labor, and at the same time be acceptable to God, it must be prompted by love. "God is love." Love is one of the divine attributes. Love will therefore be element in every Christian character. And this love will be the basis of the service that we are to render to our generation. And love as the basis will not prompt us to labor, but it will cause us to be service pleasant and self-sacrificing to those who perform it. To labor successfully in any department of Christian labor, we must love the laborer. We perform God loves a cheerful gift, through the charity bestowed, and the laborer performed to be carried with greatly increased enjoyment by their recipients, when these can feel that their benefactors loved to give and do what they gave and did.

We are under obligation to serve our own age as former ages have served us. The apostle said his "Christianity brethren the following passage: "Ye are not to receive." 1 Cor. 4. We have but little that we ourselves are the authors of. And while we recognize God to be the author and giver of all good, we should be our own age and others before ours that God has given us his blessings. The books we read, our institutions intellectual and moral, the wholesome and beneficent laws under which we live, have come to us through human agency or the agency of society. The accumulated and valuable treasure of former ages is ours inherit. And it is this in regard to temporal things, it is no less true in regard to spiritual things.

To Timothy, "the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." 1 Tim. 2:2. It is through the means of human agents that "the glorious gospel of the blessed God," with all its records, ordinances and institution has come to us. And we have and are to-day are indebted to the men of the present age, and to the ages of the past, under God, for all our hopes and comforts that we as Christian men, we are in some degree indebted to Christians. A solemn sense of the our obligations to the age in which we live, should prompt us to serve it faithfully, and by so doing, we will be serving God.

There is another thought in this connection that we should not overlook. The Christians of this age are the link that will unite the past to the future. The gospel of God with its precious blessing has come down to us as a rich legacy from the ages of the past, let us preserve the divine trust that we have inherited, and hand it down to the coming age as we have received it. In this way we may not only serve the present age, but the fu-

ture also. How wide is the field of labor which opens before us, and how many are our opportunities for doing good! And as our opportunities for doing good are great, our responsibilities are correspondingly great.

3. Another consideration prompting to the duty of serving our generation is the precious end to which such a life of duty, faithfulness, and service will lead. "For David, after he had served his generation by the will of God, fell on sleep." This suggests a period of rest after labor. How welcome to the man of labor is the night of rest! And no less welcome will be the night of death to the faithful Christian who has served his generation. Death to him will be a rest—a calm repose. There remains a rest for the people of God after their life of suffering, content and labor is over.

But the sleep of David, and of all God's faithful servants which they fall into when their labors are over, suggests also a reawakening. David saw corruption, and so do all the faithful. But light comes from the Grave. In the glorious resurrection of the just, the body and spirit will be reunited, and eternal life will be complete. And we are sure that the same will be true of the faithful servant who may be ours.

RELIGIOUS GAMBLING.

The following we clip from the Church Advocate:

1. Chess Game. Whether these games consist in a contest of cards or any other game for money, or whether it is simply a game, a cake, or whether youthful ingenuity of a pious turn may invent the moral aspect of the transaction in this case. Prayer cannot remove the black and sinister cards hanging over this heathenish proceeding. Nails, it adds to its enormity. Gamblers behold of the light, and fearing of the light, they are in the night, in filthy shams and dark dice they stand. Here they wear away their degrading hours of weary lives, and stake fortune, life, happiness and heaven on a silly game. But here is gambling authorized by professed piety and ecclesiastical usage. Being let under the gavel! Let Christ look upon it in his own temple! Let the crime that makes the gambler shiver with death rattle in the laughter of young men and maidens! Hold up the black demon of chance, and pain his eye with electrical can! Christ in effigy? Doll-brokers, rackets, clubs, swindlers, and gamblers—going to the glory of God! Break the thorns of Christ into a bowl of silver; stain the thirty pieces of silver with his blood; sever the crown of thorns and nail it; then write across your forehead and Christ's temples!

Many young men imitate the spirit of gaming under the shadow of consecrated edifices, and with death rattle in their brains and shame to an honorable percentage it is little wondered that their gallows was the State prison. The latter is the "consecrated channel, where an angel father and mother kneeled in prayer!"

the dry of publication. It contains 40 pages, is neatly bound in strong paper covers, and will be postpaid to all desiring it, at the following rates: Single copy, 10 cents; 12 copies, \$1.00; 100 copies, \$8.00. 50 copies or more, at halved rates.

EXCURSION TICKETS

Arrangements have been made with the Pennsylvania Central R. R. to sell excursion tickets to the District of Sunday School Convention to be held at Huntington, commencing on the 15th inst., at all places below on Philadelphia and Potomac Rivers. We wish to attend the Convention will please write to us at once for orders, which must be presented to the Ticket Agent, as which he will sell the prospect an excursion ticket to Huntington and return. Some that are in each congregation along the line can get the number that wants to attend and send for all. Our subscribers who desire to go, will be glad to receive their tickets, but send for orders and by excursion tickets. All those expecting to come will please have their excursion orders sent for as soon as possible, as it is important that we should know the number that will be in attendance. All orders not sent must be retained.

Excursion tickets on the Potomac to the Hunting Lodge will apply to Joseph Fitzwater, Phoenixville, Pa.

REPUTATIONS ON ELEVATION DAY

This is election day and all over this broad land of our men are exclaiming what they call their "inexhaustible right, and our least of rights we are wondering how that right is being exercised. Today, thousands upon thousands have departed that right for less than a man's weight, for a glass of beer, or a few pence, which has filled the brain and converts the human into the demon. Such men any they vote on principle. No, sir, they vote on whiskey, and for the man that has the most whiskey, they vote. It is a disgraceful office to-day means to be a hypocrite, a rascal who is willing to betray to the wisest of the very lowest grades of society. We are pleading for the conscientious voter, religion had sadly and nearly forgotten, and temperance principles utterly ignored. The land of the lowest sort that ever drank from the accursed cup must be religiously guarded, the shoulder patting and the drink paid for. Temperance agents now play sneaking contrivance by giving the money to their voters by which they will do no to do themselves. Every club room in our towns and cities have their well filled demijohns outside and on the street corners are seen the ever ready porters motioning with their hands and giving the significant wink of the eye speaking of the "most honest" demerol: "one our ticket and the whiskey is free." The bait is ready and whistled—whiskey goes in, will go out and they have no selling duty not to give the desired ticket, and the result everybody he meets, disturb the public peace, break the lungs, pots, and lead the way in the street gutter. All this terrible price paid for the vote bought through the whiskey supplied by the candidate—and these are not isolated cases either, but can be named by the thousands, yes, yes, yes, and it is a disgraceful thing that still wears, many of these political and soul demoralizers, occupy chief seats in the most public churches.

How can the political demoralization of to-day that good, honest and efficient men refuse to become candidates for public offices? Rather than barter away their integrity and religion they should have men sent to enter the contest, what is to become of our government, and what kind of ruling can

we expect from those who will accept the position? But exactly how, and when the contest will be ended. The millions of citizens will have made their choice, rest their vote. They will find that they have discharged their duty as American citizens, and will abide the results. The probabilities are that the contest will be close one, but we hope, we have prayed, that such men may be elected as will best promote the prosperity of our nation and the cause of religion in this our land of Gospel freedom.

Was it not that we believe that the word of God will direct the result we have faith in our nation and the cause of religion in this our land of Gospel freedom. We are not happy as an ordinary day, was it not that our soul is stirred up with the cause of the deluded victims of party politicians who selfishly better away their right to the Kingdom of God for less than what even cost for his birthday.

But exactly how we are considering how many of our brethren have been drawn into the political whirlpool? May we not hope the number is small? We do not. The more we become acquainted with the current of events in political campaigns, the more we are persuaded that it is not in harmony with the Spirit of Christ.

We now close our impromptu paper written by the circumstances and penned on the spur of the moment, hoping that yet before our present paper is closed we may be able to announce the name of our next President.

PRINCIPLES—No. 3.

EDUCATIONAL INSTITUTIONS.

Though education and practical institutions have received considerable attention and have been pretty extensively discussed in our various periodicals, and especially in the P. G., we will still give it our attention by giving it undue consideration. As many of our brethren have not seen the propriety of anything more than a common education, and of educational institutions, their views are not altogether such, but having serious objections to both, looking at them as being contrary to the true primitive Christianity. Hence we feel like presenting these subjects in the clearest light possible, and under the different aspects under which they are justly to be looked at, in order that our brethren may be more in union in their sentiments regarding them.

As the subject of high schools has been looked at by some of our brethren as being contrary to Christianity, we shall present some considerations in relation to them, and especially to those conducted and patronized by Christians; a very early age of the church. And we hope the brethren will look at it as we present it, with the same clearness and candor.

In looking at the subject of high schools in the light of the history of the primitive church, we would remind our brethren, that when our ancestors have been searching for true Christianity in an embodied form, and divine power, they resorted to history as one of the sources from which they might obtain information to help them in their course, and they were engaged in searching for the truth, it is said, by consulting history, they found that the primitive Christians in the first and second centuries uniformly were accursed to the command of Christ, planted into the likeness of his death, by baptism in water, by a three fold immersion; not resting their faith, however, upon the authority of history, but upon the Scriptures of the New Testament and finding explicit testimony to that import, they became desirous of practicing a mean, or "soberly recommended."—*Alexander's School*, pp. 116, 117, 118, 119, 120, 121, 122. And while church history

was authority for baptism in water "by a three fold immersion," it is also authority for the fact that the primitive Christians had high schools. The early Christians had a school under their influence at a very early day at Alexandria in Egypt. The circumstances by which they grew there are somewhat obscure, but it is not seemingly very necessary. Alexandria was at that time the seat of learning and refinement, of wealth and beauty. It was the great library of the ancient world, containing about one hundred thousand volumes. Into Egypt and into the city of Alexandria, Christianity was introduced. It had to contend on the one hand with Judaism, and on the other with all forms of Grecian philosophy, and with idolatry. Christianity had therefore enemies numerous and formidable to sustain the faith. Under such circumstances the Christian at Alexandria seemed to feel the necessity of schools for their youth, that they might have the help of both education and piety to protect them from the errors to which they were so very liable. He felt that the circumstances of the Christians of Alexandria, in the early ages of the church, were very similar to those of our brethren of the present day, and that Christians of that time referred to, apparently felt the need of the proper use of every means that would give them power to contend successfully with the various forms of error with which they were to contend, and hence had the best institutions of learning that could be afforded. Such we felt to be our own situation, and hence many of our brethren felt the need of educational institutions among us in which our youth could receive an education that will fit them for usefulness, and at the same time surround them by influences that will be to the forming of true Christian characters.

Other religious denominations seemed as were building up and multiplying educational institutions of their own kind, and were doing so, and giving their own youth but our aim, as our own desired an education superior to what could be obtained in our common schools, by having to high schools of our own, they were not other colleges, and the consequence was, they were drawn away from the faith of their fathers, which we believe to be the faith of the Gospel. Hence variously we have seen them, in the midst of many of the brethren with the necessity of schools of a superior character among us.

We have said that the circumstances which the early Christians were surrounded, and which led them to form educational institutions of their own for their youth seem to have been similar to our own. We have referred to the Christians of Alexandria. There were, no doubt, other institutions of the same kind, but this is particularly noticed by Christian writers as a general example of the Christian faith, and the history of the school of Dr. JACOBUS, in his work on "The Church of the First Three Centuries," has the following remarks on the Christian institution of learning we have alluded to, in the observations of Clement of Alexandria: "The school of Alexandria, in his time, required learned teachers who had received a liberal education, and were acquainted with the Grecian language and culture. For they had not simply to teach the young the elements of the Christian faith; they were surrounded by the heathen nations, and who frequented the school; and were therefore they must discuss great questions in a manner to satisfy the speculative and wisdom-loving Greeks. If the Jews were not a sign of the times, after wisdom. They were especially to be taught, not to be treated as slaves. Hence the speculative turn which Christian studies took in the Alexandria School of Alexandria, probably, in Christian theology first spring up. Here

was the great battle-field of the old and the new,—Heathenism and Christianity. Here it was, no doubt, said that the faith of Jesus was sown, years after Joseph, taking the young child and his mother in flight, went down with them as fugitives into Egypt, was brought into conflict, had to contend with the heathen, and all the philosophy, and all the traditions of the then ancient world; and indeed followed as they were, and defended by the ablest men, and sustained by the court influence and the weight of the imperial power, they were before the vigorous blows of such champions of the cross as Clement, Origin of the abominable arm, and others; all the sciences of learning in the Christian teachers of Alexandria, we may hear what Clement himself says. There is much truth, in what he asserts: He who would gather from your quarter would be for the profit of the out-burner, especially if they are Greeks, most learning, like ironical brutes, he say of such learning, but he must seek to outdo all our hearers." Of the Christians of Alexandria, and of Clement as one of its teachers, we shall have some more to say hereafter.

J. Q.

Western Department.

ELDER H. H. MILLER, EDITOR, LAROCIA, IND.

OUR FATHERS.

Without looking fairly into the reasons that some of our brethren have used to justify the many serious deficiencies they made in the church in some years ago. When they declared it was wrong to have carpets, and windows, and painted walls, and stained glass, did it become such things, and then had an appearance of vanity and pride. In that day of plainness among common people, ornamentation was held to be a mark of grandeur, and our fathers were opposed to the things that were coming into the custom and ways of the high-minded aristocrat, hence they made these and other similar decisions to keep a line of distinction between the church and the world as they left it very vainly and show for the purpose of pleasing the rich and proud. Our fathers aimed to keep a distinction from the world, and their day, that the church should not be considered to be nearly all churches. That is right and scriptural for the Christian to seek the vain, useful, and foolish profits of the world; that was the view of fathers, and they opposed the things that appeared useless and vain in their day. Though most protestants admit that the church should not accept the customs of the world, they do not apply it to anything of popular custom, only to a few varieties too costly to be popular or common. We are not at all sure that our fathers should not accept the customs of the world, they do not apply it to anything of popular custom, only to a few varieties too costly to be popular or common. We are not at all sure that our fathers should not accept the customs of the world, they do not apply it to anything of popular custom, only to a few varieties too costly to be popular or common. We are not at all sure that our fathers should not accept the customs of the world, they do not apply it to anything of popular custom, only to a few varieties too costly to be popular or common.

Uniformity among us is opposed by many because some adopt a homely order, and have their garments soiled, and it is easy to get all to accept it, who are in favor of our primitive order. But we cannot get the order of fifty years past, with its uncomely, undignified, unpleasant features in it. Then we must have a uniformity, and we will not have a plain uniform. This order must be adopted and made essential to membership. But we need a uniformity as acceptable in its form and appearance, that will not require to be enforced. That order should be near enough to the world not to look odd, or homely, but still distinct from it. To show that it is not a new order, we must not, it will be on the principles our fathers adopted in the beginning. But he who asks this principle and contends that the Christian may not have a uniformity, and that he will, has left the principles of our fathers and the Gospel on that subject, and will be the cause of continual trouble.

This church (Catholics) on Wolf Prairie where Ben's life. And on Sunday evening we were together in the W. E. church north of Mt. Vernon. Found the people very kind. Think with proper efforts a congregation of brethren could be gathered in this country.

Persons wishing to see land in this country can correspond with T. K. Buck, who is in the lead agency business, Mt. Vernon, Jefferson county, Ill. He will readily show you the land for sale, of which there is a great deal in this country. Mr. Folk for whom Mr. Buck is doing business, is a very pleasant business man.

When our sincere thanks to all the friends and brethren for their kindness to us while among them. On the 27th we went to Ashley, a rail road station on the Illinois Central railroad, and held meeting in the Christian church in the evening. The first sermon ever preached in Washington county, Ill. by the Brethren. After the services we boarded the train for the home, arrived at York on date at 3:30, a. m. where I stopped off leaving brother Terrago to continue homebound travel. I arrived home on the 28th and found all well. Thank God for his mercy.

JOHN WALKER

Notes of Travel

Dear Brethren: — On the 16th of October we had the pleasure of meeting many of our brethren, sisters and friends at the Free Spring church, where we were permitted to enjoy a sweet and healing communion. It was a great blessing for the report of you and with one of old we could say, "It was good for us to be here." Dear brethren who pleasure the children of God here in this world, when they are fed by the bread and wine of the Most Holy Communion. The pleasant greetings we were permitted to enjoy after a long absence, were truly a feast to the soul and mind long to be remembered. But the most precious gift was the message about a feeling of absence, yet we did not weep without a hope of meeting again, if we are faithful, in the world of bliss and glory. Dear brethren, labor faithful in the cause of the Master. Hold out to the end, it won't be long. A few more days with many will cross the life of trials, troubles and toll for a world of joy, peace and happiness. Leaving my brethren, sisters and friends at Free Springs and returning with our much beloved brother-in-law, Daniel P. Long to Newton, Va., on Monday evening, the 19th, we were in the beautiful and fertile land where we met both our Solomon and sister Suler, older of the Lost Creek congregation, for the purpose of holding a small brethren's meeting. It was a privilege to be with you which will never forget. The family had been suddenly deprived of their father a short time before, by the message death, and the son sorry for the death with great affliction. The train truly drew out our sympathies for them. They have a heavy cross to bear, but in the midst of all their trials we find them strong in the faith of our dear Saviour and God, and we heard the sincere milk of the word of life.

On Tuesday evening, the 19th, we met again at the house of our agent father and mother-in-law, Christian Schlegelers, for also unable to attend the regular communion. Here brother and sister Suler met us once more to break the bread of life to our aged father and mother in Texas, so delighted with their visit that they live on far from them in the west. This was truly a feast to the soul. Children breaking bread to the father and son, their exerting us to steadfastness in the Gospel of our dear Saviour. Our mother Schlegelers have been faithful servants of the church over fifty years, having served in the office of

deacon for many years. May God's blessing rest and abide with them in the few days they will be in this world. At the first named feast at Free Spring, we had the pleasure of meeting elder Charles Royer, of Buffalo Grove, near Mt. Hope, of Gray Valley, and brother William Seigart, of Huntington Normal School. How pleasant it is to meet an aged father in Israel, and young servants coming up to meet the Master, and filling our station soon, for it won't be long when we, by the course of nature will leave the world to others. May the Lord raise up faithful servants to carry on the good work of the Kingdom. May the grace of God rest upon our dear editors, guide and sustain them in their great and holy spirit in their noted work.

ELIAS BASTO, Brethren at Work place copy.

Concerning That Sister in Babylon County, Nebraska.

What a strange way to bring her news to the notice of the Maple Grove Aid Society of Norton county, Kansas, by the aid of Miss J. How, of Gray Town, five or six hundred miles, in a westerly direction from the Society, laying in a complaint against the Society for neglecting to see after their wants. See Progresser, Christian, No. 23. That friend will send the news on or eight hundred miles farther East, to the editor of the P. C. and through the goodness of brother H. R. Holzinger we received it in his paper of the 10th of October. The first indication that the Society had of this matter. But her a round about way of sending news to us. If this sister is in destitute circumstances surely she would have to call before she would get help from this Society, which is probably seventy-five or one hundred miles west of her. Dear sister, why did you not send direct to some member of the Society and make the first indication that steps would have been taken immediately for your relief. Our impression is that you were not very needy, else you would have taken a shorter route to get help. We are sure that if you called on this Society to relieve the wants of the needy and destitute wherever we find them, we are ready especially of our members. They are ready to divide the last crumb with the suffering and needy. Get more. There has been but one application for help from Harlan county, Nebraska, and that brother received prompt and immediate help. This assistance was rendered the second week in September. Two days ago I received a card from that brother stating that he was some supplies yet on hands. I will do for you or your dear sister in Harlan county, what you desire. Give name or address and can only help you through one of our churches. Will you please correspond direct with the writer and state your circumstances as fully as you can. Give the name of the purser of the Society you will be relieved. We say the same to all our scattered members in Nebraska and Kansas, west of the east line of Phillips county, Kansas.

ADAMSON, N. C. WOMAN, Bell, Norton Co., Kan. From Williamsburg, Va. Oct. 22, 1880. Dear Brethren: — As reports of meetings, progress etc. are made up to interest, progress etc. at this late date to give you an account of a meeting that we held lately at the Fairview meeting-house, Blair county, Pa. By request brother N. M. Mohler came to us on the 19th of September and remained until the middle of October. The noted sinner through the week was not absent and all the meetings were attended with great interest, and the truth was preached to the satisfaction of all. It may be truly said of brother Mohler that he shunned not to declare

forth the whole truth. This, as in all things the case, caused a comfortable breeze among the other congregations and gave the shepherds of the flocks considerable uneasiness and shame. Some of the dry bones were awakened and they had to be "dusted again." These truths must be heard clearly by an application of the truth or dusted over with untempered mortar. The latter is always resorted to when the truth is not sent. Notwithstanding the fears and the warnings, the neighbors and friends turned out and gave the word preached respectful hearing, and we hope that it may have its desired effect. During the meeting there were four cases of good confession and were added to the church, and others were called to count the cost. May they find that godliness is there no profit in us, but that godliness is great gain.

RESORTS. From Monticello, Ill. Oct. 20, 1880. Dear Brethren: — Our communion of October 16th is among the things of the past. The weather was very pleasant, and the attendance very large. I have probably never had so many brethren and sisters from adjoining churches with us as we had at this meeting. The order bears a good record could be expected. There were no additions to the church, but the church seemed to be much built up and encouraged. Yesterday we had meeting again and also closed our Sabbath school for the season. Two of our Sunday school scholars, father, thirteen and fifteen years old, were received into the church by baptism, one is our daughter, the other an orphan. Oh, how much we rejoice to see our children and those of our neighbors come to Christ.

Our Sabbath school was very well attended during this season, and we have had an accomplished group. It was under the management of the following brethren and sisters, only one of whom is over twenty-two years old: Franklin Fisher, Supt.; J. A. Weaver, Asst. Supt.; G. Allen, R. Boyer, Albert Bridge, Susan E. Royer and Susie Waver, teachers. A number of other members attended the school, but we find that our young members are very good Sabbath school workers, and our motto is to get the most successful workers to the front, regardless of age. Our Bible class will now take the place of the Sunday school for the winter.

Fraternally, J. C. ROYER From Antioch, Ill. Oct. 22, 1880. Dear Brethren: — Your correspondence was permitted to attend the lovefeast held on the 16th ult., at the Mexico church, Miami county, Ind. The meeting commenced at 8 P. M., on the day above stated, and after an able and brother George Garver, of Ohio, the address prepared to the worldwide young six previous souls were buried with Christ in baptism. May God bless the young sisters and keep them in the paths of rectitude that they may go on with all the Israel of God. At night about five hundred members assembled, and a large crowd of spectators. Brethren present were George Garver and O. P. Young, of Ohio, Metzger, Miller, Nell, Shepler, Hoagden, and others, who labored faithfully for the cause. On the day following an election was held, which resulted in choosing brethren James L. Brower and Noah F. Fisher to the ministry, and brethren Wm. H. Hume, Jacob Fisher, and George Hubbard to the eldership. Brother George Garver again addressed the audience at night, which closed the services. We expect the Lord will send a series of meetings at the Antioch church on the 31st day of this month.

Brother O. F. Young, of Ohio, is expected to be with us to do the preaching. Fraternally, J. B. LATO. From Colorado—Utah, Doolittle, Loveland. The dedication of our church house took place October 19th. Six, 20x25 feet, both of stone and well finished. Commenced meeting was the 12th. Elder John Forsay was present and in-laid with us until the evening of the 15th. His labors were appreciated by the church and people in general. Hope for our manufacture of lumber for his earnest efforts and labors of love. Some made up their minds to forsake sin and the wicked world. Two additional acts by letter. The number of members now in Colorado is seven persons.

We would say to our brethren who contemplate a change of residence, we have a good country, good society and health, and a fine climate toward Huntington is just what is needed. The country is improving rapidly, still good homes can be had there at reasonable prices. The 14th of November we expect to commence meeting very soon at the Brethren's H. B. Bashur will be according to present arrangements, on his return from California. Fraternally, J. S. FLOYD. The following is clipped from the Longmont, Colorado Enterprise, with a request that we publish it. As it is usually the case with newspaper articles, it is somewhat complimentary.

The Dusted Brethren. Last Sabbath morning was one of Nature's best. The aged church was well filled with worshippers, and curious who came to see and hear what would transpire. The sermon or address was delivered by the Rev. J. S. Floyd. He said he was surprised an elderly man would expect to be present to assist. He read portions of the Old Testament which contained the description of the Tabernacle and the Ark of the Covenant carried by the children of Israel in the wilderness. Also the description of the Temple at Jerusalem begun by David and finished by Solomon. This explained how the most high dwelt in the holy of holies and that only the privileged class of Levites were allowed to call upon God and conduct the ceremonies. Further comments were made upon the Synagogue. E. Under the new dispensation through Christ all could come personally to the Father and while places of worship were necessary and also forms of government, still the believer could talk to his Father in secret. The spirit dwelt and could feel the truth of the apostle's words, "Know ye not that ye are the temples of God?" provided they followed the commandments.

One hundred and seventy-five years ago an assembly of people from all denominations resolved to set up and follow a bill formed on a Bible basis. They were few in number and sorely tried. They had one hundred and sixty years ago some of those people landed on the shores of the Potomac. To-day the followers of this act are numerous and are in all parts of the land. This home and congregation represents that act. Here was given some personal experience. All who had helped erect the edifice they were now in view of it as they were willing to give it to the Lord. The hope that would enter be used for any other than the purpose for which it was built. The church needed money but no one was willing to give. It was as if describing the sufferings from which we needed it worse. The letter was read a collection taken for the same amounting to twenty-three dollars. This money had been charged with self-love but this diminished the

aid. Any one could have a lot in their country who wished to later their dead, free of charge. After reading the notice, the work was prayer by Mr. Floyd, of Iowa, and singing the meeting was dismissed.

Notes from Mt. Vernon Congregation, Augusta County, Va. Oct. 25, 1880. Our lovefeast was held the 19th last as announced. Attendance not so large as sometime. Attention and order good. Ministerial help from Barre, Ridge and Brick Church congregations.

—Brother E. D. Knapp has returned from a trip South. He expects to send his way toward Huntington in a few days. Elder J. A. Cline is on a mission tour among the mountains and people of West Virginia. He expects to be gone about three weeks, and will go on to far as the Maryland coast. —The Mt. Vernon Sunday school closed October 13. It had an attendance about thirty-six. Six teachers. Number of verses recited, about 8316. Four of the pupils contributed to the "Letter of Coleridge" in the Y. D. Our assistant, Dr. F. B. Knapp, was a class which was generally composed of visitors and sometimes some of our ministering brethren. The same day our school closed a girl, who had been a regular attendant and took great interest in committing verses was buried in a church-yard a few miles away. Yours in love and eternal life, R. W. GAMBER.

From Maple Grove Church, Kan. Oct. 15, 1880. Dear Brethren: — To night the ground is covered with snow, has been snowing all day and will keep snowing very hard; it is freezing to night. It is very cold on resting ears and watermelon, which we have an abundance of just now. We have had no frost up to this time. We have not begun the planting and hoeing without, as in remembrance of the Lord on the dreared winter, is near at hand, dressed much by the sufferers of Western Kansas. Their clothes are insufficient to protect them from the chilling winds of winter, and some are almost entirely destitute of clothing, and do not wish to buy either food or clothing. O God, help the poor and suffering. We have made so many appeals to our brethren for help that we are loath to say more. But if we had the message we could save a vast amount of suffering. Our own members are poorly prepared for winter, either in food or clothing. We wish any one more to those that have not assisted us and, can to come to our help at once. N. C. WOMAN, Bell, Norton Co., Kan. From Balou Bridge, Md. Oct. 28, 1880. Dear Brethren: — Our communion meeting are now in the past. At Sam's Creek, Oct. 4th, we had a pleasant meeting with about the same number of communicants. At Meadow Branch, Oct. 16th, we had the largest meeting ever held at that place. All passed off pleasantly in peace and harmony. Brother Solomon Stoner was ordained and brother Uriah Zerler called to the ministry. Ministering brethren present from other congregations were: Elders David Long, Lewis D. Trott, William Martin, George Backer, Daniel Wolf, John Trosie, George A. Hoover, James Brown, Samuel Ute, and Thomas Kolb. They preached the most faithful and most able sermons of the 17th and one applicant for next meeting. Hope the Lord may best keep us and all our kin, and at that bring us to him, is my prayer. E. W. STOVES.

The Primitive Christian.

PUBLISHED WEEKLY.

LUNTINGTON, PA.

NOV. 16, 1890.

EDITED AND PUBLISHED BY
J. B. BRUNDAUGH,
AND
J. B. BRUNDAUGH,
CORRESPONDENT: J. B. BRUNDAUGH.

MISSIONARY BOARD.

ALONG THE ANNUAL MEETING, the *Brother's* of West Virginia was conducted in the city of Ansonia, Me. The *Brother's* of West Virginia was transferred to the new location at the *Brother's* of West Virginia and the *Brother's* of West Virginia. The following brethren constitute the present Board:

James Quinn, Huntington, Penna.
J. B. Brundaugh, Dunbar, Ohio
Joseph Kelly, Ansonia, Idaho
Joseph Kelly, Lewis, Illinois
David Brewer, Iowa, Centre, Iowa.

OFFICES OF THE BOARD.

Frank Ely, President.
James Quinn, Treasurer.
S. T. Gossamer, Secy.

YESTERDAY we had one addition by baptism. Our agents are counting the cost.

Bro. Keeling on his way to Huntington. When last heard from he was at Brownsville, Md.

Six persons were recently added to the West Branch Church, Illinois. Brother Joseph Ely was there and preached.

A NUMBER of our patrons are expressing their hearty appreciation of our change back to the old sixteen page form.

AGAIN we repeat, if any of our agents have failed to receive an outfit we will be pleased to supply them if indicated in time.

Bro. Cairret will hold a meeting in Martinsburg, in the Clover Creek congregation. His next work, Pa., the latter part of present month.

Bro. S. W. Bollinger, of the Spring Run congregation, Pa., gave an address on "The Sunday School and the Bible" at the close of their Sunday school.

Two persons were added to the church by baptism at Flora, Ind., recently. Brother Gibson, of Illinois, is expected there soon to hold a series of meetings.

The coverings are now long and very profitably by taking up their names and preaching short sermons to the readers of the PRIMITIVE.

Bro. J. G. W. of Campbell, Michigan, says "On the 5th and 6th inst. a new fall of about eighteen inches deep. It was trailing all the time it was falling. Weather mild to dry."

IF any of our readers have on hand Minutes of A. M. for 1889 that they cannot dispose of, they will do us a favor by returning them, as we are unable to supply the demand for them.

The temperance issue seems to be a live one in Georgia. The Wesleyan Mission was recently voted on in Shelby county with the following result: Against whiskey, 528; for whiskey, 115.

Bro. John A. Bellhard, of Rockton congregation, Clerksfield county, Pa., says: "We still live in a land of proslavery. We have had two additions to the church, with a man, and we think there are more to follow."

IF our readers will be kind enough to send us the names and addresses of our brethren as are not taking the PRIMITIVE CHRISTIAN, we will be pleased to send them a sample copy free. How many will do this?

Bro. J. M. Makler is now in the eastern counties of the State, on a preaching tour, and expects to be away till the holidays. When last heard from he was at York Springs, Adams county. May success attend his labors.

Bro. Will, of Clarion county, Pa., lately held a public discussion with A. M. of the same name. His arguments proved to be a tasty stick—nothing the good crowd felt nothing but gained much. He promises a report of the meeting.

We still have on hand several hundred copies of the *Bonds*, number of A. M. for 1889, which we would be pleased to dispose of. If any of our brethren are yet unacquainted we would be glad to have them order. Single copy, 10 cents, or \$1.00 per dozen.

It is reliably stated that in the city of York, Pa. there are 3,500 of these 2,548 are Irish. It has been estimated that every fourteenth foreigner that lands on our shores becomes a liquor dealer and trader in the souls of men.

Bro. Andrew Grossnickle, of the Stoneick church, Clerksfield county, Ohio, says they are in need of agents. They have had sixteen additions to the church within the last year. Our ministers are brethren Pringle and Grossnickle. Brother West has dropped in with us frequently during the summer.

Bro. Robert Stafford, of Tomp Co., Missouri, says the church he lives in was organized by brother George Barnhart, of Newton, Mo., two years ago. Brother C. Barler visited us one year ago, and since then we have not been visited by any of the brethren. This fall our minister baptised one. There are only eight of us in all.

At present a series of meetings are being held at Woodville, Ark., two miles out of town. Brother Swagart and H. B. R. have been doing the preaching thus far. We were present on Monday and Tuesday evenings. Light and Liberty were the themes of the meetings. The services are to be continued all week.

THE A. M. Report for 1889, contains some things that will be of as much interest to the church, year after this as to the readers of the PRIMITIVE. We have a supply on hand yet and will be pleased to fill all orders for them. It contains 98 pages with index, and will cost 50 cents. Price single copy, 25 cents; 5 copies, \$1.00.

A BUNDY SUNDAY INSTITUTE was held in the chapel of the Normal Inst. Sunday afternoon. Brother Quiser discussed the question "What is the work of the minister to the Sunday school?" We had a pleasant and profitable meeting. Our brethren in many places could spend their Sunday afternoon profitably in coming together and talking on these subjects.

A NUMBER of our agents are sending in the names of brethren and sisters who are not taking the PRIMITIVE for sample copies. Thank you. We are pleased to send them. It will afford them an opportunity to examine the contents, but our agents will please be careful to copy them in the right way. We have changed and had other improvements to be made.

THE question of corporal punishment in public schools reported the address of the Rev. B. H. C. of the PRIMITIVE CHRISTIAN, we will be pleased to send them a sample copy free. How many will do this?

tion of corporal punishment in all the schools. It was thought, however, that it disseminated to be brought about by less radical means than absolute prohibition, and consequently only recommended its abolishment.

M. Gardell, our prospective President, is a member of the Discipline church and at present residing at York. He was not properly installed minister. It is a pleasing thought that the man at the head of our Government is at least God-fearing. We hope his administration may be marked by such a policy as that which we wish, and that his wife may continue the rule established by Mrs. Hayes, which has excluded wine and all kinds of intoxicating drinks, for four years, from the President's table.

Bro. D. C. Moomaw asks for an explanation of the following significant question: "If any minister of the Gospel is happy without doing them they will please explain this." "If you wish these things happy are ye to do them?" How happy this declaration is to us who are in the full confidence of the communion services. Can we say that we can be happy if we do not do them? If we can be happy without doing them, please explain the meaning of the above quotation.

BROTHER HOPE writes a very encouraging letter to Brother Joseph Ely, our agent in the State of Indiana. He says: "The church there has taken one good step in advance of the churches in America. In laying the order before the applicants it is required that they abstain from the use of tobacco. Some of our brethren may think this rather strict, but we claim that it is in perfect harmony with our non-conformity principles, and it would be good thing that all of us should willingly conform to the same practice." *The Brother of Hope*

JOHN COOK instead of visiting England will visit his Sunday school in the State of Indiana. He will deliver gratuitous addresses to working men in various English towns on the question, "Is Christianity credible: do the Scriptures teach a religion worthy of acceptance by men of common sense?" These addresses will be delivered in non-sectarian buildings, there will be no charge for admission and no collection will be taken up. This is certainly a good idea. "Some of our brethren are preaching." Why not some of our brethren go to England and preach the Gospel to the working men in the cities and towns?

HOPE was found in the walls of a church at Blacksburg, Md., recently by some painters, who sat on the outside of the building. They discovered holes in the boarding, and saw some one peering in and out. Some of the boarding was removed, and between the joists was found a solid mass of honey twelve feet in length. It is a strange place to find honey, although much has been found in the interior of the building that they eyes opened to find that which was sweeter than honey to their souls. (Pa. 115, 105)—*Christian Herald*.

We are expecting a number of our brethren and sisters to be with us during the coming convention. We hope that some will wait for special invitation, as it is to be a public meeting intended for all who are interested in the work. Those who have not yet procured orders for discussion tickets, should write to the printer, and return them to him by return mail. Those coming on the Pa. Central will be the most likely to attend. The evening train from the east arrives at 6:05 p. m. Broad Top arrives at 4:45 p. m.

As our readers are all, no doubt, aware, Brother Balough is devoting a large amount of his time to preaching through our periodical. This he does under many disadvantages, as he is an invalid and in limited circumstances. To do all this writing requires money for his time, his stationery, stamps, &c. Most of us are unable to supply his requests. We would remind such and all others who feel like encouraging and aiding an earnest Christian worker, that a little of the "meat" would be of vast service to him. We would be glad to have our brethren send us their names and addresses, so that we may be able to send them a copy of our periodical, and have it changed as soon as possible. I feel confident that not only your old subscribers will renew, but it will be an interesting job to get some more new names.

THE Episcopal church has recently had a general convention and the following is the method by which business was transacted. They had a meeting of the Synod of Bishops and those of Deputies. The Bishops of Bishops sitting with closed doors communicated its action to the House of Deputies by a message which usually results in a concurrent action. As the subjects considered were the relations of the Government to the Indians, Woman's work in the church, and Domestic and Foreign Missions. It was also proposed to declare it to be the duty of every Christian citizen to aid, by his influence, the execution of the law against polygamy in the Territories of the United States.

PRESIDENT HAYES has issued his proclamation, appointing Thursday the 25th day of November as a day of general thanksgiving to Almighty God for his kind and merciful protection and care of our country. We would be glad to see every Christian citizen to aid, by his influence, the execution of the law against polygamy in the Territories of the United States. We are to be subject to the higher power, that is in so far as we are not required to do anything that conflicts with the Divine Law. If we were required to slaughter our fellow men, it would be a violation of the Divine Law and we would be justly liable to condemnation. But we are asked to give God thanks, which is in perfect harmony with Divine Law, and we are therefore certainly under obligations to respect the proclamation. It has seemed to our subscribers will set the day apart as a day of thanksgiving, not in honor to the President, but in honor to the great God.

Our prospective change of the P. C. back to the sixteen page form gave very general satisfaction. As samples of the expressions we are receiving about the following written on postals:

From sister Supler, of Philadelphia, "I am so glad there is some hope of the dear old P. C. returning to its natural size. It has seemed so strange and unnatural to me. Had some thoughts of dropping it when my year was out, but it returns so we can have them bound again. I will subscribe for the new one. I would be lost without it. When I am not able to go to meeting I can have a good long sermon at home. I don't care for the stitching, can easily be changed to any other style of binding." From brother D. Negley, of Welsh Run, Pa.: "In looking over my last P. C. I noticed 'A few words to our countrymen.' It was so good and so full of interest, and so full of practical instruction, that I have thought of retaining it to the sixteen page form, and have it cut and stitched, or pasted, and may in a couple of weeks send out a specimen copy in our old form."

WEY DO WE DIFFER? At first thought it may seem very strange that we who profess to be of the precious faith should differ in our opinions, but after a little reflection it will be seen that it is not so. We do not think it strange that the people of Germany talk German, or of Wales talk Welsh. Indeed we expect that they should do so because they have their own language, and we expect our language to be German and Welsh in their language but also in their manner and customs. We expect to be different and the popular influence by which they are surrounded. Because they are differently educated and surrounded we naturally expect to be different from us somewhat in their views of

out and stitched." As I was always in favor of and would much rather have the sixteen page form, and do the cutting and stitching. If you have the present form, I request you to have it changed as soon as possible. I feel confident that not only your old subscribers will renew, but it will be an interesting job to get some more new names.

One among our most successful evangelists, when he commences a series of meetings, always begins with first discourses, mainly to the members. The object is, if possible, to get the members of the church round from their state of lethargy and to become more interested in the subject of religion and the salvation of souls. If the members are dull, indifferent, and inactive, there is but little hope of accomplishing much. A great many brethren and sisters do not seem to realize that they are in a great degree responsible for the church's prosperity. They like to see the work go on. They like to have the ministers preach, but they do not seem to care much difference whether they attend the services or not. They will go when the weather is fair or when they are not too busy or tired. As they are not so busy or tired, when they are attending the services of the church, the work cannot prosper. If those who have accepted the religion of Christ regard it with so much indifference as not to be interested in religion, it is not to be expected of those without the pale of the church? Our brethren are now holding meetings in various localities and we hope the laity of the church will think of this. If you want to have a good meeting you must prepare yourselves for it. If you are a little cold, ask God to help you remove that coldness. Make your secular duties as light as possible, and give yourself to meditation and prayer. Get the feeling of earnestness. Attend the services regularly. No matter if the weather is inclement, go to any of our meetings. Do not be discouraged; try to get your neighbors and friends out to the services; talk to them on the subject of religion, show them that you are earnest, and above all try your light side.

BRETHREN'S ALMANAC.

THE BRETHREN'S ALMANAC for 1891, is now ready for distribution, and all orders for them will be promptly filled. It contains everything complete that belongs to a regular Family Almanac. It also contains a large amount of interesting, useful and religious reading matter that is richly worth the small price asked for it. We gave the Ministers of the church a copy of it, and all corrections sent us were made up to the day of publication. It contains 40 pages, is neatly bound in strong paper covers, and will be sent, postpaid, to all desiring it. Price, 10 cents; 12 copies, \$1.00; 100 copies, \$8.00. 500 copies or more, at reduced rates.

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At first thought it may seem very strange that we who profess to be of the precious faith should differ in our opinions, but after a little reflection it will be seen that it is not so. We do not think it strange that the people of Germany talk German, or of Wales talk Welsh. Indeed we expect that they should do so because they have their own language, and we expect our language to be German and Welsh in their language but also in their manner and customs. We expect to be different and the popular influence by which they are surrounded. Because they are differently educated and surrounded we naturally expect to be different from us somewhat in their views of

REBELLIONS.

BY SOLOMON HARRIS.

Man, being a mystery to himself, is often led to rebel against his God, who is to be obeyed, and to whom he is bound to love.

Ignorance of law excuses no one before a court of justice. How will it be in regard to ignorance and neglect of God's laws before the court of heaven?

The fleeing streamer, after accomplishing their mission, return to the father of waters. Likewise a stream of love flows back from the Christian heart, refreshed with thanksgiving and praise from the Great God from whom it issues.

The reward of good thoughts, properly directed, is a good conscience void of offense and the assurance that death will deliver our condition, which is a good legacy to leave there we must leave who may mourn our departure.

The world is a nursery where every soul is reared for a higher and holier, where the trained go to meet their instructor and enjoy the benefit of their training. The would-be physician enters upon a regular course of training, and when familiar with the art of practicing the subject of medicine, he makes a profession and invites the afflicted to become partakers in the benefits of his labors; if he fails to do the work expected of a physician, he is justly rebuked.

It is no more than common to see a man who has not been trained to practice medicine, he makes a profession and invites the afflicted to become partakers in the benefits of his labors; if he fails to do the work expected of a physician, he is justly rebuked.

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THE BEST PAID.

As when you reckon with your creditor, or with your host, and as when you have paid all, you reckon yourself free, so now reckon with God. Does he not hold you in his hand? Has he not paid your debt? Has he not purchased the pardon and holiness. Therefore, it is now God's command: reckon thyself dead, indeed, and thou art alive unto God from henceforth. "Believe on the Lord Jesus Christ, and thou shalt be saved, and shalt continue free."—The Rev. John Fletcher.

Faith clears the apprehensions, impresses the affections, determines the will, and governs the life. Consider the great efficacy of simple faith in the atonement of Christ. We are saved by simple faith, or by believing in Jesus from moment to moment. This is true, whether of pardon or pity; for both are received and retained only by faith in the blood of Christ.

DIED.

LETANS—Nate Whelan, in the Upper Cambrian district, Pa., Oct. 29, 1880. Sarah Catherine, daughter of Andrew and sister John Dindon, aged 8 years, 5 months and 23 days. Funeral services by J. P. Stary and the writer.

RAIMON—Alice, in the Ridge district, Franklin county, Pa., Oct. 31, 1880. Curran, aged 10 months and 17 days. Funeral services by Elder Daniel Eckman and J. P. Stary.

WICKS—In Matthews, Millville county, Pa., Oct. 29, 1880. Sarah Catherine, daughter of J. D. and Elsie Wick, aged 8 years, 6 months and 6 days.

SPONSHOPE—In Shannon, Carroll Co., Va., Oct. 27, 1880. Elva Yates, aged 6 months and 14 days. Funeral services by J. P. Stary and the writer.

SHIDLER—In Clay county, Ind., Oct. 19, 1880. Mary, wife of Daniel Shidler, and daughter of George Cutler, aged 25 years, 10 months and 6 days.

MAUST—In the Greenbush church, Somerset county, Pa., Oct. 30, 1880. Elsie, wife of J. P. Maust, aged 1 year, 7 months and 23 days. Funeral services by J. P. Stary and the writer.

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MAUST—In the Greenbush church, Somerset county, Pa., Oct. 30, 1880. Elsie, wife of J. P. Maust, aged 1 year, 7 months and 23 days. Funeral services by J. P. Stary and the writer.

doctrine of the church professed, and that he would bear it himself. He was appointed on the 10th at 10 o'clock a. m., requested that I should fill his appointment. By his urgent solicitation I consented. In the afternoon at 3 o'clock our subject was "Faith and its efficacy in the conversion of the soul."—From a scriptural standpoint and on Monday evening "Baptism Historically." By this time erroneous views were circulated and misapprehensions were created.

In my interview with him I learned that some of them did not want to occupy their house any longer. Feeling sure to train on the promise made us, we arranged to have a meeting in the town school house. We continued there until Sabbath, when, by an arrangement made by the Odd Fellows, we obtained the use of their Hall during the day in the Hope. Our meetings were mostly well attended with seemingly good interest.

We left Glen Hope on the 21st, stopped a few days at Morgantown about seven miles from Glen Hope and arrived home on the 25th. During our stay in Morgantown the Lord blessed the work effort and opened the hearts of eight who made a good confession and were added to the number of the disciples by placing their hands on them.

There are three in the town school here in Glen Hope, the other three about seven miles from the town. Five of them had been members of other churches: one a Presbyterian, one a Methodist, and one Baptist.

We feel that good impressions were made upon many others and trust that God will enable them also to espouse the cause of Christ while opportunity is afforded.

The brethren at Glen Hope feel so interested in the Home Missions work. They showed this by their contributions. May God prosper them and keep them faithful and bold their abundant.

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again spoken by the servants of the Most High. Just as the brethren and sisters were gathering together for evening services, our hearts were made to rejoice to overflowing to hear the joyful news that our two sons requested to be added to the fold. Some four months ago we were notified that they were to be added to the fold. Some four months ago we were notified that they were to be added to the fold.

The following Lord's day young men were added to our number, also, since the two last, one more has been added, making fifteen since our Lordfest, and many more are coming the next, who we hope will see long continuance to build a structure that will endure the great conflagration and finally pass through the gate into the city. These fifteen added to the church are all good persons, excepting one, ranging in age from thirteen to twenty-two years.

Brothers, remember these lambs in prayer, for they may prove fruitful and that much good may be done in this place; that many more may acquire after the good old paths and walk therein.

DAVID CHAMBERS.
From West Middle, Herald Co., Ind., Oct. 31, 1880.

Dear Brethren:—This evening some news was told and well pleased with our new babe in Christ, as no church near to write an I have just recently moved into this (Howard county) church, but from what I can learn they live in peace and union. It is joy to our friends when we can meet the brethren where love flows from heart to heart.

I hope God will bless and direct you by the influence of his Holy Spirit, so that our prayers may be done through the medium of the P. C.

Yours in love,
ANDREW M. METZKE.

Notes by the Way.
Dear Primitive:—Nov. 9, 1880.

We visited our children at Hamburg and Steelton, and sister Schaffer and children about Platwood, Berks county, Pa. In this town we attended service on Sunday, Oct. 25th in the forenoon in the M. E. church, and in the afternoon dedicatory services of the Lutheran church remodelled. It was very interesting to hear that the God of this world is honored the most pure and honor. In the evening we were called upon to preach in the M. E. church. Had a full house and a good audience to the end spoken.

During the week we visited Steelton and Nuburg. Spent the week very pleasantly, and on Sunday, Oct. 31st, we addressed a large and attentive congregation in the M. E. church, perhaps for the last time in this country. I pray God that the efforts put forth may have been for the good of many of our kind friends who are still scattered in the land, and that they may be added to the fold.

We continued our visit in the city of Reading and Harrisburg. We found public opinion respecting running very high here. On Monday, the 15th, we returned to Pottsville Valley to fill an appointment at Coffman's school house on Sunday, the 17th, and in the afternoon we met at Amherst Fench Coffman's held a family meeting for the benefit of Sister Elizabeth. The evening we spent very pleasantly to us and we hope profitably to all present. We are now stopping with Elder

Solomon and sister Steiner, whose company is very pleasant to us. May the blessing of God rest and abide with you, and be a request from the P. C. to pay them all God's faithful.

JAAC BARKS.
From Albany, Oregon, Oct. 23, 1880.

Dear Primitive:—Yesterday we had a very enjoyable meeting. Elder M. B. Barks was with us, and divided unto us the word of God, both in the forenoon and afternoon. We have regular appointments here in a month in our own neighborhood and we will attend to them, but no sessions lately, but the brethren seem to be taking a deeper interest in the good cause, so that I very believe that there will be referring to God's appointed time.

A. H. HARTMAN.
From Hillsboro, Meret Co., New Jersey, Nov. 4, 1880.

Dear Primitive:—I am now in this town on the Delaware River. I am holding a meeting near this point. So far our meetings have been well attended and good interest manifested. There are only two members living in this vicinity. I desire to remain here about one week. I express an interest in your paper, so that our mission labor may prosper.

JOHN NEWMAN.
From Berks, Meret County, Kan., Nov. 5, 1880.

Dear Brethren:—As we are out of reach of any church, and as in need we try this way. We want to hold our church, and try to cause to raise a crop. The rains cause to make anything but food. There is looking well now. If any want to send us anything, please do so. Money that we send is registered letter. Freight to Larned, Kansas. If any send freight, please let us know when it is sent. Send all letters to Zama, New county, Kan. Yours in love of a word where you are.

ELEEN GARNER.
From Campbell, Ionia Co., Mich., Nov. 4, 1880.

Dear Primitive:—We closed on Sunday, Oct. 31st, a successful Sunday school in the South Campbell church in the Northville district. Average attendance of scholars, about 100. Number of verses memorized, 2300. Contributions weekly forty copies of our Children's Catechism to the school.

During the week we visited Steelton and Nuburg. Spent the week very pleasantly, and on Sunday, Oct. 31st, we addressed a large and attentive congregation in the M. E. church, perhaps for the last time in this country. I pray God that the efforts put forth may have been for the good of many of our kind friends who are still scattered in the land, and that they may be added to the fold.

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The heart has reasons that reason does not understand.

Correspondence.

Report of Home Missions Work.

Having been appointed by the Home Missions Board of the Western District of Pennsylvania, to visit Glen Hope, Chester county, Pa., I left Harrisburg with and reached Glen Hope on the 7th of October and arrived at Glen Hope on the 9th. The brethren of the M. E. church having been solicited to have a hall erected in their parish church, and to bear the doctrine of the church preached. To gratify them we commenced our meetings in their house on the evening of the 10th. Our first meeting was held at 7 o'clock, and the following I inquired of his whether he was their arrangement to give us the use of their house during my stay in Glen Hope. He said it was as understood and he would be a fathered and that the people wanted to bear the

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VOL. XVIII.

HUNTINGDON, PA., TUESDAY, NOVEMBER 23, 1880.

NO. 47.

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Sermon Department.

THE MINISTRY OF ANGELS.

Sermon by H. B. Brumbaugh.

My subject this evening will be the ministry of angels. The subject, at first thought, may seem very familiar to us all but after we consider a little, we are astonished to learn how little we know about this part of God's creation, or rather how little we have thought about it. It is true we have read about angels, we have talked about angels, and some of us perhaps have thought of a great deal about them, but after all our reading, our talking, our thinking, how very indefinite are our ideas! Perhaps there is no other subject in the Bible about which we have such indefinite ideas as we have about angels. There may be some reason for this from the fact that the knowledge that we can obtain about them is very indefinite. Now notwithstanding that almost every page of the Bible contains some reference to angels, yet they are mentioned in such an indefinite way, that our ideas are successively not very correct, neither are our conceptions which we derive from them. However, we often think about this class of beings. Some of us have very peculiar notions in regard to angels. Not only those of us who profess to be followers of all that is good and just in the world, have had their notions in regard to angels. When we pick up the writings of the heathens, we find references to them. Mythology is full of references to angels, and quite as many of the old heathen religions and customs of this or that, almost definite and

correct as our own, although we pretend to be the children of God and to have examined the Scriptures of the truth and to have arrived at correct conclusions. If I, this morning, were to get an expression from each one present in regard to angels, and get your true opinion, what do you suppose it would be? I do not suppose that any two of you would have the same opinion and come to the same conclusion respecting the class of beings the reason of this, because we have been reading upon this subject to learn, but it is because we have thought about them in a very indefinite manner. I do not know why it is so. When we look at the position in which God has placed them, they necessarily worship of our consideration and thought. They are worthy of our attention, especially when we read that they are coming here to see the angels, or to see the human beings as well as their future. You would endeavor to learn all that could be learned in regard to them. But when I tell you that you are to become angels, or an angel, you do not get about that part so much attracted, because you have been thinking very loosely about the subject; because your ideas are very indefinite in regard to it; because you have fixed your minds upon the part of theology and religion that we have our notions in regard to the fundamental principles of religion, and many of us agree on our conclusions. In regard to this subject I suppose that we all are of the same mind. We will notice in the first place, what angels are, and who they are. When we undertake to do this, we do not know how to do it very intelligently from the fact that we have no ground or basis upon which we may form an intelligent answer to this question. If we were called upon to tell you about the Angels, I would have a time upon which I could form my notions and my reasoning. They are related to us in such a way as enables us to form a correct knowledge of them, but when we try to talk about them, we are ignorant, our mass of information are very different. All that we can learn about them we must learn from the sacred writings. In the first part of the Bible we find many and as being distinct and independent of himself. We all readily agree that they are not human, that they are of a different order of existence. They are not, clearly set forth in any passage of Scripture. They are represented as being higher than man, or rather man is represented as being a little lower than the angels, but we may say that angels are a little higher than man. When we accept them as being higher than man, we must accept them as being lower than God. They seem, therefore, to take a position and relation between man and God.

They are represented as appearing unto man, but the question then comes up, how do they appear and what kind of bodies do they have? Are they natural bodies, or are they spiritual? There were times when they seemed to have material bodies in every sense of the word. They not only appeared in the form of man, bearing the likeness of men, but we have instances in which they act as human beings. They partook of material food as men do. Again, we have instances when they appeared as men and disappeared as spirit, as appeared as spirits and disappeared as men. We have this set forth in the case of Belshazzar when he was going on his journey to come Israel. Eating on his way, he was stopped on the way. There was something that stopped the beast upon which he was riding, but Belshazzar could not perceive the cause. He did not understand the nature of the animal refusing to go, we are told that he commenced to beat the beast. The Lord opened his eyes, and then he beheld the angel with the sword presented first in a spiritual form and then in a material one. However, this point of matter and spirit, we deem exists only in expression and not in essence. They are not of the same order, or are in some other material and when we rob them of their materiality we have nothing left. Angels appear in change form and seem to have power to change themselves from one order of matter to another. We are told that they are spiritual in their nature, and that they do not have material bodies. All such appearances may have been in the vision of the person and not the thing itself. It would be no strange thing if our vision would fail under some circumstances and accommodate us in others, when we take into consideration the great mystery of how we see. The great wonder is that we see at all. Therefore it would be no great marvel if God would so change our power of vision so that we could see into things and at another world. Hence, taking all the evidence that we can find, we come to the conclusion that they have a material existence, that they exist as beings, whether in the form of man or otherwise or not. We can call them material or spiritual as we prefer.

It is angel appear unto men. When Hagar was driven out from the presence of Abraham and his family, she bread and bottle of water was soon spent, and she cast her boy away from her. Then she laid him down to die, and in that way wept, as she did not wish to see him die. As she was weeping, the angel of the Lord came unto her and pointed out to her the flowing stream. Her child was nourished and she was saved. Again, in the case of Manoah, we have an instance of the appearance of the angel of the Lord in a visible form. He came to Manoah and gave information in regard to the birth of Samson. The wife of Manoah recognized the angel as being like herself. She heard his voice and found the message which he delivered unto her husband. It is not so easy as the angel seem to have been according to his production.

So we have in the case of Abraham. You will remember the circumstances of his name and his wife. It was just before the destruction of Sodom and Gomorrah. The angel of the Lord told them that Sara should bear a son, and that she was to be the mother of Abraham's tent. They not only did this, but Abraham covered with them. He invited them to his hospitality as strangers, thinking perhaps that they were not like himself, and ordered water to wash their feet. He asked them to sit down while some things was prepared for them to eat. They remained, and when the calf was killed and the meat prepared for them, we are told that they did not eat. After this, their message was made known. After having completed this mission we are told that they turned their faces towards Sodom and we next find them in the doomed city, conversing with and entertained by Lot. These narratives and many other that we might give clearly show that angels did appear unto men in all their personality, both as to their form and nature.

It is the office of angels. We will next notice the mission of angels. The word, both in Hebrew and Greek means messages. They were God's messengers to carry his messages down to man—a medium through which intelligence were conveyed from heaven to earth. God could have done all this without the aid of angels, but then we have his ministers to perform his will, and in this they accomplished part of their mission. While these messages were being delivered God himself was constantly present as in the case of the three angels visiting Abraham as already related to you. We are told that he remained with Abraham after the angels had left, and it was then that he told them of the destruction of Sodom. By this we see that he could have made all this known himself, but according to his own great wisdom he thought it best to do it through the ministry of angels. There are a large number of instances that we might produce to show that God made use of angels in sending his messages to man, but will only refer you to those already named, and that of Jacob, Zachariah, Mary and Joseph. These old tidings of great joy were all proclaimed through the ministry of angels. In our messenger of Kings in ancient times, to carry his message of peace to another, or from a King to his subjects. These men were called messengers. So is it with the angels. They are God's messengers for the purpose of carrying his messages of joy and peace to us.

Under the new dispensation, we may not receive messages or dreams, and under the old, yet we have abundant evidences in the New Testament Scriptures that very precious messages are still transmitted to us through the ministry of angels. They are presented as ministers to God's people. They minister to our wants. This thought should certainly afford us a great deal of consolation, to know that to every child of God there is a helper reaching to heaven upon which angels are descending and ascending, and thus administering to our spiritual wants. It affirms the Christian enjoyment, it is a promise to believe in the promises of the other hand, it is the terror of the wicked. When men are wicked, the least thing that they see or hear for which they can not give any intelligible account, is always taken to be that their fears are raised in this way, that

some to the conclusion that the effect produced by angels. This may not be true among the people of this land as largely as in other countries. There, many of the people attribute all these things to the ministry of angels. If we had they were made to fear, if light to rejoice. They knew that if these were God's messengers, the information conveyed would be good, if they were righteous, and evil if they were wicked. This was the case with the wicked Idolator, who had been worshipping the vessels from the temple. When he saw the handwriting upon the wall, he knew that it was the writing of God or his angels, and his lines struck one against the other. If that King had been righteous, he would not have been alarmed; but as he was wicked, he trembled. So it is with evil men.

When they see such a manifestation of the power they are terrified. Lastly, we notice that angels are to perform a very important work in the consummation of time. When God shall set his feet upon the sea and shall tread upon the waves, and when that time was, and time is, but that time shall be longer. Then it is we are told that God will send his angels to gather his elect from the four winds, out of uttermost part of the earth to the uttermost part of heaven. No matter where they have been, whether in Africa, Asia, South America, or the United States, they will be found by the angels as they are brought to God. All this we learn that angels are very important factors in the economy of grace, although we may not have considered them in this light. It certainly should not be thought as a great deal of consolation to know that God has given us such divine aid—the ministry of angels—to assist us in our pilgrimages of life, to transmit to us message of divine love and peace, to minister to our wants in times of affliction and distress, and to sustain us in all of our sorrows. It should be our greatest joy to know that the angels in heaven not only see what they minister to our wants. They are affording us help in our trials. They are leading us in paths of peace, and when we sometimes, like Heleam, go out on millions of destruction, they see us, and give us help, and the reward of sparing. They will stop us in our wayward career and gently we shall to the paths of peace and safety. Let us then think of this subject, let us realize it in all its bearings, and though we can not learn exactly what angels are, where they reside, and from where they come, we can learn very much that will give us food for thought. There should be a much consolation while passing through life. Though we can not see them, they may be around us as the Lord's army was around his prophets. Let us realize that as he appeared to Elijah's servant, we might see the angel of God hovering around us—we might behold them ministering to our wants. As we kindly kneel before God in prayer, we might see the angels ascending and descending between heaven and earth as Jacob saw them upon his ladder. Because we do not see them with our natural eyes, is no reason to believe that they are not doing as they did God's people. We live, by faith, Our Christianity counts in faith to God. If we be good and true, the ministry of angels will afford consolation and joy as it did God's people of old.

Home Department.

TAKE YOUR COMFORT.

Solomon says there is nothing better for a man, so it regards the things of the world, than to eat and drink and enjoy himself in his labor. Unfortun-ately many persons instead of doing this spend their lives in trying to do so others do, and lavish their toil and waste their money in endeavoring to please the eyes of those who, if they care enough for them to look on them at all, will quite likely look upon them with pity, envy or contempt.

Some persons will seek themselves for wealth that they may shine and glitter for a few hours before a thoughtless crowd. Some misers will lead their own children on poor and ill-dressed food, and then lead their tables with the finest food, serving, keeping the good things for company, and giving the poor things to those for whom it is their special duty to care.

Is this wise? Is it right? Is not many a young life squandered, and many a man's mind dissipated and distracted with home and its surroundings, by such ill-judged parsimony and prodigality?

Goodness, you may not be able to afford luxuries for your family, then do so as often as you can for one else. Your husband and children are, or ought to be, just as good "company" as any of your visitors who have anything to say to you, and you ought to go and tell the facts of those whose bread they have eaten.

Make your house a home for those who belong there. Do not fret yourself to make three kinds of cake and four kinds of pie because "the minister is coming," he probably has the dyspepsia now, and would like to pick the whole of the next dinner. Eat a dish of the window, and eat a dish of heavy padding and milk, or a toast, potato, just out of the stove. Do not worry your self to cook and fuss to make a great deal of the next dinner. Let your neighbors prepare to inflict a visitation upon you. Have good food always, that is, do not spoil good provisions by the accommodations of wasteful and unskillful cooking; but have everything neat and plain, wholesome and abundant, and then if company come, send them the same wholesome food you give to your own children, and thank them so kindly that they would be glad to come into it if they had to bring their own diners. The life is more than the meat; and intelligence, grace, kindness and good sense go farther towards making one's life pleasant than any quantity of rich, elaborate, or indigestible nice pies.

The main principle holds good of all the things we do. In the things of your dwelling, if you are a reasonable being, please yourself and you will please all who desire to be pleased. A writer recently says:

"To arrange out of your own family love or care how you live. You will probably neither surprise nor please them by opening fine parlors but only for occasions and by the excess of street cars, your hair, large or small, be kept for the benefit of those who live in it. Warmth and light are better than fine furniture, and good beds better than fine bedsteads. And there are all these good and comfortable things with all possible beautiful surroundings. If not, with taste, industry and ingenuity, and heart in the matter, you can make almost anything as pretty as the best."

Yes, and these things, if they are the better always for those around you, and for the friends dear to them and to themselves, should be made and the mind and the body.

Make yourself and your family happy, and you will make others happy; but if you spend your strength in trying to please strangers, you will do them no good, and there will be able to please no one else.—*The Christian.*

THE BOY WHO COULD SAY "NO."

"No!" Clear, sharp and ringing, with an emphasis that could not fail to arrest attention.

"I don't often hear such a negative as that," remarked one gentleman to another as they were passing the play ground of the village school.

"No," cried any one hears it. The boy who uttered it can say yes, too, quite as emphatically. He is a new comer here, an orphan, who lives with his uncle about two miles off. He works in every morning bringing his lunch back to his uncle at night. He works enough, too, to pay his board and does more towards running his uncle's farm than the old man does himself. He is the oldest dressed scholar in school and the greatest favorite. Everybody knows just what to expect of him.

"Quite a character," I should like to see him. By some of your study make up are getting to be heroes, what the world has had more need of them than you."

"All that is true, and if you wish to see Ned come this way."

They moved on a few steps, pausing at a window over which the world of boys were discussing an exciting topic.

"Isn't right, and I don't have any-thing to do with it. When I say 'no,' I mean it."

"Well, say you, you needn't speak as loud and tell everybody about it," was responded impatiently to this declaration.

"I'm willing every body should hear what I've got to say about it. I won't take anything that don't belong to me, and I won't drink over any little fun."

"Such a fuss about a little fun! It's just what we might have expected. You never go in for fun."

"I never give for doing wrong. I told you 'no,' to begin with, and I told the 'uns to blame if they're heavy."

"Ed Dinsley, I should like to see you a minute."

"Yes, sir," and the boy removed as he passed through the gate into the school yard where Mr. Palmer might see him.

"I read your article any paper to me."

"No, sir. He had some, but he had sold them. I've got two bundles that were my share for printing. Should you like to buy any, sir?"

"Yes, if you are asking upon the price. Do you know just how much they are worth?"

"Yes, sir."

"All right, then. I will call for them, and you may call at my house for the pay."

This short interview afforded the stranger an opportunity to observe Ned Dinsley. He was a boy of ten years and was made in his uncle's and although years elapsed before he knew what a friend he had gained, that his first name was severed. After he had grown up he had accepted a mercantile position, which was out of his seeking, he decided it had been offered him.

"Because I knew you could say 'no' if occasion required," asserted his employer. "No," was the first word I heard you speak, and you spoke it with a will. More people, old and young, are ruined for want of using that word than from any other cause. They don't say 'Yes' and accept a bad bargain, but they say 'no' to the tempter but then let the boy or girl who is not afraid to say 'no,' is reasonably certain of making a honorable man or woman."

"Yes," said the boy, and after being partly used to the tempter but then let the boy or girl who is not afraid to say 'no,' is reasonably certain of making a honorable man or woman."

THE ALMOND BLOSSOM.

"Dear mamma," said a little girl to her mother as she was walking to the garden, "why do you have so few of those beautiful dove almonds in the garden? You have hardly a bed

where there is not a tuft of violets, and they are so much pleaser! What can be the reason?"

"My dear child," said the mother, "gather me a bunch of each; then, I will tell you why I prefer the humble violets."

"The little girl ran off, and soon returned with a few bunches of the beautiful violets and a few roses.

"Small them, my love," said her mother, "and try which is the sweeter."

The child smiled again and again, and could scarcely believe her ears.

"Well, my love, had so sweet, while the plain violet had a delightful one."

"Well, my child, which is the sweet-er?"

"O dear mother! it is the little violet."

"Well, now you know, my child, why I prefer the plain violet to the beautiful Almond Blossom without fragrance in flowers is in my opinion, something that I would rather give to my sweet-temper to little girl. When any of those girls who speak without reflection may say to you, 'What charming blue eyes! What beautiful blue eyes! You resemble your mother,' what a far complexion! Without knowing whether you have any good qualities, and with out thinking of your defects and fail-ings, with everybody is born with, remember, your little girl is so sweet-tempered, and remember also, that your affectionate mother may not be there to tell you, that beauty without gentleness and good temper is worthless."—*N. S. Standard.*

OUR THOUGHTS.

One of the most difficult lessons to learn in Christ's life is to govern our thoughts. There are so many evil suggestions from the flesh and the world and the human mind is so quick in its operation, that we are constantly tempted into a realization of the fact that for some seasons, or perhaps minutes, we have been indulging thoughts which are really sinful, and so we can show out, and endeavor to clear out our thoughts by thoughts of spiritual things. Many are troubled by evil suggestions are not to them selves. The sin arises from their own thoughts. We are constantly tempted and cherish them against the voice of the Spirit and of conscience, they de-press the mind, and it is sin, even though to external actions may not be. The delecting human intention to do a sinful act is itself sinful; the subse-quent act is but the external proof of our inward condition.

But the spirituous mind not only does evil things, but external evil thoughts, and is pained to find itself doing so, but it would become so sensitive to their pres-ence as to expel them immediately, or better yet, to prevent their entrance in the first place. We will suggest a few hints in this work.

The mind should be kept busy with good thoughts. There is nothing more profitable to evil than idle-ness, and idleness therefore is our spiritual and moral improvement, the further one of God's truth and the salvation of our fellow men occupy our thoughts.

Whatever things are true, whatever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." (Phil. 4.) The mind that occupied itself will not be so liable to thoughts of the opposite kind.

2. But when the noise of God's name together in Job's time, when the Lord said, "I sometimes happen that among a troop of good thoughts an evil one will come. Hence watchfulness and nice discrimination are essential. There are many doors to be shut, and examine every one who proposes to enter, if they bear with all diligence; for out of it are the issues of life." Keep it as an

away make a fortified place, ready to defend it wherever attacked.

3. Prayer is needed also. Evil thoughts are quick, but prayerful thoughts are just as quick; and as to answers, they are just as quick as either. "Lord help me" or "Jesus keep me," is a moment of temptation, is in-stantaneous, and if we are not ready, there is no time lost in delivery, as we are not telegrams. The answer is flashed back on high and we feel the con-sciousness that we are more than con-querors. "The Lord has been true and gave himself for us."

"Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer." (Psa. 119.)—*The Ju-dicial Journal.*

MISTAKES IN GIRL-EDUCATION.

A girl should be made to understand from the first, that the education she receives at school is to do for her mind what the scales and exercises do for her fingers in her most simple studies. She should be made to understand that she is to take full charge of her mind, and to get control of her mind. Moreover, she should be taught that it is her duty to look forward to a life-long intellectual activity, so that she will be able to direct her mature powers to ward some pursuit or line of study which will promote her present or future welfare, and insure to her wholesome mental habits. Parents should her will, more than any other, make or mar her, receive the most careful training, so that, because adult, she will be able to do so physiologically, and de-terminately turn from the unwholesome, and serious sorrow, otherwise might induce nervous disease, or drive her into a mad house, to some one else to take full charge of her mind in the world's affairs.

The first mistake is the education of girls, and the one fraught with the saddest result, is making her feel that she is to be a helpmeet to her husband. To keep them little girls as long as possible, and make them, first of all, what George MacDonald calls "Blessed little animals," is the first and the right direction.

The second mistake is, permitting growing girls to sit in the house and study when their transparent cheeks tell of unman and lowered vitality. So long as the young girl is in school, she should have such admirable training for the mind and can be pursued but out of doors, this mistake is unexcusable also. It remains to be seen whether the old methods of education in use in boys' schools, are the best for girls.

The best way if they are most physiologi-cally. Girls should be treated as they are, not as they might be under-estimated. They are not to be treated as if they were little girls, but as young women which are admirable training for the mind and can be pursued but out of doors, this mistake is unexcusable also. It remains to be seen whether the old methods of education in use in boys' schools, are the best for girls.

The third mistake is, making the school life of girls final, when it ought to be a simple preparation for the in-tellectual life of the adult woman.

There are two things which are essential to a knowledge of the laws to which woman is subject, in her physical and mental life, her place in nature, and the physical character of her mental state and its laws.—Elizabeth Canning in *Popular Science.*

HOW TO BE ORNAMENTS.

Every young girl cannot be beautiful, for every one God has not given a comely face nor a graceful figure. But every one can be attractive. In deed, health and cleanliness go far to give the most attractive appearance. Cleanliness is that which makes good looks, though some have plain and irregular features, and can easily be made to give the appearance of beauty by the testimony of the true-fulness of their hearts, and not re-lying upon external graces. Let them comfort themselves by the thought that they may also have beautiful old ladies, if they have sweetens of disposition and contentedness of mind, and truth in God's goodness and love.

How can the homely be charming? Well, true, self-governance and kind thoughtfulness for the happiness of others is always winning. The vain, selfish beauty cannot compare with the kindly maiden who is popular wherever she goes.

How can the homely be charming? Well, true, self-governance and kind thoughtfulness for the happiness of others is always winning. The vain, selfish beauty cannot compare with the kindly maiden who is popular wherever she goes. Her father's cousin in her, her mother's looks on her, her friends go to her for help and advice. The little girls bring her their broken toys, and she kindly explains the meaning of them to her. By and by a marvellous thing happens. She is spoken of elsewhere as "the interesting Miss Parker," or "the agree-able Miss Parker," or "the captivating Miss Mark." She has grown in-teresting, agreeable and captivating, and of such quality to be more valuable to a woman than the possession of more beauty, without either wanting personal characteristics.

The power to converse well is a very great charm. You think anybody can talk? How mistaken you are! Anybody can chatter. Anybody can ex-plain the meaning of the handle of the kitchen, the seat of the last new dress, and the probable doings of the neighbors. But to talk wisely, wittily, instructively, frankly and intelligently, is an art. It requires, a liberal education, observation, study of books and of people, and receptivity of impressions. No young girl can hope to attain in conversation as her mother does, but she may be so trained that she will acquire that graceful art which will draw intelligent men and women to her side, and enable her to retain them, because they are pleasantly entertained.

There are other things which go to make up the quality of character, and some we will leave them till another time.

LET THEM GO DOWN.

EDITED BY H. DEBROW.

Coaxing the Devil to support the Gospel is a modern device. The primitive church knew nothing of it. Paul was a Jew, and he went to the poor souls at Jerusalem, he used no fairs, festivals, man-walks, kneeling games or other superstitions means, to accomplish his object. The Chris-tian accepted of his own sale, and did not expect Satan to pay for the redemption which they used in warfare against him. When the Devil does support a work, he does so in his own interest, he fulfills his duty as a man of knowledge, he does so in his own operations with a "kingdom divided against itself cannot stand," for every dollar paid out of his coffers to the support of the work, falls away. Church partnership with the evil one never benefits the former but the latter. Hands off! Untold harm comes to the church by the support of evil questions and answers.

Let us be true to the support of God's work. It creates the impression on the minds of the worldly that the church is a kind of power, dependent for its existence on the community; that it is a power to be feared, which is proper and fashionable to support, that is an object of charity, or even pity and con-tempt, which is grateful for the toler-ance of the people. It is not so. It is true, engaged in seeking money rather than souls, and creating wealthy members more than poor saints. To stand before the eyes of the world, is a knowl-edge of the church, beyond expression. Such churches ought to be cleansed or closed, and not kept in existence as they are doing the Lord's work, and are not so called. They are supported without the aid of ques-tionable means. Others deserve no support. Let them go down.

The study only shines like the sun in the world, the mind, which once we turn we darken.

The Primitive Christian.

PUBLISHED WEEKLY.

HUNTINGTON, PA.

December 7, 1889.

EDITED BY
 J. S. BRADSHAW,
 ASSISTANT
 J. D. BRADSHAW.

MISSIONARY BOARD

At our last Annual Meeting the *Primitivian's* work of England was commended to the care of Annual Meeting. Also the Jan. 1st issue was treated by the *Annals*, but it is now known as the *Primitivian's* *Foreign Missions Board*. The following brethren constitute the present Board:

James Quigg, Huntington, Penns.
 S. D. Bowers, Dunkirk, Ohio.
 Joseph Lerly, Indiana, Indiana.
 Joseph Kip, Iowa, Illinois.
 David Bricker, Iowa, Iowa.
 J. S. Bradshaw, Editor.
 J. D. Bradshaw, Secy.

Ready on our return how \$1.00
 credit can ent. a \$2.00 book for \$1.00.

Rev. C. U. Little is expected to be at the Convention, but an amount of a severe cold was obliged to remain at home. We were sorry that he could not be present.

Bro. D. N. Workman is holding a series of meetings in the Maple Grove church about three miles from Ashland. When last heard from, he was there three additions by baptism.

BE USE OF disappointment in preaching our work has been behind some four days, and to set right again we date this paper a week ahead of the regular time, but the members will continue right along.

To our readers will be kind enough to send us the names and addresses of such brethren as are desiring to receive PRIMITIVE CHRISTIANS, we will be pleased to send them a sample copy free. How many will do this? *fr.*

We will have on hand, several hundred copies of the German *Primitivian*, A. M. for 1889, which we would be pleased to dispose of, if any of our German brethren are yet unacquainted we would be glad to have them order. Sample copy, 10 cents, or \$1.00 per dozen.

BROTHER QUINN and family will remain a few weeks in Ohio. He expects to attend the *Primitivian* office and also have a meeting of the "Missionary Board." Hope that the meeting will justify the dropping of the *e* in *carum* when speaking of board brethren?

Our agents, when sending new subscribers, will also make them so. It will save a great deal of trouble in coming all the lists and will also insure a larger retention of the paper by all new subscribers for the remainder of the year.

ANY book can be sent or any others that our agents may desire will be given as a premium for subscribers. We have made arrangements with the leading publishing houses of the country and can secure for our patrons any book wanted at their regular rates, price.

At the close of the State Sunday School Convention a resolution was passed to have the proceedings published in pamphlet for free distribution among churches that do not have such. The money for publication was pledged to the State Convention and will be ready as soon as the copy can be prepared and the work done. Friends of the cause can order them sent to them at a small price without being charged for the necessary expenses of sending them out. Size of report and price will be given as soon as they are ready for distribution.

At this Convention we had the pleasure of a call from brother John Harley and wife, of Potlatch, they were in attendance at the Convention and attended with a great deal of interest. Brother John is a friend of the Normal and has not failed to show it in a substantial way.

Bro. Moses Stateman, of Laplace, Ill., informs us that the thermometer has risen as 11 degrees below zero, which is the coldest weather here as Illinois in November. He also says that he is in the thick of cold. Thanksgiving day. The people generally kept it as a holiday.

Bro. John Z. K. of Clarence, Cedar county, Iowa, says, the brethren of the Pleasant Prairie church, expect to hold a series of meetings, five miles north of Mountair, Iowa, from Dec 1st to the 20th. They expect D. B. Bricker of Story county and T. Snyder, of Cedar Rapids, Iowa, to be present.

THE A. M. Report for 1881, contains things that will be of much interest to the church year after this as they were one after the meeting. We have a supply on hand and will be pleased to fill all orders for them. It contains 98 pages with text and well bound. Price single copy, 25 cents 5 copies \$1.00.

J. M. Mohler, now holding a series of meetings in York and Cumberland counties. He was not present at the convention on account of his ministerial duties in the east. He assures us that his heart is in the work, and pray that the good news may go forward. Brother James Sol discussed the question assigned to him.

B. W. H. is the Anti-Slavery Christian Library contenting containing the *Primitivian's* down to A. D. 225, in 8 vols. cloth, we will furnish to you, by express, at \$2.00 per vol., or the set at \$15.00. We can also furnish you with other books at the same retail price. All orders for books must be accompanied with the cash.

BROTHER KIP declared at a late Convention, that the popular religion of the day was wanting in three things: purity; National earnestness; spirit of repentance, and self denial. This is certainly a truth. Those who are denominated Christians, many of them, at least, do not deny themselves much and take but little of the cross upon them.

Just now we are having a "spell of cold" which is being felt by almost as low as six below zero here. At this time we turn up our coats and shiver, but when our cold correspondents tell us about below zero, we are in the snow, and what people out there do with their ears and toes.

ONE of the most interesting features of our Sunday school is the many children in the talks to the children, and we believe none is accomplished in many instances, than the teacher does in the class. But here it gets a little dangerous if our people think of the children, or, perhaps, not the best. We are liable to get the idea that children can be interested only by telling them some new story. This is a mistaken idea, and as a general thing should be discouraged. There is a danger of cultivating a taste for that only excites fancy. There are incidents, the truth of which may be proved by the teacher's mind, and those, of course, may very properly be used to advantage. But as a rule we think it better to tell the children, and convince ourselves first by the study related in language adapted to the children.

Our number now and you can look for our sample number of the new form. We would like to have several thousand new subscribers to send to. Who will help to send them? If all of our agents and friends would make a little extra effort, the number could be easily raised, and many houses made happy. Please make that effort soon. You may have the names properly looked up, and the cash of money comes upon us.

In a district meeting does not seem to be so very high. No organization, no treasury, no collection, and as a result nothing to bring down. It is true several were appointed as assessors, and one of them inasmuch as that he was ready to go, but not able to go a week or two at his own charges. Of course he is free; the *Law* does not require him to do it. The cause will not be so long as it is. It will be some time, but somebody who is cleaving the wheel of this mission work.

EVERY week announced that brother Calvert was expected at Marietta, the latter part of the week, but both F. D. Fahrney, of Frederick City, Md., has since informed us that he cannot attend the meeting in person. The 22d to continue one week. This is a missionary point, and we hope he may be successful in accomplishing much good. Brother Fahrney informs us that he will not be attending the mission, is now nearly all paid and there are still some not heard from that are willing to help. He asks the prayers of the church for the success of the mission.

ONE of our agents asks us why it is that brethren will persist in saying that their paper "contains more teaching matter than any other tract published weekly of its size and price" when they must know it is not true. We cannot tell, neither do we feel much concerned about it. The papers for sale are open for measurement. If anybody wishes to know which contains the largest number of ones of reading matter, let them either count or measure, and we shall not be ungrateful to be measured. We are willing that the truth shall be determined in the same way. What we did before we say again. We are determined to give our readers as much teaching matter as any other paper published by the brethren.

WHAT an influence the book would have on the world, if all its members would heed that admonition of Paul's "See that ye walk circumspectly; walk with watchfulness, with confidence. There are so many that ought to watch, or they will be swept at the feet of their brethren and sisters instead of others, and so on." We travel in the public highway, if we constantly keep our eyes on some distant object we are likely to fall and injure ourselves, or to be injured by other travelers. So it is with the subject of our brethren in California. It is almost impossible to have a church organization as the members are scattered so far apart. We are following is an extract from his letter:

"At one meeting an Indian, a sailor, and a German, confessed and were baptized. After the communion the sailor said, 'When I was a boy I had high seas and met me no one but Christ the Nazarene, what shall I tell them?' 'Tell them the whole story,' was the reply. The Indian said, 'When I am among my Indian brethren and they ask me why I pray, what shall I tell them?' 'Tell them of Jesus, the Savior of the world,' came in response. The German said and told his people that he would talk to them with prayer and tears they parted, each to his own. The best seen of these men, the sailor was on the high seas, told his wife that the sailor was a man through a man's hands in search of his bride, while the other

judiciously expected for apostles, not only to extend of them we appreciate that from the most simple experiments the mind is led by easy yet sure steps to a comprehension of the grand and beautiful life of nature which presents in many ways our material existence. If a little God, more is better, and it is to be hoped that others may be inspired with an earnest desire to do something that will live after them and aid in further enlarging the facilities for thorough instruction by supplying the wheel with an effort that will meet the most rigid demands of scientific investigation.

The Bible Student's Cyclopedia, as *able to Biblical Research* is a recent and important publication from the press of N. T. Edgell & Sons, 21 Park Row, New York. It is written by C. M. Moore in a popular style with a valuable introduction by the Rev. Dr. J. H. Mackay, the brilliant and versatile editor of the *Primitivian's*. The scope of the volume is certainly noteworthy, since it answers in a brief and comprehensive manner every perplexing question in the Bible, and is a most valuable information not easily acquired elsewhere. Though designed chiefly for clergymen and Sunday School teachers it is equally adapted to the average Christian layman, and will be a standard reference. Large 12 mo., 600 pages. Price \$1.50, cloth, or \$2.00 in library style. Illustrated with valuable maps and engravings. Agents are wanted in every section. The volume is a complete preparation for the holidays and immense bargains are offered in standard and miscellaneous books including family and teachers' Bibles.

THE *Young English* for 1881 will be published in our office and under our supervision. The Sunday school lessons will be illustrated by our artist, Brother Bennett, who is also a practical and able pen and ink worker. He will also assist us in the editorial work, and our young folks can feel assured that there no thoughtful man in more for them. Those who are desiring to subscribe, send testimony to his skill in illustrating Bible Lessons, and there is no other way that Bible truths can be so effectively impressed on the minds of children as by the use of the subject. Agents wanted in every church in the Brotherhood. Those who are now sending their *Young English*, or *Children of Israel*, are kindly asked to sever their subscriptions at once. A sample number of the consolidated paper will be sent to all old subscribers if we can get ready to issue it before the year closes, which is why I will try to do so. When you get your copy you can do for the prettiest, furthest paper ever published by the Church.

BROTHER BUSH, in his last letter to the editor, speaks of the unsettled condition of our people, the high seas and the unsettled condition of our brethren in California. It is almost impossible to have a church organization as the members are scattered so far apart. We are following is an extract from his letter:

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man was using on a log by the sea-shore, was the first man to see him. After the first man saw him, he realized his Bible. Of the German the brethren know nothing at present, but a story is told by travelers of a church of "Dunkards" Indians far out of the range of missionary. This Indian, true to his trust, told the story, was the first to convert his brethren, and in the absence of a minister, Alexander Mack like entered with the first baptism. He was a minister, he could transmit to the old apostolic mode of baptism, having received it himself at the hands of the apostles. He had with him his well-kept Bible, which he had brought with him, and then, "a church of Dunkard Indians" in the dark passes of the Rocky mountains, in a place seldom traveled, a band of praying Indians of the Dunkard faith. Does not all this sound something like the story of Philip and the Eucharist, and some of the conversion and spreading of the truth in the early days of the mission of the apostles? It does not in every respect, but it does in some."

WANTED.

A young man with an appreciation in the PRIMITIVE CHRISTIAN OFFICE. He must not be less than 16 years old, and ready and willing to work. One of the requirements will be to live early in the morning, and to be in the office, and work every day in readiness for 7 o'clock. The remaining part of the time he will be expected to set type and do the office chores. He should be a fair common school education, especially a good penmanship. One desiring the situation should apply at once. Address, PRIMITIVE CHRISTIAN, box 90, Huntington, Pa.

READ THIS.

We call the attention of the reader to the notice of the "The Problem of Human Life" in this issue. The price of the book is only 10 cents. To give our readers an opportunity of seeing this interesting book we make them the following liberal offer. To any person who will send us \$2.50 we will send a copy of the *Primitivian's* for 1881 and a copy of "The Problem of Human Life," or to any agent who will send us \$1.00 and \$3.00, we will send free a copy of the above mentioned book, or to any of the members of the Church we have the above book by adding \$1.00.

OUR TRUTH.

Our agents are hereby given the liberty of sending in all the names they can get on trial. If after they receive one sample number and are not pleased with it, all they will have to do will be to return the sample, and we will have their names taken on the book and no charge made for the sample copy. We shall not object to have one thousand subscribers on the above terms, and we will accept of them all, and all will be pleased with it. If any of our agents desire some of these sample copies to assist them in gathering subscribers, we will be pleased to send them a sample, as long as they can send a large number of extra copies for distribution.

BROTHERS' ALMANAC.

The Brothers' Almanac for 1881, is now in the hands of the printer, and all orders for them will be promptly filled. It contains everything complete that belongs to a regular Family Almanac. It also contains a large amount of interesting matter, and a great many other things that are really worth a small price asked for it. We expect the *Primitivian's* list considerable attention and all orders sent out as we made up to the printer, as we are now in the hands of the printer, is nearly bound in strong paper covers, and will be sent, postpaid, to all districts, at the following rates: Single copy, 10 cents; 12 copies, \$1.00. 100 copies, \$8.00; 500 copies, or more, at hundred rates.

We, the undersigned, a notice for a meeting to be held by the brethren of the Miami Valley, Ohio. We are sorry that there is thought to be a necessity for such a meeting, but that those who are the instigators of it, and who, through pure motives and with the intention of engendering strife or causing divisions among us, may be wisdom of God provide over those who most desire, and the meeting be attended with the result of peace.

NOTICE

The November number of the *Evangelist* has just come out, and from that time there will be a regular meeting held in the Wild Cat Church, Montgomery county, Ohio, on the 8th of December, commencing at 9:30 a. m. The object of the meeting is to discuss together in regard to the principles set forth in the petition to list A. M. from the Miami Valley. An invitation is given to the faithful and steadfast brethren both in the ministry and in the laity, who are desirous to have been expelled from the Church, will take part in the deliberations of the meeting. The roll is signed by the following brethren of the Miami Valley: James M. Smith, Samuel Miller, E. M. Caswell, G. V. Siler, Samuel Murray, and Emanuel Hooper. The brethren's papers are requested to publish this notice as soon as possible. The place of meeting is then given in the announcement. — Brethren coming by railroad will stop off at Brooksville, on the Pittsburgh, Cincinnati and Erie Railroad, about twelve miles west of Dayton. The meeting-house is about one mile to a little more southwest of this place. Trains arrive there both from the east and west at about 5 o'clock, a. m.

GOSPEL FAITH

One of our exhorters takes the following decided stand against Church Faith:

"It is a church is really in debt, would you favor a party. No, I am a warm enemy to them. I never know of one yet but that the devil got in before we got through. Just conceive for a moment how long it would take to open fields. God's people have money enough; they do not want to go into the world to get it. There was a time when the church was trying to get out of the world and out from under. It was when it came into the church. A young lady is just behind a table to draw young people to her beauty. I do not know when I was more mortified than by an advertisement of a church in the West, where it was said that any young man could come in and take a kiss from the handsomest woman in the room for twenty-five cents. I hope the law could not make any such a law for those of these advertisements. It would be a great deal better to preach in the streets than to get a church put up as that way."

"In all our churches and church papers would take a similar stand, the cause of religious gambling would be forever obliterated from our land, and we would spend the day when we shall see no more of it forever. We have no objection to think of the way in which the holy religion of Christ is prostituted for the sake of baiting a little money out of the pockets of unthinking men who are the worst of the profane. True Christians will respond to all the necessary wants of the church without stealing it from them through the tempting hand of sin."

HOW WE SPENT THANKSGIVING DAY.

We did not have services in the chapel on Thanksgiving day. We have preaching twice a every Sabbath, and during the past week we had a great deal of public services and so there was nothing to be regretted as to the use of our churches. We thought we might as well give our people an opportunity to attend

We were present at the services and heard a sermon from the Rev. Grant, of the Baptist church, which delivered from the Presbyterians pulpit. He took for his text, "Ask for the old things which are behind, and reaching forth unto these things which are before," etc. He spoke of the benefits of reviewing the past, and the value of the things which are behind, and reaching forth unto these things which are before," etc. He spoke of the benefits of reviewing the past, and the value of the things which are behind, and reaching forth unto these things which are before," etc. He spoke of the benefits of reviewing the past, and the value of the things which are behind, and reaching forth unto these things which are before," etc.

When we returned home from these services, we had at guests Sister Julia A. Wood, Lizzie and Lillian Leslie, Mrs. King and brother Eber. We enjoyed our visit and thanksgiving dinner, and the remainder of the day was spent in conversation, reading and meditation. This is about the way we pass our people generally, at Huntington spend the day. Of course our altar is always clean and the service is of our love, ascended from them to the great and good God.

STATE S. S. CONVENTION

(Continued from last week.)

A number of our brethren were reminded with us ever Sunday, and we enjoyed some precious seasons of worship. Brother H. B. Holzinger was called to the stand, and he read from II Man 3. 3. His subject was the weakness of the law and the power of grace—that the law has not the power to reform the world. The grace of our Father is the only power that can regenerate the soul. The text was pleasantly denoted and the audience well entertained.

On Sunday morning, brother James A. Sell, gave us an interesting address on "The Lord will provide," and in the evening the audience was entertained by J. T. M. on the subject, Heaven. These meetings afforded us pleasant moments of religious enjoyment, and we felt quite sure that they were highly appreciated by all present. Indeed, the meeting, from beginning to end was one continual religious feast, and our only regret is that we did not have more with us to enjoy them.

Not only was the Sunday school course promoted but a christian security was kindled and fostered that will stand the test of any trial. We are glad to see that we became acquainted and the more we learn about each other the stronger grows our attachment. We are sometimes led to believe that numbers of religious persons are as much as we and we are not being frightened at the prospects before us, but when we meet we are surprised to see how well we agree, and are made to wonder how such feelings were ever brought about. It was because we did not know each other. If, then, these meetings had such beneficial tendencies as did we not encourage them as religious enjoyment, and we believe that they may be a means of accomplishing great good in the brotherhood, when their designs and results become more fully known.

HOW MUCH—WHEN? AND WHO?

A brother not long ago, remarked that he saw a man who was having so many expenses that he required more to meet them. We do not know how that was, as he pointed out on what was the reason for his expenses, and we are sure we were necessary in order to carry on the work of the Lord, they

were not so great. In fact this may be regarded as a rule by which to determine the necessary expenses of the church. As long as money is used only to promote the cause, or to give light and instruction, then, if it is any more in doubt as to how much they should give, read the Christian rule for giving as found in I Cor. 16. 2: "I will not say that you shall give as I have given you by this measure, as though I had a gift. How much should we give? As the Lord hath prospered us. When we are to lay by?" On the Sabbath, "Who are to lay by?" "Every one of you." This is every member of the church. The rule was given to the members of the church, those who were washed, justified, sanctified in the name of the Lord Jesus Christ, the all-wise prophet Christ, to lay the obligation to do what they can fit the spread of the truth. And is there one who cannot give something? If there is one who cannot give a little as the cause of Jesus, we do not see a sane reason for him, his circumstances must be very peculiar. There are hundreds and even thousands in the church to say that not as if such were the case, they do not do it. If they use all that God permits them to, have in order that they may honor and glorify his name to enhance their own selfish purposes. How will it be? They will be the best of all. The problem that we must solve, brother and sister, is will for themselves. Will you do it? Will it will have to be solved some day, and if not done soon, it will be a time when you will have an opportunity to choose the result.

THE PROBLEM OF HUMAN LIFE

We have before us a very important religious and scientific work, entitled, *The Problem of Human Life*, embracing the "Evolution of man" and "Evolution Revisited," with a review of the theories of evolution, by H. H. Huxley, Huxley, Tyndal, Aschell, Huxley, and Meyer, Revised edition, Hall & Co., 22 East 94th St., New York Price, single copy, \$2. The publishers offer a large discount to agents.

A part of this work, "Evolution Revisited," we noticed several months ago as it appeared in pamphlet form. The entire writing of the author, on the subject under the above title, are now put in a volume of 324 pages, one volume. In our previous notice we simply announced the appearance of this timely work on a subject that has engrossed the time and attention of the scientific world since its first publication. Such is the importance and character of this rare work, viewed from a scientific angle of vision, and as it opens up the original basis of the Christian religion, that we have thought to the author (a man of acknowledged genius, and confessedly the brightest scientific star of modern times) as well as due to the power and glory of Christianity, that we should not only read it, and urge all our preachers in particular, as well as all our educators, and educators men to procure the work.

When it is known that many of the errors of the present age are being embraced such acknowledged men of profound learning as Rev. Dr. McCook and Rev. Joseph Cook, could not defend themselves against the assaults of the author, it is not surprising that the educated part of the religious world were alarmed at their own helplessness, the defenders of the true faith may well rejoice that God has providentially raised up so honorable and pre-eminently man, who has not only successfully exploded all the infidel theories of Darwinism—"Evolution," "Spontaneous generation," and the "Theory of life," but by the use of the most elegant process of reasoning, based upon unimpeachable data, and by analogies as beautiful as they are powerful, has shown that the infidel theories are not only untenable, without having been scientifically proved, but that the schools of learning, has started the

religious world into transports of joy and praise. The author's revelation of many new and scientific truths, which had escaped the critical eye of the scientific world, is so wonderful, so convincing. These are truths which we find in new combinations and which are illustrated by the analogies of nature—many of them heretofore unknown from the microscope, microscope and ripple on every page. No spurious scientific work of modern times has received, both from the secular and religious press, such willing and warm approval as this. Problems of the death-blow of atheistic heresies—"Profane and vain talkings, and opposition of science falsity is called." (I Tim. xv. 20)—"The An. Christian Revue,"

TAKED CARE

The apostle Paul heard the following significant charge to his son Timothy: "Take heed to thyself and the doctrine which thou hast received, that thou keep it, and the object is giving; this charge was to make him more efficient and useful in his calling. What did it mean? It may be understood as referring to anything good, but the material that made him a good man, his work. Some ministers seem to think that their personality has nothing to do with their work, but it is a mistake. It is an efficient minister the body must be cared for. A minister that is dyspeptic can not accomplish as much good as one that is healthy, providing he has as much soul and piety. In view of that fact, the charge applies in the way. Take heed to the health of your bodies. Do not let us care to retain health, and if he heathily do all you can to restore health. Be careful of your habits of living; remember you are to impart work to others, and all the powers of body and mind to accomplish it.

Then again, the minister should take heed to his manner. In his personal appearance he should be correct, neat and gentlemanly. So much so as not to be offensive to any one. His apparel should be neat and clean. There is no excuse for slovenliness. "Cleanliness is next to godliness." We have thought that some of our brethren sometimes overlook this fact. It is certainly just as much of a sin to wear filthy apparel as gay. In short, there is no subject in our study that is not of interest and is directly habits. They stand in the way of doing good.

"Take heed to thyself," comes for yourself, and is found lacking in any of the essential qualifications to usefulness, and about improvement at once. Every person has his defects and we attain towards what we should be, only by trying to remedy them.

Brother Huxley says that to take heed to the doctrine. Do careful that you do not preach any other than the doctrine of Christ. The charge indicates that there was danger, even in the hands of the Christian, to take heed to the doctrine. Do careful that you do not preach any other than the doctrine of Christ. The charge indicates that there was danger, even in the hands of the Christian, to take heed to the doctrine.

There was, it is true, false teaching, and false charges and an error in the dissemination of truth and error in the advanced stage of the Christian era. Now some ministers teach a part of the truth, others another part, but it is the duty of the minister to preach the whole truth. Associating as we do with the professed Christian world, there is danger of imbibing the errors of others and drifting into a groove of error, which will permit us to accept pretentious man, who has not only successfully exploded all the infidel theories of Darwinism—"Evolution," "Spontaneous generation," and the "Theory of life," but by the use of the most elegant process of reasoning, based upon unimpeachable data, and by analogies as beautiful as they are powerful, has shown that the infidel theories are not only untenable, without having been scientifically proved, but that the schools of learning, has started the

BRIEF NOTES.

Orders for almanacs are coming in rapidly.

The *Brethren at West* comes in its new and enlarged form.

Ruler Nicholson is holding good and interesting meetings in Jersey.

Brother Jones has published a great little treatise, price 10 cents.

Elder Jos. L. Cover has been preaching to the brethren in this Montgomery county.

Elder Samuel Beckwith, of Va., is holding a series of meetings at Elk Lick, Pa.

The good work still goes on in Decatur. Two were recently added to the church.

Elder D. F. Souder has returned from his western trip. He was absent eight weeks.

Our State Convention was a success. The proceedings will be published in pamphlet form.

Examinations are commencing at the Normal. The present session will end in two weeks.

Brother Huxley has published at Huntington, brother Emmert will illustrate the lessons.

The *Free Discourse* still continues. The old graduates are still welcomed.

Elder Gabriel Myers is in Lunenburg county. Will likely spend the greater part of the winter there.

Brother W. J. Switzer is in Somerset county, canvassing for the school paper. It is out in three weeks.

The *Young People's* has a new youth paper, published at M. Morris is our table. It has no other.

Subscribers are coming in encouragingly. Some of our agents think they can outdo the birds!

Elder A. S. Payer has been traveling in Wyoming Territory. He found a few old members there.

The Waterloo church, Iowa, is worshiping a commodious house of worship, which will be completed soon.

The *Evangelist* comes in its 20th number, and is a fine specimen of a modern maker and four pages of advertisements.

Journal of visiting the Bible class as usual, on Sat. Saturday evening a church meeting was conducted by Bro. Ockerman.

Brother R. A. Cook, our clerk, has just returned from a visit to his father, Shem Cook, who is quite ill. He is in his 84th year.

Brother HARTMAN, of the *Brethren at West*, is still sojourning. When last heard from he was in the vicinity of Mansfield, Ohio.

Elder D. P. Sawyer says that the Anabaptist church is a good condition.

A very lively and orderly conference of the brethren was held at Huntington.

Elder Gabriel Myers sends us one of his subscribers from Lunenburg county. He says he is doing all he can to do to induce the *PRIMITIVE* there.

Brother A. C. Nunn, of Kansas, is visiting his friends in the east. He is now sojourning with his brother John, a few miles from Huntington.

Three long cold springs is the time to gather round the fire and sing the hymns for the *Brethren's* hymnal. It is just as if every brother should be singing his own.

If any of our new subscribers send by our agents, fail to get their paper they will please notify us at once. We are anxious to have our paper reach every one who is promptly.

Brother Stratton says he took for Thanksgiving dinner with Dr. Stanley, of Maryland, and it was an enjoyable affair. But there is nothing to rejoice as well as these for the Normal.

Brother Huxley is disappointed in getting the help of the office that he expected. A printer from Wagonboro, was to have been here on the 26th, but he had to be called to put in his regular work, so the office has to be being held several days.

EARLY MARK DOWN OF PRICES.

Monday, Nov. 22d. The Great Sale begins, and will continue from day to day until our Winter Stock is cleared out. Early orders will be at the lowest prices of the season!

LADIES' WINTER CLOAKS, Circulars, Wraps, Dolmans, Ulsters, Jackets, Coach coats, Surtouts, &c.

Handsome Plaids (Scarlet Plaid) for Circulars, Green and Blue Plaids (Blue Plaid) for Circulars, Velvet Cloths (Blue Plaid) for Circulars, Velvet Plaid Cloths (Plaid) for Circulars, Velvet Brevets (Bright Plaids) for Circulars, Black Brevets, Plaid and Figured, all finished.

Another very important item marked down is the LADIES' DRESS CLOTHING, FOR MATCH WITH COATS TO MATCH.

CHILDREN'S CLOAKING, FLANNELS AND WATERPROOF CLOAKING.

Children's CLOAKING, FOR MATCH WITH COATS TO MATCH, all finished, all marked down. Also, FLANNELS AND WATERPROOF CLOAKING.

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CHILDREN'S CLOAKING, FOR MATCH WITH COATS TO MATCH, all finished, all marked down. Also, FLANNELS AND WATERPROOF CLOAKING.

SNODGRASS, MURRAY, & CO., MARKET AND SIXTH STS., PHILADELPHIA NORTHWEST CORNER.

Nov. 23.

DRS. WALTER'S Mountain Park. WERNERSVILLE. New Reading, Pa. The leading Health Institution of the Middle States. The finest mountain air, great spring water, fine buildings, its most appropriate location of woods with a variety of elevated physicians.

The Young Disciple. The Young Disciple is an interesting weekly paper, adapted to the needs of the young. It is published by the Young Men's Association of Philadelphia, Pa. It is published weekly, except on Sundays and public holidays.

CLUB RATES, ONE YEAR. CLUB RATES, SIX MONTHS. SUNDAY SCHOOL PRICE LIST. For Three Months, or 13 Weeks. For Four Months, or 17 Weeks. For Six Months, or 25 Weeks.

THE PRIMITIVE CHRISTIAN. Published every Tuesday at 1:30 p.m., postage included. This Christian paper is devoted both to the defense and promotion of Primitive Christianity, as well as to the general interests of its readers in America and Europe.

ANNOUNCEMENT.

The Primitive Christian FOR 1881!

Our Agents, our Subscribers, and our Friends: We solicit a continuation of your patronage to the PRIMITIVE CHRISTIAN for the following reasons:

First, it is the oldest and first established periodical in the Church representing the Gospel Faith, The Christian Family Companion and the Pilgrim.

Second, it has ever stood solid and firm in honoring for the peace, union and prosperity of the Church, and for the promotion of Primitive Christianity to the world.

Third, as contributors to its pages, we have the names of our best and most talented brethren and sisters of the Church.

Fourth, our "Sermons Department" will be continued, which is highly appreciated by our readers and especially by our isolated members.

Fifth, our Correspondence and Church News Departments will, if possible, be made broader fields than ever before.

Sixth, our faithful and conservative ones will be carefully consulted and our best efforts will be put forth to maintain and promote peace and union among us.

Seventh, the PRIMITIVE CHRISTIAN always has been the poor man's paper. We have, to our knowledge, never published a notice or notice letter that was not approved by our readers.

Eighth, for 1881 the PRIMITIVE CHRISTIAN will be changed back to the original form, checked out, and other improved.

Ninth, we hereby guarantee to our readers as good a paper and as much reading matter as any other paper published by the brethren.

Tenth, we will not say better and more because we think it wrong to encourage competition and strife among us as publishers.

Eleventh, as there named reasons and more that we could add, we kindly and respectfully invite all of our present readers to renew your subscription for 1881.

Twelfth, if some of you are living a distance from the agent and cannot see him or her, send your name in a postal card, tell us to add it to your agent's list. It is necessary that we should have the names in as soon as possible that we may have them booked and ready for the new volumes.

Thirteenth, no matter how many sample copies of our papers may be presented, or how great inducements may be offered, do not allow yourselves to be persuaded to change, as we will give you as profitably and as a paper as any other firm on the Motherhood. We expect to have the PRIMITIVE in its new form and dress ready for a CHRISTMAS PRESENT for you.

Fourteenth, it will be the "good will" of the Post. Renew your subscription and tell us all the new names you can possibly receive. Send them in soon so that they will get the

issue of the year FREEED especially our Christmas number.

To our agents who have and are so feeling good so faithfully for us, we feel grateful indeed. It is to your energy and perseverance that we are indebted for much of our success in the past, and we hope that in view of all that we promise to do in the future, we shall continue to have your aid and co-operation.

Agents - Outfit

21 MEMBERS OF BROTHERS' FOR \$5.00

The richly illustrated November number of the PRIMITIVE, Monthly, the Memorial Issue, appears in a new cover, and begins the twenty fifth volume. The increasing popularity of the magazine is strongly evidenced by recent sales.

The first part of the new volume serial by Eugene Sawyer, "The Life of Peter the Hermit," was published in October. With "Zachary Taylor," the second part of the serial, "The Life of Peter the Hermit," which will be addressed in front of popular interest and wide circulation, upon the first article published.

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We had a joyful time. There were six added to the church the same day and six the Sunday following, and sometimes. So there was about eighteen added to our number since last Spring.

Several were expelled, but the ark is still going on. We number at present about fifty members.

They are enjoying shower of the Love to ever the whole Brotherhood in the prayer of your worthy brother.

We have good health in general. I will inform you many readers that I am in good health and spirits. All we need is better railroad facilities; but we must submit to all, and thank the Lord for His blessing.

From Kansas, Inda. Nov. 15, 1880

Dear Brother: I embrace this opportunity to give you some lines which might perhaps be interesting to a few of the readers of the P. C. We have been very busy here with the term of the district the past summer and I fear we do not realize how much grace and gratitude we owe to our heavenly Father.

On the 24 and 31 of June, we planted 13 bushels of potatoes, the greater part of them we did not cultivate, and to our surprise we dug about 200 bushels.

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