1876

1876—1878

THE BRETHREN

"Behold I bring you glad Tidings of great Joy, which shall be unto all People."—LUKE 2, 10.

Vol. I. Lanark, Ill., September 14, 1876. No. 1.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY, BY

John H. Moore, Jacob T. Meyers, M. M. Eshelman.

ASSOCIATE EDITORS.

R. H. Miller, ... *Lanark, Ill.*
J. W. Stein, ... *Neosho, Mo.*
D. Vaniman, ... *Fairhope, Ill.*
D. B. Mentzer, ... *Waynesboro, Pa.*

ASSOCIATE EDITRESS.

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The Brethren At Work.

SEPTEMBER 14, 1876.

O, yes, dear brethren, I hear
Where'er we meet, our Father,
The night is quickly coming—
There should be no delay.

Proclaim the gospel, brethren,
Salvation's truth's untold,
Declare this plain and simple,
Be taught to obey of old.

Though men may wait and scoff you,
Go give your little equipment
Be faithful to your Master,
And conclude his cause

We now are from may labor,
The seed of truth be sown.
We'll reap the fruit in gladness,
And gather sweet shall then

Jesus, our great Deliverer,
Just labor in his day,
To wear the heavenly laurels
For all lord gain saying

While fore dispersed and mocked him,
He wept and toiled and prayed
And when in pain expiring
"Tis finished,—Jesus said

O, Brethren, work like Christ,
Tell life—short time we run
And then we know, when dying,
That effort work is done!

J. T. M. IN THE "WORK."

"Write."

BY MOSES MINNICH.

One of the great troubles of an editor is, to fill his columns with matter of acceptable character. There are good articles without number, but a paper made up of newspaper clippings, looks as a matter of course singularly and that freshness that should characterize all periodical publications.

One great reason for this is the very natural diffidence with which a brother, unaccustomed to writing, begins and ends his out an article for publication. The idea seems to be rehearsed that there pieces will go into print, substance and all, just as they are written, and every body feels a natural and becoming indifference regard placing himself in an editorial life and distributable light. No greater error could exist. The editor, if a scholar and a gentleman, as very nearly all editors are, certainly all of our, editors are such, will gladly receive and put in a presentable form all articles that are readable and instructive. Many a brother and sister has excellent ideas, and would like to speak out in print were they not afraid of the publicity and fear of advertising their lack of finished education.

Of course everybody, who gets upon a newspaper, or other journal, ought to have something to say, and this very having something to say, comes before knowing how to say it. In fact I believe that anything well worth a hearing, would be acceptable, and duly arranged with phonetic.

An article in print and absolutely free from errors is, I doubt, not to be found. All the great authors, almost with them, and even the keen eye of the proof reader fails to detect all of them.

I have always stood that at one of the great English universities a book was projected that should be entirely free from errors. The proof papers were proof up in the hall, and a large award offered for the detection of a mistake and after all was done and the book published, two more errors were discovered, one being on the very first page.

What is more provoking, is to have the manuscript all right, and the printer by mistaking a word, or even a letter to make nonsense of the whole, and more regrets this more than the editor, who knows as a rule that apologies generally make matters worse.

Brethren, come to the front with your thoughts, and see how you look in "pale black print." A short article, right to the point and having a bearing on some vital topic, is worth any amount of long winded disquisitions on dead, dry subjects.

A train of thoughts in an idea, are to you, utterly by another, is so much your own property, as if you had worked a day, and received a dollar for it. The idea and the money are alike yours, you are not doing right in hoarding either. Use them for your friends and the glory of the cause.

The tedious, brethren and sisters write? Deluge the editor with contributions of good solid matter, till he cries: "Hold, enough!"

Facts, Commands and Promises.

BY M. M. ESHELMAN.

God's revealed plan of salvation consists of three divisions, *viz*, Facts, Commands, and Promises. To keep from error the mind in studying the will of God, is the duty of all Bible students—To study the Bible without observing the leading order, is not to enlighten, but to confuse the mind.

It is a fact, that God has beautifully ordered his, commands and promises in his written Word. To "rightly divide" them, and teach people to observe, is the glorious work of every God-just minister. To "hurch" them, consume or cut to bewildement. To ignore all or any of the kinds is sinfully. To teach only portions of them, is false in name, having no legal or divine sound.

Every one must and can believe facts, obey commands, and hope for and enjoy promises. Facts can be believed, but not enjoyed. Commands can be believed and enjoyed. Promises can be believed, and enjoyed in hope for. Facts, commands, and promises are simply to be believed, but only such as by divine order can be profitably observed All of them, when rightly used, are a source of enjoyment, profit etc; and the first the promise of eternal enjoyment.

The great fact of the gospel is, that "Jesus Christ is the Son of God" All other facts, commands and promises in the Word of God centre around and concentrate. That Jesus was born of the virgin Mary, and brought to manhood by the power of the Holy Ghost, and was baptized of John in Jordan,—that he preached repentance and baptism,—that he healed the sick, fed the hungry, emptied the cars of the deaf, healed the sick, and restored life to the dead,—that He called his disciples test and "sighed them with the word wherewith He was glorified" and instituted the "Lord's Supper" and communion of his blood and body,—that He was crucified, buried, resurrected,—that he appeared unto His disciples 40 days, commanding the gospel, that he ascended into heaven,—are some of the undeniable facts that surround the grand central fact.

That these also believe all the facts, obey the commands, and enjoy or hope for all the promises, have the faith of the gospel, is not at all questioned. The query arises, can we have the faith of Jesus by simply believing the facts and hoping for the promises? This is where all the difficulties arise. If Jesus teaches that commands need not be obeyed, then the matter is at once settled and we will all count our arms on the broad platform of free and promiscuous. If King Jesus, the Author of eternal salvation, has torn up the middle plank connecting, and Dead up the gap with something else, then let us learn what that something else is, and with willing minds and joyful hearts to submit to be of one mind, of the same judgment.

The following analysis of Matt. 11: 28, 29, 30 serve as a guide to those who delight in evangelical obedience: "Come unto me," (a command) "all ye that labor," (a fact), "and I will give you rest," (a promise). "Take my yoke upon you, and learn of me," (a command), for I am meek and lowly in heart," (a fact), "and ye shall find rest unto your souls," (a promise).

This will be accomplished by believing and obeying as becomes those who desire to enter in at "the strait gate."

Hope the same Lord, who is the author of the facts and promises in His Word is also the author of the commands, as stated, and I cannot believe he will call us the other. To follow our Author, King, and Lord, is pleasure beyond human estimation. To follow any other, or any form of our own or any other man's to follow or defend, but the plan, order, and government of Jesus, is to be sinfully by lay hold of the work with the ability which God giveth.

Universalism In a Nut Shell.

One said to a Universalist, "You believe that Christ died to save all men?"

"Yes, I do."

"And you don't believe there is a hell?"

"No, I do not."

"You don't believe there is any punishment beyond death?"

"No, I do not, men are punished for their sins in this life."

"Well, if I understand your system together it amounts to just this: that Christ died to save us from nothing at all! Not from sin, for men sin just as much as ever. Not from punishment in a future state of being, for he teaches his whole ministry not in this life. Yours is the absolute opinion of sin and life preserves, thus, as an immense expense, to save a man, or rather, to save a people to be in danger of being damned. Let me tell you, that your religion is dark indeed. I, for one, believe in the Bible, you could not believe Universalism.

The Baptist and Presbyterian.

In one of the villages of Kentucky, there is a Baptist church, and a young Presbyterian clergyman preached in the same house, "night about," both preaches being present to hear each other. Concerning the Presbyterian offers a discourse on infant baptism, proceeded to baptize the children of his flock, and in the made a great outcry, which, of course, was noticed by the Baptist man.

Next day, a number of converts of the latter were to be immersed in the river near by. At the appointed hour, a large concourse gathered on the bank, the Presbyterian being of the number, and standing close to the water's edge—After the ambulance had been immersed, the Baptist took hold of his Presbyterian colleague, and said, "Now sir I will immerse you."

The latter amazed, demurred.

"Come along, I am in a hurry!" replied the strong divine, and dragged his brother into the water. Alarmed and indignant, the young Christian declared at the top of his voice that he did not believe in immersion, was opposed to it, and would not submit to it.

The unfortunate was not resisted by the divine. The Baptist released his hold, and said, "Young man, I will not immerse you today, but I never use that baptising little ones against their will, and in spite of their tears and kicks, as I see you do that night. I will dip you in the water, as sure as there is a God in Israel!"

Fling Out The Banner!

BY J. T. MYERS.

"Fling out the banner! let it float,
Skyward and seaward high and wide,
The sun that lights its folds shall see
The cross on which the Christ died."

Every effort in harmony with the divine mind for a wider, and more extensive spread of the gospel of Christ, should be a matter of congratulation on the part of the "host of God," and should called then most earnest prayers, and efforts for success.

Could the church as a body, fully conceive and understand her available powers to extend the borders of Zion, we think, greater efforts would be made in that direction. It is a stubborn fact, that we either do not fully comprehend, or let our energy, and efforts implet accomplish by way of exerting a perishing world, or we lack that charity, which is permanent to all that Christ died for, and We believe the former reason is, where the difficulty lies. Hence we should have every individual member in the world God has given him to do.

Look upon the grovelling interests of a worldly kingdom and see the great work that might be done to strengthen the name of the Lord, and fill up the thinned ranks with willing, able, and willing to fight the "fight of faith."

We need to be roused from the lethargy that seems to have set in this influence over us and from the monotonous routine of much work for this life, and too little for life to like to come. Duty welcome to the enlargement of our temporal interests, and but hours to the interests of Christ and His cause. Dollars are willingly hard out to satisfy the lust of the eye, lust of the flesh, and pride of life, while only the few contemplate find their way to the church treasury.

These things ought not to be so. The command, "Go ye," is in a certain sense obligatory upon every member of Christ's church. The Master cannot be filled up on matters will the unborn.

Every one can lend a helping hand—Yes, it is within every Christian's reach that a great ridden world may look and live." Shall we look idly on, and see those devoted workers under carrying the heavy burden of opposition and not as much as lay one finger to the work of helping to bear the burden, but rather increase the weight by an unkind word or deed? God forbid!

Let us act nobly, while it is called today—all kind a helping hand to have the banner of truth lifted up, that sinsick souls, may see the saving cross folds and touch in faith its radiant hem, that they may spring "immortal into life."

See the thousands in this, our native land, in Denmark and other countries, who in travelling from Jerusalem to Jericho have fallen among thieves—pilgrimmer, who would rob them of there all in this life, and in the life to come.

Shall any of us, like the priest or Levite pass by, and go on about our own business? We hope not, for surely if we have felt the joy of divine compassion, we will have compassion on our fellow creatures. Herein is work to be done in this with a will. We need not come so much, which way the wings fly, so long as we have the line of God's truth to go by, and let us cut close to the line though "Jews repunch and Greeks blasphemer."

Having the command of God and ability so abundantly vouchsafed to us through His precious mercy, let us not fear to plant the banner of truth through out the world, wherever opportunity offer. How many, who now are groaning in the ways of error and superstition might be brought to a knowledge of saving grace, could they but see the banner of truth lifted up in their midst.

It is not idols of stock and stone that we have so much to contend against, as yet theories and ideals of flesh and blood.—Those the banner of the "banner" must meet, and conquer for God and Christ; seeing we have such a foe to battle with let us be patient but persevering knowing the truth must prevail in the end.

May the Lord inspire every brother, and sister, to do all in their power to help unbind to the world the glorious banner of the truth as it is in Jesus, the Crucified.

Greeley, Colorado.

To Young Men.

Let the business of every one show, and tend to your own. Let the work that you do, be your work. Use every hour to advantage, and study to make a lefter of your time. Look over your books regularly.

If a stroke of misfortune comes upon you or business, attend, work harder, but never fly the track. Confront difficulties with unflinching perseverance and you will be honored; but shirk and you will be despised.

Stick to acquire the power of continuous application, without which you cannot expect success. If you do this, you will be able to perceive the difference which it creates between you and those, who have not such habits. You will not count yourself, nor will they count you in one of them. Then you will find yourself emerging into the higher regions of intellectual and moral men, men who are capable of making a place for themselves, instead of idly gaping, desiring a place.

Reasons For Dressing Plainly.

1. It would lessen the force of temptations which often lead men to barter honor and honesty for display.

2. Unnecessary information in dress at church would improve the worship by the removal of many wandering thoughts.

3. It would enable all classes of people to attend church better in uniform weather.

4. It would lessen, on the part of the poor, the temptation to be envious and uncharitable.

5. It would save valuable time on the Sabbath.

6. It would relieve our means of a serious pressure, and thus enable us to do more for good enterprises.

7. It would enable us to contribute the good so liberal so, for the spread of gospel, such as the "Gospel Tract Association" at Lanark, Ills.)

"Hear instruction, and be wise, and refuse it not."

THE BRETHREN AT WORK,
LANARK, ILL. SEPTEMBER 3, 1879.

MOSTLY Orders, Drafts, and Registered letters may be sent at our risk. They should be made payable to J. H. Moore.

HAD we space, we desired to give a report of the Stein and Danish funds in this number, but next non day it even, till the week another.

We are pleased to add the name of J. D. Bowman to the list of Associate Editors. He is an able writer, and our readers may expect some good treats from his pen.

MANY, who desire to see the Trust Association succeed in its noble work, ask, and wish to know how much they should give as their proportional part? The best answer that we know to this question is, *Give as the Lord has prospered you.*

From time to time our readers will be favored with letters from Denmark, that keepage then will posted on the mission work going on there. In another place will be found a letter from Bro. Hansen that will give a cheerful tending. We have many others on hand that will appear in due time.

THE SUMMER OF THE BRETHREN AT WORK, is sent to all the subscribers so late as our press work, that the date and general appearance of the paper may be seen by the members throughout the brotherhood generally. Examine it carefully; show it to your friends and neighbors, then send in a good list of subscribers.

WE have also made arrangements to have regular letters from Denmark, to be published in the columns of our paper. These letters are intended to set forth the present condition of the work, and can renders peculiar on the general movements in that part of the Holy Land. It will be a delightful report to read, for we have the brotherhood of Christianity.

THE columns of THE BRETHREN AT WORK are not open to advertisements, only such as belong to our own business. We believe it is better for the brotherhood without resorting to advertisements, and shall therefore not deviate from our rule. Persons desiring to receive a notice of some good book, pamphlet, or something of the kind, that may be useful to the brotherhood.

WHENEVER any plan, pertaining to the *Trust Association* here been fully discussed among the brethren, they have to our knowledge received and approved of, and have been carried into success. We will not occupy space in giving the name and amount of each donor, as the donations are from fifty dollars down, but simply give amount received from the brotherhood in each congregation thus far.

THE BRETHREN AT WORK, will be sent postpaid, for one year, to any in the United States or Canada for $1.55 per annum. Those sending eight names and $10.85, will receive one copy free, for the charge. For all over this number, the usual will be allowed 15 cents for each additional name, which amount can be deducted from the money before sending it to us.

WE want a sending brother or sister in every congregation, who will receive pay in the land, to act as agent for our paper. Those who feel to act as such, will go right to work, gather up subscribers—first as possible, and send the names, directly to us, that the paper may answer commence with the next issue. Persons in every part of the country, We want to work, and we want to see an issue of *Brethren at Work* all over the land, helping to put a sound, lively gospel paper into the hands of every worker other truth in the United States and Canada.

As we desire to make THE BRETHREN AT WORK, a sound, lively paper, and wish to fill its columns weekly with the best matter that we can procure, we earnestly solicit contributions from those, who feel to favor us with their productions. We want good, sound, gospel literature, such as is calculated to build up the cause of Christ, and edify the brotherhood. Articles must be written on one side of the paper only, and should be as condensed and pointed as possible. Notices of all kinds, intended for this paper, must be made very short, with the understanding, that we will trim them still more if we think it necessary.

Our terms are cash, and we wish to act as nearly upon the cash as possible. We have to pay the cash for all we purchase, and if our subscribers will just send the money promptly, and with their subscriptions, it will save us much time and perplexity. It may have not the money put in hand, it will be an easy matter to get the loan of $1.55, a few days, and thus save the trouble and expense of sending the money then one by, for so small amount. Besides this, it saves us the time and trouble of keeping an extra book, and entering every month's accounts, and keeping the paper stopped, and lively matter for the paper. If you wish to make a change in your paper every week, they will find our order system to be an excellent help in that direction.—Just try it for one year.

OWING to some delay in shipping the material from the East, the number of our paper appears a few days later than we expected. Hope the readers will pardon the delay, and we will do our diligence not to come from thousand addresses, and not only invite each one to subscribe, but invite every one to send in a list of names which we are engaged, we earnestly desire, that they exert as a good feel of the paper, and send in a good list of subscribers. Subscribers are coming in quite rapidly, and should they continue to come for a few weeks, we will be obliged to keep out to begin the next number with.

Prospects so far, are very encouraging.

The new subscribers, for the last two short three weeks, so as to give all a chance to send in their subscriptions in time to commence with the first number, states that, the paper will be printed and sent out regularly each week to all those who have paid in their dues, or made the amounts that all subscriptions not being sent in, will be stopped.

There are a few subscribed for the *Brethren's Messenger*, will receive THE BRETHREN AT WORK instead, till the time of their other options expires.

WE wish our agents and friends to make a special effort to get our paper in the hands of all the members in their neighborhood, as it is the design of THE BRETHREN AT WORK, to present to the world a complete, and truthful exhibit of the doctrine and practice of the Brethren. A clear and truthful delineation of the doctrine, and practice of the Brethren's practice, is one of the leading desires of this paper, and such is our aim. In R. H. Miller's "Life of Sister, Daniel Vaniman, Moses A. Lear, and many other whom we have engaged, and we feel that we can do no better for the people of this broad land than and arguments that will be well calculated to overthrow the false doctrines, and false ideas, by the conflicting theories of modern christendom, and may also be the means of leading many to the knowledge of truth in many localities, where Christianity is a perfective purity, incomparable by endeavor, THE BRETHREN AT WORK, in addition to trying to get our paper into every family in the brotherhood, will also give our readers, and to all others, who are seeking for the truth

PREFACE.

So set of men ought to claim the attention of the public, unless they are fully persuaded, that they have something of vital importance to communicate to those who will be benefitted by enlarging and practicing that which they believe their duty to teach. But since the country is flooded with literature, and thousands of writers and speakers are daily and weekly addressing an expectant public, it may be asked, why should we presume to add another paper to the literature of the age, and to the thousands every part of our land? It may truly be asked, what have you to tell, that is not embodied in some one or more of these already published? And annual the most exacting paper, and conflicting systems of religion, do you think, that you have a theory sufficiently distinct and peculiar to claim the attention of Christ and more success to the enterprise?

In relation to the first question allow us to remark, that we do not propose to widely paper west of the Ohio river, that fully admonishes the gospel in both theory and practice, as it is taught and practiced by the primitive Christians. And it does seem to us that in a portion of the land, and as they first has a tendency to influence among the people of God the spirit of love, obedience, heavenly kindness, purpose, forgiveness, humility, etc., we earnestly solicit, and that our paper may be filled weekly with such matter, as may extend desire.

Then in addition to this, the Brethren are now becoming quite numerous in the west, and it will be but a few years, till Lanark will be men the center of the brotherhood, and in the west is a strong desire to have a paper, that will be devoted to defending the distinctive principles of the doctrine and practice of the Brethren, and to the spreading of the truth, and strong reason for standing up a weekly in this part of our broad land.

We do not claim any inspiration, as what have we to tell to entitle us to a hearing? We have nothing more and better than others, and nothing more great joy, which shall be unto all people. We start out with no doubt in the minds of our readers, that we are sincere, and we feel that we can do no better than to give the world a paper, that will be devoted to the spreading of the truth, and to the defending of the distinctive principles of the doctrine and practice of the Brethren, opposing error, immorality and vanity in whatever shape they may presume to appear, and to the spreading of the whole truth, and nothing but the truth, the general practice of the Brethren will be found to be consistent, and to do what we know the practice in Christianity is it was 1800 years ago. We believe, to be absolutely necessary, that the Brethren should be its primitive purity, was the gospel shall be set forth, and the Brethren who have been the means of the Christian movement in Germany so far even 1700. By prevention they were driven from their native home, and they found a home in the asylum of American liberty where they planted the standard of pure Christianity, and the Brethren movement has increased till now it extends from the rolling Atlantic to the calm Pacific, and the principles of the primitive Christianity that were first exposed by our ancient Brethren.

In defense of this glorious doctrine, we now stand, and all those, who are seeking to know the truth as it is in Christ Jesus, and are willing to and a hearing for the truth, and are willing to pay for the order and practice of the old Brethren, as it was advocated by those our Brethren, and Sisters, in Germany. For we do believe that they stated, not on the apostolic platform, and included in the doctrine and practice of the truth, and it could be truly said of them, that they obeyed from the heart that form of doctrine into delivered unto the saints.

The opinions of those who differ from us, are so many, that it is hard to decide as far as any opinion consistent with the Scriptures, yet, at the same time we feel that we can do no better than to set forth those of primitive Christianity, comprising the same ground that was advocated by our ancient Brethren, who were Christians.

We have pointed the out of a number of brethren and sisters to assist in filling the pages of THE BRETHREN AT WORK with sound religious matter, and we feel fully persuaded that if the brotherhood generally will do their part, in a large subscription, so that our paper can reach every part of the country, we can make it a good work for the brotherhood by this setting before the reading people of America a clear, and logical defense of the faith and practice of the Brethren.

Our paper will not, under any circumstances admit controversy about unimportant questions that are of no benefit to the brotherhood at large. We desire to teach our people to flee who either from the brotherhood, we should to cultivate the spirit friendly relations, and true Christian, and our carrying the truth and teaching in the enduring crosses of Christianity we will never be called to allude to any other in unpleasant terms, but magnanimit towards each other that degree of brotherly kindness, and Christian purpose, that becomes all the brotherhood of a meek and lowly Jesus.

A Word of Explanation.

The Fellow-Readers of The "Brethren Work"

Having been both Fellow-Reader and proprietor of the *Brethren's Work* or *Work* for third inception, I deem it important to give a brief explanation, as there is its immediate remained from the Brethren Work, in the Brethren Work.

Nothing should prompt a man to do anything, without due and reasonable thought upon the things to be done. If instantaneous conclusions are not always the best. The removal of the *Messenger* to *Mount Morris* for the west was not overlooked by the ends of a flight imagination. Such ideas had been made it possible. It required months of labor and serious reflection to bring almost what has finally been accomplished by brethren J. H. Moore, M. M. Eshelman and myself—Not only was the object—that of keeping the Work periodical, issued as literature, a trust association and the like—Tell about, but unanimity prepared for. Letter after letter was anxiously exchanged, previous to the removal of the *Brethren's Messenger*, and so all the brethren and sisters, with a few friends in from the east, it was finally agreed upon to remove one of our periodicals to the west, this resulted in the Brethren Work of another paper, as brethren Moore and Eshelman would have been necessitated to do something of the kind, which would consumate both labor and expense in the publishing of pamphlets and tracts.

That a work should be made to feel that it could have been done under the existing circumstances, is very evident. The distribution of pamphlets and tracts, is consumed such proportions that it was really necessary that an organization of some kind was called for, though which the great work of spreading the gospel might be systematically conducted and successfully pushed.

Now that the change of the *Brethren's Messenger* to a weekly, under the very appropriate title "The Brethren at Work," may carry to our readers the richest blessings imaginable, a sympathetic feeling that the heart will be open subject, and a wind mion with Him, the Redeemer of the world, to say amount with and success!

Fraternally,

J. T. MEYERS

Germantown, Pa., September, 1879.

Stein On Trine Immersion.

It will be very gratifying to all our readers, to learn that Bro. J. W. Stein's work on Trine Immersion, will be published through THE BRETHREN AT WORK. We have before us some 32 pages of the manuscript, and will commence at the beginning next week. Our readers will have have a chance of reading and examining, as carefully, as if well etcheded will tell powerfully in defense of the primitive method of baptizing.

We hope that such a work as this, will make an effort to get our pages into the hands of every Baptist minister and member in the United States. So far, the Baptists have not had their attention very forcibly called to this subject, and here is a secular opportunity of setting before them a complete and able defense of the three-fold immersion.

We will commence the article in our next number, and continue it regularly until it is finished.

The Tract Association.

Elsewhere will be found in this paper our circular entitled "The Gospel Tract Association," setting forth plans for the formation of a Tract Association, having for its object the publishing and distribution of books, pamphlets and tracts, only and which will be in the field and practice of the Brethren.

It is useless for us to attempt to argue the necessity of such an association, as it is certainly apparent to every reader, that much good can be done through the instrumentality of good pamphlets and tracts, and that it is one of the best known ways of spreading the truth with limited means. Good has already been done, and there yet remains a vast portion of the country where the faith and practice of the Brethren is not generally known, and to reach this class, as well as help elsewhere, where good can be accomplished, is the great object in view, and we feel fully assured that here is an opening for all of those, who wish to lend a helping hand in spreading the truth.

An association is formed, that the burden may not rest upon a few only, but in this way, many can assist, and thus accomplish a vast amount of good. It is hoped that all those who are advocates of the Tract work, will assist in building up this institution, and help to place it on a good, safe working basis.—In addition to what will otherwise be done, a few large donations from some, who are abundantly able, and wish to advance the Master's cause, would at this time enable the association to accomplish a good work.

"Der Bruederbote."

Is the title of our German monthly, which we publish especially for that part of the brotherhood, that prefers to read the German language.

It will be the same size as THE BRETHREN AT WORK, but issued monthly, and will be devoted to the vindication of the faith and practice of the Brethren, an advocate of primitive Christianity. We will endeavour to make for our German people a sound, religious monthly, and hope they will give it all the encouragement in their power. Our pamphlet, entitled "The Perfect Plan of Salvation," will be translated into the German language, and published in the column of the "*Der Bruederbote.*" It will be commenced in the next number, which will appear soon after the middle of September. It is hoped that the brethren and sisters will give this paper an extensive circulation among the German people, as it is the only German paper, now published in the brotherhood.—Terms, per annum 75 cents.

ONE DAY NEARER.

Stop, and ponder the thought, that we are one day nearer eternity than we were yesterday. Whatever trials and temptations there may be ahead of us, we are one day nearer them. Whatever afflictions and losses, we are one day nearer them. Whatever joys, whatever pleasures await us, we are one day nearer them. Whatever sad partings we are to experience, we are one day nearer them.

Young husband and wife, do you think of the great responsibilities awaiting you? You are one day nearer them. Do you realize that the rude hand of death will one day separate you? You are one day nearer that sad period.

Gentle readers have you pondered the solemn fact that you must die, and bid adieu to all that is dear on earth? You are one day nearer that time.

Whatever be your station on earth, or whatever be your conduct here, you must one day stand before the judgment bar of God. You are one day nearer that solemn event. Have you pondered the thought, if you live wickedly here, you will one day hear that dreadful sentence, "Depart from me, ye cursed, into everlasting fire, prepared for the devil, and his angels?" You are one day nearer that awful doom. Do you think of being banished with everlasting destruction from the presence of the Lord and the glory of his power? You are one day nearer that time.

But should you live as becometh a servant of the Lord, do you realize that the shining gates of heaven will one day stand ajar for you to pass into the celestial city? You are one day nearer that happy hour.

Then think of our happy walks and talks with the loved ones, who have gone before. glorious thought, we are one day nearer that happy period, one day nearer endless joys, one day nearer the by and by when we shall all be at home.

For The Brethren at Work.

Change of Heart or Conversion.

BY R. H. MILLER.

On this subject it is proper to notice, *first*, The heart, as it is by nature; *second* What a change of heart is; *third*, The necessity of a change of heart; *fourth* The evidence of it; *fifth*, The power or means which is the change of it.

First the heart of man by nature is molded after the world and controlled by it. "The carnal mind is not subject to the law of God neither indeed can be." It is only the spiritual mind that submits to the Divine Law. "The heart is deceitful above all things, and desperately wicked," it is impenitent, it is yet with all its designs and affections on the pleasures, hopes and customs of the perishing world around him. They control and lead him, as time moves him on, to eternity like the ox, led to the slaughter, enjoying the pleasures of time and sense, standing on the brink of death, unconcerned.

The fleeting, changing, and alluring pleasures of earth with all their paths of sinful rebellion against the law of God, are fastened upon the natural heart as the fetters of slavery, binding the subjects of the prince of darkness, leading the soul, body, and spirit in a life of disregard, rejection, rebellion, against the righteous Law of God, binding them into submission, allegiance to the ways of a sin-governed world. The monarch of fashion, the idols of pleasure, the tyranny of custom hold the natural heart in the popular current running the broad way, the wide gate that leadeth to destruction.

Second, we want to know, what a change of heart is. It is a conversion, that brings the Divine nature into the human. When the law, the mind, the spirit, the Law of Christ, is made the ruling power over all the designs, affections and purposes of the heart. It is the reconciling of man to God, his law, his providence. It is the acceptance of Christ into the life and being, to enjoy, trust and follow him as the way, the truth and the life. It is the acceptance of salvation on the evidence, the terms, the conditions of the gospel. It is turning away from the allurements of a sinful, dying, fleeting world to the solid, eternal, unshaken truth which liveth and abideth forever. It is turning over to God, to a righteous, obedient, an humble and spiritual life.

The way that leads from banishment,
The way the holy prophets went.

It is a soul arrayed in the righteousness of Christ, a brighter adornment than all the glittering gew-gaws of earth. A soul washed and made white in the blood of the Lamb, and fitted for the enjoyment of communion and fellowship with the Redeemer and the redeemed.

Third, the necessity of a change of heart is seen in the Savior's language "A good man out of the good treasure of the heart, bringeth forth good things, and an evil man, out of the evil treasures of the heart, bringeth forth evil things."

He says: that of an evil heart cometh murder, theft, pride, and out of the abundance of the heart, the mouth speaketh.

Seeing then, the heart is the exact fountain, from which all our words and actions come, how important, that the heart be so changed that the law, the spirit, the life of Christ be merged into it.

Righteous obedience to the law of God can only be had, when the heart is turned to it. The prodigal only comes back when his heart is turned to his father's house. So long as his heart was set on riotous living,—among the husks and swine, he wandered from his father's house though starving, and last when his heart was changed, it brought him home to his father, humble, penitent, and obedient.

The necessity of a change of heart is further seen in the solemn truth that we must all soon change worlds. This is but a fleeting home, we are only tenants here, the lease will soon run out, then we must move and, O, the change we must make! We go to a world not like this. How necessary, the heart be changed, to prepare us for that change of worlds. If man lived always in this world, then he might need no change of heart. A change of head only would do him. But as we all must soon go to the spirit world where all is changed, we too, must be changed, fitted to the change of worlds we must make. The pride and vanity and sinful pleasures of earth cannot go with us beyond the river. They must all be given up when the angel of death comes. All earthly things with their brightest allurements are feeble and powerless to give peace and joy to the immortal spirit, when we come to change worlds.

Abraham, a pilgrim and stranger in a dying world, looked beyond the view to a city, "which has foundations whose maker and builder is God." His heart was over there, it was cut loose from the perishing things of a sinful world, and turned over to God.

Paul looked for a building of God, a "house not made with hands, eternal in the heavens." His heart was way up in heaven, in the house of God, not made with hands. His heart was taken away from all the style and pride and fashion of earth, turned over to God and carried up into heaven.

These holy men were ready to change worlds because their hearts were changed and long before the time came, they rejoiced in the anticipation of that change awaiting them. A change of heart had prepared them for a change of worlds, and all the powers of earth could not shake that solid foundation, neither life, nor death, principalities or powers, could separate them from the love of God in Christ Jesus, because their hearts were cut loose from the world and turned over to God.

This doctrine of a change of heart is reasonable as well as scriptural and the first great step in it is, that the affections and designs be taken from the sinful, perishing vanities of earth, because they must be all given up when death comes.

The second great step is, that it be wholly turned over to God to his will, his word, his righteousness, his commands, until the whole life is filled with the power of Christ and the Holy Spirit to give the joy and presence of salvation this side of the cold river.

Another reason why a change of heart is necessary, grows out of the fact, that by taking such a course, the whole man is changed in soul, body and spirit. A change of heart, that does not change the whole man outside and inside turning him over to God, is a delusion, a failure. The whole man, soul, body and spirit, are the subjects of redemption, the subjects of God's Law, and must be brought in subjection to his will.

As the heart of man governs his actions, his conduct, the great importance in the matter is, to get the heart right, in the sight of God, for then only will the actions be in harmony with his will.

If the heart is conformed to the world, the whole man will be, he will act, and look and talk like the world, because his feelings, his heart is there. But when his heart is turned over to the gospel, the whole man will be, he will act and talk like Christ and his apostles, because his heart and feelings are there.

(*To be continued.*)

For The Brethren at Work.

Brethren at Work, and Work for The Brethren, Considered.

BY DANIEL VANIMAN.

Having just returned this morning from a trip of over twenty six hundred miles through Missouri, Arkansas, Texas, Indian Territory, and southern Kansas, I found awaiting my arrival home a request for an article for the first number of "The Brethren at Work."

Who are "The Brethren at Work,"—was the first thought. Answer: Whosoever shall do the will of God, the same is my brother and sister and mother.—Mark 3, 35. By the term 'brethren' we therefore mean all who do the will of God, whether male or female, bond or free. 'At Work' implies to be neither idle nor asleep. He who will work for the Lord should also watch that he be not over zealous for some portion of the Will to the exclusion of, or opposition to, some other portion of the same Will.—The child of God should ever remember that "go into all the world and teach all nations," is as much the will of God as to love your enemies, feed the hungry, or to overcome evil with good, and the continued inquiry of every one should be, how can I do my part of the work to the best advantage?

While traveling over the west and visiting the humble dwellings of our brethren and sisters, and others on the frontiers, meeting the stern realities of poverty, deprived of many of the comforts of older settlements as well as of the enjoyments of hearing the gospel preached regularly, and while hearing them express their desire to have Brethren to settle among them, and help them to meet the enemy and build up the Master's Kingdom, I have been more

DEEPLY IMPRESSED,

than ever with the vastness of the field, that lies open before the "Brethren at Work," and as it is impossible to cover this whole field at once with a living ministry, the thought naturally comes up: "What can be done to the best advantage? My conclusions are after much thought, that where there are ministering brethren that can be spared from older congregations who feel a willingness to locate in other parts of the Master's field they should not be hindered but rather encouraged and helped if need be, and secondly much may be done by judiciously distributing tracts, setting forth the doctrine of the Brethren.

Many of the settlers of newer countries are poor, yet intelligent and will eagerly read tracts and papers placed within their reach. Hence the propriety of the Tract Association at Lanark, Ill., in which all who wish to work in this way can have an opportunity of safely doing so. Before leaving home, we publicly stated our intention to the brethren and sisters of our vicinity, that we intended to procure on our own responsibility some of the Brethren's tracts for free distribution, simply stating that if any of the brethren and sisters felt like assisting in this way, they could do so, and we would distribute them as judiciously as we could. Whereupon quite a number of brethren and sisters gave us substantial proof that they were willing to work in spreading the truth if only their way were open to do so safely.

Thus we secured and distributed a bundle of tracts consisting of "Trine Immersion Traced to The Apostles," "One Baptism," "Perfect Plan or Safe Ground," "One Faith Vindicated," "Christianity Incompatible with War," "Campbellism Weighed in the Balance and found Wanting;" all of which were disposed of, and more promised before we got home.

We left some tracts with several of the young churches in southern Kansas for them to loan out to neighbors to read and for free distribution, where they thought best. Believing that their facilities for judicious distribution were better than ours, I left the matter with them.

Now does any one think there is not much to do for the Master? If any brother have plenty of means let him take a trip of several thousand miles, let him visit the homes of many of our brethren and sisters on the frontiers and let him keep a close look-out wherever he goes for what ought to be done, and by the time he gets home he will be thoroughly convinced that there is work for the Brethren, and no doubt will be glad to see "The Brethren at Work."

For The Brethren at Work.

"Go, Work In My Vineyard."

BY S. H. BASHOR.

You have certainly hit on a happy title. Not only a happy, but a significant and responsible one. It will require no common editorial integrity to keep it from sometimes showing Esau's hands and speaking with Jacob's voice.

People may be very busy, and yet idle. Work and fuss are not synonyms. God is a great Worker, and has "left us an example that we should follow his steps." Without a week of work there is no Sabbath. Work is not only the condition of success but of happiness. Heaven is no place for do-nothings. There is a ministry for every soul. As soon as work merges into the "perfect law of liberty, it is heaven."

"Brethren at Work." It is presumed that the work is to be in line with John 5: 17. The land is teeming with illustrations of 2. Cor. 11. 13.—2 Thess 2: 9. If we all work, and work harmoniously, "working together with God," "mighty through him to the pulling down of strongholds," all the devils in hell and on earth cannot keep the walls of Jericho from tumbling into a heap of ruins. There are too many unused hoes and mattocks in the vineyard of the Lord. Too many "busy-bodies in other men's matters." Too many sappers and eaves-droppers. Too many brethren and sisters at work, biting and skinning and horning and hoofing each other.

All such are "the enemies of the Cross of Christ." No wonder Paul wept over them. With a race to reclaim, and a hell full of apostate angels to combat, and a fatal indwelling virus to eradicate, ought not the checks of all drones and foul-mouths, and strife-pickers burn to cinder for very shame?

The routing of evil and the triumph of righteousness is the end of all God's dealings, mediatorial and providential. The recovery of the world to Jesus is the mission of the Church. The proclamation of the "exceeding sinfulness of sin, and the peace of God," through the cross is the imperative obligation of every soul that has been washed in the blood of the Lamb. "We are not our own, we have been bought with a price." Every greenback and penny that comes into the nail-pierced hands, is stamped with the image and superscription of Emmanuel, and is "holiness to the Lord." Every cent that caters to an artificial luxury, whether in finer or grosser form, is a robbery of God. "The gold and the silver are mine," saith the Lord. The cross allows no reservations. All or nothing. When the work of the spirit is complete, then the brain-work, heart-work, body-work, money-work, will follow as naturally as motion follows life.

It is one of the saddest spectacles that so many who have given a double promise to devote themselves and their all to the coming of Jehovah's kingdom, seem to grudge their prayers and efforts and means for the accomplishment of God's great purpose in Christ Jesus. O, the riches of His goodness and forbearance, and long suffering." In how many families is the cross buried under a pile of fashionable upholstery, personal rigging, and tobacco. Work, work, in the inner self, in the home-circle, in the community, for the nation, for the ends of the earth. No danger we will exceed the fullness of Christ's sacrifice, or the intensity of His desire, even in the utmost strain we can make for the emancipation from the thralldom of sin. The cross, the cross, there is a motive and gauge for all the work which the united, God-inbreathed, God-impelled, God-sustained church is capable.

Let none say, I have done enough, till he has exhausted the meaning of the cross. Let no disciple venture on an unsanctified expenditure of mental or moral power, money or manhood, lest the mark of the beast be found hidden in the hand if not in broad black letters on the forehead.

Work, brethren; work sisters; work for the blessed Jesus who redeemed you from sin and hell with his precious blood. "Work with fear and trembling," for yourselves and others, work with mind and heart, hands and feet, and unbuckle not your girdle till you hear the voice, "Come up hither." Then will you know eternally the blessedness of Rev. 14: 13. "Work while it is day." Work for the unity of the Spirit in the bond of peace, so that we may have ONE LORD, ONE FAITH, ONE BAPTISM, ONE PAPER, THE COURIER OF THE HOLY GHOST.

Union Deposit, Pa.

ANNOUNCEMENT.

The Lord willing, we intend to hold a Love Feast at Waddam's Grove, 2 miles north of Lena, Stephenson Co., Ill., on the 28th and 29th of September, commencing at 1 P. M. A general invitation.

ENOCH EBY.

The Seed We Sow.

A wild bird dropped a thistle seed
  Into my garden one morn in May
And from it grew a noxious weed,
  While the careless bird flew far away.

And the weed grew stronger every day,
  While my blossoms drooped through the
    long bright hours;
For little by little it took away
  The life of my fading flowers,—

While over the fields the wild bird flew,
Over the fields and never knew,
The harm it did, when the thistle grew!

A wild bird dropped the seed of a flower,
  Into a dreary neglected place,
Again it grew, and every hour,
  Added new beauty and grace

And now the field is all alight,
  Where all before was drear and bare:
For a hundred blossoms sweet and bright
  Perfume the Summer air.

While over the fields the wild bird flew—
Over the fields, and never knew
The good it did where the blossom grew!

Every day we are dropping seeds
  Along our life-way's hills and vales,
While Summer rules the flowery meads,
  Or the wind of Winter wails,

For a germ is hidden in every deed,
  And every word we say, I know,
And be it a flower or a thistle seed,
  It shall sometime and somewhere, surely
    grow.

And on and on in the world we go—
On and on and we never know
The fruit that comes from the seed we
    sow!

—*Selected.*

For The Brethren at Work.

Danish Correspondence.

LETTER FROM BRO. HANSEN.

M. M. Eshelman:—BELOVED BROTHER.—Grace, mercy and peace from God our Father and our Savior, by whom we are united as members in one body by faith, be multiplied unto you

I am here to-day with our dear Bro Hope, and by reading your last letter to him I learn that our beloved brethren in America are very useful in the Lord's hands, by His Spirit, that we all may go forward in the truth as it is in Jesus.—O that we may ever go on, never become tired, never give up to doubts; and so much more press on seeing the time is short, and our redemption nearer.

We have come so far on our journey of life, but we may have one more day's work before we are done and our breath departed and we be in eternity. Is that loss? or to be sorrowed after or wept for? No, no. For me to live is Christ and to die is gain. But if to live in the flesh gives me fruit of my work, then I hardly know what to choose: still to go to the Lord is far better, (says Paul). I do often feel the same. But when I look over the great field and see the great mass of people running to eternal destruction if not prevented, I feel to labor on. [Be not discouraged, dear Bro., your Savior had the same great concern for humanity. You are in good company when you thus labor.—M. M. E.] For poor man Christ died and shed His blood, and to Him are we all indebted; we who were once enemies of the cross, but yet so loved that He reconciled us by His death saved us who were lost, and filled our hearts with holy desire and prayers that many more souls may be saved before it is forever too late.

O I think of myself, how patiently the Lord has been working with me the last seven years! In 1867 I was made to believe that my sins were blotted out in the blood of Christ, (and in that faith was immersed by the Baptists in Jestmark, July 11, 1869.) and since that time, the Lord has worked with me, to show me God's gospel in its fullness and perfect way. He led me from light to light in His Word. I was then 21 years old, and the question of taking the sword I ad then to be met. The Lord showed me the great wickedness in killing my fellow-men, once I told the church. But I got no help from them, as this belief was against their creed; and the result was, I was put out of their church in 1871.

I thought I had found the true church of God, but to my sorrow I saw, it was not so. I was alone with the Lord, for in the place of comfort, I found resistance; and instead of prayers to be faithful through my trials on the road of eternal truth, I received nothing but blackmailing, and the accusation, that I was resisting the government. But the Lord's tender care did not cease or grow less even if I felt like Elijah, to be the only one left. My written defense, founded on the gospel, that a Christian could not fight, was sent to the magistrates, but without effect. I was arrested Jan. 10th, 1872 and on the 11th

CAST INTO PRISON.

Between two and three o'clock of the same day, I got my hearing and was sentenced to twenty days imprisonment. On the 31st in the evening, I was released, and brought out to tell, how much property I had, that could be sold to pay up my prison expenses. But when they found, I had not sufficient to pay the expenses of selling it, they said there was nothing for them. They then drove me away with the threat that if I did not leave the country within six months, I would be taken, and made to do military duty, or be put into the state prison for three years. I replied that God is my Father, and Jesus Christ my Savior, and He tells me not to kill but love my enemies, not returning evil for evil. And if it is right to obey men instead of God when they command me to do what is sinful, judge ye. I got no answer on that except: "Go! Go!" I thought if there only was a people who obey the Lord in all things, I would go to them.

I left Denmark, May 6th, 1872 and landed in America June 5th. I found plenty of churches there but none that obeyed the Lord as he commanded. I felt for my countrymen, and determined to go to them again, bearing the testimony of Jesus, even if I had to be imprisoned again as soon as I set foot on the shores of my native country. But all this time I was wishing for a church as the Bible sets forth it should be. Was my prayers in vain? Was my groaning and tears unnoticed of the Lord?

I left America May 29th, 1874, and went to Christiania, Norway, stopped there two months and then came to Denmark expecting to be imprisoned. But not so.

But who found me, and what did I hear? Why, that a people had been found who obey the Lord in all things, whatsoever he has commanded. But, thought I, Is that possible? Where are they? "In America," was the answer. But have I just come from America, and do not know such people? Have I been so near to them, and now for the first time find it out? And was it not to me the Lord's care? the Lord's way? Was it not the Lord's answer to my prayers and tears for many years? These

JOYFUL NEWS,

came through our dear Bro. Hope, who could tell the same story of searching and prayers to find a people who love to follow Jesus. Still I was in doubt. But this doubt the Lord soon cleared away, and I began to reap the fruit of what little English I knew, as I had sent to me some pamphlets which I very carefully and seriously studied. I soon saw, that I had never fully understood the Savior's commission (Matt. 28: 19).—And even though I had been immersed, I now found that it had been done in a wrong and awkward manner. When I had learned that the Brethren were practicing the whole truth, and the true, saving faith, I longed to obey the whole truth also. And while Bro. Hope continued to write, I became more and more convinced and strengthened in the doctrines of Jesus; and when I read Bro. Eshelman's letter, setting forth the order of the Brethren in observing the ordinances of God's house, I was free of all doubts as to the doctrine of this humble people. I then prayed, the Lord that He would send his servants to teach me all his requirements in a practical manner. Did the Lord again hear me?—Was it not asking too much? No, not too much; for he tells us to ask, that our joy might be full, as well as he told the church to go and teach all nations. The church was faithful even in this, and my prayer granted.

So good was this news to me that I could not keep it. I went forth to draw others to this blessed peace even before I had secured it for myself. I could not refrain from telling others the full force of the whole gospel, and that as many as wanted salvation should not hesitate to meet its claims on which the promises of salvation are made sure. My weak labor was not in vain, for two more have been made glad by complying with God's plan.

On the arrival of our dear brother Christian Hope, I went to his house on the 3rd of May 1876 and there face to face he told me the faith and practice of the Brethren on all points as set forth in the gospel. Our united praise and prayers went up to God for His manifold favors; and tears of joy flowed from our eyes, when we thought of the joy in heaven over one repentant sinner. We felt what no pen nor mouth can express.

We sought a place for baptism, and on the second day found a beautiful stream. Here in a quiet place I was baptized. O, God be thanked for the peace he has given me!

We received letters from a young girl, desiring to be received in the church. — We left Bro. Hope's home, May 25th, traveled all day and night by rail-road, and on the 26th found our sister, strong in faith waiting to obey Jesus in all his appointed ways. She was baptized in a pleasant stream. Here we had much blessing from the Lord. On the 28th we had meetings, hearing our beloved Bro. preach to us, and some others. This was over 160 miles from where Bro. Hope lives. His wife being sick, he had to return, while I remained to spread tracts and talk with the people. Some are very anxious, and ask much about the church in America. Some stand near the truth.

Already have I known want, and often traveled many miles a day without anything to eat or a bed for the night, although it is cold to sleep on the ground. But

GOD IS LOVE.

and will ever provide for his children if they be but faithful. O beloved brethren, pray that we may be kept very humble and that Jesus may be with us evermore! CHR. HANSEN.

Assens Ladegaardsgade,
Denmark, Europe.

THE Gospel Tract ASSOCIATION.

—:o:—

Beloved Brethren and Sisters:—

A few years ago, in the midst of many embarrassments and disadvantages, we undertook to present in pamphlet form, the humble and effective doctrine of Jesus as believed and practiced by the Brethren; since that time, we have sent out about one million pages of printed matter, with results far in advance of our expectations.

The demand for sound literature, as an aid in spreading the Gospel, has assumed such proportions that it has become necessary to adopt other measures for carrying on the work; and in order to extend this method of doing good to a larger number, we have prepared the following plan, which we present to the prayerful consideration of every brother and sister, who feels an interest in the spreading of the truth as it is in Christ Jesus

It Will be observed that the Board of Managers are to be selected from among the Brethren residing in the Northern District of Illinois. As it will be necessary for the Board to meet several times during the year, it is important, that they reside within a convenient distance of the place of business hence it is thought best, to select them in this district.

A Reading, or Examining Committee will doubtless be found a wise and judicious arrangement, as no matter ought to be published by this association until it has been approved by the Committee, thus throwing a safeguard around all publications sent out into the world.

This is to be considered a private, co-operative enterprise, and it is hoped that the brethren and sisters generally, will do all in their power to enable us, to work up this long needed institution, that the truth may be rapidly spread and the name of God glorified.

Each donor will be furnished with a card containing the names of a number of brethren, residing in the Northern District of Illinois, from which he or she may select, as his or her choice for Board of Managers.

For the present, Bro Jacob B. Eby, of Lanark, Ill., is appointed Treasurer, and will receive and care for all money belonging to the Association, until the Board of Managers can fill the position by appointment.

1. This institution shall be permanently located in Lanark, Carroll Co., Ill., and known as "*The Gospel Tract Association*," having for its object, the publishing and distribution of books, pamphlets and tracts, ably defending the doctrine and practice of the Brethren.

2. No work, in the form of a book, pamphlet or tract, shall be published by this Association, until it has first received the approval of the Reading Committee.

3. The business of the Association shall be superintended by J. H. Moore, J. T. Meyers, and M. M. Eshelman, assisted by a Board of Managers consisting of five, well-established brethren residing in the Northern District of Illinois. Said Board to be chosen by a vote of the donors, and shall hold office for a period of five years. Immediately after the election of the Board of Managers, they shall meet, and, by casting lots, number themselves respectively, 1, 2, 3, 4, and 5. No. 1 shall vacate his office at the expiration of the first year; No. 2 at the expiration of the second year, etc, so that an election to fill the vacancy, may take place annually. All vacancies otherwise occurring shall be filled in the regular order by the vote of the donors.

4. It shall be the duty of the Board of Managers to appoint a Treasurer, who shall receive and care for all money belonging to the Association, and apply it as directed by the Board of Managers; to fix the price of each work, published by the Association; to determine what compensation shall be allowed for handling them; to choose for a period of five years, three well informed and reliable brethren, who, in connection with the Superintendents, shall constitute the Reading Committee. They shall also cause to be made, and published an annual report of the work and doings of the institution.

5. It shall be the duty of this committee to carefully and faithfully examine all matter intended for publication by this Association, and approve of nothing that will be detrimental to the plain teachings of the gospel, as generally understood by the Brethren.

6. The funds of this Association shall be known as the Printing and Distributing Funds, and shall be raised, perpetuated, and applied in the following manner: *First*. All donations in sums of five dollars and over, shall be placed in the Printing Fund, and shall be used in publishing such matter, as may be approved by the Reading Committee; but on the death of the donor, his or her donations shall pass into the Distributing Fund.—*Second*. All sums under five dollars shall be placed in the Distributing Fund, which shall be judiciously used in the free distribution of pamphlets and tracts as may be directed by the Board of Managers.

7. Each donor shall be considered a member of this Association during life, and may exercise the privilege of voting for a Board of Managers and filling all vacancies occurring in that body.

8. All votes shall be sent by mail, (or otherwise if convenient) to the Superintendents, and the ones, receiving the largest number of votes, shall be declared chosen.

9. Should the Superintendency of this Association become vacant, either from death or otherwise, it shall be the duty of the Board of Managers and Reading Committee, to fill said vacancy by appointment.

Communications and all business matters pertaining to the Association, as well as contributions, should be addressed to:

J. H. MOORE, Lanark, Ill.

J. H. MOORE,
J. T. MEYERS, } Superintendents.
M. M. ESHELMAN.

Tract Association Fund.

THE following amounts have already been donated for the purpose of publishing books and tracts, defending the doctrine of Christ:

From the Brn. at Cherry Grove,	$151.00
" " " Milledgeville	100.00
" " " Yellow Creek	26.25
" " " Waddams Grove	28.00
Total:	$305.25

"TRUTH TRIUMPHANT."

No's 5, 7 and 9 of the above work will appear as soon as possible, and then those who have ordered them will be supplied.

M. M. ESHELMAN.

Books, Pamphlets, and Tracts FOR SALE AT THIS OFFICE.

—:o:—

Why I left the Baptist Church.—By J. W. Stein. A tract of 12 pages, and intended for an extensive circulation among the Baptist people. Price, 3 copies, 10 cents; 10 copies 25 cents, 100 copies $2,00.

Campbellism Weighed in the Balance, and Found Wanting.—A written sermon in reply to Elder C——. By J. H Moore. It is a well printed tract of sixteen pages. Should be circulated by the hundreds in almost every locality. Price, 2 copies 10 cents; 6 copies 25 cents; 25 copies $1 00; 100 copies, $3 50.

True Evangelical Obedience, its nature and necessity, as taught and practiced among the Brethren or German Baptists. By J. W. Stein, being one of his twenty reasons for a change in church relations. This is an excellent work, and should be circulated by the thousands all over the country. Price, 20 cents; 7 copies $1 00; 15 copies $2 00.

Family Rules and Regulations.—By J, W. Stein. Beautifully printed in three colors on good card board. Is intended for framing, and should be in every family. Price 20 cents.

Christianity Utterly Incompatible with War. Being one of Twenty Reasons, for a change in my church relations. Price, 25 cents; 25 copies, $5 00

The Perfect Plan of Salvation, or Safe Ground. Showing that the position occupied by the Brethren, is infallibly safe. Price 1 copy, 15 cents; 2 copies, 25 cents, 10 copies, $1 00.

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THE BRETHREN AT WORK.

"*Behold I bring you glad Tidings of great Joy, which shall be unto all People.*"—LUKE 2, 10.

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The Brethren at Work.

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John H. Moore, Jacob T. Meyers, M. M. Eshelman.

ASSOCIATE EDITORS.

R. H. Miller, ... *Ladoga, Ind.*
J. W. Stein, ... *Neosho, Mo.*
D. Vaniman, ... *Virden, Ill.*
D. B. Mentzer, . . . *Waynesboro, Pa*

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For The Brethren at Work

"WORK."

BY JAMES Y. HECKLER

Brethren work, the night is coming,
Work, while it is called to-day;
For already fiends are howling,
Like the wolves in search of prey

Brethren work, the kingdom coming,
Every day is drawing nigher
Work to save each day some sinner,
Like a brand plucked from the fire."

Brethren work, the foes are mighty,
And they fight by stratagem
Work to conquer self and Satan,
That you gain your diadem

Let us all be more united,
On the Rock to stem the flood;
Panoplied in Gospel armor,
Fighting with the sword of God.

All who labor in the vineyard,
Labor for the Master's cause,
To promote the Master's Kingdom,
And the glory of his cross

And our labor must be lawful,
To the line our righteousness
If we wish to be rewarded,
With the fruits of joy and peace.

Oh! the harvest which is wasting,
Till the angel-reapers come,
Will be ripe to bind in bundles,
When the wheat is gathered home

Brethren work, the foes are mighty,
And the night is coming fast,
For the darkness of the ages
Folds its wings upon the past

Harleysville, Pa

For The Brethren at Work

Use The Gospel.

THE Gospel of Jesus Christ is like wheat in a sack,— unprofitable unless used. Wheat in a sack is pleasant to look at, but will neither make bread nor produce wheat, unless taken by man and used. Neither will the Gospel make us alive unto Christ, nor wise unto salvation, unless we *lay hold of it and use it.*

The disciples of Christ have two duties to perform: one to themselves, the other to those who "know not God." For themselves, they take of the Gospel and eat thereof, so that they may have strength to serve the living God. For others, the Gospel is strewn broadcast into the hearts of those "who know not God and obey not the Gospel of our Lord and Savior Jesus Christ." To scatter the seed, every lawful means may be used by the follower of Jesus. "Paul may plant and Appollos water but God must give the increase."

To carry a sack of wheat from the place of meeting to our homes, is about all that each of us can do, even if there is considerable chaff mixed with the wheat. Ministers should remember this, and not try to put "the seed" into the sack after it is full. Neither should the hearers, at any time during meeting, tie their sacks shut with sleep-cord. Keep the mouth (ears) of the sack (mind) wide open. And in order to keep the ears open, be careful to keep the curtains (eye lids) from dropping down over the windows (eyes).

It is also unprofitable for a follower of Christ, to empty all his wheat in the house of God with the delusive hope that it will grow there. The *working christian* scatters his precious seed in places where it will likely grow,—viz. In the hearts of his fellow-men. Kind words, good deeds, honest dealings, zeal for God's cause, charity, etc. are the precious kernels that he distributes from his sack. If "the fruit of the Spirit" is not manifested between meetings, it is pretty certain that that individual either had the mouth of his sack closed at the last meeting or left the enemy come and steal the seed from him.   M. M. ESHELMAN.

For The Brethren at Work

The True Riches

BY MATTIE A. LEAR

"I know thy works, and tribulation, and poverty (but thou art rich)" Rev. 2: 9

"I know thy works, that thou art neither cold nor hot. Because thou sayest I am rich, and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind and naked"—Rev. 3: 15-17

The above scriptures are a part of the addresses to churches of Smyrna and Laodicea, and from them we may truly learn that God's thoughts are not man's ways. The church at Smyrna possessed but little of the good things of this world, but had two things which are particularly distasteful to a worldly mind, tribulation and poverty. God has his own peculiar method of disciplining his children. Worldly prosperity, ease, and pleasure are not favorable to christian development; they impede its progress consequently our dear Master in order to accelerate our spiritual growth, and help us develop a truly christian character, a character that will outshine the sun in his meridian glory, kindly removes from us every thing that he sees will prove a hindrance to us.

The apostle informs us that, "To be carnally minded is death, but to be spiritually minded is life and peace." Again, "the carnal mind is not subject to the law of God, neither indeed can be."

The first requisite on our part, if we would be partakers of the Divine nature, is, that we abandon ourselves wholly into the hands of God, that we perfectly acquiesce in all his dealings with us. A murmuring, rebellious, and fretful state of mind is a sure indication of carnality, and if we persistingly prefer the things of this world, God will eventually leave us to our choice, and of us it will be said, as it was said of ancient Ephraim, they are joined to idols; let them alone. Thus to be carnally minded leads to spiritual death.

Our glorious Master knows what kind of training we need. I know thy works, and tribulation, and poverty. Nothing in the life of the child of God is the result of accident or chance. Christ sits as the Refiner, watching the refining process, he knows just how to superintend the glorious work, and carry it on to its ultimate consummation, and this will he do, if, we on our part are subservient to his will, hence to be spiritually minded, to have a mind that is in consonance with the mind of Christ, is life and peace.

In the church at Smyrna there were those who appreciate their true position as members of the church militant. They felt the importance of making a full surrender of themselves, and of sacrificing every earthly comfort, and the consequence was, as our Savior had foretold, tribulation, and poverty in the world' but peace in him, and says Paul, "Yea, and all that will live godly in Christ Jesus shall suffer persecution.

We will next try to notice what constituted the wealth of the church at Smyrna. "But thou art rich," they were rich in faith, and oh what an unspeakable treasure is this! A firm unshaken trust in God, what a constant source of peace and comfort. Isaiah says, "Thou wilt keep him in perfect peace, whose mind is stayed on thee" "PERFECT PEACE," how different is this state of mind from those whose minds are stayed on this fluctuating world. In that element there is no peace, but a constant unrest.

Again, they were rich as being the recipients of exceeding great and precious promises, these promises secure to the christian all things needful for him in life and death. These promises are his title to his eternal inheritance; how infinitely rich do they make the christian By them he is made a child of God, and if a child then an heir, an heir of God, and a joint heir with Christ. They were also rich in good works I know thy works, was their Master's message to them. And this thought is very comforting to the christian, Jesus knows all I do. How many of our acts are misunderstood or misrepresented by the world, and alas! too often by by our fellow christians. But Christ fully comprehends every act. He knows every motive, every thought, he knows every agonizing prayer. He knows the dreadful conflict that we sustain with the powers of darkness, and with our own depraved natures, and he also knows the unutterable agony that wrings our souls, after we have in some unguarded moment stepped aside from the path of rectitude, and thus have injured the cause we love so well. Yes he knows it all, and he knows it, that he may sympathize with us, encourage and help us. Let us then ever keep this blissful thought in view. In all our toils, in all our sufferings, in all our efforts to work out our salvation with fear and trembling before God, that Jesus sees us, that he is watching us, that he knows what efforts we are making; it this thought is ever present what singleness of aim it will inspire in us

We will next try, briefly, to notice the church at Laodicea. The condition of this church seems to have been quite the reverse of that at Smyrna. The Laodicean church enjoyed a large share of worldly prosperity. She was rich and increased in goods, and thought herself in need of nothing. But what was her condition spiritually, just the reverse of her supposed temporal felicity. Her worldly prosperity had blunted and benumbed her spiritual sense, she was in a state of carnal security; lukewarm and indifferent with regard to vital piety. She no doubt presented a fair appearance. The great Head of the church does not charge her with having imbibed any of the errors that were rife in those days. Her sister churches may have regarded her as a model church. She no doubt kept all the outward ordinances strictly in accordance with the law of Christ, and her real condition was perhaps never even suspected, until it was discovered by the faithful and true Witness. But with what utter loathing does he regard her; language could not possibly be used that would express more strongly a feeling of perfect repugnance.

Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. None of the seven churches of Asia were so severely censured as this one, although some of them were much contaminated with grievous errors, yet there seems to have been in all of them a vital element, which was wanting in the church at Laodicea.

Let us take warning by these things, let us beware of making flesh our arm, or of contenting ourselves by merely making a fair show in the flesh. If we would meet the approval of our divine Master, we must cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God. For without holiness no man shall see the Lord.

For The Brethren at Work

The Bible and Inspiration.

As there is so much said and written upon the inspiration of the Bible, we therefore propose to give the subject an investigation through the columns of the BRETHREN AT WORK, thus setting forth in a systematic and logical order, the plenary or real idea of inspiration.

It is an obvious fact that biblical terms of this character are not so thoroughly investigated, and their peculiar meaning and application so well sought after as they should be. Were this not a fact infidelity and skepticism would not have such a strong hold on the minds of the people. Men do not reject the Bible because its moral claims are self-contradictory, but because its expositions are. If we, as the interpreters of the sacred volume, would "study to show ourselves approved unto God, as workmen who need not be ashamed, rightly dividing the word of truth,"—2 Tim. 2: 15, the world would not be quite so rampant in its blasphemous assaults against the blessed character of the sacred Word.

Ministers of the gospel should cultivate the habit of stating truths of sentiment Such a procedure lead scholars from doubt to certainty. The appeal to men's hearts that "God so loved the world that he gave his only begotten Son, that whosoever believeth in Him, should not perish but have everlasting life," has made men and women christians, plainly teaching us that we should always speak of the truth as a fact.

"Truth," says a certain, well-known writer, "is the arrow, man is the bow to send it home." Controversial discourses now and then, on the fundamental doctrines of the Bible are right, and should be clearly set forth at proper times, but a long-continued and unabating effort to prove what God is, how he is, where he is, what part of the sacred word is inspired, and what part is not,—this is what makes men and women infidels. And yet how frequently do the opinions of some ministers clash on the inspiration of the Bible,—some claiming that the whole of it is inspired, whilst others, again maintain that the doctrinal part of it is only inspired. Whether or not the Bible is plenarily or partially inspired is the point now to be discussed.

In the thirty-nine articles of the church of England it is expressly said; "The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be recognized of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation."

The Westminster confession teaches:—"Under the name Holy Scriptures, or the Word of God written, are now contained all the books of the Old and New Testament. All these are given by inspiration, to be the rule of faith and life The whole council of God concerning all things necessary for His own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture unto which nothing at any time is to be added whether by new revelations of the Spirit or traditions of men. All things in Scripture are not alike plain in themselves, not alike clear unto all; yet those things which are necessary to be known, believed and observed for salvation, are so clearly propounded and opened in some place of scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them.

From these statements and admissions of the inspiration of the Bible, it will be observed that the Protestant view of the Sacred Oracles fully accords with the Apostles' language:"All Scripture is given by inspiration." It is evident then that the whole of the Bible is inspired, and not simply portions of it, for were such not a fact the apostle would not have been so explicit in using the word ALL in connection with Scripture. These are the facts then that the apostles would have us to understand: First, That the Old and New Testament writings are the Word of God, written under the inspiration of the Holy Spirit, and are therefore infallible, and of divine authority. Second, That they contain all the facts of a Supernatural revelation designed for the faith and practice of the church of God. Third, That they are sufficiently plain to be understood by all classes of people through the guidance of the Holy Spirit.   J. T. MEYERS.

Germantown, Pa.

Microscopes.

UPON examining the edge of the sharpest razor with a microscope, it will appear fully as broad as the back of a knife, rough, uneven, and full of notches and furrows. An exceedingly small needle resembles an iron bar.— But the sting of a bee, seen through the same instrument, exhibits everywhere the most beautiful polish without a flaw, blemish, or inequality, and it ends in a point too fine to be discerned. The threads of a fine lawn are coarser than the yarn with which ropes are made for anchors. But a silk worm's web appears perfectly smooth and shining and everywhere equal. The smallest dot made with a pen appears irregular and uneven. But the little specks on the wings or bodies of insects are found to be the accurate circle. How magnificent are the works of God! —*The Standard.*

What Will You Say Then?

While Hopu, a young Sandwich Islander, was in America, he spent an evening in a company where an infidel lawyer tried to puzzle him with difficult questions. At length the native said:

"I am a poor heathen boy. It is not strange that my blunders in English should amuse you. But soon there will be a larger meeting than this. We shall all be there They will ask us all one question, namely: 'Do you love the Lord Jesus Christ?' Now, sir, I think, I can say, Yes. What will *you* say, sir?"

When he had stopped, all present were silent. At length the lawyer said, that as the evening was far gone, they had better conclude it with prayer, and proposed that the native should pray.

The native done as he was bidden, and as he poured out his heart to God, the lawyer could not conceal his feelings.—Tears started from his eyes, and he sobbed aloud. All present wept too, and when they separated, the words, "What will you say, sir?" followed the lawyer home and did not leave him till it brought him to the Savior.

To endure present evils with patience, and wait for expected good with long-suffering, is equally the part of the Christian and the hero. Those evils would break a proud man's heart, that would break an humble Christian's sleep.

THE TOWER OF BABEL, is said to have been 689 feet high, while the highest pyramid in Egypt, is not very far from 520 feet.

The Brethren at Work,

LANSAE, ILL., SEPTEMBER 30, 1876.

"The Brethren at Work," will be sent post-paid, to any address in the United States or Canada, for $1.75 per annum. Three sending eight names and $10 80, will receive an extra copy free of charge. Any one who receives the same will be allowed 15 cents for each additional name, which amount can be deducted from the money, before sending it in

Money Orders, Drafts and Registered Letters may be sent at our risk. They should be made payable to J. H. Moore.

Subscriptions, remittances, and communications to J. H. MOORE, Lansa'e, Carroll Co. Ill

We are comfortably behind in filling orders for back numbers. Those who have ordered, will please exercise a little patience, and all will come right.

BROTHER David Bowman, of St. Marthas Mo., after ordering a bunch of pamphlets, says: "The pamphlets have been received and distributed, and have caused such an awakening, and searching of the Scriptures, that I have concluded, to send for more. Send them at once."

We are now preparing an envelope to be used by our members when willing to favor Church with a freely contributed, on the back of it, is printed a notice of our paper, stating directly the position assumed by us, in the good work of God. Price, post-paid, 15 cents a package—Send for a package and introduce them in your neighborhood.

BRO Lemuel Bilbery is now traveling among the Church in Southern Illinois, and unfortunately going from there into Mo., and spend about six weeks among the churches in that state. The brethren and sisters are generally much interested in the success of the Tract Association, and have promised to assist and donations to its support.

Somewhereas to this paper may commence with the year. Just as soon like all, it possible to commence now, so as to get all of Bro. Stein's article on Tobacco Sermons, and other matter, good matter that will appear in our paper. The paper will be sent from now to the end of the year, for 50 cents (cash in front; and from now to the end of 1877 for $1.75.

We have just received the sad intelligence of the death of our brother in the cause, Wm. A. Moore, who after a protracted illness of four weeks, died on the morning of September 11, 1876. He was born April 28, 1847, and was at the time of his death, 19 years and 12 days old. He died at the home of his father and mother, Dr. Sarah Moore, in Fox, Fay Co., Mo.—Funeral services by Elder Addison Harper from Matt. 25: 13.

TAKE YOUR STAND.

Two number of our paper is published greater than we had thought of doing. We do so, however, that we may be permitted to attend some of the tents near at hand; and then we know it will be quite gratifying to our subscribers to have the paper commence its weekly visits. Hereafter we will send it out each week. So far as we know, this will be a generally giving good satisfaction. This is what we desire to do. We want to please our brethren and sisters; we want to do done with the truth, the word of God.

We, however, have no desire to evade the plain teaching of God's word, to please men. We have no desire to stoop to all the vanities and human inventions of the age just to please the popular taste. Nor have we any inclination to occupy middle ground between right and wrong. It is the right, the truth, and nothing but the truth, that we want to embrace and publish; and if a course of this kind will give general satisfaction among our people, then we are ready to do all in our power to please each one.

The time has now fully come, that every Christian man and woman should take a position and stand firmly in defence of the apostolic order of things, and if the world too just where they stand. This is the wrong age of the world for men to be on the fence—to be in doubt and uncertainty—to have the world and God in the same heart and half the Bible in the other. Already the once wide, but now narrow gap, between the church and the world is being rapidly obliterated; not so much, however, among our own people as is seen among the popular denominations of the day. The world strides that same are making towards the world is truly alarming, and calls for immediate action. The line between the church, the world and the popular denominations of the day, is complete and unavoiding influence of Christianity in all its primitive purity.

Fashions, worldly-mindedness, and worldly-pleasures are fast sinking deeper and deeper in the hearts of many; and when once in the heart will soon show themselves in the outward life, and cause a living, but first imbibed the desire in her heart, though Samuel plead for the ancient order of things; yet the nation persisted: she had a king in her heart, and soon have one at the head of the nation and why? Just because worldly-minded things. But when Samuel could no longer stay their decline, the Lord granted them a king—Saul—and they have a king they did have—and the woeful consequence is known to all Bible readers. Saul was a good man, and stood at the head the field, himself disguised in the eyes of nations, and God's laws trampled underfoot.

Years ago the popular denominations imbibed in their hearts a desire for fashions and pleasures, and consequently ministers and members resisted the approaching evil, yet have then they would, and now they cannot, and we ask every careful reader, where are these denominations today? Well-over the battle field of the dead and dying fellow and dying fellow men whose miseries and death they have occasioned. Go to the graves of Bethel, Wesley, and other sacrifices? Who build the fine, costly, and fashionable churches of the age? Who decorate them? Who dress their wives and their houses in all the superfluities of the world? Who adorn themselves with the vanities of worldly pleasures? Let the reader answer the questions in his own mind.

Brethren and sisters, are we imbibing in our hearts a desire for popular christianity? Are we learn-like and must learn of Saul? Are we laying the seeds in the brotherhood rise up and raise his voice against the growing evils of the age, and warn the people of the fearfully approaching calamities that must come on all those who obey not the Gospel of our Lord and Savior Jesus Christ.

The Contrast.

In so called christian lands, intoxicating liquors are permitted to be manufactured, sold, imported, and exported, and thus to an alarming extent. It is intoxicating what amount of evil is daily growing out of this permitted evil. Strange however, is not confined to the lower order of society alone, but even some of the most civilized nations of the age are being ruined and disgraced by this evil habit.

What is yet most astonishing, is that some of the professed followers of Jesus have at times been found under the influence of intoxicating liquors, bringing the name of Christ and his holy religion to shame and disgrace in the eyes of the world. No wonder the world is so wicked, when we ever introduced that that which was taught by Christ and the apostles, to be better society of christians, and be known than that composed of the early Christians, who obeyed from the heart that form of doctrine once delivered unto the saints.

The society which they composed consisted of those who all that was good, useful, and true; and all that was to be found with infinity the same and doctrine of their blessed Master, by participating in any thing that was immoral, or in any way contrary to the requirements of pure and undefiled religion.

As a contrast to the claims of civilization manufactured by the American people it is said that, a missionary in Hindoustan, preached the Christian gospel, and asked him to become a Christian. He replied "Are you intoxicating liquors?" asked the Brahmin priest. "No I never touch them," replied the missionary. The priest, with uplifted hands, exclaimed "Thy god (Vishnu) that he had found one Christian, who was as pious as a Hindoo.

Brethren and sisters, this should be, it is said that, not one of them is even non intoxicated. From infancy they are taught to drink, and when they are strikes that some are making towards the world is truly alarming, and calls for immediate action. Let the reader, the church, the world and the popular denominations of the day, is complete and unavoiding influence of Christianity in all its primitive purity.

Fashions, worldly-mindedness, and worldly-pleasures are fast sinking deeper and deeper in the hearts of many; and when once in the heart will soon show themselves in the outward life, and cause a living, but first imbibed the desire in her heart, though Samuel plead for the ancient order of things; yet the nation persisted: she had a king in her heart, and soon have one at the head of the nation and why? Just because worldly-minded things. But when Samuel could no longer stay their decline, the Lord granted them a king—Saul—and they have, a king they did have—and the woeful consequence is known to all Bible readers. Saul was a good man, and stood at the head the field, himself disguised in the eyes of nations, and God's laws trampled underfoot.

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Let Us Do Good!

BY D. S. MARSHALL

"As we have therefore opportunity, let us do good."

This time we are invited, not "Down Egypt" but "West" as the brethren from here in the middle district of Pennsylvania. But no matter. The opportunities for doing good via Lemuel Eldridge, are just as good as every one who loves the cause and kingdom of our Lord and Master. And to all such, it is a pleasure to know that there are those in God that we hear of *The Brethren at Work*, and that they promise so well. Let us believe, in every deed, that they will

CONTINUE WELL.

To each brother and sister I would say, Let all your hearts and doubts fly away to the four winds of the earth, and improve the opportunity to pray for *the Brethren at Work*, and to encourage the cause (Lev. 4: 2.) This deed of love you can do in your closets, and then go to the Power for whose glory and kingdom they have undertaken. Let the reader answer the questions in his own mind.

Brethren and sisters, are we imbibing in our hearts a desire for popular christianity? Are we learn-like and must learn of Saul? Are we laying the seeds in the brotherhood rise up and raise his voice against the growing evils of the age, and warn the people of the fearfully approaching calamities that must come on all those who obey not the Gospel of our Lord and Savior Jesus Christ.

Change of Heart or Conversion

BY J. H. MOORE.

(Continued from last number.)

Fourth, The evidence of a change of heart, is threefold, it may be seen, heard and felt. Three witnesses prove the fact on earth and in heaven. Whatever change of heart may be seen in many ways, a few of which, may be named here.

Look at that person, who once delighted in all the vanities of the world, running after all the gee-gaws of fashion, attending the theatre, the ball, the circus, talk, and feelings. But now, she is converted, her heart is changed; she has forsaken all worldly pleasures, and walks in the law of God, and in a week and hour she spirit is coloured in plainness of dress. The gold, pearls, and costly array, are all forsaken. The ribbons, feathers, and furbelows, which once from the proud heart, are all laid aside, and the scents as the gospel to learn the meek and humble manner in which the law of God regulates the dressed live. Such change of heart may be seen, and is evidence which the gospel will sustain.

It may be seen further, when she, who delighted in the ball-room, in the house of feasting and worldly pleasures, is now changed in heart. She has turned away from all those things, and now her delight is in "the house of the Lord," to worship God in the beauty of holiness, to sing of God; to visit the house of mourning, help and comfort the poor and afflicted. Such a change is evidence that may be seen.

Or take the man who once lived in run after the pleasures of the world, conformed to it, and was controlled by it. But now see him transformed to the image of Christ. His heart is changed. He has forgotten the ways of the world, and now in meekness, like the Son of God, striving daily to do the will of his Father in heaven. This change of heart may be seen, because it has changed the whole man. He has followed the traditions of men, bowing to the customs of the world, he has rejected the command meats of God, but now, changed in heart, he obeys all the commandments, he has rejected. He accepts all the means of grace, he once despised, he was an humble, and devoted life in all godliness and honesty. Such change of heart is letting the light shine, such a good evidence of a change of heart, he once was a lost, but now found the whole man.

The next evidence of a change of heart, is drawn from what we may hear. A man will of course talk about the things that are in his heart, "For out of the abundance of the heart, the mouth speaketh." When he hear a man continually talking of earthly things, we know they are in his heart. When we hear the lady talking as usual of the latest styles and fashions, of all the styles worn by her neighbors, we know those things are in her heart, and when we hear those who once lived to talk so much of these things, now turned away from them, talking of Jesus, the mercy and grace, and righteousness, and the enjoyments of a spiritual life, this is evidence of a change of heart.

When we hear the man, who once talked against the communion of God, remembering his own words, and the Gospel precepts and the inspired examples all not sensitively; when we hear a man confess the mercies of Jesus, and desiring to obey all his commands, and walk in all his precepts, hear him confessing his desire to turn from the Lord, to all the means of grace, and live a

INSURANCE AND MAKE LIFE,

this is strong and great evidence of a change of heart. But, Of how often do persons make profession of religion, when no one neither see nor hear much evidence of a change of heart.

The third evidence of a change of heart is the feelings. The evidence comes home to tell us the truth, if only our judgment be not perverted. The man who is truly converted, can in truth say, "The things I once loved, I now hate, and the things I once hated, I now love." Contrast the man who once lived to run in the ways of the world, with all their sin-defying pleasures he neared his heart's ecstasy, when he has feelings he known, he loves them no more? He now loves the Savior, his mercy, his grace. He hates to be with those the faithful in all the commands of the Lord, which he once shunned and neglected. Once all his joy and delight were in the darting pleasures of earth, but now they are cold and chilling to him; all his happiness is found in the holy pathway of a higher and spiritual life. His feelings are evidence to him that his heart is changed.

Our feelings may be an evidence to us that our heart is not truly changed—but God tells us we shall not be of themselves "with gold, or pearls, or costly array." If we still love these things, and desire to adorn ourselves with them, the feeling is evidence to us that our hearts are not changed. If we still love the costly, wasp and glittering dresses of the world, and follow them more than the self-denying righteousness of the gospel, our own feelings bear evidence that our hearts are not truly changed.

O how many there are, whose feelings tell truly that their hearts are not wholly turned over to God! Halting between two opinions, they one trying to serve God a little and Bacal a little, because the heart is too much with the world. Yet, in reason, it has gone back to the bondage of Egypt. O let us have that change of heart, which brings the witness home to our feeling! providing that we are turned over to God, in soul, body, and spirit. Then will God's Spirit bear witness with our spirit, that our conversion is the love of God, the grace of Christ, the communion of the Spirit, and we are not left in every step of the Redemption of Egypt.

Fifth, the power and means by which the heart is changed, are of God. It is the goodness of God which leads us to repentance; it is faith that "works by love and purifies the heart." Faith purifies the heart, the heart purifies the life — the doings and works of man. Faith brings Christ with all his perfect and holy nature. His dying love, redeeming mercy with all the truth and righteousness of the gospel, are brought before the mind, and into the heart, to turn it over to God.

The law of the spirit of life, makes us free from the law of sin and death, because it gets into the heart by faith. — Faith takes the heart out of the kingdom of rebellion and darkness, turns it over into the kingdom of righteousness, where the spiritual life is hid with Christ in God. The divine power works in all the means of grace to turn the heart over to God, and lead it up to heaven.

This change of heart qualifies us, to labor earnestly with all our means, and strength for the salvation of others, a work that will not fail on earth, or fade in heaven.

Its work is, the children of men reconciled to each other, and reconciled to God, made anew in Christ,—kindred spirits in the family of God, where peace on earth, good will to men, and glory to God in the highest, is the theme of the children on earth, as well as those in heaven.

Saved by Faith.

BY C. H. BALSBAUGH.

So far as the words are concerned, this is the land of unity between all so-called evangelical denominations. Long and freely has it been charged by sectarians, that we rest our salvation on works, and consequently have no true faith, and no genuine conversion. We regret to say that some of our preaching and writing looks like a concession to the charge. Salvation by works is so expressly disavowed, (Eph. 2: 9, Gal. 2 16, Rom. 11 · 6) and at the same time so expressly affirmed (James 2. 17, 26), that it is evident that saving faith is more inclusive than orthodoxy admits. "*Whatsoever is not of faith is sin*" (Rom. 14 · 23). Is the Lord's Supper and its concomitants sin? If not, then it must be of *faith*; not only as being *derivative*, but as being *identical*. Faith is the life of the tangible, and originates and moulds it; so that, concretely, conduct *is* faith. If Sabbath-breaking, and a life of carnality, is unbelief, then, by the same necessity of logic, obedience is faith; not in the abstract, but in the concrete. An abstract faith the Gospel knows nothing about, as a faith unto salvation It is the misapprehension of faith that renders all sectarian bodies notoriously worldly, and our own fraternity not a little so. It is not observed that just as creed-worshippers sever faith from ordinances, so many of us sever it from dollars and cents.

There is but "One Faith," and that *comprehends all our activities*, even as vitality includes all our members, and every fiber of our organization. Half-faith there is none. Weak faith is as complete in its constituents as the strongest, just as a babe has all the organic elements of humanity equally with the stalwart man of thirty. Marketing and shopping is the tangible side of faith no less than baptism, and if it comes not out of the same life and points to the same end, then our baptism is made unbaptism. It is not in the sense of dissociating faith from works that salvation is emphatically declared to be *by faith*; but in transferring it from our own works to the works of Another *as the ground of confidence*.

Works are just as much the outside of faith, and a part of it, as the work of Emmanuel, is the objective foundation of hope. The faith that does not *embody* itself in *works of its own*, does not base itself on the work of *Christ*. Life expressed is as essential as Life derived. I look up to my library and read the titles on the backs of the books, and among others find this: "*The Life of John Wesley.*" Would any one hesitate as to the meaning? Would any one conclude that it means the inner, invisible, intangible essence which no one knows or can know save by its manifestations? If a man's labors—the all of his objectivity—may fitly be denominated his *life*, with equal propriety may the same be said of *faith*. "When Jesus *saw* their *faith*," that is, their strenuous and persistent *efforts*, (Mark 2: 1, 12). This is the faith of the Gospel. It is "*this fashion*," in verse 12 that stumbles scribes and pharisees, ancient and modern. To *believe* and not be *holy* is impossible. To faith all things are possible. God is an open, accessible, appropriative Being to faith. The whole secret of a genuine religious experience consists in having our faith our life Salvation, and the joys of salvation, are certain to a true faith; and faith is certain only where it is the person's all,—including the shoe-string and cap-string as well as devotion and sacraments Faith cannot reach forward and catch the amen of God, till it reaches back and enjoys its own amen. So long as life says nay, God will not say yea. In "the life hid with Christ in God" lies the possibility of faith. One allowed inconsistency or defect cripples faith. One Jonah in the ship sinks the whole concern. To believe is not only faith *in relation* to God, but faith *in God*. Salvation by faith · this is all that Jesus the Christ has to say to the world. It signifies all we can receive, all we can comprehend, all we can do, and a thousand times more. Baptism connects us with heaven *mediately*, that is, *through the life it represents*. He that is baptized,—not *simply* baptized, but *so* baptized—making in this way a *body* for the Divine life, will be saved without fail. No one that ever fulfilled Mark 16. 16, was lost When baptism is the organic texture of faith it includes the *end* no less than the *beginning of life*, and the recipient has as inviolable a security of salvation as Almighty Power and Divine veracity can bestow. But baptism may be a mere *putting* on and not a *growing* on· something *superadded* and not *evolved*. Then it is not *Christian* baptism, although administered by the Brethren. Such persons, so living and dying will be damned as certainly as God is God, because they do not believe The thought is fearfully solemn, and the danger fearfully imminent. "Ye believe in God, believe also in Me." Christ is God's *expression*. This is faith, and naught else takes hold of Christ, or leads to Him. "Lord, increase our faith," means make our *life* the counterpart of Thine. Faith puts every penny under the knees before it puts it in the purse, (Heb. 4. 3).

How To Be Saved.

BY DANIEL VANIMAN.

"Thou shalt guide me with thy counsels, and afterward receive me to glory " Ps 73 24

MAN much needs a proper guide Having his understanding darkened, and his feelings influenced by his surroundings, he frequently feels the need of a safe guide, and hence, will make choice of one and much depends upon the choice he makes Thus we find one choosing Reason as his guide, another Conscience, another Popular Opinion, another Tradition, and another Science. Neither of which, alone, can furnish man an infallible guide through life, and afterward receive him to glory.

THE REASONING POWERS,

though the most noble part of the human mind, themselves need a guide. A single error in the premise will lead the reasoning powers to an erroneous conclusion The proper work of the reasoning powers is not to *invent* truth, but *discover* it. All the boasted reasoning of man has never invented a single truth, but only discovered it.

Reasoning from a wrong premise, the philosophers of Europe once believed that the rapidity of fallen bodies was in proportion to the amount of matter contained, and continued so to believe and teach until the truth was discovered, and otherwise demonstrated by the thoughtful Galileo.

Reasoning from the strength of the walls around the cities of Canaan, and the great size of the inhabitants, the conclusions of ten, out of twelve spies sent to spy out the land, were that the country could not be taken. The other two, taking the infallible word of God for their guide, possessed the land. Hence the reasoning powers themselves, must be controlled by the counsels of God.

CONSCIENCE

is not an infallible guide. Being a creature of education, it may be a good or an evil conscience—pure or defiled, weak or seared, according as it is guided or educated It is not the business of the conscience to decide whether a thing is right or wrong, but seems to be to prompt man to act in harmony with what his judgment decides to be right. Hence the importance of having our judgment based upon, or guided by the word.

The popular belief, that it makes no difference what a man believes if only he is sincere, is a great delusion. A man may loose sight of the word, as his guide, become very zealous, be sincerely blind, and nevertheless fall into the ditch. Balaam's prophets were so sincere that they would risk their all on a test between gods. King Saul lost sight of the word, and in his zeal saved the best of the sheep and oxen to sacrifice to the Lord, and lost his kingdom and life. Saul of Tarsus, being educated in the law, and acquainted with prophecy, should have known that Jesus was Christ, but losing sight of the word he became very zealous for the ways of his Father He had a conscience void of offence, and at the same time persecuted the Lord of life and glory. It is therefore unsafe to lose sight of the word and take conscience for our guide.

POPULAR OPINION

is also an unsafe guide Popular opinion was against entering Noah's Ark for safety, was against fleeing from Sodom and Gomorrah to the plains Popular opinion is changeable

Forty years ago, popular opinion in some localities, would approve of the minister of the gospel carrying home a jug of ardent spirits in broad day light, and publicly denounce temperance movements from the pulpit To-day it would denounce him for doing either. At one time, popular opinion would cut down branches and strew them in the way of Jesus, and cry out hosannah in the highest, in a short time afterward, it would cry out crucify him, crucify him. In 1874 popular opinion would laud a Brooklyn preacher to the skies, and gladly listen to rehearsals of his sermons over the land. In 1876 it does not want to hear a single quotation from his numerous productions Hence it follows that he, who is guided by popular opinion, has a poor staff to lean upon

TRADITION

is not an infallible guide, because tradition is only oral accounts transmitted from one generation to another, and may be either good or bad, and therefore should never be accepted as a guide in preferment of the written Word.

SCIENCE

is also not an infallible guide We may view science as the true hand-maid of the Bible, yet without the Bible not a guide to glory.

Science properly defined, is *Knowledge* so arranged as to explain facts and principles. Through knowledge thus arranged many of the heavenly bodies may be weighed and measured, and the precise time of the revolution in their orbits calculated. A message can travel with lightning speed from one place to another, huge vessels bearing many thousands of tons of freight be propelled in direct opposition to both wind and waves, through knowledge thus arranged, great wonders may be accomplished and great mysteries explained; yet science without the counsels of God would utterly fail in guiding us to the pardon of our sins and to glory.

"Thou shalt guide me with thy counsel and afterward receive me to glory."

The Word or counsel of God, then, is our only infallible guide to pardon, peace, and glory; and the great question for each one to decide is, will I, like the Psalmist, be guided by it and afterward be received into glory? or like the foolish virgins neglect it and fail.

For The Brethren at Work.

A Small Piece of Waste Paper.

Last week a man came to my house enquiring for the Brethren. He said he had been a Pedo Baptist, but wished to be received into the church by Trine immersion. He came to honest convictions by picking up and reading a small piece of waste paper lying in the streets of Savannah, Mo. On this paper he found the words: "*Trine Immersion the Apostolic Mode of Baptism.*" He said he thought that was a base lie, but on going home he investigated the matter and found to his surprise that his "base lie" was an undeniable fact. He is a man of much knowledge, being a good Greek and Latin scholar, and was at one time County Superintendent of schools.

SAMUEL C. BASHOR.

Whitesville, Mo.

Stein On Trine Immersion.

PREFACE.

BEFORE entering upon the discussion of this subject, in order to satisfy questions of curiosity, as to what led me to investigate it, I will state that during the winter of 1873 and ,74, Eld. Jas. Bell, a Baptist minister of Newton Co, Mo, urged upon my attention the following query: "Why do Baptists, in tracing immersion succession, have to do so, for several consecutive centuries in conjunction with the apostolic age, *through trine immersion only*". I did not receive it at first, as a pertinent question, but determined at once an investigation of the matter, supposing the difficulty would be easily obviated by a little attention But I was much surprised, and my church-pride mortified, when after long months of anxious research, appealing in the mean time, but in vain, to representative men in my denomination for assistance, I realized that the question itself was a sad exponent of truth, and that to take a contrary position, would not only impeach the veracity of Ecclesiastical history, and brand with imposition and falsehood, the martyr spirits of the early churches, who testify that trine immersion was handed down from Christ and the apostles, but would also, reject the only links in the chain of succession falsely claimed by Baptists. I need not say, that for a time I was a skeptic in church history. I said in my haste "All men are liars." I attempted a refutation of the whole thing, from my traditionized views of a few Bible passages, in several articles published in the "Central Baptist" at St Louis, in the spring of 1874, but it was not long before I discovered the fallacy of my positions, and determined a prayerful study of the Scriptures on this important subject, and to accept whatever the truth, seemed clearly to teach regardless of worldly consequences. A part of the sequel to that investigation will be seen in the following discourse.

BAPTISM

Into Each Name of the Trinity.

BY J. W. STEIN.

"Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" Matt 28 19

Our text contains *the form* for the administration of christian baptism, given by "the King and Lawgiver in Zion." We read in the Acts of the Apostles, of persons being baptized "*in the name of the Lord Jesus etc*" but these passages, by careful examination and mature reflection, will be seen to be subject to, and in harmony with the form given by Christ. If I witness the administration of an oath of allegiance to a foreign man, by an officer of the United States, and wish to relate the incident, I say that such a person received the oath of allegiance in the name of the government. It is not expected that I rehearse the formula, prescribed by the government, observed in its administration. That would be presumption upon the ignorance of the citizens, who are supposed to be acquainted with the form already, and if not, they can easily acquaint themselves with it by appealing to their statutes.

Now if what I stated is true, *that this was done in the name of the government*; it had to be performed according to the *legal* formula, for if that form was ignored or neglected, it is not true that the institution was in the name of government, but in some other name, or by some other authority *contrary to* the government, and therefore illegal, invalid, and subject to punishment.

So if the apostles had used a form of administration, different from that imposed by the omnipotent authority of Jesus, their administrations would not have been in his name, but contrary to it, and instead of working in harmony with, and in subjection to their sovereign Lord, they would have been unfaithful and rebellious. But such was not the case, nor should the *mere omission* of the form, in the narration, which is only natural and practical in order to avoid useless repetition, lead any intelligent mind to think it was neglected. Bingham says of the early Christians, "That they did not understand those passages of scripture, which speak of baptizing in the name of Jesus, or Lord, or Christ, as new forms of baptizing, different from the original form delivered by Christ; but as Eulogius in Photius has explained them. To be baptized into Christ Jesus, signifies to be baptized according to the command and tradition of Jesus Christ; that is "In the name of the Father, and of the Son, and of the Holy Ghost," according to which sense, it follows, that the form of baptizing delivered by Christ was not changed, as some imagine, but precisely observed even by the apostles, and after them by the general consent and practice of the Catholic (*i. e.* universal) Church." (Bingham's Antiquities of the Christian Religion Vol. I, C. XI: ch III: s. 3.)

In Acts II: 38, the language is "*epi to onomati*" (in the name) and X. 48, "*en to onomati*" (in the name) which is the same as, "by the authority etc." In Acts VIII: 17, and XIX: 5, the language is "*eis to onoma*" (into the name) which is equivalent to Paul's expression in Rom. VI: 3, and Gal. III:27, "*eis Xristos*," (into Christ) which language is not at all strange when we remember that the apostles were commanded to baptize into the Son (see our text) which is sufficient to assure us that if they were thus obedient to baptize into the Son, they also baptized into the Father and Holy Spirit, as commanded by the Son, who would not be honored above the Father To suppose that the Savior, after prescribing the form of baptism in his own law and by his own authority, whatever additional qualifications or instructions as might afterwards impart to the apostles, would repeal or modify that form, through the agency of the Holy Spirit, or otherwise, before it began to be in vogue, and at the very beginning of their administrations, would be to impeach his divine stability and virtually to deny that he was the Christ of God. But not so.

The Holy Spirit was to bring *all things* to the remembrance of his disciples *whatsoever he had* commanded, therefore we conclude there is no other rational view of this question, than that the apostolic commission contains the only authorized form for the administration of Christian baptism. But why urge this thought further, since, except a few Unitarians, including the ancient Eunomians, who to be consistent with their practice substituted the apostolic language in the narrative (Acts, II: 38) for the form in the commission. The professed christian world of all ages, Papists and Protestants, Greeks and Latins, Pedo Baptists and Anti Pedo Baptists, respect the given formula in their administrations · and thus confess its validity. The question then before us is, *Does this form demand one action in each name viz. Father, Son and Holy Spirit?* or *one action in all three names?* Here I state my position, which constitutes one of my reasons for a change in my church relations from the Baptists to the Brethren.

(*To be continued.*)

In this issue, may be found interesting correspondence from Denmark and Jerusalem. The former being the Brethren's missionary field just now, and the latter the birth-place of our holy religion, we trust the articles will receive a careful perusal. E.

For The Brethren at Work.

The Brethren at Work.

BY ISOREL ERY

This little sheet with its significant title came under my notice today. I was much pleased with its appearance, and arrangement, and especially with the position it assumes. Our brethren editors promise fair, and I hope they will stick to their text. I once heard a brother say (when he got up to preach) that he was not like many others, who depart from their text, but makes that a point in preaching, to stick to his text, and his mind started out on something else not connected with the subject, and he never got back during his discourse. It requires good engineering to keep the car on the track, where there are so many switches, and switch tenders. And how easy a man with one hand can run a whole multitude off the right track and the inmates not be conscious of it, yea a pebble laid on the track may cause disastrous results.

The editors, in order to be successful worker in their sphere, must have the wisdom of the serpent and the innocence and simplicity of the dove, the patience of Job and the zeal and undaunted firmness of the beloved apostle Paul.

And I here remark, that not only the editors and their associates are embodied in the title of the paper, but all those who contribute to its columns (and we hope there will be not only a few,) are co-workers, and every correspondent should remember that the success of the paper, and its power to do good depends greatly on the productions of their pen; hence should write trembling, as Ephraim did when he spoke in Israel Hosea 13: 1. And let the subjects you treat be entirely on, or closely connected with the position of the paper. All speculative theories should be avoided and especially *theosophy*, and matter which seems to be embodied in the spirit of the gospel, yet not plainly expressed, and hence a difference of opinion would likely obtain would better be disposed of in church meeting than through the columns of a public paper.

Again, there is still another class of workers implied in the title of the paper, namely the patrons or subscribers. They should not only read and profit by it themselves, but try and have others get and read it, and if any will not, or can not subscribe for it, give them your paper after you have read it, and in that way be a co-worker.

And should it so happen by an oversight of the editors or otherwise, that a piece would appear that you do not consider wholesome, and could not conscientiously give it to your neighbor to read, (for such has been my experience), write the editors a friendly private letter informing him of it, and thus enable him to improve, and if the editorial chair does not make him a bigot, he will recieve instructions and try and profit by your suggestion, and in that way become a worker to make the paper useful.

Dear reader, we here cite your attention to the different class of workers implied in the title of the paper, and will now call attention to the character of the work alluded to, namely the salvation of souls, and in order to be successful in accomplishing that all important end, it becomes a matter of importance, how the work is done. The Lord wants his work done according to order, and a deviation from that order, will result in incurring the displeasure of God, as in the case of Uzzah 2. Sam. 6: 7, and his will and order are for us to ask him to help us do that which we can not do ourselves, and we can only, through his power do our part in saving souls. But unless he does his part, all our work will be in vain; "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain."—Psalm 127: 1. We may do much work, but if it does not come from a heart that is willing to give God all the glory, a heart that is deeply concerned for the salvation of souls, and willing to ask God to sanctify our labor to that end, it will all be as the pharisee's prayer—honoring God with the lip while the heart is far from him; consequently all in vain; yea, we may spend much time in writing and printing matter, labor hard to compose well, and have our ideas systematically as well as grammatically arranged; and at the same time think more about satisfying the itching ear, and making our name popular, than we do about the salvation of the soul. Then our blessed Jesus might with propriety say unto us, "verily I say unto you, you have your reward."

We have not written the above, to encourage a multiplicity of papers in the brotherhood, not for a moment. I have always been opposed to more than one paper in the church, but I have always been in favor of the Brethren publishing more books, and especially tracts, setting forth the plain simple doctrine of Christ, when done according to decision of Annual Meeting, (*i. e.* to have all examined by a committee of competent and well established brethren before publishing,) just as the Tract Association at Lanark proposes to do, and hope the brethren will labor more in that direction, and not depend too much on their paper, for I feel fully persuaded in my mind, that if the same talent, with the same amount of labor which has been done and sent forth through our periodicals, would have been written and sent out in tracts; much more good would have been accomplished. But as this paper is connected with the first Tract Association, and its basis a good one, I will not object, as long as it does as it proposes to do, but may, by request, give it some encouragement according to my little ability, hoping that by the blessing of God, the means made use of in this way may be sanctified to the upbuilding of the church and the conversion of sinners.

For The Brethren at Work.

Jerusalem Correspondence.

Before I left, I promised you, that I would give you a description of Jerusalem and its surrounding country, which I am trying to do now, hoping that it may please and satisfy you.

The best way from the Continent of Europe to the Holy Land, is to take a steamer at Marseilles, France for Alexandria in Egypt. From Alexandria are French, Austrian and Russian steamers going to Jaffa. The harbor of Jaffa, which would be naturally improved by the construction of a breakwater; and apparently only requires the removal of three or four rocks to secure a safe landing, is still allowed to remain in the same state in which it has been, to the great disadvantage of the place, for many hundred years past.

There are two companies who establish a regular omnibus line between Jaffa and Jerusalem, by which people are enabled to travel at a very moderate fare. It is generally admitted that the time will come when direct communication, by rail between Jaffa and Port Said, will be made, and the produce of the land will then find a good market.

Between Jaffa and Jerusalem is a colony called the Wurtemberg colony, or Hoffmanites. Its head man is Hoffman. The distance between these two cities is a half days travel. The holy city is steadily improving and houses are very scarce to rent, although there are three Building Companies there. The Jews have about fifteen different congregations and, besides that, have a good many charitable institutions, for example the Taunkbury Soup Kitchen, the Hakhnassat Orkhim, a kind of hospice to every person coming to Jerusalem.

The first three days, after their arrival, board and lodging without any charge whatever. The Rothchild Hospital and a good many more than any other religion. Either of the three Building Companies will finish every year ten houses out side of the city. The present Mayor of Jerusalem, *Andrindes Effendi*, is a very intellectual and energetic man, and does his best to have the laws of the Government carried out, and does take great care to get good roads in all directions. One days travel from the city *via* Birth, (Bethel) will bring you to Silo (Sichem), another days travel to the Mount Gerisim, and still another to Bethlehem. And the best time to travel in Palestine, is to come there in March before the hot weather commences. At some seasons, they export wheat, also they send soap to Egypt. There is no manufacturing business going on. People do not manufacture enough for their own supply.

Next time I will write you a good deal about Christian interests. The population of the city is estimated at 13,000 inhabitents.

A. F.

For The Brethren at Work.

Missionary Work.

BY CHRISTIAN HOPE.

We hear with joy, the name, THE BRETHERN AT WORK. God help those who conduct it, and every brother and sister who receives it to be true missionaries. I would like Moses, that all our brethren and sisters were prophets, so full of the spirit that none could keep still about the blood of Jesus,—the path of salvation, the counsels of God to us. Light up your eyes and behold the vast multitude going to destruction, because the one who brought good tidings of salvation never visited them, and they died in the darkness, away from the church and God.

We have been commissioned to preach the gospel as a testimony to all the people, before the end comes; not that all would receive the sweet-smelling savor, but, that it may bring forth either life or death. Wherever God's children are working, this is the Lord's design and will, and we are to do that will, or else transgress his command.

In our short work thus far, we have had considerable experience, and we have to cautiously and patiently set forth the truth, until it has ripened to life, even if it is ever so painful. We see this explained by our Master to the son of perdition in his address, "Friend wherefore art thou come?" (Matt. 26: 5.) We see it in his concern and tears over the doomed city. And brethren and sisters if we so far follow our missionary, Jesus we will have accomplished all whereunto God has sent us. Woe unto the people who have received command to *go* and *teach* and do it not! Behold the judgement of God visited upon murmuring Jonah, who could not learn obedience until he was cast in and out of a whale. This *fact* was written for our learning; and dearly beloved, do we not all feel willing to give heed to it? How dreadful if we, in the day of judgment should meet one whose blood would be upon us through our negligence! And how much worse if the blood of nations should be upon us.

The church of Jesus Christ certainly has received charge to "go and teach all nations," and upon the carrying out of this charge depends the obedience and salvation of nations. Whatever nation is not visited *by* the church is shut out *from* the church. This is evident. God ordained that his blessing should be upon nations through the instrumentality of the church.

Wherever the church goes and teaches it may expect some, who will obey the "*One Lord*" received the "*One Faith*" and enjoy all the promises. Those who do not obey will also be ripened unto condemnation.

If we shall have success in missionary work, every one must see the importance of this duty, and not only give of his worldly goods but throw his whole life into the work. Let *doing good* be the whole aim of every one; and then when we have done this, we will not have done a great thing—only our duty. Jesus says "keep my commandments," this much all are called upon to do,—no more, no less, and if this is the end you have in view, whether in your store, your shop, your farm, trades, by the press, in proclaiming "the glad tidings," there you have the promises, for this life and those for the life to come. Brethren, may God help you to conduct your paper to the good of precious souls. Keep on the safe side. Let the stream that flowed from Calvary continually run through your paper. In prosperity, cling close to the Lord. Look up to Jesus, and be faithful.

Assens Lodegaardsgade,
Denmark, Europe.

THE Neosho Church, Newton Co. Mo. has lately received five additions by baptism.

A Warning To Ministers.

To Frank Mc Cune, and all the saints that abide with thee; to the saints well beloved in the Lord, because you have been cleansed in his own most precious blood, through the washing of water by the Word; and to the sinner beloved, because Christ tasted death for you. Grace peace and mercy from God, our Father, and our Lord Jesus, and the Holy Spirit abide with you all.

May you all be lead very near Jesus and be enabled to rejoice together in redeeming love. Never falter, never look back into Sodom, neither take any of it with you. Wherein we must use this world, let us pray God, that we do not abuse it. Reach forward, look upward, move on, tarry not in all these plains of sin and folly. The City of Zion, more lasting than that of Zoar, lies beyond.

> "O, the crowns how bright they sparkle,
> Such as monarchs never wore."

I sometimes think, we are almost there, and if we only continue faithful, it is but a span to the paradise of God.—In a moment, we can be born thither upon balmy wings and then, the coming of Jesus, the glorious resurrection, and the reunion of spirits with spiritual bodies. Then, eternity! Oh the soul's blest eternity! If only we are faithful, eternal bliss, opened to our enraptured visions shall be ours.

Oh my soul strech every nerve, and press with vigor on, to win the prize in view. But my dear brother and sister we sometimes feel trouble, and say that we have so much to do, before we can be as free as we would like to be; we cannot run, nor even walk as we would.

That is the way I feel, only forget not this, and when you get more free, keep free, and the Lord will prepare you for his more special service. Your Bro. Lemuel will die poor, but what of that.

The greatest agony of my soul is, that I have slighted earnest calls. When the brethren plead at times, "Come over and help us," or some poor sinner said, "Come to us, and deliver, or administer the bread and water of life that we may live," —I have said that we need food and raiment, therefore I cannot go, and always when I slighted the ministry, and labored as hard for these things as I could, I had less.

And when I had more fully labored in the ministry, I had even more. And to-day I hear the cries of a poor dying man, when in health for two or three years sent invitation after invitation for me to come, and preach for him. I thought, I must stay at home and work. The last that I heard, was, that upon his death-bed he wondered, if his friend Hillery would come? 'Tis true I was many miles away, but what of that? It has haunted me, ever since the poor man died out of the fold of Christ. Oh God if my continued labor, to save sinners, will stay thy judgment in a coming day Here I am!

I give you this as a warning, and I would that others knew it. I think, that I have been called through a series of struggles in the past, in death, and in severe sickness. Every time, that I acted Jonah, I have been cast out into the sea, that is, I have suffered more in consequence.

But while this may be a warning to you for the future, you can do much now in laboring to build up the cause at home and elsewhere. Your ardent prayers and sympathy have often helped me. I hope that you will not become discouraged, but unitedly labor to obtain the crown of life.

L. HILLERY.

LIST OF MONEY, RECEIVED

—FOR—

Subscriptions, Books, Pamphlets, etc.

J. Studebaker 1.35, P. H. Moltz 2.00, S. S. Whitmer 1.35, J. M. Goweller 2.00, John Laird 2.70, John Stover 1.35, C. Boyer 1.35, Louisa Wakefield 1.00, J. R. Fly 4.05, Mary L. Grater 3.35, George Long 2.00, G. W. Hall 1.50, H. M. Mohler 4.00, Henry Landis 2.70, S. Z. Livengood 1.35, B. B. Meyers 1.35, Michael Bollinger 1.35, Jos. Buckwalter 1.35, H. H. Dorrington 1.35, Michael Johnson 1.35, Levi Hetty 1.35, Wm Shumb 1.35, J. W. Stein 16.10, A. W. Hawn 1.35, Simon Dakes .75, John McGregor 1.35, Henry Livengood 1.35, S. J. Fike 1.35, H. Hogdon .80, Robert M. Perry 1.20, A. Hensel 15, Sam. Sulhart .50, Peter Dillman .15, W. B. Woodard 1.35, Thomas Churchill .30, John Kaub 1.00, Solomon Bucklew .75, M. D. Watson 4.00, Elizabeth Arnold .50, Chester W. Kettes 1.35.

(Money List partly crowded out.)

Books, Pamphlets, and Tracts
FOR SALE
AT THIS OFFICE.

—:o:—

Why I left the Baptist Church.—By J. W. Stein. A tract of 42 pages, and intended for an extensive circulation among the Baptist people. Price, 3 copies, 10 cents; 10 copies 25 cents, 100 copies $2,00.

Campbellism Weighed in the Balance, and Found Wanting.—A written sermon in reply to Elder C——. By J. H. Moore. It is a well printed tract of sixteen pages. Should be circulated by the hundreds in almost every locality. Price, 2 copies 10 cents; 6 copies 25 cents; 25 copies $1.00; 100 copies, $4.50.

True Evangelical Obedience, its nature and necessity, as taught and practiced among the Brethren or German Baptists. By J. W. Stein, being one of his twenty reasons for a change in church relations. This is an excellent work, and should be circulated by the thousands all over the country. Price 20 cents, 7 copies $1.00; 15 copies $2.00.

Family Rules and Regulations.—By J. W. Stein. Beautifully printed in three colors on good card board. Is intended for framing, and should be in every family. Price 20 cents.

Christianity Utterly Incompatible with War. Being one of Twenty Reasons, for a change in my church relations. Price, 25 cents. 25 copies, $5.00.

The Perfect Plan of Salvation, or Safe Ground. Showing that the position occupied by the Brethren, is infallibly safe. Price 1 copy, 15 cents; 2 copies 25 cents; 10 copies, $1.00.

The Origin of Single Immersion.—Showing that single immersion was invented by Eunomius and as a practice, cannot be traced beyond the middle of the fourth century. By Elder James Quinter. It is a tract of sixteen pages and the Brethren should take an active part in giving it an extensive circulation. Price, 2 copies, 10 cents; 6 copies, 25 cents; 30 copies $1.00.

The Last Supper.—A beautiful, colored picture showing Jesus and his disciples at the table, with the supper spread before them; he has just announced that one of them should betray him. Each of the twelve present is pointed out by name in the margin of the picture. Price one copy 15 cents; 2 copies 25 cents; 10 copies $1.00.

Passover and Lord's Supper.—By J. W. Beer. An able work of great merit, and should be in the hands of every person, who wishes to thoroughly understand this subject. Bound in good cloth, 278 pages. Price 75 cents.

Trine Immersion Traced to the Apostles.—Being a collection of historical quotations from modern and ancient authors, proving that a threefold immersion was the *only* method of baptizing ever practiced by the apostles and their immediate successors. Price, 25 cents, five copies $1.10; ten copies $2.00.

One Baptism.—A dialogue showing that trine immersion is the only ground of union, that can be conscientiously occupied by the leading denominations of Christendom. By J. H. Moore. One copy, 15 cents; 10 copies $1.00, 25 copies $2.00.

The Doctrine of the Brethren Defended.—Is a work of over 400 pages just published. It is a defense of the faith and practice of the Brethren and the Divinity of Christ and the Holy Spirit, Immersion and allusion. Trine Immersion, Feet washing, the Lord's Supper, the Holy Kiss, Nonconformity or plainness of dress and Secret Societies. By R. H. Miller. Price, by mail, $1.60.

True Vital Piety.—By M. M. Eshelman. Bound in good cloth. 215 pages, price 75 cents. This work advocates, and earnestly maintains the doctrine of non-conformity to the world in a clear and understanding manner.

The "One Faith," Vindicated.—By M. M. Eshelman. 40 pages, price 20 cents; 7 copies $1.00. Advocates and earnestly contends for the faith once delivered to the saints."

Sabbatism.—By M. M. Eshelman. 16 pages, price 10 cents; 15 copies $1.00. Treats the Sabbath question, briefly showing that the observance of the seventh-day Sabbath passed away with all other Jewish days, and that the "first day of the week," is the preferred day for Christians to assemble in worship.

Truth Triumphant.—In ten numbers of four pages each. Lesson 1, Baptism. 2, Grace and Truth. 3, Feet-washing. 4, Brotherly Kindness. 5, The Lord's Supper. 6, Non-resistance. 7, Faith and Repentance. 8, The Holy Kiss and Charity. 9, Non-Conformity to the World. 10, Non-Essentialism Measured, and Found too Short. Price 1 cent each, or 80 cents per hundred.

DANISH TRACTS.

☞ The following tracts in the Danish language are for sale at this office. ☜

Trine Immersion Traced to the Apostles.—1 copy 20 cents; 6 copies $1.00.

One Faith Vindicated.—1 copy 15 cents, 8 copies $1.00.

Will You Be Saved.—6 copies 10 cents; 25 copies 30 cents.

Luther's Sermon on Baptism.—4 copies 10 cts; 25 copies 50 cents.

Any of the above works sent post-paid, on receipt of the annexed price. Carefully enclose the amount and address:

J. H. MOORE, Lanark, Carroll Co., Ill.

The Bible Echo.

"Behold I bring you glad Tidings of great Joy, which shall be unto all People."—LUKE 2, 10.

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E. H. Miller, ... *Lanark, Ill.*
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YOUR MISSION.

BY MRS. ELLEN H. GATES.

Do you wish earth's darkest night
Could be turned to noon-day light?
Brilliant as the sun it will be,
When the Master comes for you!
You can bring no gem of price
Which the multitudes prize,
You can chant no heavenly song
In the ears they now throng
Though they may forget the singer,
They will not forget the song.

If you have not gold and silver
Lives to do a ransomed
Have you not a word to tell
Such as angels never knew,
You can use the offered
For the message you are sent
Tell the story as it comes
Filling all things with new!

Is your manual in the hand?
Going in the strength of God,
Using it as it was inspired
Will the conflict in your soul
Be as a thunder-cloud
Which, in its onward roll
Is lighted with a glory from the skies?
Then may it be that God
Will, for his own sake, give it!

Patient then, and diligent, sitting
Up on your watch-tower,
Lest, in the night-time,
The enemy should come
Sow tares among your corn,
Or, and not you, unawares
Be found in a deep sleep.
If you would be faithful labor,
Your crown shall be very whole!

—Singing Pilgrim.

ONE MEDIATOR.

BY E. P. SAYRE.

"For there is one God, and one mediator between God and men, the man Christ Jesus" 1st Tim. 2-5.

To be one in the mind to God, must be of the mind of the Son of God to be one and into the world, and to continue the world, but that the world through him might be saved. In this work, God employs and employs him, in course making himself more acceptable than when he came down as Mount Sinai. A reflection to that circumstance shows the vast a terrible one—a scene so terrible that the people entreated that the voice would speak to Moses, and they would hear him; they feeling the need of a mediator, a dispute between the people and God, who was able to put his hands on both, as Job has it. This idea suggests a double one, to be applied, that is God and man in the one and same person.

Man to come to man, and he one with him, a man that may be touched with the feelings of our infirmities, and know how to bear with his weakness. And God to have power to save all that come unto him for salvation; to be an exception of himself for sin in laying down his life for the sin of the world, and be able to take it again, as the justification of all that believe on him.

As man, he was known by all while he dwelt among men on earth, but as Christ the Lord, he was not so easily known. As man, he was known by all the incidents of his life. He walked, talked, sorrowed, slept, ate and drank as man, and hence easily recognized as man. But his recognition of his divinity, wisdom, power and miracles must be wrought. Yet notwithstanding all these, many were slow to believe. And yet there are some who believe. And that doubted and feared before all about his divinity, I hold that a proper understanding of his ministry is essential to confidence in the faith which is unto salvation. I such and he appointed as a life-giving that all the deep mysteries in the plan of salvation must be fully understood in order to be saved, I do not believe, but that they should know. He asked, "What think ye of Christ? Whose son is he?" Yet he said to the Pharisees as well as to all to the Pharisees to whom it was personally addressed. "They say unto him, Son of David. And he said unto them, How then does David in spirit call him Lord, saying, The Lord said unto my Lord, sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word." The Pharisees could not answer this question; neither can any other man until the idea of a double sense, God and man in one and the same person, is fully established and believed, then all is plain and well-ordered. Then, as Jesus said to David—so, but no God he is David's Lord.

The Lord, as a mystery, that even angels desired to look into but failed to see it until the bible of Bethlehem was laid in the manger. Yet, in the day the gospel had and he would make man all people a feast of all things, and said: "And in this mountain shall the Lord of hosts make all the people a feast of fat things, and wine." And in this mountain shall he destroy the face of the covering cast over all people, and the veil that is spread over all nations." God I would come down and I would and was also over another feast. But as soon as Christ was born, God had come as the Bride, caught up to meet them they come to the shepherds with their good tidings of great joy, to unto you is born a Saviour which is Christ the Lord; while the heavenly hosts made in saying "Glory to God in the highest, and on earth peace, good will to men." Man did not cease long to understand this mystery of godliness. Some of us do not yet fully understand it.

After God was in Christ and reconciled the world unto himself, he gave to the world of reconciliation, gave gifts to men, and and sacrificed and came, a crucified God, and then in his position at the throne as the mediator between God and man, where he now is as mutually engaged to the work who counts God the Father our him as he was while among men on earth. All man who believe on him, believe he is Christ to God, as in his divine nature, but one also he is Christ to them as man of, or in his human nature. The mind of which doubted his divine nature while he was in the flesh, now doubts his humanity while in the glorified body. That that truth might be fully understood, the apostle gives him the title Christ Jesus Christ Jesus, of the mediator, and most some of the reasons he gives.

Mediator is one that takes a between parties, and brings them to a state of reconciling them, and hence must understand, and know the nature of both, and I think it a mistake of his understanding and human, and could I not see illustrative—not in the divine nature of God, man would be lost, but in the union then they were when standing between and troubling before standing Moses. Yet, therefore, God was in Christ, man, man who had taken upon himself the "seed of Abraham" to man in Christ Jesus, and God in Christ in human nature. Did not God in human nature? Did not God in Christ assumed man's nature, and became man? Yes, God in Christ, and with grief, tempted in like manner with man, yet without sin, he could not be a mediator, and he could not be a mediator for long with man. And his human nature be as mortal—yet man while he is plentiful, yet man while he is the Son of God, as it was while he was sharing his Father's will to man on earth, and he was apparently lost his Godhead and humanity of his sin, while the son represents man to God through his divine Christ and the Apostle to man through the human as well as the divine nature—his son. Were it not for this union, God, or world would be lost, man's inherency in faith, in repentance, in hope, in love, in God, in Christ, in man. It is in his humanity he bears with the weakness in my preaching, praying, and in his divinity he is my God in Christ and my Jesus or with all of us. While the stern justice and righteousness of God, stripped of humanity, in his human doing, by outbreak in the ground, the sheep, the mediator, in his humanity, pleads, let him alone another year. Look, oh! look into my face, behold my counsel of thorns, my tears, my face, my sweat, my blood, but not I blood, did I not die for them? If so, let thy wrath burn upon my head, I look, I feel, I see, I know, I, in his human nature he accepts us, in his divine nature he presents us to his Father and God, and he will, if we take the atonement all them that come unto God by him.

They brothers and friends having with a holy yokeat (*mediator*) have to do with all the feelings of our infirmities, "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast to our faith without wavering; for he is faithful that promised." If we are called then we are and should profit, all may believe as him and be saved. Are you a heavy laden sinner? Is God well you to come to him, are you weary of the burden of sin? he calls you to come to him, and he will give you rest. But you want rest like yoke, his doctrine, his service upon you, must have rest and *salvation* from him? Learn of him, meek and lowly in heart. And while meekness and lowliness of heart is the first lesson to learn, you will notice that he is a teacher, a mediator that is meek and lowly in heart, and knows how to bear long with, and have much patience with you in your dullness to learn the lessons of holiness of heart, and purity of soul. So he is the only mediator between God, and THE MAN CHRIST JESUS.

PUBLISHED EVERY WEEK.

The Bible and Inspiration.

NUMBER II.

In our exposition of the subject this far, we have said very little in regard to the written word. Our object was more particularly to call the attention of the reader to the different Confessions, especially that of the Westminster Confession.

To do this we were obliged to speak of the inspiration of the Bible before even referring to the different views about the sacred canon, as held by the Roman Catholic and Protestant Church.

It is well known from, that the different books of the Bible had had to be remodeled before they could be recognized by the people as being of divine origin. That, therefore, when we mentioned *Immaculate* sense that he proves before that which is called *Inspiration*, can be properly and successfully established.

Before entering into a consideration of the points of inspiration, as regards the sacred scripts, it is important to answer this question first: What books are entitled to a place in the sacred canon, and a rule of faith and practice? Romanists would answer the question by saying that all those books of the Bible which the Church has decided upon to be of divine origin, are to be regarded as canonical; while Protestantism would answer the question, that the Old Testament, so far as quoted and recognized by Christ and the Apostles is to be regarded as the word of inspiration, and, therefore, canonical. The inspiration and the sacred canon as interpreted and made known by the Roman Catholic Church, is entirely based upon the authority of the Church itself, while the Protestant view is based upon the authority of Christ and the apostles. It is an easy matter, therefore, to determine which of these two views are correct, because it is recognizable that we should regard the authority of Christ and the apostles as being unquestionable in all cases.

The Church may err, has erred, and does err, but Christ never erred. Romanism teaches that the Church is infallible; that whatever it binds on earth shall be bound in heaven; and whatever it loosens on earth shall be loosened in heaven, therefore Romanism assumes the prerogative to say what is canonical, not upon the authority of Christ and the apostles but upon the authority of the Church itself.

Protestants claim no authority to either accept or reject parts of the Bible—they claim to be guided by the evidences of Christ and the apostles. Romanism regards the Apocryphal books as being of divine authority because the Church itself says so, while Protestants reject them, not because they are spurious and teach good morals, but because neither Christ nor the apostles ever made mention of them. Christ told the people to "search the scriptures," speaks of the law and the prophets and the Psalms, and reckons indeed the scriptures,—that is the Old Testament writings, to be the Word of God. That the Apocryphal writings are not the Word of God is evident from three facts: First, because Christ and the apostles say nothing about them; Secondly, because the Jewish canon contains all the books of the Old Testament and no others, which Protestants now recognize and include in the sacred canon. Thirdly, because the so-called Apocryphal books were not written in Hebrew and not included in the Jewish canon. If then Christ and the apostles say nothing about these writings, and the Jews themselves do not include them in the sacred canon, is that not sufficient evidence that they do not constitute a part of the Word of God? Difficult indeed, would it be to prove what Books ought to be and ought not to be included in the sacred canon, were it not for the words of our Saviour, where he says: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the Law, and in the Prophets, and in the Psalms, concerning me." Luke 24: 44. J. T. MEYERS.

A Lightning Bolt Writing God's Name on a Blasphemer.

Some of our contemporaries seem disposed to question the truth of our statement that a negro woman lost her skin by lightning a few days ago in Campbell county had the letters "GOD" on his forehead. Dr. Vinson, a physician, who practice address is Mt Zion, Campbell county, has published the Richmond *Christian Advocate* an account of the circumstances, from which we extract the following:

On the evening of the 5th inst, Perry Jones and George Brown, colored men, notoriously the most profane, wicked persons in the adult community with three other colored persons, took refuge, during the rain accompanied by a good deal of lightning, in a tobacco barn on the land of Mr. Geo. Gentsey

Upon their several positions one would have thought that two of the others were in more, and the third in no more danger than Jones and Brown were. They, as their conduct was, were engaged in cursing and swearing. Suddenly the lightning descended upon them, and while the other three were comparatively unjured, Jones was killed and Brown was stricken down with blindness and almost lifeless for a time. He revived after a few minutes, and was assured, to have regained all of his strength, but was dumb and bereft of his mind for several hours. The lightning had not left to his clothing, and he was burned on his chest and left side and arm before the fire was extinguished. In his memoir efforts to free himself from those who were restraining him the skin was rubbed from the burned flesh and presented the following characters, GOD. Very close representation, to say the least of them. of the capital letters used in printing the name of deity, while around and between them the skin was uncovered, and apparently not burned. The above characters occupied the angles of an equilateral triangle, which, as you see doubtless at once, was in imitation of the upper bol of deity. This sum then appears to have been branded with the name of God, as in the apostle's language, it may be of his forehead three thousand years ago, and in the printed language of the bible to which he belongs.—*Lynchburg News.*

—In the Christian warfare, to maintain the conflict is to gain the victory—The promise is made to him that endureth to the end. The object of our spiritual adversaries is to prevent this—Every day when we through the grace of God, are saved from falling, are preserved from going back, they sustain a defeat. And great shall be the reward for faithful, for he that endureth to the end, shall be saved.

The Brethren at Work.

LANARK, ILL. OCTOBER 7, 1876.

"The Brethren at Work," will be sent post paid, to any address in the United States or Canada, for $1.35 per annum. Those sending eight names and $10.85, will receive an extra copy free of charge. For all over this number the agent will be allowed 15 cents for each additional name, which amount can be deducted from the money before sending it to us.

Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to J. H. Moore.

Subscriptions, communications, should be addressed J. H. MOORE, Lanark, Carroll Co., Ill.

LOVE-FEAST at Yellow Creek meeting house, Stephenson Co., Ill., October 28th and 29th. Commences at 1 P. M.

WE conclude to insert no marriage notices, believing that they are not generally read by the majority of our readers.

THE address of J. W. Stein, is now changed from Neosho, to Ritchey, Newton Co., Mo. He proposes to make this place his regular home.

AMONG the late accessions to the church, were one at Waddam's Grove, one at Arnold's Grove, one at Pine Creek, and two at West Branch.

THE Brethren will have no more meetings in Lanark, till the meeting house is finished, which will be in a few weeks. We will give further notice in due time.

OUR subscribers will please excuse a number of mistakes, which occurred in our last number. We were so hurried, that we had but little time to read the proof.

IN our next number we will commence quite an interesting article by R. H. Miller, entitled "The Christian Religion." This will be quite a treat to our readers.

BRETHREN Martin Myers and Daniel Miller recently visited the Bushnell church, Illinois, where they labored for the good of souls. Before returning home, they had the pleasure of seeing five persons received into the church.

THOSE who are fond of Grammar, can this week enjoy quite a refreshing season reading Bro. Stein's article. This part of his article may seem a little dry to some, but surely it is interesting, especially the closing part of it. Read your paper carefully, then hand it to some of your neighbors.

WE want some brother or sister in every congregation, to keep us well supplied with news. We want to keep our readers well posted in regard to what is going on in the brotherhood. As Love Feast season is now nearly over, let us hear from you, and know how you prosper in the Lord.

WE want an agent in every locality to gather subscribers for us. We already have a number at work, but we still want more, for the more subscribers we have, the greater amount of good we can accomplish. Those, wishing to act as agents, will send for our prospectus, and sample copies.

THE Brethren are now building a new meeting house in Lanark. It will be ready for services in a few weeks. This is the third town in this county, containing a meeting house belonging to the Brethren, and looks much like the apostolic order, for we read of churches in many of the cities where the apostles preached and labored. Our ministering brethren, who visit this place, can rest assured that they will find a good, plain meeting house, in which to preach the plain gospel of Jesus.

THE Brethren have purchased the Lutheran meeting house in Mt Carroll, (the county seat of this county,) and will soon have it ready for services. The brethren at that place, believe in converting houses as well as the people, for the steeple is to be taken down, and the pulpit out, before it can properly be considered a *Brethren's* meeting house.—When our people build or purchase meeting houses in towns, let them imitate the good example set by the members in and around Mt Carroll. If pride and vanity could only be kept out of towns and cities, it would not create such great evils in the country.

THE Brethren in this district have an important missionary field, in which they have done a considerable amount of preaching during the last year, extending over several counties in the central part of the state. Bro. Hillery, during the summer, spent about two months of constant labor there, always having large, attentive congregations, even in the midst of harvest, and as a result of the good seed, sown by the Brethren, three came up a few days ago, and were baptized during the Love Feast meeting at Silver Creek. They returned home rejoicing, and much pleased with the Brethren.

In this field pamphlets and tracts were used quite freely, and the good work which they have helped to accomplish, is deserving of the attention of those, who are laboring in similar fields. Prospects of others coming to the church there are very encouraging. Those who were baptized live in Marshall county.

Bro. Hansen In Prison.

On the fourth page, will be found a letter from Bro. Hansen, written by him while in prison, in Denmark.

Those who have read Bro. Hansen's article found in the first number of THE BRETHREN AT WORK, will bear in mind that in the year 1872, he was put into prison, for refusing to take up arms, and was afterwards released and driven from the country. A few months ago, he visited the same place, distributing tracts and pamphlets, and was immediately apprehended, and cast into prison again.

We have just received a letter from Bro. Hope informing us, that Bro Hansen is now released from his imprisonment, as he was put in for but 20 days, and that there are prospects of him being exempted from military duty.

Next week we will publish a long letter from Bro Hope, giving some encouraging news, and stating distinctly and fully the present condition of things in Denmark. We believe this to be an important missionary field, and a place where some good may be accomplished, and hence want to keep our readers well posted on the general movements and prospects.

The zeal and self-sacrifice that these brethren are manifesting, is indeed commendable. They are entitled to the prayers and assistance of every lover of our blessed Savior. Men who are willing to suffer imprisonment, or even lay down their lives if necessary, all for the salvation of their own countrymen, are surely deserving of the fervent, effectual prayers of the righteous.

Waddam's Grove Love Feast.

WE stated last week that we were hurrying our work through, so as to be able to attend some of the feasts near at hand. We left here on the morning of September 28th, and after traveling some 24 miles north, arrived at the Brethren's large meeting house at 11.30 A. M. The building is on one corner of the farm, now owned by Bro. Paul Wetzel, the place where the Annual Meeting was held several years ago.

Meeting did not commence till 1 P. M. There were quite a number of speakers present, and all seemed to be fully awake to the work of the Lord. Had preaching again at 4 P. M., and in the evening communion services, as usually performed by the Brethren. Meeting the next day at 9 A. M., and closed about 11.

The attention was good, and the interest and zeal for the cause manifested by the members were quite commendable.

In this congregation reside Bro. Enoch Eby and Bro. Paul Wetzel, the two chosen ambassadors of the church to visit Denmark. It seems a little hard for this congregation, that it should give up two of its main and most needed ministers. But the Lord's ways are not our ways.

There were a few things about this feast, that we have given considerable thought, and feel, that they should be commended to the attention and candid consideration of the brotherhood generally.

We observed, that they had every thing reduced to a system, *i. e.* each one seemed to know his place and business, and there was no confusion whatever among those who attended to the work, necessarily belonging to such meetings. Order is said to have been the first law of heaven, and in short, we know that God's works are all reduced to a complete system. Just so, it should be at our communion meetings. Let each one who is to help, know his place and work, then everything will pass off smoothly, and in perfect order.

Another feature we noticed, was, that the night services were made very short, and thus did not detain the congregation more than a few hours. Everything was in readiness in due time, the Scriptures read according to the order of the Brethren, the ordinances performed in their simplicity, with an occasional short address from some of the speakers. Though quite a number communed, yet the meeting was closed in due time.

There are several reasons why we conclude that our evening services, as a rule, should not be protracted too long.

1. The first Love-feast ever held was in Jerusalem, and that was very short.

2. It is often very tiresome for old people to sit so long.

3. Sisters who have children to attend to, find it very wearisome to take care of the little ones while sitting at the table. For them we think there should be a special regard.

4. I am of the impression that a little brevity on such occasions would have a very salutary effect on the minds of the spectators. Short, yet pointed and solid epistles are quickly read and easily comprehended, and just so we should be, for we are *living epistles* to be known and read by all men.

In new countries where the faith and practice of the Brethren are not generally known, we would not even object to Paul's example at Troas, and continue the feast till even after midnight. But whatever we do, let it be in order, all to the glory and honor of God.

We indeed had a feast of good things, and returned home much refreshed and greatly encouraged.

A CALL.

WE have just had a call from two *River Brethren* preachers from Canada. Our interview with them was very pleasant, and we were glad to have an opportunity of conversing some with them, as considerable controversy has been going on through some of the periodicals in regard to the *River Brethren* who reside in Canada.

We were informed that in that country they are called *Tunkers* in law, and were not known as *River Brethren*. They dress just as we do—only if any difference a little plainer. Their method of baptizing is the same as ours, and they also believe that it is for the remission of sins in connection with faith and repentance. We found but one point of difference between us, and that was in relation to feet washing after instead of before the supper, but even in this, one of them seemed to think us right as he had given the subject a close examination. They bought Miller's book, and subscribed for both of our papers, being fully intent on learning more of us. We hope to soon learn more of them.

We will further remark that there is some difference between them and the River Brethren in this country; they are much more like our people, and are very anxious that some of the brethren visit and preach among them.

LANARK.

OUR Publishing House is situated in Lanark, a beautiful and well laid out city of some 1200 inhabitants. The place is surrounded on every side by members, and there are between 30 and 40 living in the city. The moral tone of the place, its general surroundings, and religious influences, taken in connection with the fact that we now have a meeting house in town, and are here working up the Tract Association, make it a very desirable place to live. And we trust not only to prosper in our publishing business,—spreading the truth, but hope to grow in grace and in the knowledge of the truth, while laboring among the brethren.

We are well pleased with our new home, and are quite contented with our field of ministerial labor, believing that much good may be accomplished here.—Our railroad and mail facilities are good, thus rendering it an excellent point for a publishing house.

In another paper we will give a more minute description of the city and its general surroundings, and also state, how it can be best approached by traveling members.

A Trip to Iowa.

In company with a few loving brethren and sisters, we visited the church in Cedar Co., Iowa, Oct 4th and 5th, and attended the Love-feast. One dear youth was received by baptism. Unity and godly zeal seemed to characterize the brethren and sisters at this place, and our souls were much refreshed and built up in our associations with them. Brethren moving West should visit Cedar Co., Iowa. They will find it a beautiful and productive country, and one of the best places to labor for the cause of Christ. For further information relative to the country, etc., call on or address Bro Benj F Miller, Clarence, Cedar Co., Iowa. At his home on the night of the 5th, a number of brethren, sisters and friends assembled, and spent sometime in singing, praying and exhortation. Truly, God is good, and worthy of all our praise and adoration.

ESHELMAN.

For the Brethren at Work.

Glorious Things.

BY W. H. MENTZER.

To Brother Adam Bohn of the Broad-Fording Congregation, Washington Co. Md.

If we could but realize how near we are to the New Jerusalem, the glorious City, whose Builder and Maker is God, our feelings would evidently be different from what they now are. In the writings of the apostles and evangelists there is an abundance of instruction, advice, and warning in regard to this nearness of the eternal world, and its fearful consequences on the one hand, and its glorious realities on the other. But vast numbers in the Church are asleep to these things, to say nothing of the world that "lieth in wickedness." There are so many attractions in this world of vanity and confusion that many of us who started well, are drawn hither and thither, "tossed to and fro," and so find too little time to think of our profession, our real relation to our Father in Heaven, our duties in many departments of our life, and particularly, of what our God has prepared for them that love him and keep his commandments. Religion makes no allowances for neglect and indifference. But when we come short of our religious duties, and see our lukewarmness, "We have an Advocate with the Father" to plead our cause, and that our sins may be forgiven. This is a glorious thing, and blessed are they who see and seek, and find cleansing in his blood.

I am always made glad to meet you, my dear brother, for the reason that "your conversation is in heaven"—in heavenly things—glorious things of the life we now live in Christ, and of that life which we both, perhaps soon, shall more fully know and see, and enjoy in the "Everlasting Kingdom." Oh that glad day! When it shall dawn upon our waiting souls, the most charming, and endearing ties of earth will lose all their attractiveness and enjoyment, for "Glorious things are spoken of thee, O city of God." The most glorious thing that world-loving men speak of just now is the "Great Centennial," a grand city of pride, extravagance and sin. Wonderful! But the Christian, oft blinded by the world's fading glory, lifts his eye, not of lust, but of faith, upon the "City of God," where are God's "Peculiar people." 1 Peter 2. 9; his adopted "Sons," Gal. 4: 5, his "Friends," John 15: 14, and James 2. 23; his "Family," Eph. 3. 15; his "Heirs," Rom. 8: 17, his "Jewels," Mal. 3. 17; "His Peculiar Treasure," Psalm 135. 4; the "Assembly of Saints," Psalm 89: 7, the "Flock of God," Acts 20. 28, the "Inhabitants of Zion," Isaiah 12. 6; heavenly "Thrones," Rev 20. 4; the "Heavenly Jerusalem," "an innumerable company of angels," the "General Assembly and Church of the First-born which are written in Heaven," Hebrews 12. 22, 23. What glorious things! and "the half is not told." Yet we are on our way thither. We can not go with the world in any of its pleasures and follies that "drown men" in error, and false doctrines, and so-called "modern ideas." We have no time to set ourselves up as revisers and interpreters of God's word and the religion of the holy apostles and saintly fathers, and then fail to exemplify the Truth. We have but time to hear and heed the plain, unadulterated Gospel, teaching and admonishing one another in the humble, self-sacrificing ways of the Lord. Each one of us has duties to perform for our individual spiritual interests, that we may thus, in God's way be consecrated fully to his service.

Then we owe duties to one another, that we may build each other up in love, faith and holiness, according to the spirit of the Gospel. And again, we owe duties to our God and Savior which none other can fulfill with us nor for us, that we may be acceptable before him and receive the gracious plaudit "Well done, good and faithful servant, enter thou into the joy of the Lord." When we rightly appreciate these solemn, momentous relations, we shall go about our "Father's business," in the warmth of love and zeal, guided by the "wisdom that is from above," not being partakers with the world nor them that love the world.

Oh what a glorious life it is our privilege to live! Even here in this world, surrounded as we are by influences and temptations whose controlling power would sink us in the depths of perdition, we may "walk with God." Nothing shall overcome the faithful soldier of the Cross, for "The angel of the Lord encampeth round about them that fear him, and delivereth them." Psalm 34: 7. Glorious safety! "Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy." Glorious things here and hereafter, are your heritage, my beloved in the Lord.

Here we see as through a glass darkly, and many have lost their way and well-nigh made shipwreck of faith, but the "wise virgins" are watching, waiting and praying. They experience wars without and within, but through God's Providence and grace they become conquerors over every foe. There never was a true Christian who did not have trials in some peculiar way. Many presume they are Christians, but they drift with the current of the world, and have no trials for "Christ's sake and the gospel's." This is contrary to the teachings of the Holy Scriptures, and the record of the fathers. Many others experience trials or sufferings, but these will be no benefit to the soul unless they are endured for Christ's sake. This is the secret of a Christian motive—"for Jesus' sake."

The Christian life must not merely be professed, but everything—soul, body and spirit—possessions, talents, life,—*all* must be laid on the Altar of God; a sacrifice complete and to all Eternity.

Such an offering is acceptable, and will "Receive a hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come *eternal life*." Mark 10. 29, 30. Glorious inheritance, these gifts of our God. Once begotten of God unto a lively hope in Christ, we are also heirs of the Heavenly inheritance. That is our home, and we are but "pilgrims and strangers." The more we hate the sins that crucified the only begotten Son of God, the more fervently we will pray, 'Thy Kingdom come.' The more we enter into the spirit of primitive, living Christianity, the more we will long "to depart and be

with Christ." Glorious things are awaiting our purified spirits, when we reach the golden gates of the City of the Universe. What a glorious consummation [illegible] —to [illegible] from [illegible]—to participate in 'the first resurrection'—to 'be ever with the Lord'—[illegible] him as he is'—to be present [illegible] his watching servants, 'he [illegible] and [illegible] make them sit [illegible] forth and [illegible] Luke 12: 37—to see him [illegible] on the Mount Zion [illegible] over all his enemies. King of kings and Lord of lords—[illegible] him the Prince of Life and Redeemer of mankind confessed and worshiped [illegible] the innumerable hosts of [illegible] and more glorious [illegible] spoken of thee, Oh City of God!

[illegible] are almost there [illegible] will soon be won, [illegible] gather his sheaves.

[illegible]

[illegible] without [illegible] to you [illegible] You say [illegible] your eightieth [illegible] days' [illegible] proverbial [illegible] law, but [illegible] commandments [illegible] long life, and [illegible] Let not [illegible] bind them about [illegible] upon the table of [illegible] Prov. 3: 1–3.

I [illegible] visit I found you so [illegible] warm and devoted to [illegible] to you [illegible] that all our aged [illegible] fervent in spirit [illegible] May our God [illegible] days so that a goodly and glorious company may be passing over to the other side, as full, well-laden sheaves for the Master's Granary. This were a glorious thing. May grace be multiplied unto them.

You say you "have been in the faith 22 years and regret that you did not accept many years before." What a pity there are so many plausible sectarian nets spread to draw men into perverted ways! Your unworthy correspondent had a similar experience. The "Truth as it is in Jesus" is a most glorious thing, and [illegible] will follow an evil way when the evil appears to his realization. No one must be blamed for seeking and walking in the right way of the Lord, though it must necessarily lead into deep and earnest humility, and [illegible] and [illegible] for Christ's sake. This is a glorious thing to every one that can receive it. I rejoice that you are "willing to fight on to the end," for this is the earnest of the heavenly inheritance.

You say, "I want to press forward with all vigor towards the prize, looking neither to the right nor to the left, but with an eye single to his glory, pressing forward, being careful that no man take my crown." A glorious hope that thus inspires you, and invites you to the glory of Heaven. Be thou faithful. Let the crowning glory of your life be to present the 'Life of Christ,' not written as by mortal hand, but exemplified in word, [illegible] and life, even as you have done. Though not a preacher in word, but mighty in the deed, and so shall he be glorified in you. Press on, "The King of glory" has a crown in his wardrobe for you, and it will be his good pleasure to place it upon your brow. Stand fast in the liberty you have in him, and you shall be satisfied with his fullness and glory.

Waynesborough, Pa.

How Will The Angels Know?

"Ma, if I should die and go to heaven, should I wear my more antique dress?"—"No, my love, we can scarcely expect or suppose that we shall wear the attire of this world in the next." "Then, ma, how will the angels know, I belonged to the best society?"

BAPTISM

Into Each Name of the Trinity.

BY J. W. STEIN.

"Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28: 19.

WE MAINTAIN THAT OUR TEXT TEACHES THAT BAPTISM SHOULD BE PERFORMED INTO EACH ONE OF THE NAMES, viz: FATHER, SON AND HOLY SPIRIT. We say "*into*" instead of "*in*" because "*eis*" is thus more properly rendered. "*Each*," is a distributive adjective pronoun, and means things taken separately, or one at a time. Hence "*into each name*" is the same as "*into one name at a time*," or "*into the names of Father, Son and Holy Spirit taken separately*." As immersion *not into each name* may be called "*single* immersion" for convenience, so immersion *into each name* may be called "*trine*" or "*triune* immersion" for convenience, inasmuch as the Father, Son and Holy Spirit constitute a Trinity. I think then that I have clearly defined our position and hope all will understand it. Its correctness appears

1. *When we consider the elliptical nature of the language of our text.*

What we mean by *ellipsis*, is a word, phrase, clause, or any part of a sentence, necessary to convey its meaning or complete its construction, but which, when the meaning is otherwise sufficiently evident, may be omitted or suppressed in order to avoid useless repetition, though it must be understood or retained in the mind, and as truly belongs to the sentence, grammatically considered, as the parts which are expressed. (See Green's Eng. Gram. pp. 147. 192. 198. Analysis of Eng. Lang. p. 263.) If I say "John walks into the fields, and John walks into the lawns, and John walks into the gardens," I have used a grammatical construction but have employed more words than was necessary to be understood. Hence by introducing the figure called "*ellipsis*," I suppress a number of words, and without altering the sense, say "John walks into the fields, and lawns, and gardens." So if I say "*Baptize* them in the name of the Father, and *baptize* them in the name of the Son, and *baptize* them in the name of the Holy Spirit" or what is equivalent, "*Baptizing* them in the name of the Father, and in the name of the Son, and in the name of the Holy Spirit," in either case the construction is grammatical but unnecessarily burdensome, hence by *ellipsis* we omit a number of words without affecting the meaning, and have the text "Baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." The proof of [illegible] "*Son*" [illegible] Holy Spirit [illegible]

(*a*) *In the [illegible] of the Greek text* "*Patros*" (Father) "*Uiou*" (Son) and "*Agiou Pneumatos*" (Holy Spirit) are all in the genitive case, which correspond here with our possessive case, and are governed by "*onoma*" (name) expressed, or understood, by the rule which makes one substantive govern another in the genitive, when the latter substantive limits the signification of the former. (Bullions Gr. Gram. 142.) corresponding here to our rule in English which governs the possessive case by the noun which denotes possession. Hence it is the same as if we should read it "*In the Father's name and the Son's, and the Holy Spirit's.*" Here "*Son's*" and "*Holy Spirit's*", in the possessive case correspond with "*Uiou*" and "*Agiou Pneumatos*" in the genitive, and are governed by name. Therefore name must be supplied or they have no governing word. The same appears also

(*b*) *From the law of English transposition.* Almost every tyro in English understands that the objective case after the preposition "*of*," in such connections, is equivalent to the possessive case. "The house of Mr. Jones," is the same as "Mr. Jones' house." "The name of John" is the same as "John's name." So "the name of the Father" is the same as "the Father's name," and "of the Son" is the same as "the Son's," and "of the Holy Spirit," is the same as the "Holy Spirit's." But we might ask "Son's" *what?* "Holy Spirit's" *what?* Ans. "*name*," for that is the only word that can answer the question and make sense. "Nouns denoting a possessive relation to *the same object*, have the sign (') annexed to the last only, as Mason and Dixon's line," but "nouns denoting a possessive relation to *different* objects, have the sign (') annexed to each; as Adam's and Jackson's administration, i. e. Adam's administration and Jackson's administration." (Covel's Digest of Eng. Gram.) Hence it follows that the singular name *expressed* in the text, cannot denote a joint possession of the three names Father, Son and Holy Spirit, for, we cannot say, "Father, Son, and Holy Spirit's name," because the genitive Greek ending of each as well as the laws of English transposition, force the apostrophe (') to each when rendered after the corresponding possessive into English. The fact of the ellipsis here also appears

(*c*) *From the antecedent term of the preposition "of" which occurs thrice in our text.* "Prepositions connect words and show the relation between them," hence wherever there is one preposition, there must be two terms of relation to connect, an antecedent and subsequent term. *Nothing can be a connective without at least two things to connect*, therefore to deny that the preposition "of" has in any instance in our text, less than two terms of relation, *is to deny that it is a preposition, to efface it virtually from the language and expunge it from our text*, and thus to be guilty of taking from the holy oracles. But as Father, Son and Holy Spirit are respectively the subsequent terms of the several prepositions "*of*," ("*of* the Father, and *of* the Son, and *of* the Holy Spirit"), we pause to inquire what its respective antecedent terms are? Following the rule of Mr. Brown in his "Institutes of English Grammar" (Ed. of 1863 p. 203), for finding the respective terms of relation by putting the interrogative "*what*" before and after the preposition, we ask, *what* of the Father? Ans. "*name* of the Father," (as the Father's *what?* Ans. *name*. And *what* of the Son? Ans. *name*, (as the *Son's what?* Ans. *name*.) And *what* of the Holy Spirit? Ans. *name*. (as the Holy Spirit's *what?* Ans. *name*.) Here then we find the ellipsis "name" to be the antecedent term of "*of*" in the second and third clauses of our text. And as name is the antecedent term of the preposition "*of*" *in every instance*, so it is also the object and subsequent term of the preposition "*into*" (*eis*) expressed in the first clause and understood with name which it governs in the second and third clauses. Meyer, a profound and critical German commentator says, "If Jesus had said the names, he would have expressed himself in a manner easily misunderstood, though there are meant three personally different names, inasmuch as "*to onomata*" (the names) might have been taken for the several names of each individual subject.

The singular signifies the definite name expressed in the text, of each of the three, so that "*eis to onoma*" before "*tou Uiou*" and before "*tou Hagiou Pneumatos*," is to be added AGAIN SEPARATELY, *as a matter of course*." (See Notes on Matt. 28: 19.) *Mr. Purves*, says the text "is the same, or of the same import, as to say, 'Baptizing them into the name of the Father, and into the name of the Son, and into the name of the Holy Spirit.' If this is not the sense, to what *does* the 'name' refer? or what is meant by it? If it does not refer to, or mean the name of the Father, and the name of the Son, and the name of the Holy Spirit, it would seem that the text should in part read the very reverse of what it does, that is, it should have read 'Baptizing them into the name, not of the Father, not of the Son, nor of the Holy Spirit, but into the name that denotes the unity of their essence.' I suppose any one may see the absurdity of this, and what difficulties it would present to a serious inquirer, while the text at hand is stated to convey instruction to the most ordinary capacity" (Purves' Attempt p. 44.) I must confess dear reader, in the language of Mr. Hasty, "If this is not the true import of the text, I do not know that my obtusity will permit me to know what it is." Dr. Conant, a distinguished Baptist writer connected with the American Bible Union, referring to the ancient practice, of immersing at the utterance of *each name*, admits that the practice would have been justifiable had the text read "in the names of," or "in the name of the Father, and in the name of the Son, and in the name of the Holy Spirit." (see notes on Matt. 28: 19.) Whether such is the true import of the text let the honest, candid, intelligent mind decide for itself. It may not be improper just here to remark

(*d*) That as "name" is governed by "*into*" in every clause of my text and from [illegible] subsequent term, so "*into*" whether expressed or understood in every clause, refers to the participle "*baptizing*" as its antecedent term, a denial of which involves its denial as a preposition and expunges it with its dependent words from the text. In reading the expressions, "*and of* the Son, *and of* the Holy Spirit," we have "*and* and *of*" *two connectives twice together*. So when the ellipsis "*into the name*" is supplied. We have "*and*" and "*into*" two connectives again twice together, which use is only admissible in constructions involving ellipsis, and which in this construction can only be explained by making "*in*" or "*into*" refer to "*baptizing*" as its antecedent term. The nature of these ellipses also appears

(*e*) *From the model proposition contained in the leading clause of the text.*

When propositions are so compendious as to obscure the meaning of dependent clauses, the difficulty may be obviated by appealing to the leading clause, and model proposition. Are we at a loss to know what pertains to "the Son" and "the Holy Spirit" in the latter clauses of our text? Let us look at our leading clause and there we read "*In the name of the Father*." So there we understand that the name pertains also to the Son and Holy Spirit. Are we at a loss to know *what is to be done* "in the name of the Son and Holy Spirit in the latter clauses?" We can decide by appealing to our model proposition and there we read "*Baptizing* them in the name of the Father." That is what is to be done then in each of the other names. Finally we urge the fact and force of the ellipsis on the ground

(*f*) *That coordinate conjunctions connect only similar elements and constructions.* (Bullion's Eng. Gram. § 179 776. Green's Analysis of Eng. Lang R. XI.) Whether nouns or pronouns, verbs or adverbs, sentences or parts of sentences, phrases or whole propositions, the parts thus connected must be similar. What similar elements do the conjunctions "*and*" connect in the text. The first "and" does not connect "Son" to "Father" because Son is the object of the relation of the second preposition "*of*" and is governed by it. Neither does the second "*and*" connect "Holy Spirit" to "Son" because "Holy Spirit" is the object of the relation denoted by the third preposition "*of*," and is governed by it. Neither in the Greek does "*kai*" connect "*Uiou*" to "*patros*" nor "*Agiou Pneumatos*" to "*Uiou*," since all are governed by "*to onoma*" expressed or understood according to the rule quoted in section (a). Hence the conjunctions in both languages connect the several clauses of the text, and therefore the clauses must be similar. But how can they be similar if we deny that "*name*" and "*baptizing*" contained in the first, do not also pertain to the second and third? Mr. Latham says "However compendious may be the expression, *there are always two propositions, where there is one conjunction*" (Hand Book of Eng. Lang. p. 357.)

"Baptizing them in the name of the Father" does contain a proposition. If I say to William "I baptize thee in the name of the Father" I have used an assemblage of words making a complete sentence having one subject, one predicate, one complete active verb, hence one complete action. Now if I do what I say, I baptize him "in the name of the Father," 'and' this means addition, 'and' *what?* why, "of the Son." Here is a second clause added to the first, which according to the condition must contain as much as the first. Then I must baptize him (in the name) "of the Son, and," —here comes another addition, bringing another similar clause "of the Holy Spirit" which demands a third action. Therefore to deny the ellipsis in the latter clauses of the text, is to virtually deny the office of the conjunction also or to deny that the first clause contains a proposition at all. Bro. Teeter in his analysis of the commission makes the following very forcible remarks: "The participle baptizing is modified by the compound element: in the name of the Father, and in the name of the Son and in the name of the Holy Ghost. A compound element is one containing two or more simple elements. In this case the compound element is made up of three similar simple elements: *first*, in the name of the Father; *second*, in the name of the Son; *third*, in the name of the Holy Ghost. Now if baptizing were modified by a simple element instead of a compound one and the commission would read thus; "baptizing them in the name of the Father, teaching them to observe &c., What then would constitute Christian baptism? Certainly single immersion. Well then, if a simple or single element requires one immersion, certainly a compound element requires compound action or immersion. Or, if one simple element requires one immersion, three similar simple elements require three similar immersions." (Treatise on Trine Immersion p. 4). It may seem strange to some, as it doubtless would to all scholars among the Greek and oriental churches, that in a discourse on baptism, one should attempt to demonstrate the ellipsis of this text, but they will doubtless excuse me, when I inform them that distinguished single immersionists in this country have publicly "defied any grammarian to say that such a sentence as the commission means more than one action." I think the evidences already adduced show conclusively that not only a "sentence like the commission," but the commission itself means more than one action, and that one action is utterly insufficient to satisfy its demands.

A young physician in Illinois once said to me, "when I was at school at —— College, I wrote on the black-board in the recitation room of the grammar class this sentence: "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." The Prof., who was a single immersionist, after ascertaining who wrote the sentence asked me why I did it? I answered "To see it analyzed by the class under your supervision." When rubbing it out he said "That will never do. It will make the last one of these boys Dunkards."

(To be continued.)

Christ Our Model

Once I was trying to walk across the field after a fresh fall of snow. I would try and see how straight a line I could make with my footprints in the snow. When I looked around to see how straight I was going, I always walked crooked; but if I kept my eyes on the mark ahead of me, and did not take them off, I could walk straight enough. So if Christians only keep their eyes on the mark—on Christ Jesus, and follow in his foot-steps, not turning around to see what kind of a path they made—they would walk straighter. He is our model. If, instead of asking, Why can't I do this and that? Why can't I dance? Why can't I go to the theatre? Why can't I read the New York *Ledger?* I don't see why I can't do it? Can you? Then put it in this way: What is the use of it? Will it make me a better Christian? If it won't, then I won't do it. Instead of asking: What is the use? and why can't I? Ask if it will be for the honor and glory of Jesus, and if it won't, say, I won't do it.

I do not see that we can have any better example than Christ himself. Just consult the Word of God, and see what Christ would do. You will find that God never makes a man do wrong. Who ever heard of a man backsliding who walks with God? God never backslides. If we are going to keep company with God, we have got to walk. God does not stand still and does not run. You must grow in grace or else in worldliness. Enoch walked with God. He found the right way back there in that dim age.—*Moody.*

Hatred stirreth up strife: but love covereth all sins.

For The Brethren at Work.

That Prophet Like unto Moses.

BY HATTIE A. FRAD.

"I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."—Deut. 18: 18, 19.

God has at different periods in the world's history devised different schemes or methods, in order to manifest his perfections and will to mankind, for the purpose of their instruction, and reformation, in order to promote their happiness. His manner of revealing himself, or of communicating his will to mankind has varied in the several ages of the world, and has been adapted by the wisdom and goodness of God to the circumstances of his intelligent and accountable creatures. The various revelations which God has communicated to mankind at different periods, and the means he has used to communicate these revelations, have been denominated divine dispensations. Of these there have been three: the Patriarchal, the Mosaical, and the Christian. All these were adapted to the conditions of the human race at these several periods; all, in regular succession were mutually connected and rendered preparatory one to the other; and were all subservient to the grand design of saving the world.

God demands of his intelligent creatures, rectitude of conduct, righteousness, and purity of morals in proportion as he reveals unto the human race his own perfections. In the Mosaic dispensation he revealed himself much more clearly than he had done in the former dispensation. He required a full and complete obedience to his law as delivered through his servant Moses. Peace, unexampled prosperity and happiness were ever the reward of obedience, while war, defeat, famine, and every imaginable evil were the reward of disobedience. The Israelites immediately after they had crossed the Jordan, repaired to Sichem where they ranged themselves, six tribes on each of the opposite mountains of Gerizim and Ebal, where one party read the law with the blessings thereunto attached, and the other party pronounced the curses which would be the reward of disobedience. This procedure was designed to inspire into the minds of the people a deep veneration of that divine law. And by following them in their eventful history, we find that these blessings or curses followed as the reward of faithfulness or unfaithfulness.

We will now try to notice a few instances of these results. During the government by the judges, a period of about seven hundred years, the Israelites were six times enslaved by the surrounding nations, as the result of their unfaithfulness. Saul, their first king, failed to appreciate his true position as the servant of Jehovah the Divine King, and consequently manifested dispositions and conduct utterly at variance with the principles of the Theocracy. When commanded to exterminate the Amalekites he assumed the power of dispensing with the Divine command so far as suited his convenience. His ambition and avarice prompted him to spare Agag the king and appropriate his riches, he also preserved the most valuable parts of the booty from destruction, with the specious excuse that he intended to offer the best of the cattle in sacrifice to Jehovah. Thus under the false notion of zeal for Jehovah, or at best pretended zeal, he ventured to disobey a most plain and positive command, and what was the result? his rejection and the rejection of his house. And oh the desolation that this false policy has brought upon the church of Christ! How some of the plain and positive commands have been either entirely ignored, or changed to suit convenience or circumstances, and all this under the false plea of enhancing the cause of Christ. For instance, feet-washing is entirely set aside, baptism is changed to sprinkling or pouring, and this we are gravely told is done to adapt it to rigid climates and to the delicate constitutions of many individuals.

Under the false notion of zeal, some of the positive commands of Christ are made of no effect. How well might we meet all such excuses with the language of Samuel to Saul, Hath Jehovah as much delight in burnt-offerings and in sacrifices as in obedience to his voice? Behold, to obey is better than sacrifices, and to hearken than the fat of rams." Again after the ten tribes had revolted from the house of David, and Jeroboam had been made king over these revolted tribes he, as a matter of human policy and foresight, thought it expedient to make some changes in the fundamental laws by which his people were governed. The law of Moses enjoined upon all the Israelites, to resort three times a year to Jerusalem to celebrate the three great feasts of the passover, of pentecost, and of tabernacles. This obligation seems to have been regarded by Jeroboam as very onerous, and undoubtedly it was an awkward circumstance that the subjects of one king should be obliged thus often to resort to the metropolis of a neighboring and unfriendly monarch; and still more, that his own kingdom should be drained of a considerable portion of its wealth for the support of a service which was exclusively confined to the now adverse metropolis, and for the maintenance of Priests and Levites whose services were rendered at Jerusalem, in the presence and under the authority of the rival sovereign. This state of things, in the eyes of Jeroboam, required a remedy, and to prevent this result of his subjects to Jerusalem, he provided two religious establishments, one on the northern, and the other on the southern frontier of his kingdom. In each of these establishments he set up a golden calf as the symbols of Jehovah. We are not to suppose that Jeroboam intended to introduce the worship of other gods, but the worship rendered before these calves was held to be in honor of Jehovah. But the law interdicted the use of all such symbols, and consequently their introduction was a violation of that law, and the fearful results that followed was nothing less than a complete subversion of God's law. The irregularities of this perverted system did not end with the introduction of the golden calves, this first departure only paved the way for the introduction of other errors. Jeroboam not only changed the PLACE of worship but he also presumed to change the TIME, directing that all the festivals should be observed a month later than the law commanded. Next he was driven to the necessity of establishing a new priesthood for his new worship, since the Aaronic priests refused to conform to his new order. Jehovah soon manifested his displeasure at these proceedings, through his prophets he announced the destruction of Jeroboam's race by a succeeding king, and also the ultimate captivity of the tribes of Israel beyond the Euphrates. It was not the worship of other gods, but the worship of the true God in an irregular, dangerous, and interdicted form, which constituted the sin of this king. And the language used in scripture to designate him, is awfully emphatic, he is styled "Jeroboam the son of Nebat who sinned and made Israel to sin."

If, in the Mosaic dispensation, every transgression and disobedience received a just recompense of reward, in the language of the apostle we ask, "How shall we escape if we neglect so great salvation." If God required a full and perfect obedience to his law as given through his servant Moses, certainly he requires as full and perfect obedience to his law as given to us through his Son. And as the gospel light is as much superior to the light of the Mosaic law, as the light of the sun is superior to the light of the moon (Rev. 12: 1), So God requires of those who enjoy this light a corresponding improvement in purity and holiness," (Acts 29: 30).

Perhaps no greater, or more dangerous error, or one more diametrically opposed to the teachings of God's word, has ever insinuated itself into the church of Christ, than the popular dogma of faith alone without works. There is not one iota of support for this in the Bible, on the contrary the whole tenor of scripture opposes it. Let us then beware of this dangerous reef. Our Savior, during his public ministry, continually asserted that he came not to do his own will, but the will of the Father, and what he taught he received of the Father, and in our text the Father calls the words which he shall speak, "my words." After his baptism the Father introduced him to the world as his beloved Son in whom he was well pleased, and then gave the command, "Hear ye him." But what will be the consequence of disobedience to the teachings of this great Prophet? In our text the Father says that, Whosoever will not hearken unto my words which he shall speak in my name, I will require it of him, I will demand of him a reason for his non-compliance, and when this demand shall be made, as we learn in Matt. 22: 12, the culprit shall be speechless, he can offer no excuse before the bar of God. Then will the awful sentence be pronounced; "Bind him hand and foot, and take him away, and cast him into outer darkness." And this great Prophet has given it as a test of our love to him that we keep his commandments, and again the beloved disciple tells us that "This is the love of God that we keep his commandments." This is the only way that we can manifest our love to him. And how natural is this. How we love to do the bidding of those we love, while every command, or restraint imposed upon us by those we dislike is irksome to us. The prophet Jeremiah, in speaking of this glorious period says; "After those days saith the Lord I will put my law in their inward parts, and write it in their hearts." This language certainly alludes to the new birth, or to that change which is wrought in the heart through the instrumentality of God's word. Christ prayed the Father, "Sanctify them through thy word, thy word is truth." And John says, "Whosoever is born of God doth not commit sin;" that is doth not transgress his law, for his seed, that is his word (see 1 Peter 1: 23,) "remaineth in him, and he cannot sin, because he is born of God." A truly renovated person has no desire, no disposition to sin, or to transgress God's law. The law of his mind is in consonance with the law of God, that law has become a part of himself, he has been made a partaker of the Divine nature. Let such a person be isolated, no matter, the law of God is the rule of his conduct wherever he may be, under whatever circumstances he may be, and in whatever he engages he is governed and guided by that law. When Christians need so much watching, when in their intercourse with the world they give so much cause for the enemies of the cross to triumph, when their light in that quarter is so dim and they bring so much reproach upon the holy name of Jesus, must we not with the apostles conclude that whosoever sinneth hath not seen him, neither known him.

For The Brethren at Work.

Danish Correspondence.

LETTER FROM BRO. HANSEN.

DENMARK, July 26, 1876.

M. M. Eshelman:—BELOVED BROTHER.—Grace, mercy and peace, from God and Father, and the Lord Jesus Christ, be to you and all yours.

I will let you know that I am alone these times, using the time for reading and prayer and writing. And think in these times what our Lord and Master said Matt. 10: 25. It is enough that we be like him; and oh! how I see it is truth that Paul wrote to Timothy (2 Tim. 3: 12).

Our dear Savior Jesus Christ commandeth us to rejoice, and be exceeding glad, because we have a great reward in heaven, if we for Christ's sake shall be reviled, persecuted, and spoken all manner of evil against. For even so persecuted they the prophets, the apostles and the disciples of Christ, which were before us. It is also enough to us that we be as our Master in this world, for also to be like him will be come again, and then be with him for ever, as he said where I am there ye shall be also.

Oh! I think and see in these times much what Jesus said. "I send you forth as sheep in the midst of wolves, be ye therefore wise as serpents and harmless as doves," and this too I have ever found is to us. "And ye shall be brought before governors and kings for my sake, for a testimony against them and the gentiles." But oh! also, there our Father is in us by his spirit, for Christ says: "When they deliver you up, take no thought how or what ye shall speak, for it shall be given you in the same hour what ye shall speak, for it is not ye that speaketh, but the spirit of your Father that speaketh in you." "And henceforth fear not them which kill the body, but are not able to kill the soul, but rather fear him, which is able to kill both soul and body in hell." To-day I am

CAST INTO PRISON,

for the same cause as it used to be; but let us all be faithful and not faint in the good work. Let us under all our circumstances pray for one another, and faithfully go on working for the salvation of souls, not expecting any other treatment than those our Lord and Master said would come upon those who would take up their cross and follow him. He says, "He that taketh not his cross and followeth not after me is not worthy of me." "He that findeth his life shall lose it, but he that loseth his life for my sake shall find it again." But oh! that we shall know that we are in him when we follow him, doing his will and keeping his commandments; in all we are assured, and all things shall work together for our good because we love God our Father, and Jesus our Savior, and follow our Comforter, which teaches us to do and follow all things whatsoever is commanded by Christ in the Holy Bible.

And we are sure that our Father always watches us, for he says that the very hairs of our head are numbered, let us therefore fear not. Dear brother and sister let us still go forth gathering souls for everlasting life, by going and teaching all nations. Always remembering that whosoever shall confess Christ before me, him will Christ confess before his Father which is in heaven. But whosoever shall deny Christ before men, him will Christ deny before his Father and the holy angels.

Oh! how valuable is one soul, when we shall meet before God's throne in heaven, when the holy angels shall rejoice more over one soul that returneth, than, over ninty-nine that need no repentance. If we do suffer a little in these last days, in the short time we have left—if we only gain souls for everlasting salvation, then all our suffering, prayer and tears, and a faithful work is well paid for, not as our own, but as the Lord's, we being but weak tools in the hand of God.

Dear brethren and sisters pray for us, that the good work may still have good success. Pray for me—remember how the church prayed for Peter while king Herod kept him in prison, and was answered. Our best wishes to you all.

Assens Ladegaardsgade,
Denmark, Europe.

For The Brethren at Work.

From Colorado.

GREELEY, Colo., Sept. 27, 1876.

Our Communion meeting, in Boulder County, came off the 23rd of this month. We had a good meeting, a good turn-out, and exceedingly pleasant weather. Two members from Wyoming Territory were with us. Had one addition by baptism, and one application for the same rite to be attended to soon. So you see that even here, under the shadow of the Rocky Mountains, the work goes on, though not as we would desire, yet when we consider the great opposition the truth must encounter in these latter days, and the fact that the time has come when even professors will not endure sound doctrine, we need not wonder why so many go on in the even tenor of their way—blind leaders of the blind. J. S. FLORY.

LIST OF MONEY, RECEIVED

—FOR—

Subscriptions, Books, Pamphlets, etc.

L. W. White, .50, Leonard Stephen .10, Henry Jones 5,10, Dan'l Miller 1,35, Johnathan Klummel 1.35, Jacob Peck 2,55, I. F. Puterbaugh 1.35, Jacob Bohn 1.35, John Puterbaugh 1.35, John W. White, .75, Jacob Mitchel, 1.35, Josiah Harner 1,00, D. M. Berkley .10, Sam'l Harley 1,35, Frank Allen 1,35, M. S. Mohler 12,30, Jacob Smout 1.35, Wm Flickinger 1.35, W. M. Fike 1.35, J. M. Mohler 1.35, Zack Fodsley 1.35, Mary H. Hoppert 1,95, M. S. Mohler 2.00, Samuel Bellinger .20, A. J. Bowman .10, John Wales .25, David R. Fly 1.35, John Emmert 4.70, Allen Boyer 11,50, Mary Crouse 1,00, Samuel Hoffert 2,00, S. M. Illeltern .10, S. L. Swihart .50, A. R. Sutherant .10, L. E. Pendleton 1.00, Samuel Baker 2,85, John Baker .75, Sam'l Baker 1,50, M. S. Mohler 4,20, H. Wallace 1,00.

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FOR SALE
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Campbellism Weighed in the Balance, and Found Wanting.—A written sermon in reply to Elder C——. By J. H. Moore. It is a well printed tract of sixteen pages. Should be circulated by the hundreds in almost every locality. Price, 2 copies 10 cents; 6 copies 25 cents; 25 copies $1.00; 100 copies, $3.50.

True Evangelical Obedience, its nature and necessity, as taught and practiced among the Brethren or German Baptists. By J. W. Stein, being one of his twenty reasons for a change in church relations. This is an excellent work, and should be circulated by the thousands all over the country. Price, 20 cents; 7 copies $1.00; 15 copies $2.00.

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Christianity Utterly Incompatible with War. Being one of Twenty Reasons, for a change in my church relations. Price, 25 cents; 25 copies, $5.00.

The Perfect Plan of Salvation, or Safe Ground. Showing that the position occupied by the Brethren, is infallibly safe. Price 1 copy, 15 cents; 2 copies, 25 cents; 10 copies, $1.00.

The Origin of Single Immersion.—Showing that single immersion was invented by Eunomius and as a practice, cannot be traced beyond the middle of the fourth century. By Elder James Quinter. It is a tract of sixteen pages and the Brethren should take an active part in giving it an extensive circulation. Price, 2 copies, 10 cents; 6 copies, 25 cents; 30 copies $1.00.

The Last Supper.—A beautiful, colored picture showing Jesus and his disciples at the table with the supper spread before them; he has just announced that one of them should betray him. Each of the twelve present is pointed out by name in the margin of the picture. Price, one copy 15 cents; 2 copies 25 cents; 10 copies $1.00.

Passover and Lord's Supper.—By J. W. Beer. An able work of great merit, and should be in the hands of every person, who wishes to thoroughly understand this subject. Bound in good cloth; 258 pages. Price 75 cents.

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The following tracts in the Danish Language, can be had at this office.

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One Faith Vindicated.—1 copy 15 cents; 8 copies $1.00.

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Any of the above works sent post-paid, on receipt of the annexed price. Carefully enclose the amount and address

J. H. MOORE, Lanark, Carroll Co., Ill.

THE WATCHMAN AND READER.

Vol. IV. Lanark, Ill., October 14, 1876. No. 4.

The Brethren at Work.

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Redeemed With Blood.

Not all the gold of all the world,
And all its wealth combined,
Could give relief, or comfort yield,
To one distressed mind.

"Tis only by the precious blood
Of Christ, the soul can fly;
This only can the mind, soul, and
A drooping, faint supply.

O, joyful news! O, happy news!
The precious gospel, Christ
Or Christ, can bring the sinner sigh,
And give him peace with God.

For The Brethren at Work.

Reading The Bible.

BY JOHN H. PEYK.

Reading the Bible is not only a sacred duty, but a high privilege, and I feel, among of us, who are living in a land of Bible and religious liberty, do not appreciate it as we should. There is an adage, saying, "One don't know how good it is to be well until he gets sick." So we can not comprehend what untold blessings we enjoy in reading our Bibles until we are deprived of that privilege, and we can only have the privilege of reading but every one has the liberty, in this country, of interpreting the same to suit for his purposes and ends. Liberty, however, I am sorry to say, is very much abused, and lies been the cause of many divisions in the churches.

A great many people never read the Bible at all, and it is a lamentable fact, that many professors of religion, and I think I may safely add, that many brethren and sisters depend too much upon the ministers for their knowledge of its contents—never even take the trouble to examine whether these things are so. And so the ministers are not all Paulos, and Peters, many good, honest people are led into divers heresies, simply because they trusted in man instead of God, and obtained their opinions about God and his requirements of duty, as well as his promises of reward, from unspiritual teachers, instead of examining for themselves the sacred which he has given us. These things ought not to be. We should not think so lightly of eternal life as to venture upon uncertainties, and we should not be so concerned about our soul's salvation, as to let it all we hope to enjoy in a future world, slip in the unseasonable hours of the day. Then what shall we do? In the language of our blessed Savior, I answer, "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me." Don't regard this as an idle expression, it is the command of God, and for the ignoring of which you will be held responsible.

I have heard it remarked: "It makes no material difference what I believe in regard to certain doctrines of the Bible, if I keep all the commandments I am all right." But let me say to such, you cannot keep all God's commandments without diligently searching the Scriptures for yourself, and if you do this, I have no fear, if your heart is right, that you will not believe God's word as you should. Some people have a habit of reading the Bible, or rather a chapter of the Bible once or twice a day, which is a very good habit, but many who do so are unsatisfied at themselves for not obtaining more progress in obtaining a knowledge of the truth. The reason is, because they send in a sort of mechanical way, and paint much attention to what they are reading or how they are reading it. This way of reading the Bible is much better than no reading at all, but it is not the best way to obtain a thorough knowledge of the truth as it is in Christ.

The best way, that I have found, is to take a subject, as for instance, the coming of Christ, the resurrection of the dead, the destiny of the wicked, the second of the righteous, &c., &c., and with the aid of a concordance Bible or a concordance, find and examine carefully all those in the Bible pertinent to the subject, and make a note of the passages, some family upon your mind as well as to aid you afterwards, in finding readily the leading Scriptures on the subject. In this way you will acquire a thoroughness not easily obtained any other way, and not only so but you will be in a better state to find how much more interesting it becomes, when studied in this way.

The Bible is not a book of the abstruse logical order from the beginning of Genesis to the ninth of Revelations, and consequently it is not to be so read. Originally the Bible was written in solid blocks without any division of chapters and verses, and it should be read in the same, and it should be observed that the end of a chapter is not necessarily the end of a subject. Paragraphs are best introduced by Mountains in the Bible, and they are the most important of the Bible was not the work of the *inspired* writer, and has suspected spurious chapters and paragraphs.

The Bible is a wonderful book; to those who are unconcerned about God and their future welfare, it seems much dry and unattractive. But when once get pierced in their hearts, as in the day of Pentecost, and begin to cry out, "What shall we do?" then the Bible is the only book that can properly satisfy those cages cries. When a sinner looks it is one, he has replete with pleasant duties and glorious promises. Speaking about pleasant duties reminds me of David and says (Heb. 4 1) "Let us therefore fear, lest a promise being left us of entering into his rest any of you should seem to come short of it," so you are three is still danger of coming short of the promise even after we have heard, believed, and embraced them. And we should not forget that only those who by patient continuance in well-doing, such for glory, honor and immortality, are eventually rewarded with eternal life. Let us therefore read the Bible often, so we don't forget what God requires of us in order to obtain the things promised.

Lanark, Ill.

For The Brethren at Work.

The Bible and Inspiration.

NUMBER III.

The only point of difference between the Roman Catholic church and the Protestants, relative to the diffrent books which comprise the Holy Scriptures is this: The Roman Catholic church, as stated below, accepts of the Apocryphal books as being of divine origin, while the Protestants do not. That the Roman Catholic church, as it stands in its bodies is enormous, we have already proven from facts which can not be called into question. Inasmuch as the Jews in history of the Old Testament church is much older than any history now extant, reaching far beyond the rise and progress of Romanism, which is the foundation of the Apocryphal writings as being strictly canonical, it is not right that we should prefer the Jewish to the Christ of the Roman Catholic church, especially when this view of the Old Testament Scriptures is endorsed by a Protestant work? But to the point of difference between Romanists and Protestants on this subject is not of special importance, we, therefore, give it no further thought.

The question which shall engage our attention is not so much a matter of history as it is a matter of fact. It is, however, evident to all intelligent readers of the Bible, that the idea of inspiration, underlying the sacred oracles, cannot be proven until the authenticity of the Bible is first proven. This we have done, and, however, unsyntactic and unlogical our reasoning may appear to some, but most truth we see find them in history.

Let infallibility—a divine authority of the Scriptures—not to be proven from that which is simply declared of them by biblical writers, but it must be proven from others. The Jews were not told to search their traditions whether the texts of Moses and the Prophets were to be received the Scriptures. It is true, however, that the facts of fulfilment, when properly examined, are sufficient to prove the Scriptures to be being of divine origin, yet, inasmuch as intelligent design pierces an intelligent design, it is not, therefore, improper to be interrogated for the ground of God, as such a claim to be, and to such it must, of course, appeal to Man, for example, may claim to be very wise and yet, if he be a fool, his claim proves the folly of a man, and thus it is with the claims of the Scriptures, they must appeal to Man, for the evidence which the Lord Jesus Christ would give as a proof of the divinity of the gospel spoken of in Matthew 11 20 and 21 verses, is that what he says is of divine authority, but the practical effect of that which he declared, is, that the blind, lame, individuals who obeyed and received the truth evidenced his origin as being of divine authority. "If ye do of the works, ye shall know of the doctrine, whether it be of God," was the principle which Christ laid down, and it is the principle upon Word. If a sick person calls for a physician, who prescribes a remedy, which he takes and recovers from the disease, according to the directions prescribed, cures him, does he not then know the efficacy of the medicine, and the skill of the physician? This it is with the doctrine of Christ. The divinity of the Scriptures is not to be proven from the practicable effect it has upon those believers, power to reduce the sick and to mental health, which is the effect of sacred oracles, and prove the efficacy and power of its doctrine. "By their fruits," says the Saviour, "ye shall know them." Christ never asserted a thing which he did not allow to be tested. His authority, his divinity, the supernaturalism of the religion he taught—all these he allowed and bore allus to be tested. Just as sinner we pattern on the principle of effect, so the inspiration of the Bible is to be proven by its effects upon the world.

The wonderful design with which the Bible is characterized; the majesty and simplicity of its style; the harmonious agreement of its different parts; its unshaded power and efficacy over and upon the consciences of mankind, in enabling penetration through all the dark ages; the multitude of miracles wrought in confirmation of its claims, and the exact fulfilment of all its predictions, proves to you the shadow of doubt, the inspiration of the Bible. The world with its rapid strides, with its learning, its ingenuity, and its almost incredible discoveries never yet could fathom the deep mysteries of godliness. Well might the apostle say, "Great is the mystery of godliness."

J. T. MEYERS.

For The Brethren at Work.

Walking By Faith.

BY J. T. MEYERS.

"We walk by faith not by sight."—2 Cor. 5 7.

One great reason why so many persons are not Christians is they are not willing to walk by faith. Doubt pervades the minds of all subjects, but in no one, probably, so predominant. Take doubt away Thomas, are unwilling to receive the most conclusive testimony, and, in fact, he would not even give up the impression. Says Christ to Thomas, "Blessed are they that have not seen and yet have believed." This believing without seeing is the leading key note that falls to the soul the life-sou-sou of Christ, through a crucified Savior. That we may fully understand this subject of walking by faith and not by sight, we must accept the idea that to see means something more than to look with the eyes—it also means to *comprehend* so soon I see the idea or the point in question. Christ, the plan of salvation, is such that we must accept it through faith, and just here is where comes in the great trial with so many. They cannot see how the dead blood of one, in person like unto us, can cleanse us from sin; they should know, however, that the dead contrary to our understanding of natural laws and second to heaven; how it is possible for the dead to all life, and arise and manner a form, and be reunited with the soul; and all these divine mysteries to them are entirely beyond their comprehension. The first of the matter is, it cause they can not see or comprehend them, they will not accept of them. They want to walk by *sight* or they will not walk at all. In God's dealings with man he did not give, as a general thing, his sermons and wheredoes he doing so he did, but gave the most convincing proofs of his *existence, power,* and *justice* that by faith men might please him.

In an natural or temporal transition faith is one of the leading incentives to action. See the farmer sowing the wide spread broadcast over the ground. An unbeliever, or one unacquainted with farming might with a good show of reason exclaim, claim the farmer is a fool to thus throw away such useful grain, but the farmer acts through faith and not by sight, he understands what he can and will how it is, or by what means the grain produces a crop, and or there by the powers of nature he believes a crop will be the result of his labor. He has had evidence sufficient to produce such faith, hence he acts as walks by faith and not by sight; so with the man that acts out for the first time to visit a distant city, he does not my know I can not see that there is such a city I will not set out that way. But having evidence from those who have been there or from some other source he walks by faith, not by sight, and at his destination are sure he will find the city as represented. Just so it is in Spiritual things, we have it from those who can Jesus in person—confirmed by those who heard him that he is the Son of God; that he did rise from the dead; that he did ascend to heaven, and that he is our High Priest; that his virtuous sacrifice will avail in bringing to unto God and the glories of the heavenly world, to feed on by faith. The same men who daily walk by faith are touching things temporal, are hath to walk by faith spiritually. When start spirited fully? because they can't see the use of doing this or that or in what way the eternal interests will be promoted by the simplicity of the gospel, they choose to go the downward course, rather than to look into the testimonies of the Lord which are sure and steadfast, even to the converting of the soul by faith.

This unwillingness to walk by faith does not wholly belong to the non-professor of religion. We see this "heart-sing" manifest in the shortcomings most among those who are elevated among believers in Christ. They would walk by faith according to the divine and spiritual principles of salvation, in this that Christ is the Son of God, that his blood cleanses from all sin, that he ever cometh to him he will in no wise cast out; but as to certain other so-called inconsistencies they are not so clear-cut, thus giving the out and out infidel a claim that is no greater sin to reject the whole plan of salvation than to ignore a part of it. The same promptings that would impel us to walk by faith and not by sight in accepting Christ as the Son of God and our Savior, would, I should think, induce us to walk in all the commands of God. "The *Baptism* is for the remission of sins" by faith we should walk "through the waters," and whether we can see the use such act can be instrumental in our good, it is not our place to inquire or say I don't see what good that will do, it is enough to know it is commanded and by faith we will walk there. So with Foot-washing we should have faith in the inquiry what good can that possibly do? and not understanding or seeing just why it is done, we will not neglect it. That it is we can't walk by *sight* in Foot-washing we will not walk in that command. Such inconsistencies are not, whereas we should walk in all the commands by faith and not by sight. Walking by faith we shall "know he is faithful who the promised, and knowing these things" Happy shall we be if we do them. Thus faith venture, and sight seeing is dumbfounded. Just so in eating the supper is commanded and we, consequently, faith don't ask *why?* In partaking of the communion we may not quite understand how the bread and wine can impart "life in us" and if we eat not shall "have no life," lest faith, after the mystery *See, "The gift of God's life."* Here we see how true it is we walk by faith and not by sight. Glorious passion of faith! Blessed are they that have not seen and yet have believed." Of the comfortings power there is in faith, by it we may conquer large measures of doubt and overcome the temptations of Satan. We may just said just that in the Bible of all the divine promises of God's sacred Word, lives devoted of that power which can only be found through faith. Let us then the great "Author and finisher of our faith." He that seeketh to walk by *sight* in divine wisdom shall even be turned propriety in darkness, and show the road that leads to mish-mashin, ability that walks by faith in all the beliefs of that wisdom that is from above, shall walk in the light of God's countenance, surrounded with the glories of heaven second equal to thousands of earthly bliss.

Greeley, Colorado.

"The Lord bless the cheerful giver."

The Brethren at Work.

LAFAYETTE, IND., OCTOBER 14, 1879.

"The Brethren at Work," will be sent post-paid, to any subscriber in the United States or Canada, for $1.50 per annum. Those who send more and will, will receive an extra copy free of charge. See all over the number the great and brilliant inducements for such and liberal terms, which amount can be deducted from the price, before sending money.

Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to T. H. PAGE.

Subscriptions, communications, should be addressed J. H. MOORE, Lafayette, Carroll Co., IND.

THE address of A. D. Correll is changed from Beaver, Green Co., Tenn., to Limestone, Washington Co., Tenn.

THE obituaries in this issue ought to have appeared sooner, but they were overlooked. Surely and suddenly shall the three whose death is there noticed.

THIS week we have set on hook adversitisements, and insert glaringly in actual. Wednesday to get advertisements, send in about once a month, or perhaps. The minimum cost will give one subscriber, more reading matter.

BROTHER Hilbery, who has been from Oct. 25, was at Franklin, Bureau Co., Ills., in company with Bro. Stein preaching at that place. He reports quite an opening for a good preacher. He goes from there to Warrensburg.

Bro. received from Bro. Page a letter containing a Report of the Bro. Hayes—in, who was then in North Dakota, saying that he had left Cass for Dakota on railway duty. This report needs to be held of the Danish mission—mine is work.

We much regret, that we are unable to attend the Danish Annual Meeting. We had intended to go, but the work in the office crowded us so much, we could not leave home. We believe, We learn that the meeting was a good one, and the order excellent. Our journal was suspended.

SOME one from Lancaster, Pa., writes the following: "Brother Page, please stop Bullets for the Danish Journal. I hope God will bless the Hope, and should by him that money could not be used and added to the Bullets. Think every brother and sister ought to give according to their ability.—One who is interested in the cause."

WHAT not some of our brethren are to have bad conclusions, in regard to the use of pamphlets and tracts among outsiders, give us what they consider the best method of so doing. Pamphlets and tracts are lonely little missionaries, and as they are now being considerably used by the Brethren, the best method of doing good with them, will be quite valuable to many of our readers.

On the last page of this issue we publish a letter from Lydia Branch of Galion, Ill. We do this, in order to call the attention of the brethren to the place where the sister lives. Those of our ministers who travel that way, should visit the Lord's work to call and hold meetings in Galion. Who will go? We also invite attention to the request of Bro. Jacob Hershman, Quincy, Olmsted Co., Minn.

We call special attention to the list item on the fourth page. We want every one who reads this paper to fully understand what it advocates, and the doctrine it intends to maintain, and when any thing is found, from time to time, to place obtaining subscribers, the report will have this to refer to in proof of the claims of our paper. The same notice is printed on the back of the envelope so that he only at to read—a pamphlet, or 50 cents, pay him for it.

At the Annual Meeting of South-side Church, brethren John Metzler, and Joseph Hendricks were appointed ministers to assume for that district. We learn that they are to travel and preach in isolated places, and will help work churches to build up the cause of Christ. This is a step in the right direction, and should be encouraged by neighborhood meetings. Now, if these brethren could use some good tracts while engaged in their ministry work, they would be of considerable assistance to them.

A brother from Michigan sends us quite a list of names, all of which were outside, excepting one. He says, "I had, so far, been the only one brother, and all his name. Now we would like every church, to send us a little, or a little more, right. Get all the outsiders you can, for we believe the paper will do them good, and may be instrumental in the conversion of many. We do not stop just with the brethren and sisters, but show the paper to all the outside, in our neighborhood, and many of them will subscribe.

The Danish Mission.

Last week we promised to set before our readers, the Bro. Page's clear statement respecting the condition of things in Denmark and also the prospect of success in the Danish mission. Bro. Hope's letter, which we publish on the fourth page, will be read with considerable interest. We believe in this work, and especially by those who are personally acquainted with him and his family. We have seen many tears bedewed his and around the room. Our office is situated within one hundred feet of the room in which he used to work at harness making.

Here it was that he conceived the idea of a mission to Denmark. He felt the good in an intimate purity to his own country. Here it was that some of the brethren, who had visited Denmark before, had interested the native Danish people. Here it was that the Gospel proposition was made, and here it was received from those to whom, the door was kept open, the Gospel and introduced with their desire.

The beginning of this work, however, is not well known to most may further information from us. We believe, and for might we know, it may have been, but of other feature in the mission, which we think it will be well to state in connection to note, that the work is fully commenced, it is, it has assumed a definite form, and has its operations.

Furthermore, it has so far been well supported by the brethren, and many are anxious for its success. The need of their efforts to this spread the truth.

It is partly generally known that the Danish Brethren have been, for some, in fact full, Bro. Funck Eby and Paul Wetzel were chosen missionaries, and sent to Denmark. Bro. Funck worked well, especially in organizing into a church which very members might be enlisted in the work. Bro. Paul was not so much active in all power at once, but Bro. Hope has always faithfully supported the work of the mission, and immediately thereafter he began before the others. So he went with the understanding that the other brethren would follow, rather, especially if they should be needed in organizing a church.

At the District Meeting last spring it was decided that Bro. Hershman go over, when a proper opening presented itself. Bro. Hope is totally independent, when they should be needed. But now, in this letter, we find that Bro. Hope's letter, he says, he thinks, that some time next spring, and during that time, let him work up the matter for his own.

This now shows an entire in a partly tangible shape, and doubtless will be quite satisfactory to the friends of Christ, who are interested in the success of the mission. We are of the impression that Bro. Hope is, in his letter, quite modest in regard to his very name in Hope, and he has manifested confidence in the great work that has been assigned him, and from the tone of his letter we are in doubt that he will labor as hard as there is any prospect of doing good. He has long been our impression that he should be kept one truth in the field, yet Bro. Funck and Bro. Hershman, have been, in the opinion, the teach them to observe all things, as commanded upon the followers of Christ. And then, in course of time, if a considerable number should be converted, let the other two brethren go over, organize the church, get things in good working order and return.

However, it is now pretty clear that these brethren will not go over this year. And as Bro. Hope is getting matters so arranged that he can leave home, he will likely be ready in the spring to make his preaching, and we do trust and pray that there will be a general awakening among the people, that God may raise up fine our brethren and sisters against excepting too much from the mission in so short a time. It takes time to do a work of that kind.

We will further remark, before closing this article, that we have spoken perfectly in the order of the church, and in bringing each member right in that order, we are converted and united with the church.

FAITH ALONE.

Recently we had discussed upon sixteen pages of Christian Publisher, the subject of the faith-alone theory. The defender of the theory, however, seemed to shift and shuffle so much, that he gave a full dozen lines of good, sound argument in his labored effort.

"Faith alone" is not our text. We did not intend to discuss it. We did, however, we are not called to defend the term. But it is in the mouth, and many have taken it, and it is, we think the gospel light shine through it a little.

"Looking around for its origin, we found it in Luther's Commentary on Galatians (Edition 1860) page 52. In this solitary passage and in no other in Scripture."

"Therefore we by faith alone are made justified—Gal. 2: 16, 3: 8, 5: 5, 6: 15.

Just to examine Romans 3, 4, and 5 it will appear beneath the gospel, that we are not justified by faith, and works, and the blood of Christ, but by faith alone. We do not, then, say that we are justified by faith, works, grace, the blood of Jesus, etc., etc., but we say we are justified by faith alone, that we are justified by faith only. This is where all the trouble comes in. We all know that we are justified by the obedience by faith, grace, works, etc., but we do not know that we are justified by faith alone, for we find it not so in the New Covenant. Paul writes that, "Now we know that what things soever the law saith, it saith to them who are under the law" (Rom. 3: 19). By "the law" is plainly is meant the "Old Covenant," and the law, is, "Do this and live." Now we know that the law is against us, "Ye are the "New Covenant" then the Romans have no on until the year 1517, A.D., for the law and the gospel the New Covenant or "law of liberty." Any authority said, not blinded by him, "Ye are not under the law" (Romans 6, 7, and 8, that) Paul had to labor hard in his day to get the people to forsake the law, and to be saved by faith. Where he now living he would have to labor equally as hard to get some people to be saved by faith alone, "Ye are of grace."

The faith-alone theorist argues that Paul writes, "Do we then make void the law through faith? God forbid: yea, we establish the law" (Rom 3: 31) But not. None of the disciples of Christ ever made void the law of Moses by faith. The very fact, that *they had the faith of Jesus*, established, or confirmed the truth of the law of Moses. In fact, the law was not *fulfilled* at the time, it was fully and thoroughly confirmed—it truth was established. Paul, in Romans 3, 31, no reason does we shall continue to practice the ceremonies. But we argued, we are not under the New Covenant, established on better promises.

It certainly is not the "wisdom from above" that causes men to take a part of the Scriptures and try to overthrow the balance. Paul certainly did not make against himself in the matter of faith, no against any other inspired writer. Long, he was chasing him to the law, and he was trying to get the people to write on the necessity of obeying it, and then turn round and, by the same written, tell us not to obey it. Never! God is true, and man is fickle and unstable, choosing rather to have his own way than to follow the instructions laid down by Jesus Christ. E.

(More of this next week).

How Do we Reason?

It is almost-long how people will take their ingenuity in order to carry some favorite point, or cigar something about which some doubts are entertained. Some half the controversies that need were employed in defence of the truth as it is in Christ Jesus, is unnecessary and could well evidently be accomplished. And it is clear that people not understanding often themselves to be some ingenuity fed into this line of reasoning, and thus have lapsed upon those false light when conscious conclusions, they are not at all time prepared to resist.

One is hurt on pleasure and mind. What Jesus is there in strumpets and sins? What Scripture do I realize when I visit the theatre? Another is hurt on fashion, and begins to reason thus. What wrong can there be in plain jewelry? I am honest in my heart, and cannot believe that there is any harm in wearing flos and trimmings. Then comes the conclusion—Then sure will I attend these places of amusement, and will wear any thing which I do not conceive to be wrong.

Why should they reason this way. What good will it do to be honest in our error? What benefit will I derive from the theatre? But let us reason a little further. What good will I derive from it? What evil is made will I derive from a little thing, so they call it? In what way will truth, and knowledge, and the Bible? Has any one, questions put this way and answers. Very well, then I won't do it. It would be well for us to set up real places of amusement than I won't go. It never refers to answer me this question, and I will not do it. Consequently, then I will refuse to turn it. It never can refuse to answer, then I refuse to act.

Extracts from the Bible and Christian Publisher.

Christian Growth.

BY WILLIAM. E. ELLIS.

"But speaking the truth in love may grow up into him in all things, which is the head, even Christ."—Ephesians 4: 15.

The idea of growth in Christ is presented to us throughout the holy Scriptures. At first the child of God is represented as a babe, and then as growing the sincere milk of the word. And great indeed is the change in our state, when we are translated into the kingdom of dear children—into the kingdom of light, and a dense correspondingly great and high is the change in our state, when we are ripened for the full enjoyment, for all the humanities, and blessings of this glorious kingdom. So intimately do we feel the two kingdoms, so entirely at variance are the laws and institutions, that how very well we know, when we are in the one or the former kingdom, how very much may have been our standing the, that will present to us the kingdom of grace. There all must commence at the alphabet, or at the spindle but it "Let him commence at the alphabet, or at the spindle but it "Let him commence at the alphabet." This thoroughly ignorance of his man vitiates, may look like bigotry to a superficial observer, and yet it is necessary to the universe of the examination of God's word, many, many, and much ostentatious, is discovered which occupied common sense.

But we must grow up into him in all things. This will be a gradual growth, and usually much. Men are most to extol certain virtues, or a certain class of virtues, while they completely neglect others of equal importance. Christ is the only perfect teacher who ever appeared on our side, and his teaching, in the form of sounds, and religion is complete and perfect in all its parts. It introduces faith in God's word, submission to his will, obedience to his commands, and deep reverence for his holy name. It moderates the passet much, the practice of it's most valued virtues. Age, it labor conspicuous of the most sacred thought, and it is, in fact, the supreme good action prompted by a selfish or vicious motive is no abomination in the sight of God. All our acts to be acceptable must have their motive in God's glory.

But to grow up into Christ in all things to receive his teachings as a whole, and to make his life the rule of our conduct in all things. Our affections must be changed. The apostle says, "Set your affections on things above, not on things on the earth." Why must our affections be changed? "For ye are dead, and your life is hid with Christ in God." Desolates to the world, want of sympathy with its interests, its pleasures, an insipidness for all its hollow show, its sounding greatness, is a sign that something has changed, the heart, that this knowledge we sometime gained from other sources than the teaching of Jesus, but when it has come it is a sign by being with it dependency. The victim moved with his affections, and the sympathies, dreams of pleasure and happiness to the appalling reality that all is sham, that he has only been following the deceptive mirage, will "probably plunge into the depths of despair. This knowledge then is entirely impossible, but that it cannot take place again. It is only Christ who can do both the one and the other.

He tenderly unclasps the bandits of our affections from the world, and gently draws them to himself, this we are mentally do the world, yet we are to Christ, our lives become bind with him in God. On what is believed revealed, the reason of this change cannot man be have. Our render, you must some time be understood to the world, yet will you to Christ? Yours is to know in his own tender way, will you permit him to take from you the glittering bauble, which you now see to be of all the tricks and sweetness of his love, or will you wait until the bauble is imparted to you through some sounding sentence of Christ, and Christ alone can unsatisfy all they, and under all circumstances. We may in faith and prayer, bring his to the midight of the world, but, oh, when the Hundredfold of substitution shall come, and Christ, and Christ alone, and we are left positive to the day.

The growth in Christ also comprehends our restoration. Paul, says "Let your conversation be as it becomes the gospel of Christ," and comprehending the time holiness of Christ with those the same manner, he says, "Ye are conformed to a new life." Ye are conformed unto the condition of the heart by outward manifestations, and our Saviour has declared in the "Out of the abundance of the heart the mouth speaketh." If we pattern after Christ in this respect, our conversation will be holy, for of him it is written, "Neither was guile found in his mouth."

Again, this growth includes submission to the will of God, for this was the mind of Christ. Again, and again does he assert, that he came not to do his own will but the will of him that sent him. Our ignorance, and our unsatisfactness arises it seems, from that we have an infinite guide who is perfectly organized with all the dangers that lead our pathway, and who is desirous of conducting us safely over all. Into the hands of his Guide then we need submission—that control, that, in the way conduct us through howling wastes, or scorching deserts, its entire, the path through which he leads is the path of safety. Resignation to the will of God is all important to the disciples—it is it we are to be kept safe, it is it we need to be a little, bitter cups, those seasons of mental or physical anguish, those disappointments, those cruel bereavements that we sometimes experience through the treachery of false friends. All these processes, and many more would be given by if left to ourselves. Our eyes are now hidden, but when we know not now, we shall know hereafter. Our hearts are in this imperfect state, our faith rent, and must empty our lack of knowledge. Now we walk by faith, and not by sight. Though we know not, we must believe that Jesus knows, and that he doth all things well. What a comfort to know that although we are ignorant we have the to guide us who is wise, though we know not where we are, he knows where is strong, though we are poor, we have One to supply our wants who is rich.

For the Brethren at Work.

"If The Heart Is Right, All Is Right."

BY [illegible] COLLINS.

The heart is a powerful engine,
That moves the human machine;
It forces the blood through the system,
To the most diminutive vein.

The eye is the light of the body,
Surveying all objects around;
The ear,—the organ of hearing—
Is swift in distinguishing sound.

If the heart undergoes renovation,
Through the blood of the Lamb that was slain,
'Tis filled with Divine veneration,
To find what its homage does claim.

The ear must be true in its hearing,
To show the distinction of sounds;
It then will discern every falsehood,
Which the eloquent tongue propounds.

If the eye of the body is single,
The body is full of light,
But if sin has sullied the vision,
'Tis veiled in the darkest of night.

Our outward sense may serve us,
While our inward man is unsound,
Proficient we may be in science,
And not in grace abound.

The Jews had their spiritual hearing,
And their spiritual vision was veiled,
Because they rejected the Shiloh,
Whom the Seers of old had revealed.

With their natural eyes they beheld him,
Their ears heard his heavenly voice;
But the plain, simple truths which he taught them,
Were not the words of their choice.

They grieved him with vile contradictions,
And claimed that their hearts were right,
Their wisdom despised his restrictions,
And his form was blurred in their sight.

So the hardened heart, in verbal expression,
By formal professors arranged,
From the truth is a daring digression,
For their hearts have never been changed.

The heart is the seat of affection
When changed by the law of the Lord,
It harbors no pride or deception,
But humbly complies with the Word.

But if with the truth we're acquainted,
And walk in the gospel light,
No one will dispute your assertion,
"If the heart is right, all is right."

For The Brethren at Work.

The Christian Religion, Its Claims

BY [illegible] MILLER.

NUMBER I.

The word *religion*, like most words requires more than one definition to give its whole meaning. Not less than three can give all that a full understanding requires.

First. The etymological meaning of the word is from the Latin *re*, which signifies, repeat or go over again; and *ligo* to bind. The primary meaning then, *re-bind*, and is important,—teaching that man was created in union and communion with God. In happiness and peace, he rejoiced in an earthly paradise, living in accordance with the will of God. But by transgression he fell, and was banished, driven from Eden into a world of thorns and thistles. This first definition rebinds him back to God, but does not tell us how it is done.

The *second* definition is the classical: the meaning given by the use writers and speakers make of it. Among them it means any form of worship, such as Mormon religion, Mohammedan religion, Pagan religion, Papal religion, Christian religion, etc.

From this classical definition, we learn nothing without the adjective, to explain what kind of religion is referred to. But we learn that there are many religions offered to man, though they do not all rebind him to God, as some of them lead him further away.

The *third* definition differs from both of these. It gives the truth perfectly. To illustrate the idea, take the "Excelsior Reaper." From the name you get the primary meaning that it excels all other reapers. The second definition you get in the circular which describes it. Both these may deceive you, from them you cannot learn all about it. But the third definition is the one the reaper gives of itself. When you take it into the field and put it to work, there it gives the truth. When you see how it does the work, then you have the third, and true definition.

The same is true of religion. If you wish to know all about the Mormon religion, go to Salt Lake, where that religion is doing its work,—a living power in the hearts of the people, there you get a true definition of the Mormon religion. Because you get the definition, it gives of itself.

If you wish to know a true definition of the Mohammedan religion, you must take the Koran and go to the Mussulman, sit down with him where the religion of Mohammed is a ruling, acting power over the Mussulman: there you get a true definition of the Mohammedan religion.

If you wish to know all about the Pagan religion, go where the idol is worshiped, where men bow down to wood and stone. Then you can see how the Pagan religion has dragged man down,—benighted and chained to a false religion, which has held him in heathen darkness for four thousand years: then you can get a true definition of that religion.

So too, if you want a true definition of the Christian religion, you must take your Bible and go back; sit down with the disciples at the feet of Jesus. There you get a true definition, because it is given by the Holy Spirit,—it is God's own definition.

Another thing in reference to these religions is, they all have a center, a head, from which their doctrine, faith and practice comes. Mohammed is the center of the Mohammedan religion; its faith and practice are derived from him. He, as a teacher of faith and practice—is before the mind, and in the heart of every one, who accepts the Mohammedan religion.

The idol, whatever it may be, the river Nile, the summer's sun, or the shrine of Jugernaut, with whatever attribute or nature be ascribed to them, is the center of the Pagan religion, and is before the mind, and in the heart of the Pagan worshiper. This idol, with its nature, power and wisdom can never rise above or be any better than the fallen and sinful man who invented it. For he cannot ascribe to it, a nature any better than his own, as a stream cannot rise higher than its fountain. The idol cannot be any better than the man who made it. And all the imperfections and sin there is ascribed to it, tends before the mind and in the heart of the man who worships it, as the great power who governs his life and feelings.

This shows why it is that the world in worshiping idols, for more than four thousand years, only grew worse in wickedness, tyranny, and despotism. There was no chance for all his idol worship to make him better, because no better object was before his mind. In every land where the mind of man is chained to the worship of idols, savage inhumanity reigns over the people; benighted and enslaved to sin and death, the Pagan live obedient to the faith and practice derived from his false religion.

Christ is the center of the Christian religion. From him comes its faith and practice—from him comes all the light and power to reach the heart and mind of man with wisdom, truth, and understanding, that raises him up, mentally and spiritually to a state of happiness and enjoyment in a righteous, a holy life. As the sun, the center of the solar system, gives light and heat to all the planets around it, so Christ stands before the mind and heart of the devoted worshipers, with all the radiance and truth, that as an object of worship, give to man any blessing or benefit in mind and spirit. In him is perfection in all its greatness and glory; perfect in all the attributes of his nature; perfect in obedience in meekness, in kindness, and goodness to all for all; perfect in every law, precept and command; perfect in all the walks of his life, giving an example of righteousness to the world, that would apply to the king on his throne, or the beggar by the way-side.

Thus in him all the perfection of Deity is manifested,—brought down from heaven to earth a living light before the mind of man, an object of worship, as far above the lifeless idol, as God is above the meanest creature. Jesus adorned in all his righteousness, standing before the mind and heart of man as the object of his devotion, is turning the heart to wisdom and righteousness, which always has and ever will bring the greatest blessings of earth and heaven.

In the Christian religion all its truths center in Christ, even the eternal power and Godhead dwells in him with all his fullness. Such perfection and purity, placed before the mind of man in his worship,

"Is the light to shine upon the road,
That leads us to the Lamb."

This religion, beginning in the sacred land of Palestine, spread through Asia Minor, Europe and America. And wherever its footsteps have trod, intelligence, progress and improvement, socially, morally and spiritually, have marked the development of man, raising him above the heathen nations around him. It carries civilization, humanity, and love to all, because all that is noble in man, great in Deity, perfect in righteousness, center and shine in him, whose life, and death, and resurrection are the light and glory of the Christian religion. Its work on earth is a demonstration of its truth, an evidence of its claims upon us, proving that he who works, *word* and labors for it, is in the cause of truth, and is working for the benefit of our fellow-race for the soul, body and spirit, to bring man back again to God, to raise him up from sin and death. The noblest cause of heaven and earth, the only work, whose reward never fails on earth, or fades in heaven.

(*To be continued.*)

BAPTISM

Into Each Name of the Trinity.

BY J. W. STEIN.

"Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28: 19.

The correctness of our position will again appear,

2. *From the analogy between our text and other passages of similar construction.* "Delivering you up to the synagogues, and into prisons." (Luke 21: 12). Here the active transitive participle "delivering" occurs only once, just like "baptizing" does in our text. Were they therefore to be delivered up to synagogues and into prisons by one action? Surely not. Try another passage. "Approving ourselves as ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonment, in tumults" &c. (2 Cor. 6: 4-5). Here the word "approving," again like "baptizing" in the text, occurs but once. But could they be approved as ministers by all these tests at once? By no means. Numerous texts of similar import might be adduced, but these are sufficient. "Ah, but" says one "synagogues, and prisons and patience, and stripes &c are all different." That is true and hence the propriety of the comparison, because the expressions 'Father,' 'Son' and 'Holy Spirit' are not the essential names of *one Divinity*, but *three* relative and *distinct* names representing *distinctly* three powers in the Godhead, which in *this connection are by no means* interchangeable. But some object by asking,

3. *Where is the word* THREE, *or* TRINE *in the text?* They insist that if more than one action had been designed the Savior would have employed such a word, just as the numeral 'seven' denoted the number of times Naaman had to dip himself in Jordan, and some have gone so far as to assert that, "Where there is a repetition of action the numeral is always used." Numerals, however are needed to express repetition only where other words fail to do so. If other words express it, the use of a numeral would rather multiply it, or be as absurd as bringing double comparatives and superlatives together. It was proper for the numeral '*seven*' to be used in describing the dipping of Naaman, since the '*seven*' dips had to be performed in *one* river. But had the prophet said, "Go dip thyself in the Jordan, and the Tiber, and the Pison, and the Euphrates, and the Hiddekel, and the Abana and the Pharpar," he would have commanded him to have dipped himself seven times, without using the numeral; and had he used the above language with the expression '*seven times*' before the words "in the Jordan," he would have commanded him to have dipped himself *forty-nine* times, seven times in each stream. Had the inscription on the cross called "a (*one*) superscription," (Luke 23: 38) written in Greek and Latin and Hebrew, written in three different languages by distinct and repeated efforts and without a numeral, been written *three times* in Greek and Latin and Hebrew, it would have been written *nine* times, three times in each language: and had Christ commanded the apostles to baptize three times into the names of the Father, and of the Son, and of the Holy Spirit, he would have commanded nine actions, three in each name. But language abounds in instances of repeated action without numerals.

"Render unto Cæsar the things that are Cæsar's and unto God the things that are God's" (Matt. 22: 21). Here is a repeated rendering, with only *one* active verb expressed, and no numeral is used. "Ofttimes he falleth into the fire, and oft into the water" (Matt. 17: 15). Here is a repeated falling and no numeral is used to express it. "The oath which he sware unto our fathers, to Abraham, and Isaac and Jacob." Here is a repeated oath and no numeral is used to express it. John reaps his rye and wheat and barley. The smith sharpens the plow and hoe and ax. William studies Geography, Grammar and Arithmetic. But I need not insult your intelligence by dwelling longer upon this strain. Other words not only express repetition of action as clearly and concisely as numerals, but often include, in that conciseness, an accurate description of the design and circumstances of the action. I believe the literati of the world might be safely challenged to describe an action *into each one of three distinct* names, more plainly, forcibly and concisely than the Saviour has done in our text. But some enquire

4. *How we would express one action in three names?* I answer if the action had to be performed *into* (*eis*) then as we are taught to baptize into each one of these names, we would not express it at all, because it could not be done, but if asked how I would express one action *in* (*en*) or by the authority of three names, it could be easily done. In the summer of 1875 an administrator near Carthage, Mo., took a person into the water and said "By the authority of the Father, and of the Son, and of the Holy Spirit, I baptize you for the remission of your sins in the name of Jesus Christ," and gave him one dip. But this is not what our text teaches. Again I can easily express *one* action associated with three names in *one* form as, "I bought goods of Messrs. Jones & co." but should I say, "I bought goods of Mr. Jones and of Mr. Brown and of Mr. Smith" it would be the same, by supplying the ellipses, as "I bought goods of Mr. Jones, and I bought goods of Mr. Brown, and I bought goods of Mr. Smith which describes three purchases, not one. Again I might represent one purchase by saying "I bought goods at the house of Messrs. Jones & co," but if I say, "I bought goods at the house of Mr. Jones, and of Mr. Brown, and of Mr. Smith," it is the same, supplying the ellipses as saying, "I bought goods at the house of Mr. Jones and I bought goods at the house of Mr. Brown and I bought goods at the house of Mr. Smith," or by transposition, the same as to say, I bought goods at Mr. Jones' house, and I bought goods at Mr. Brown's house, and I bought goods at Mr. Smith's house" which represents a purchase at each one of three different houses. But again it is objected that

5. *These three are one.* I know they are *one*, but they are also three. The husband and wife are "*one*." Are they therefore *not two?* Paul writing to the churches of Galatia, composed of Jews and Greeks, males and females, said "Ye are *all one* in Christ" (Gal. 3: 28). Did he mean therefore that there were no individual, national, circumstantial and sexual distinctions among them? The chemist may perform operations affecting very differently the distinctive constituents of the atmosphere or water or the optician, the three distinct primary colors of light. Yet no one questions the possibility of such operations upon the ground that in every case the distinctive elements form one substance.

While we must maintain the unity of God as the essential doctrine of his divine attributes, in opposition to Polytheism, or a plurality of gods, we must also maintain the trinity of God, as the essential doctrine of the divine power of the Godhead, Father, Son and Holy Spirit, in opposition to Unitarianism and Socinianism which deny a Divine Saviour. There is nothing in the single action in baptism that represents a divine trinity of powers in the Godhead any more than there is in the heresy of Arius. It is true they say "I baptize you into the name of the Father, and of the Son, and of the Holy Spirit," but a mere theory without practice is worthless. Every argument that can be urged against an action in each of these names, if it be an argument, I can urge with equal propriety against the use of the three names at all, and thus spurn the Omnipotent authority of the King and Law-giver, who saw proper to institute and enforce such a form. Nay more, the arguments which reject three actions in baptism carried to their legitimate conclusions, would not only reject the three names from the formula and thus despise the last will and testament of Jesus, but would also reject the three powers Father, Son and Holy Spirit from the Godhead, and thus trample under foot the very existence of the universal Sovereign, revealed to man through inspiration. Our text don't tell us to baptize "into *one Divinity*" but into each of the three powers of that Divinity, *in all of which* Christians are said to be.

Paul speaks of the Thessalonian church as being "in God our Father, and the Lord Jesus Christ," (Thess. 1. 1) and writing to the Roman brethren he says "But ye are not in the flesh, but in the Spirit, if so be the Spirit dwelleth in you" (Rom. 8: 9). Baptism puts us into the Father and into the Son and into the Holy Spirit, *in covenant relation*, so that with the qualifications of faith and repentance we are made members of the divine family. Our baptismal formula then is not an empty theory but an important reality. With a profession to baptize into each name, argues our corresponding action. The order of the formula is the order of our baptism and the the order of our baptism represents the order of our redemption. As this begins with the Father, who "so loved the world that he gave his only begotten Son," and as no man can come to Christ except the Father draw him, (John 6: 44) so we are first baptized into the name of the Father, and as the Son's meritorious work precedes our regeneration and sanctification, which do not take place till we have learned of Christ, so we are next baptized into the name of the Son, and finally into the name of the Holy Spirit who consummates the work as our Instructor, Comforter and Sanctifier.

(*To be continued.*)

THE BIBLE.

Oh, friends, if there is one great thing in this world, it is the *Bible of God;* great in origin, great in thought, great in promise, great in beauty, great in purpose, great in power, great in its results! It hangs as by a golden cord from the throne of *the Highest*, and all heaven's light, life, love, and sweetness come down into it for us. It hangs there like a celestial harp; the daughters of sorrow tune it, and awake a strain of consolation. The hand of joy strikes it, and feels a diviner note of gladness. The sinner comes to it, and it discourses to him of repentance and salvation. The saint bends an ear to it, and it talks to him of an Intercessor, and immortal kingdom. The dying man lays his trembling hand on it, and there steals there into his soul the promise, "Lo, I am with you alway, even unto the end of the world." "When thou passest through the waters they shall not overflow thee, and through the fires thou shalt not be burned." "Be of good cheer, I have overcome the world!" "The last enemy that shall be destroyed is death." "This mortal shall put on immortality, and this corruptible shall put on incorruption, and death shall be swallowed up in victory."

—*Bible Society Record.*

For the Brethren at Work.

FAREWELL.

BY EMMER MILLER.

Oh, how sad to bid farewell!
With the friends we love below;
Yes alas the truth we tell,—
Oh farewell! for now I go
To spread the gospel here on earth,
Preaching Jesus crucified,
Telling of his glorious worth,
Who has for us bled and died.

Farewell Brethren, Sisters dear,
I have tried to do you good
But the starving now I hear,
And I go to give them food
God bless you while I'm gone,
Oh, in earnest bend the knee,
In faith and hope be very strong
While your servants sow the seed

We may never meet again
In this wild scene of woe
But on Jesus we'll depend
Where'er we're called to go
Trust his grace, obey his word
Then we'll happy, happy be,
For his goodness will afford
Blessings in eternity

For the Brethren at Work.

Danish Correspondence.

BY CHRISTIAN HOPE.

ASSENS Sept 8 1876

Brethren and Sister, Greeting: Grace and peace through faith to you all We have received many letters for which we lay down our sincere thanks, but as sickness prevents my answering them, we hope you will excuse us We fear that the little persecution which has come upon us in that our dear brother Hansen was imprisoned twenty days for not appearing to be enrolled as soldier, has caused you too much sorrow and anxiety for us, and that many even will say, "This was what we said before Bro Hope left; it was better he never had gone in it is too hard, we better call them home." Brethren we weep for joy to hear and see your care for us and ever to receive such expressions, since we can believe God's will to be such

We here rejoice in persecution, and would be sorry if we had peace because it was a sure sign we were of this world Hansen would have received that punishment whether he was a brother or not on account of his action, and as to most at that place is not to kill, nor to do any one harm, he deems it proper to go there and tell them his faith and expect to be free in the future But if not, we know that God has his hand in every thing and turns it to good, even as in time of old Again, we see that God has prevented us to return, even if you would ask us I cannot cross the ocean with my family for a long time, may be not for a year, and may be never, and if my wife does not get stronger than when we came here to cross the ocean would be harder than any Danish prison.

I advised Hansen to leave the country but could not prevail on him The prospects of the mission, in my humble judgment, are better than ever, only so we are made able to leave home, and go to the work all the winter. But to do this we need your continual help, by prayer and donations Our lives and comfort and all we feel to offer gladly for Christ and our country's sake, Brethren if they take our lives or liberty it is not worth mourning after, only so his great commission "Go ye" may be fulfilled Grant me one prayer as the duty was laid on me to come here, leave me work; never ask me to cease so long as we hold forth the truth you believe in its simple purity. And even if we are greatly persecuted, we may wish you to relieve us in proper time, hence we need rather to be urged not to give up, nor leave as long as no one attempts to kill us.

What would have become of the gospel, or how could we ever have enjoyed it, if our forerunners had not exercised patience in imprisonments and in death. Had they first sought their own comfort and safety, where could we find examples of patient suffering? And how should we stand boldly in judgment against all nations if we shun to declare to them what God has commanded? [illegible] as he tells us to flee, both by precept and example, from one city to another if they will not hear, but how can we flee from a city if we go not into it?

We will rather die in the cause than give it up, for we know the work shall prosper. God did not send us over here simply to gain three precious souls: there are more to follow. If so much gold, by so little effort is gained, how much more may we expect when we now, being fully prepared with good tracts, put in all the strength we can receive of our heavenly Father? Of course we expect opposition of all kinds, but so long as you help us as heretofore, we hope to bear and overcome all

TWO FAMILIES

in this place stand near the doctrine of Christ, and we hope to gain more yet As all Europe is on the eve of the war path, and we show them the sinfulness of their course, it follows that they will do all that God permits, but they can do no more, and we are able to show that the command found in Rom. 13—1 does not allow of war, but forbids it, hence we are confident some good can be done.

The Quakers are worthy of imitation in this matter. By patience and steadfastness, they prevailed on England to grant them liberty, and so can we prevail here If we fill up the prisons with holy, peaceable men, the government will yield and take a wiser course The more Israel was oppressed, the more they increased The more the primitive Christians were persecuted, the more numerous they became The more Christ suffered, the more glorious the end. So we, brethren, look forward in hope, through our present trials, for blessings far above attainment in this world

We thank God that you have peace, and are able and willing to aid us in our afflictions. May our Father bless you in all things, so that you may still go on rejoicing in his sight Ever remember us in your prayers Our sincere love to you all The love of God abide with you all. Amen.

Sept. 13th 1876.

Your letter to Bro Hansen and me is at hand. Thank you much But pray you all to cease weeping for us so long as nothing worse befalls us If you willingly contribute to sustain our bodies, the Lord will sustain our souls as long as he wants us here And then when he wants us home, it matters but little whether we go to heaven from a prison or from our humble cottage. A man that is used to hardships minds it much less than one unaccustomed to trials. And those who have a practical knowledge of persecution know that it works *patience* Therefore take courage, for the prospects of the mission are very good. The only trouble thus far has been the severe sickness of my wife, this has prevented my doing much, but I now feel that she will so far recover as to enable me to keep at the work constantly during the winter.

BROTHER HANSEN

has gone to see the magistrates in North Denmark They promised him exemption from military duty.

Our two sisters are happy, and expect to come and visit us the first of October. We hope then to have much joy together. Some in North Denmark and here stand near the truth.

We now have printed 15000 sheets of 16 pages each. They cost 521 kroner (almost $163.) What do you think dear brother, of having some tracts translated and printed in the Swede Language? You know that country was included in the "One cent" call

For my part, I think this winter will show how far the mission will be successful If we are made able to thoroughly canvass the country the result will be in God's hands. Sister Christine will remain with my family, hence I will be more free to attend to the calls Family duties have worn me down considerably; for I had, for months, to do all the house-work as I did not want to put the Brethren to too much expense for us. I am satisfied if the Brn Eby and Wetzel will not come until next summer. If they do not come until then, we hope that you will enable us to work all we can this winter.

Yours, the least in Christ

HOPE

Subscribe for the BRETHREN AT WORK. Only 40 cts. to the end of the year.

For the Brethren at Work.

A Call for Preaching.

Bro Moore:— Enclosed find $1 00 for which please send two copies of "*The Brethren at Work*," and one pamphlet of "True Evangelical Obedience."

I am so glad of the missionary spirit manifested among our brethren, for I have often felt that we fall behind other denominations in the spirit of evangelizing, and of the books and pamphlets being published in defence of the faith and practice of the Brethren

Oh how I wish some dear brother would visit our proud little town and preach for us I am the only Dunkard in this place; was baptized by brother Hetric in Philadelphia.

I attend the Baptist church here, but there is so much pride and formality among its members, they do not enjoy their religion as we do, and I have ever looked forward to moving to some place where there was a church of the Brethren established, but find I must give up that and work to bring the brethren here if ever I enjoy their society again.

There are seven churches here but I feel sure there would be many to go with us if only some one able to expound the truth as it is in Jesus would come among us. I wish I had more means to send you.

Your sister in Christ,

LYDIA HOUGH.

Galva, Henry Co, Ill

From Minnesota.

QUINCY, MINN., Sept 24th, 1876.

DEAR BRO:—I will now let you know that I received your welcome paper—THE BRETHREN AT WORK I would like very much to have you send me the paper right along, but cannot raise the money short of three weeks. As I live alone here as a lost sheep from the fold, the paper will be a great help to me.

A word to the brethren who have the privilege of attending meeting every Sunday, where you have five or six ministers at one meeting Will you not remember us in the West, where we have none at all, unless we travel from 20 to 40 miles? Can we not have some of our ministering brethren come out here and live as well as elsewhere? I have lived here for five years, and during that time our ministering brethren have been here but once.

If you can do nothing more, I ask an interest in your prayers

JACOB HARSHMAN.

From Missouri.

CORNELIA, Johnson Co., Mo.,
Sept. 24th, 1876.

J. H. MOORE. *Dear Bro.*—Enclosed please find $1 35 the subscription price of THE BRETHREN AT WORK, which you will please credit to me, and send me the paper. I received several of the first number and I am very well pleased with the paper. I am pleased with the earnestness of the dear brethren engaged in the noble enterprise

The necessity of such an arrangement as the brethren have for their paper, as well as the tract publishing and distributing Association, have been a matter of much talk among the brethren in this part of the country for the last year at least, and we felt glad to hear the news of the arrangement. And we will try to assist all that we can; but our worldly matters are so straitened that we can not do much for the present We will labor to get subscribers all that we can. Bro D M Mohler is acting as agent here and you may expect to hear from our parts at least occasionally. May God bless and ever rule the work to his name's glory, and make it the means of saving many souls is our wish and prayer.

Your Bro. in Christ,

J. M. MOHLER.

DIED.

In the Upper Codorus Church, York Co., Pa. August 16th, 1876, Josiah Meyers Aged [illegible] years, 3 months and 22 days. Funeral services by Brethren Andrew Miller and David Becker. Brother Meyers came to his death in the following sad manner While working at the opening of a mine, supposed to contain silver, at a place called Rattlesnake Hill, about five miles from Westminster, Carroll Co., Md, at about 9 o'clock in the morning, the bank suddenly caved in, covering Bro Meyers. The alarm was given and a large force at once began to remove the earth, but the body was not recovered until two P. M. When found life was entirely extinct, he having been crushed to death by the great mass of earth. Bro. Meyers leaves a wife and no children

Also in the same congregation August 4th Sister Allie Furhman Aged 16 years and 28 days. Funeral services by Bro Andrew Miller and others. Sister Allie came to her death in the following very unfortunate manner About nineteen months ago she was bitten by a mad dog in her right hand Her case was attended to immediately after she was bitten, by a physician, who is well noted for his many cures in cases of hydrophobia but in this case his cure took no effect Last week she began to feel some pain in her hand and arm, the matter became worse until Thursday morning, the 29th, when signs of hydrophobia began to be visible She suffered until Friday about two o'clock, when death ended her suffering

Also in the same congregation, August the 4th, Sister Sarah Sellers, wife of Bro. James Sellers, aged about 56 years Sister Sellers came to her death in the following sad manner Being deranged in her mind for about a week or so and also [illegible] on the morning of the 4th of August, (at about [illegible] o'clock) she arose from her bed and while walking about in the house happened to get arsenic (which they had in the house for the purpose of killing rats) and took a dose of it, from the effects of which she died in the evening of the same day It is not known whether she did it intentionally or not, as her mind was so much affected She was a devoted sister in the church and much respected in the neighborhood where she lived Oh! how thankful we should be to God when we are blessed with a sound mind Funeral services by Elder Andrew Miller and others.

S. M. MUMMERT,
Menges Mill York County, Pa

GLEANINGS.

—A young Quaker who refused to join the French army reserve, has been sentenced to ten months' imprisonment.

—The famine still prevails in the Northern provinces of China. Thousands of deaths from starvation occur daily.

—The late hurricane in Porto Rico was terribly destructive to the cane, rice and coffee plantations, totally ruining the coming crops.

—A German who believed Saturday to be the real Sabbath, and therefore closed his store on that day, keeping open on Sunday, was fined in Boston.

—The Turks are committing fearful atrocities in Bulgaria having already destroyed a hundred villages and massacred not less than 50,000 of the people

—The Japanese government has issued a proclamation changing the national day of rest from every fifth day to the Sabbath-day, as observed by Christian nations.

—It is reported that the Pope at Rome is now very ill. He is now quite an old man, and his death is generally expected. The great question, however is, Will there be another Pope?

—Moody and Sankey are conducting a large and quite an exciting meeting in Chicago. It would be a blessing for Christianity if these men would preach the gospel in its ancient purity.

—Some coins lately found near Jerusalem are shekels and half shekels of Judea, silver, with a cup of manna on one side and on the other the budding rod. The date is 144 years B. C.

—A Baptist minister in one of the large Eastern cities is much concerned about Trine Immersion, and concludes to investigate the matter, and has sent to this office for works treating this subject.

THE BIBLE ENOUGH.—The Bible, so little in bulk, like the five barley loaves and two fishes, what thousands upon thousands in every age it has fed; and what multitudes it will feed in every land of Christendom till the end of time!

—The new fashion in Brooklyn, is said to be to call a pastor at a very high salary, nominally, with the understanding that he is to remit a certain portion of it. In this way the congregation gets credit for more than it does, and the pastor for more than he is worth.

—In Italy 60 out of every 100 men can neither read nor write. The government intends to establish free schools, and they are greatly needed. It is unfortunate that while Italy expends $80,000,000 annually in support of her army and navy, she has hitherto expended less than $5,000,000 a year for popular education.

—We learn that suspension bridges were used by the Chinese 1600 years ago. One still existing in Shen-se stretches 400 feet from mountain to mountain, over a chasm 500 feet deep. It is quite probable that, as the missionaries in China made known the fact, more than a century and a half ago, the hint may have been taken from them by European engineers.

—Bro. A. B. Snider, of Cerro Gordo Piatt Co., Ill., under date of Oct. 5th says: "Considerable sickness in this vicinity. The District meeting closed on Tuesday. Many of the dear brethren were with us, and another pleasant season of love is past. May prosperity crown you in your important work. The prospect, I think is good for you getting a good list of subscribers commencing with the year 1877."

—For at least half a century the mounds in the Ohio valley have been the standing puzzle for students of the early history of our country. The problem became more deeply complicated by fresh discoveries. No Indian traditions bear any record of the people who built the mounds; the growth of trees upon them indicates an antiquity of not less than eight centuries; the skulls and skeletons of the Mound Builders are those of a peculiar race, and their relics indicate a different civilization from that of the tribes found in the vicinity.

The Irishman And The Priest.

Never was a better answer made than a poor Irishman made to a Catholic priest while defending himself for reading the Bible.

"But," said the priest, "the Bible is for the priests and not for the likes o' you"

"Ah! but, sir," he answered, "I was reading in my Bible, 'You should read it to your children,' an' sure the priests have got no children."

"But, Michael," says the priest, "you cannot understand the Bible It is not o' you to understand it, my man."

"Ah! very well, your riverence, if I cannot understand it, it will do me no harm, and what I can understand does me a heap o' good."

"Very well, Mike," said the priest, "you must go to the church, and the church will teach you; the church will give you the milk of the word."

"And where does the church get it from but out of the Bible? Ah! your riverence, I would rather keep the cow myself."—*Herald and Presbyter.*

LIST OF MONEY. RECEIVED

—FOR—

Subscriptions, Books, Pamphlets, etc.

David Stoner, 1 [illegible] Elizabeth Mobley, 1 45, John H Gockley, 15 M L Rarr, 1 35 Abraham Karns, [illegible] Guilford Leslie, 8 10, A B Woodard 1 35 J W Bowman, 1 35 James Wirt, 1 35 A B Snider, 9 00 J J Carr, 4 30, S M Mummert, 15 Wm Bomberry, 55 H M Berkley, 1 [illegible] Emanuel Eckman, 1 05 M L Shepler, 5 00, Ira J Hosser, 1 00 I J Schamm, 12 10 I H Chambers, [illegible] Wm H Holsinger 1 15 Daniel Vaniman, 5 00

The Brethren at Work.

A RELIGIOUS WEEKLY,

EDITED AND PUBLISHED BY
J. H. Moore, J T Meyers, M M Eshelman
ASSISTED BY
R. H Miller, J W Stein, Daniel Vaniman, D B Mentzer, and Mattie A Lear.

THE BRETHREN AT WORK, is an uncompromising advocate of Primitive Christianity in all its ancient purity

It recognizes the New Testament as the only infallible rule of faith and practice.

It maintains that Faith, Repentance and Baptism are for the remission of sins:

That Trine Immersion or dipping the candidate three times face-forward is Christian Baptism

That Feet-Washing, as taught in John 13, is a divine command to be observed in the church:

That the Lord's Supper is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day

That the Salutation of the Holy Kiss, or Kiss of Charity is binding upon the followers of Christ

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ

That a Non-Conformity to the world in dress, customs, daily walk, and conversation are essential to true holiness and Christian piety.

It also advocates the Scriptural duty of Anointing the sick with oil in the name of the Lord.

In short it is a vindicator of all that Christ and the Apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe. Price per annum, $1 35. Address

J H MOORE, Lanark, Carroll Co., Ill

THE BRETHREN AT WORK

"Behold I bring you glad tidings of great joy, which shall be unto all people."—LUKE 2, 10.

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The Brethren at Work.

EDITED AND PUBLISHED WEEKLY,

—BY—

J. E. MOORE, J. E. MOORE, M. M. EBERSOLE,

ASSOCIATE EDITORS.

R. H. MILLER, ... *Lanark, Ind.*
J. W. STEIN, ... *Scottville, Mich.*
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CHRISTIAN LOVE.

Our God is love and all his ways,
His image bears below;
The heart with love to God inspired,
With love to man will glow.

Teach us to love each other, Lord,
As we are loved of Thee!
For none are truly born of God
Who live in enmity.

Hence of the same universal plan
Our hopes and fears are the same,
With hearts of love our lot is man,
With united love our name.

So shall the vain, contentious world,
Our peaceful lives approve;
And wondering say, "Behold, they love
"See how these Christians love!"

—*Selected.*

For The Brethren at Work.

Fundamental Principles.

BY DANIEL LAMBAIN.

—"If Christ be not risen then is our preaching vain" Rom 15. 14.

That Christ rose from the dead, is the fundamental truth upon which the whole system of the Christian religion rests. That Joseph Smith was the Lord's prophet, is the supposed truth upon which the whole of Mormonism rests. Consistent the Mormons that Joseph Smith was an imposter and Mormonism falls to the ground.

That Mohammed was a prophet sent from God possessing supernatural power, is a falsehood upon which the whole system of Mohammedanism is built. Convince all Mohammedans of this fact and the whole system of Mohammedanism will be scattered to the winds. In like manner "If Christ be not risen then is our preaching vain. We are yet in our sins." The resurrection of Christ from the dead is, therefore, the *fundamental* truth upon which all our hopes for the future are built. If Christ be not risen then was he an imposter, his apostles false witnesses, the Bible a myth and we the most deluded people in the world.

If an imposter, he is not risen from the dead, for being dead, he could not have raised himself, neither would God have aided him and thus helped palm off a deception on the world. If falsehood form of he is risen, God raised him. If God raised him, then he let Christ, being dead, to lie in our redemption; if he raised him, he raised a liar. Then is he the Center of the universe, know all about it.

He also knew all about Moses and the prophets, whose writings he endorsed by quoting them as authority. And his apostles, by commissioning them and endue them with power to perform miracles in his name.

Since our confidence in both the old and new testaments rest upon the belief of his resurrection from the dead, it is reasonable that proof proof should be furnished to the world of this event. This testimony shall now be examined.

So far as the information goes, all parties agree

1. That there was such a person as Jesus of Nazareth.

2. That he lived in the land of Palestine over 1800 years ago.

3. That he was crucified and when dead, buried, in Joseph's new tomb.

4. That the tomb was securely closed by a great stone being rolled to the mouth of it.

5. That the stone was sealed and a watch set with instructions "make it as sure as you can."

6. That on the third morning the stone was found rolled away and the body gone.

So far all agree—not a dissenting voice is heard. As to what became of the body, we have two conflicting testimonies. One class of witnesses testify that his disciples came by night and stole the body away. The other class testify that he arose from the dead and "showed himself alive by many infallible proofs" Acts 1 : 3.

Notice, it was not said that he was shown alive by some one *else*, for that might have given room for deception; but that he showed *himself* alive. Not only so, but he showed himself alive by *many*; not only by one, but by seven proofs. Nor is this all, but "He showed himself alive by *many infallible proofs*."

We will now closely examine these two classes of witnesses and their testimony.

1. Who were the witnesses who testified that the body was stolen? *Ans* The Roman soldiers, who were to guard the body and make it as sure as they could.

2. Where were they when the stone was rolled away and the body disappeared? *Ans*, They were at their posts as guards.

3. What were they doing there that they could not drive the disciples off and prevent them from stealing the body? *Ans*, They were fast asleep.

This testimony destroys their testimony. Had they been awake, how could they tell that he did not get up and walk out? Could also expect people to fully believe that a watch of sixty Roman soldiers, would all go to sleep at once, and sleep so soundly that the disciples could come and roll away the great stone and carry off the body, without waking one of them, and knowing no less than the penalty for a Roman soldier found sleeping on guard was death.

This testimony is absurd on another account. Who could believe that these timid disciples, when a few days ago, had one after another, forsaken their Master, and one of them denied that he knew him, would go there where this armed guard was and try to steal away the body, knowing at the same time they could not make it alive, and that it belonged to the guard of the soldiers they could come and take it away from them and thus expose them allegiance. It is also strange that they could not believe their own testimony, neither the jurors. How believed they the testimony of the body, because would teach that they would soon leave had it taken from them, and the soldiers would be for sleeping on guard. But not a word is said of any effort being made for either. Thus we see the testimony of these witnesses not only preposterous but utterly destroyed by themselves.

Who are the witnesses who testified that he showed himself alive *Act 1 Ans*. 1. The one Marys; 2. Cephas; 3. The twelve apostles; afterward above 500 brethren was seen at once; and last of all Paul also saw him as one born out of due season. We have here then more than 500 witnesses, certainly a number sufficient to establish anything that can be established by testimony. Under the Mosaic dispensation as well as in all ancients, a matter is considered established in the mouth of two or three witnesses, if their testimony cannot be made to appear doubtful. And there are but two things that will render testimony doubtful. 1st Could it be made to appear that of the witnesses is of questionable character. And. When the circumstances under which the witness was examined and the witnesses, were such as to render mistake or their part probable.

Let the reader consider whether either of these existed here; taking the twelve apostles to complete of the witnesses to be examined. 1st Could it be made to appear that they lacked fruitfulness for knowing the truth? They testified that he showed himself alive; they testified that he ate with them, drank with them, conversed with them about many things and opened their understanding to understand the scriptures, which he had previously taught them; that he gave them power to heal the sick, cleanse lepers, &c. &c., and that he was taken from them in open sight, and suffered himself to be handled and the prints of the nails in his hand and the wound of the spear in his side, to be examined by them. And after being with them thus frequently for forty days, went out with them as far as the Mount of Olives, and there parting from them went up into heaven. Thus they had all the sufficient accuracy to preclude even the possibility of mistake on their part. If those things were not so they certainly knew it. They confessed their strong faith in his name they were enabled to speak many different languages, under the same to walk, the lame to leap, &c. If they did not do such things, they knew they did not; there was no mistake. Could they have been deceived? If they did not do such things, they must have been dishonest when they said they had done.

It now only remains to examine whether these men lacked honesty and truthfulness. They testified that they would agree together, that they would stand by each other in testimony, and in mutual agreement, to whatever might come, in preaching one of the silliest falsehoods ever told, of a disciple of God, and would begin right at Jerusalem where only fifty days before the whole country of the cross empaired, and right where the whole affair was fresh in the memory of the people, and where all of them on earth, they were most prepared to expose the cross if these were true. But how stands the case? Eight times more than were determined Jews? These once timid and cowardly turn stand up and preach the wonders of a risen Savior.

(*To be Continued.*)

For The Brethren at Work.

The Bible and Inspiration.

NUMBER IV.

Having proven, we hope satisfactorily, in our series of articles thus far, that the Protestant view relative to the inspiration of the Bible, as regards the Old and New Testament canons is correct, we therefore propose to notice one in this concluding connection, the facts of inspiration, for be it remembered that our object in writing upon this subject, was not so much with a view to disclose the facts of a correct authenticity of the different books of the sacred canon, as it was to establish the facts of inspiration relative to this priceless volume we may call the Bible.

The first question, therefore, which presents itself to our consideration is, what is meant, or what are we to understand by the term *inspiration?* Inspiration as used by the apostle from the Greek in 2nd Timothy, 16th verse and 3rd chapter—*pasa graphe theopneustos*, evidently means that all scripture is given through or by a supernatural influence, because the word theopneustos, which we have just now quoted, implies an extraordinary agency, a self-conscious, intelligent, voluntary agent, possessing all the attributes of our spirits, without limitation, and to an infinite degree. But the special substance, through which a revelation of truth and duty once given into us, must, of course, be distinguishable from the predominant agency of God, which is everywhere present and consistently in operation throughout the universe. According to the Scripture, all those effects which are of a spiritual nature must be attributed to an supernatural cause, while on the other hand, all natural effects are but the result of natural causes. No less obvious is the distinction which the Bible itself makes in regard to the ever blessed and gracious operations of the Spirit upon all true believers, and those by which the extraordinary and extraordinary gifts upon certain individuals to qualify them for higher and more important duties.

Inspiration, therefore, must not be confounded with spiritual illumination they differ as to their subjects, agency, and by so in their various effects. The effects of inspiration are all such, who are chosen or set apart for a special work, while the subjects of spiritual illumination are all such who profess faith in Christ and who exemplify the Christian character. The design of spiritual illumination is to make sons and daughters of God, while inspiration is more particularly designed to make or render certain individuals infallible in what they speak or teach. Spiritual illumination has also a sanctifying effect upon its subjects, while inspiration is designed to secure infallibility and to preserve from error what has been revealed through spiritual illumination.

Colophus, the high priest, it is said, in Jno. 11 : 15, predicted things in regard to Christ which no man dare utter, and "He spake not of himself." Persons of a vile and profane character may be made the subjects of inspiration without ever experiencing a change of heart.

Balaam, a prophet of the city Pethor, in the Euphrates, whose history can be found in Numbers 22 to the close of the 25th chapter. Also 31 : 2, 7, 8. See also Mich. 6 : 5. 2 Pet. 2 : 15, Jude 11, Rev. 2: 14 is a proof of the fact. In the judgement day many will be able to say "Lord, Lord, have we not prophesied in thy name,—and in thy name cast out devils,—they were even possessed with supernatural powers,—and in thy name done many wonderful works?" To whom the Judge will answer, "I never knew you, depart from me, ye that work iniquity," Matt. 7 : 22, 23.

J. T. HEALER.

BIBLE EVENTS.

On the sixth day from the beginning, Adam was created; he lived nine hundred and thirty years, and died on the five and twenty years before the birth of Noah. Abraham was born only ten years after the death of Adam; that, from the death of Adam to the birth of Abraham, there were only one hundred and twenty-eight years in which one of those three did not live.

Methuselah was born two hundred and forty-three years before the death of Adam, and died the same year of the flood, at which time Shem was ninety-eight years old. Adam and Methuselah were contemporary 243 years; which was ample time for the former to impart to the latter his entire collection of knowledge. Shem had the pleasure of spending ninety-eight years of his in the days of Methuselah, and hence had time to become well acquainted with Methuselah's vast stock of information, which he had received from the lips of Adam.

Shem also was enabled to proceed with the reception of knowledge from one who had seen the face of the first man, who had enjoyed the pleasure of imparting it to the world until Isaac was fifty years old; when, in a good old age he died, only ten years before the death of Jacob, twenty-five years before the death of Abraham, and ten years after the marriage of Isaac and Rebecca.

Shem was permitted to see and learn that which has long been the wonder of the early history of the world. He enjoyed ninety-eight years of Methuselah's life, saw the building and completion of the ark, was one of the family who survived the mandate deluge and more marvelous the unhabited earth; he saw the building and the tower of Babel, beheld its downfall, the confusion of languages, and dispersion of mankind throughout all parts of the known world; saw Nimrod lay the foundation of Babylon; beheld Sinepar, Asia, and Africa settled by the three sons of mankind; beheld the time of Abraham's birth, the journey to Canaan, his marriage with Sarah, the birth of Ishmael, and of Isaac; saw the cities of the plains laid low, and saw alive when Abraham offered his son Isaac, and lived a useful life in an early age, but few have lived.

Thoughts By The Way.

Judge not, that ye be not judged.—Matt viii 1.

Do I regard the conduct of others with the same charity and mercy that I would have God show to mine? If ever tempted to judge my fellow-men, do I remember that to do it, is to dare to assume an office which God claims for himself? Do I avoid discussing the characters and affairs of my neighbors; and even, by word or look, caution it of others? Do I remember that if I take the part of the absent, and instead of exposing their faults, endeavor to speak, if not a good, at least a kind word for them?

BE PATIENT.

Be patient with your friends. They are neither omniscient nor omnipotent. They cannot see your heart, and may misunderstand you. They do not know what is best for you, and may select what is worst. They know not your sins, and they may not be able to reach what you sake. What if also they lack purity and purpose and temperance? Shall you not you also lack these graces? Patience is your refuge. Endure, and in enduring conquer them, and if not them, then at least yourself. Above all be patient with your beloved. Love is the best thing on the earth, but it is to be handled tenderly, and impatience is a name that kills it.

Be patient with your pains and cares. We know it is easy to say and hard to do. But, dear child, you must be patient. These things are for your exercising them, and made strong to bite and sting by healing them with your fears and cares. There is no pain or care that can hurt long. None of them shall enter the city of God. A little while and you shall leave behind you the whole troop of howling troubles, and forget in your first sweet hour of rest that such things were on earth.—*Mendelssohn.*

The Brethren at Work.

LANARK, ILL., OCTOBER 21, 1876.

The Brethren at Work, will be sent post-paid to any address in the United States or Canada for $1.35 per annum. Those sending eight names and $10.80, will receive an extra copy free of charge. For all over this number the agent will be allowed 15 cents for each additional name, which amount can be deducted from the money, before sending it to us.

Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to J. H. Moore.

Subscriptions, communications, should be addressed J. H. MOORE, Lanark, Carroll Co., Ill

Those who had subscribed for *The Brethren's Messenger*, will please remember, that they will receive THE BRETHREN AT WORK to the close of their subscription.

We can still supply back numbers of THE BRETHREN AT WORK. Those who have the first number, and wish their subscriptions to commence with No. 2, will please say so when sending in their subscriptions.

Brethren Henry Martin and Edmund Forney are now preaching and laboring with the brethren in Richland county, Wis. It is hoped that much good may be done there, as we understand that there is much need of preaching in that part of the country.

We were mistaken in saying that Bro. J. W. Stein's address was changed to *Ritchey* Mo. We should have said Newtonia, Newton Co., Mo. Ritchey is his railroad station four miles off, but Newtonia is his post office and place of residence. His correspondents will make a note of this.

Not long since, a man came a distance of seventy-five miles to the brethren in South West Mo. to be baptized. He lives in Cherokee Valley, Mo., where there are seven members at the present time. When last heard from, a few days ago, Bro. Hillery was with them laboring to build up the cause of Jesus there.

Those who have not been getting the *Messenger*, and are now receiving THE BRETHREN AT WORK can rest perfectly easy about the pay. Many brethren feeling confident that the paper is going to stand up firmly for the gospel as it is in Christ Jesus, send in money to pay for the paper to be sent to this and that one whom they think will be benefited by reading it. In this way many who have not subscribed for the paper are receiving it regularly.

In order that things move along a little more smoothly in public meetings, and that those whose duty it is to officiate on such occasions may more fully understand each other, we thought to offer the following suggestions; but before doing so will state that in the opening prayer of our meeting, when there are a number of ministers present, there is sometimes a considerable delay after kneeling before any one leads in prayer—resulting from one waiting on or depending on another to lead. Now in order to avoid this unpleasant delay we suggest a remedy, and that is, let it be generally understood that the one who opens meeting will lead in the first prayer. We are of the impression if this rule were generally adopted the opening exercises of our meetings would be more edifying.

SET PRINCIPLES.

To-day the world is full of people who have no set principles regarding right and wrong, they are turned to and fro by every wind of doctrine—have no cardinal points in the great work of Christianity. Everything is left either to the impression of the moment, or is at once settled by a very loose process of reasoning.

There is nothing like *set principles* regarding right and wrong—embracing that which we *know* to be right, and then *stick* to it. The time has now come that men and women, as the saying is, must have a mind of their own, *i. e.* they must have their mind firmly settled and grounded upon certain principles known to be right. Until this is done, we need not expect to be freed from the multiplied isms, speculations, discords and vanities of modern times.

Popular Christianity with all its boasted mental and moral attainments has very few cardinal principles founded upon the Bible and the practice of the primitive Christians. Their principles, so far as they pertain to the gospel, contain but few points, and these are subverted till they resemble the rudiments of the world far more than the religion of Jesus. The world as well as the church is too full of loose principles that have little or no stability about them, principles that were not first carefully compared with the gospel, before being adopted.

A brother walks into the carriage shop to purchase a vehicle for the use of himself and family. The gospel cardinal points of plainness not being very firmly set in his mind, he makes a purchase that he may afterwards regret, because he has violated some of the principles of gospel plainness. He had no set principles against the use of silver as ornaments, nor was his mind fully settled against the fine trimming with which his new carriage is so profusely decorated.—This all occurs from the want of *set principles* on the subject of true gospel plainness. I once knew an old brother who went to the carriage shop with the cardinal principle of plainness firmly set in his mind, ordered a carriage, with the explicit understanding that if it was not made plain,—without ornaments and display trimmings, he would not be under any obligations to take it. This was the result of set principles as a rule of action.

The want of set and well-established principles is frequently shown in the goods we purchase for wearing. Our minds are not sufficiently firmly set against fine apparel and costly array, and hence the forbidden material is purchased and consequently worn. The want of these set principles, is what permits sisters to be prompted to decorate their garments with ruffles and ornamental trimming, thus leading gradually towards the vanities of the world. If their hearts were firmly settled against these superfluities, they would be much better prepared to resist all temptations thus presented. Paul's positive injunction against the use of pearls and gold as ornaments is not sufficiently grounded and firmly set in the minds of many of our people. They have not fully made up their minds to unflinchingly resist and oppose these forbidden things. For this reason jewelry in the form of a ring or breast pin or some other ornament find their way to many, and are accepted without scarcely any reflection. All this is for the want of a set determination to stand up to gospel order.

Professing people are much given to the habit of using idle words, and also engaging in vain and worldly conversation. The opportunity presents itself, and they are not prepared to resist the temptation, for the simple reason, that they have not fully settled down upon any certain or definite principle regarding their conversation. Between Christianity and worldliness the line of distinction is not very clearly drawn in their minds; in short they have never fully determined to avoid the use of idle conversation. The metes and boundaries of the Christian's conversation have never been a subject of very serious thought with many of them. We believe it to be the duty of every Christian man and woman to have their minds distinctly and firmly settled on this as well as all other gospel duties. The manner and course of our conversation should be the subject of much and serious thought, and we cannot expect to escape the multiplied evils resulting from vain and idle conversation, until we fully determine to resist it with all our might and power.—We must have the set principles firmly settled and rooted in our minds.

"FAITH ALONE."

In treating this subject, we shall not likely please all. True, we would like to, for it is our duty to please when it will add to the happiness of our fellowmen, but if it cannot be done without sacrificing principle *we shrink from the doing*. To please men is to conform to their wishes. To please a drunkard, you must drink with him. If you do not, you have not pleased him. Any one not led by intoxicating drinks, can readily see the necessity of refusing to gratify the drunkard's wish. Precisely so in our treatment of the faith-alone theory. Some have become drunken with this tempting beverage so freely handed out, hence the necessity of letting the gospel rays shine into it.

We are referred to Watson, Lowery, Schmucker, and a number of others, to prove the faith-alone theory. Just as if these men were the authors of eternal salvation! Why not refer us to King Jesus' plan of salvation? He has given unto us the infallible rules of faith and practice, and that is enough. *Better* rules cannot be made. Other rules may be good, but those of King Jesus are better.

In his Guide to salvation, the Lord has set forth that, "being justified by faith, we have peace with God" (Rom. 5. 1). Mark well, it reads "JUSTIFIED BY FAITH"—not by *faith alone*. At another place in the Lord's plan of salvation, we read that his children are "justified freely by his grace, through redemption." Give close attention, for it reads, "*Justified freely by his grace*,—not his *grace alone*, for that would exclude justification by faith. Going a little further, we read that, "being now justified by his blood, we shall be saved from wrath through him." Don't be in a hurry with your reading, but note carefully, that Christ's book says, we "*being now justified by his blood*,"—not his *blood alone*—"*shall be saved from wrath through him*." Not by blood *alone*, for that would exclude grace and faith. Still passing on in the Perfect Law, we are able to read that, "ye" (the children of God) "are justified in the name of the Lord Jesus, and by the spirit of our God."

Here it is in plain words, JUSTIFIED IN THE NAME OF THE LORD JESUS,—not in the *name* of the Lord Jesus *alone*, but also "BY THE SPIRIT OF OUR GOD." Not "IN THE NAME," and "BY THE SPIRIT" alone, for that would exclude faith, grace, and the blood of King Jesus.

Still looking into the truth of our Lord and Master, we read, "*that by works a man is justified, and not by faith only*." Not by works alone,—not by faith alone,—not by grace alone,—not by blood alone,—not in the name of the Lord Jesus alone,—not by the spirit alone,—not by works alone but by *faith, grace, works*, the *blood* of Christ, the *name* of Christ, and by the *spirit* are we justified. Justified by the action of God,—justified by the work of Christ, and justified by performing the part assigned to us by our Lord and Master. Having now shown how completely the "word of truth" overthrows all the theories that are not rooted in the word of God, we lay the subject over until next week. E.

The Tract Association.

We hope ere long to announce that the *Tract Association* will soon be ready for regular operations in tract work. We will soon send to all donors the names of a number of brethren residing in Northern Ill., from which each donor will select five names to constitute the Board of Managers. This Board will then appoint a Reading Committee and we will then be ready for business.

By referring to the first number of our paper the plans &c pertaining to the formation and working of the Association may be seen; and it will there be observed that nothing is to be published that will be detrimental to the plain teachings of the gospel as generally understood by the Brethren, hence all books, pamphlets and tracts must necessarily be examined by the Reading Committee before being published. This method will throw a safeguard around the institution and prevent false doctrine and erroneous principles from going before the church and world.

By this arrangement, reading matter can be sold a great deal cheaper than in any other way, and at the same time there will also be plenty of pamphlets and tracts for free distribution. Hitherto the Brethren have not been prepared to do book printing, and hence were compelled to have such work done at other offices. But we now have a press suitable for doing all kinds of book and pamphlet work, and will soon add the necessary bindery tools; and will then be fully prepared to print any thing that may be needed to successfully carry on the work begun by the Tract Association. We hope soon to be able to announce some favorable actions looking to the support and success of the present movement which is now being worked up.

Perhaps it is scarcely necessary to remark that the Tract work, as a business in the Brotherhood originated with us, and that we were the first to take hold of it, and after much hard labor have now succeeded in bringing it up to its present point of success. However, we have not been alone in this good work. From the beginning to the present time we have had the liberal patronage of the reading part of the general Brotherhood, and have been much aided by their help and advice.

Things now, however, are assuming a quite different and much better shape—a shape that thousands of members have been desiring for years, though never could get it accomplished:—*i. e.* a tract institution and a good Publishing House sending forth good sound literature defending the faith and practice of the Brethren. In support of this enterprise we get encouraging news from many parts of the Brotherhood, and many promises of support and encouragement generally. We believe the enterprise will be a success without question, as it is the only thing of the kind now in the Brotherhood, and can be conducted upon a plan that will prove itself quite economical in every respect. Therefore we hope to see our brethren and sisters in every part of the land take hold of the work and help push it forward to useful success, that the distinctive principles of the Brethren's faith and practice may be ably and clearly defended, and scattered broadcast over this broad land. Let us hear from you, and in connection with such donations as may be offered, do not fail to send us your thoughts or encouragements relating to the institution that we are now engaged in working up.

Church Libraries.

So far much good has attended the proper use of pamphlets and tracts, defending the doctrine and practice of the Brethren. Hitherto churches have generally made their own selections, and occasionally left the selection to us. But as there are many congregations that wish to use the Brethren's literature, in their community, in connection with preaching in spreading the truth, it has been suggested to us that we make up Church Libraries of different pamphlets and tracts, to be had at various prices from which churches and members could make a selection. We have now complied with this request, and put up these Libraries in size, and at very low rates so that even the poorest churches will be able to purchase and use them.

The best method for using these pamphlets, that we have heard of so far, is the following: Let each church that purchases one of these Libraries appoint a brother to attend to it. It will then be the duty of that Bro. to hand these pamphlets and tracts out to outsiders at meeting, requesting them to carefully read and return them by the next meeting. The librarian will then take up the pamphlets which he gave out at the meeting before, and change them, by giving to each one who returns his pamphlet another which he has not read; and so on till all have had an opportunity of reading each treatise. The work may then be carried on at some other point in the same way.

Even individual members living in small churches where there is not much preaching, could do well by purchasing one of the small Libraries and using it after the same manner. Those who wish to add books to the Library they order can do so at very low rates, as given in connection with the prices of the different Libraries.

Library No. 1. Price, $3.00.

Contains 33 pamphlets and tracts,

- 4 Trine Immersion Traced to the Apostles.
- 4 Perfect Plan of Salvation.
- 4 Evangelical Obedience.
- 4 One Baptism.
- 4 One Faith.
- 7 Origin of Single Immersion.
- 6 Why I left the Baptist Church.

Library No. 2. Price, $5.00,

Contains 68 pamphlets and tracts

- 6 Trine Immersion traced to the Apostles.
- 6 Perfect Plan of Salvation.
- 6 Evangelical Obedience.
- 6 One Baptism.
- 6 One Faith.
- 18 Origin of Single Immersion.
- 20 Why I left the Baptist Church.

Library No. 3. Price, $5.00.

Contains 78 pamphlets and tracts

- 3 Trine Immersion Traced to the Apostles.
- 3 Perfect Plan of Salvation.
- 4 Evangelical Obedience.
- 5 One Baptism.
- 4 One Faith.
- 4 Christianity Utterly Incompatible with War.
- 10 Sabbatism.
- 17 Campbellism Weighed in the Balances and found Wanting.
- 20 Origin of Single Immersion.
- 8 Why I left the Baptist Church.

Library No. 4. Price, $8.00,

Contains 100 pamphlets and tracts

- 7 Trine Immersion Traced to the Apostles.
- 10 Perfect Plan of Salvation.
- 10 Evangelical Obedience.
- 15 One Baptism.
- 10 One Faith.
- 30 Origin of Single Immersion.
- 18 Why I left the Baptist Church.

Library No. 5. Price, $12.00,

Contains 150 pamphlets and tracts.

- 10 Trine Immersion Traced to the Apostles.
- 15 Perfect Plan of Salvation.
- 10 Evangelical Obedience.
- 21 One Baptism.
- 11 One Faith.
- 8 Christianity Utterly Incompatible with War.
- 21 Sabbatism.
- 20 Why I left the Baptist Church.
- 16 Campbellism Weighed in the Balances and found Wanting.
- 18 Origin of Single Immersion.

Any of the following books can be added to either of the above Libraries, at the annexed prices, *on condition that they are ordered with the Libraries, but will not be sold separately at these prices:*

Miller's Defence of the Doctrine of the Brethren	$1.40
Beers' Passover and Lord's Supper	.60
Eshelman's Vital Piety	.50
Moomaw and Jackson's written Debate on Trine Immersion	.40
Nead's Theological Works	1.10
Quinter and Snyder's Debate	.60

Private Library. Price, $6.00,

Contains one copy each of the following works

Miller's Defence of the Doctrine of the Brethren.
Beers' Passover and Lord's Supper.
Eshelman's Vital Piety.
Moomaw and Jackson's Debate.
Nead's Theological Works.
Quinter and Snyder's Debate.
Moore's Trine Immersion.
Moore's Perfect Plan of Salvation.
Stein's Evangelical Obedience.
Moore's One Baptism.
Eshelman's One Faith.
Stein's Christianity Utterly Incompatible with War.
Eshelman's Sabbatism.
Moore's Campbellism Weighed and found Wanting.
Quinter's Origin of Single Immersion.
Stein's Why I left the Baptist Church.

On receipt of the given price any of the above Libraries will be sent pre-paid to any part of the United States or Canada. When ordering, just call for Library No. 1, 2, or whatever you may want. Give both your Post Office and Express office, also county and state plainly written.

For The Brethren's Ark

The Christian Religion, Its Claims

BY R. H. MILLER

NUMBER 7.

There is more evidence pointing the claims of the Christian religion. It is the only religion that meets the wants of man, and proves it to be from God. This evidence proves it to be from God. To this end, the truth, let us demonstrate by the laws of nature. Take the fresh tender grass on the green pastures—it grows and thrives in delight, it skips over the hills rejoicing at the beauties of nature, likewise they meet its wants; it is satisfied, it is full of happiness. But put it in a cage, fed in a cage, and its joy, and its happiness is gone, it disintelligency, suffers and dies because its wants are not satisfied. We take the Creator from the green pastures to meet the wants and satisfy the nature of the brute. And we have too that the poor man and the slave, are contrary to its nature and to the laws of the Creator. As it is with the brute so it is with all the birds of the air, they are in all the happiness of their nature while free in the element their Creator made to satisfy their wants. But if they may from the fountain which meets their wants, misery and death follows. The children of God's family have come to time of man—give him that truth, that religion which meets the wants of his nature, as well, body and spirit, morally, mentally, spiritually and he rejoices in all the happiness his left development and powers, because all his wants are supplied at the fountain his Creator has provided. But take away from man that which satisfies the moral and spiritual nature, give him only the superstition, delusion, the darkness of idolatry, place him out of the sunshine of our race, but leave man like the land of the brute, the birds of the air, the beast, to live in pain and want and disfiled and development in mind or spirit.

Then look at the Pagan religion, see if it meets the wants and gives happiness to our race: if it does not, we know it is not of God. Go to the river Nile, there are the Pagan worshipers with the sun born and rear the innocent child into its rugged waves to be eaten by the monsters of the deep, to appease the wrath his religion teaches he to do so. Go to the shrine at Jagernaut, see her child cast before it, to be crushed. The false religion takes the child from its home and its mother, with the added pain of human nature—the heart of the child trembling, mourn it. We know this religion is a false God, because it is contrary to the nature and wants of the child and mother and the child: it is as contrary to the nature of man as it is to the nature of the brute. It hinges sunrise and grief to the heart of the mother, pain and death to her child will no longer—prosperity and joy meeting beyond the river. In such a religion, love, mercy, humanity are all stock of hard hearts and cold, dark, cruel superstition. It can no more meet the spiritual wants and development of man and mental nature than sweet corn held the lands.

But not so with the Christian religion, take that mother and her child over to the Christian religion, the Christian religion changes its form and light darkness till mornings come over them. It handles them with gentleness, it blesses them together for his child, teaching him to labor for the good, for the welfare of our kind as well, as body and spirit, and if her child be taken away by death, it comes to her with all the blessings of immortality, teaches her that the immortal spirit of her little child lives on in the spirit world. And the Christian religion comes with the doctrine of resurrection, bringing her in the glorious blessings of the Lord, and the child again, to live by the power of an endless life. The religion comes to her the gospel to God and to Christ to meet her mind and spirit in him she sees the little children taken up and blessed, and the doctrine of Jesus, the Nazarene, the mediating Lazarus to store I to life again. In him she sees the resurrection from the dead when the angels say. He is not here he is risen. There at the empty grave of a risen Savior she sees the evidence of a resurrection for her child, and when she bible it therself at the silent grave, she can look beyond the sunrose of earth, up to the spirit land, as the city which hath foundations, whose maker and builder is God; she her loved one in the golden city there waiting for it to come home to the house not made with hands. These scenes of earth that let down heart mourning, the joys of earth, are but the brightening glowing hope, she lives and labors in all that is righteous, good and true. The Christian religion, purifies the soul in obeying the truth, while the lives and trusts and wants in Christ, until its development shall be complete.

"*Man was made the dying bed,*
Of many pains and many pains and woes."

Because the Christian religion is sent down from heaven to meet the wants of her soul, body and spirit, to give him happiness and joy, and life, in view of death. We know it is the truth of God to her, it is the fountain which feeds the mind and spirit and gives happiness, though the body sinks down in death.

The Christian religion not only meets the wants of man in life, in view of death, but in all the conditions and duties of life, it leads the Christian in the path of duty, and gives him happiness and victory. It teaches the most perfect and certain rules of life to bring happiness, and to do good, good will to men and glory to God in the highest. It teaches the duty of husbands and wives, fathers and children, masters and servants, rulers and subjects, rich and poor, how to all, mercy and kindness, and to do good to all men. These duties are all given as the life and teachings of the Savior, and are the only rules to meet the wants of society and bring the greatest happiness possible for man on this earth. Take away the truths of Christianity, take away the Savior, and with the blessedness of a righteous, holy and spiritual life, elevated to the mind of a Christian, and what is left to man? Nothing but the brute and the idolatrous. This spiritual power of the Christian religion which results from its high and holy teachings, is the only fountain that can meet the wants of man, and give happiness to man here. All the wisdom and honors of earth in vain satisfy the want of the spirit and heart, and in vain the wisdom of Kings have tried them all; after succeeding the world died in sorrow and disappointed, and in vain they tried to meet the wants of the immortal spirit. But not so with the spiritual power of the Christian religion, it meets the wants of the spirit, the heart, the living and life of man, it brings happiness and peace in life, and in view of death, it gives the blessed, chastening soul Philippi, bound in the chains, the happiness and peace of the spirit, the joy of the soul, even in poverty and want, the dying Jacob at the rich manger could feel the touch of angel hands, to carry him home to Abraham's bosom. So with the poor the right one, who have gone before, gone home to God, and the Christian religion meet the wants of man in mind and spirit.

We see when the—for the blessed of the Christian religion brought to us now. What are its claims upon us? All the Christian religion is sent down in short space of life, to bless and honor us, in the work of a higher. All our labor, life, and all the blessings of a Christian being is wrought in the spiritual life. As the fabric improved it comes up in our minds, and we see the work of a faithful servant." Its claim upon us is our strong in proportion to the blessings of every kind, we have received, and do with the assumption of truth and use. We are not our own "We are bought with a price" "so much more also for all we have and are. When we come to give an account of our stewardship, all the pay and reward will come from the labor, the work, the time, the money we have spent in the cause of Christian work. Not a cup of cold water, and a word of exhortation, not a sermon, not a song or prayer, not a dollar of our money, not a farthing of all our labor in the Christian work, but will be found to bring a rich reward in the day of our account. Some foreign over may be inclined to do a little labor, or spend a little money or time or trouble, they hear it will be to our profit, "Consider how much more you are certain your eye—see the good only time to God is little to bring the good and the profit to you, you will see the good when you settle with God your own account. We can not affect the Christian religion by our labors when we perish or exhort or pray, but we are remote working for our Master, work on in faithfulness, and for the rest of our labor. The vineyard is his, he will reckon with us in the evening. We are to be faithful to our Lord, he might counts when we man can work.

The bible's state would bring a great and fearful responsibility, if we should perish with him. When we look at the claims the Christian religion has upon us, we find they are all for our good, our happiness, our peace, our joy, our life, our hope, our rest, our heaven, our glory, our crown, our servants, our subjects, our rich and poor, how to all, mercy and kindness, and to do good to all men. These duties are all given as the life and teachings of the Savior, and are the only rules to meet the wants of society and bring the greatest happiness possible for man on this earth. Take away the truths of Christianity, take away the Savior, and with the blessedness of a righteous, holy and spiritual life, elevated to the mind of a Christian, and what is left to man? Nothing but the brute and the idolatrous. This spiritual power of the Christian religion which results from its high and holy teachings, is the only fountain that can meet the wants of man, and give happiness to man here. All the wisdom and honors of earth in vain satisfy the want of the spirit and heart, and in vain the wisdom of Kings have tried them all; after succeeding the world died in sorrow and disappointed, and in vain they tried to meet the wants of the immortal spirit. But not so with the spiritual power of the Christian religion, it meets the wants of the spirit, the heart, the living and life of man, it brings happiness and peace in life, and in view of death, it gives the blessed, chastening soul Philippi, bound in the chains, the happiness and peace of the spirit, the joy of the soul, even in poverty and want, the dying Jacob at the rich manger could feel the touch of angel hands, to carry him home to Abraham's bosom. So with the poor the right one, who have gone before, gone home to God, and the Christian religion meet the wants of man in mind and spirit.

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The bible's state would bring a great and fearful responsibility, if we should perish with him. When we look at the claims the Christian religion has upon us, we find they are all for our good, our joy

The Well Of Fire.

To Have Napoleon from the Elements
Were Nobly fought and won,
Ah! how much more were he!
And how much real than?

Yesterday Russia marched to Prague,
Yet than with Czar and Turk
Nothing distinction for and valor,
Contrast is more or the brief

Prudes greatly flowing stream
Is a thousand to the Sky
Where men and women come in with
And little to Wonder

Prude and the Czar and Turk
Are mentioned or lacking
Yet all the men that are unknown
Are full of the courage

The principles of the Dream of Peace
They Also and Sacrifice
Pity, Glory your enemies, He value
Why ennobled Sacrifice Right.

A cottage near the village stood,
Not those a Regular height,
Where Bulbous and Bulbous and Bulbous
Water along by the line.

Oh, if the Cottage come this way,
Its unfinished, "and the Bulbous
Or the Bulbous Bulbous Bulbous
Water along by the line.

Oh, if the Cottage come this way,
Its unfinished, "and the Bulbous
Or the Bulbous Bulbous Bulbous
And nothing along.

Day after Friday come after
It would not be Bulbous
It would not be the Cottage come,
But Bulbous Bulbous

Only one a little bay
And you see did not work,
Why, I have seen a little ground
When you see shelter, while?

"My child," he said to Julian, you
"Think not of the Bulbous
Day father's hand was full of grace,
And how to enjoy our

And let us not be in a rage but level
Bulbous Bulbous life
The land is between when on earth
Bulbous, if it is not

Behold, some of yet I could have,
But not discouraged Julian,
Day, say, and Bulbous Bulbous
Bulbous, and Bulbous

Bulbous Bulbous Bulbous
Bulbous Bulbous Bulbous
Bulbous Bulbous Bulbous
Bulbous Bulbous

THE ANVIL OF TRUTH.

"Behold I believe you that Fellows of great Joy, which shall be unto all People."—LUKE 2, 10.

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The Brethren at Work.

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LOVE TO THE WORLD.

TO MY MOTHER.

BY MRS. H. E. BEECHER.

THINK not of me, dear mother,
To the land of the dead
Where the tender and true shall
No more trouble thy head.
Hush! hush! sweet mother,
Hush, I know what you think,
Why neither do I, nor mourn,
Can be the right path?

Hast thou known thy mother,
Dear, dear as I do, thou
And believed the spirit of heaven
And God—and so prayed
Thy many years of darkness,
Hast pined on from day
When we were told by letter,—
Then it was of me—

Now, can I not see thy mother,
Your children have to see
But thanks to God that I could see,
Dear, as you do, that
We are not as others,
Who have not at the land
We know he is reserved from
According to his word.

Thy lady's manual, mother,
My spirit's guest to God,
And we are left behind yet,
Let him affection's call
But if we hold not faithful,
Our reward is such as I—
When Jesus comes we'll meet thee,
Where parting is no more

Pale mother, dearest mother,
Thou—thou art gone indeed,
But time is quickly coming,
When thou shalt not be dead
But cushed and sheltered
We'll see thee face to face;
And dwell in peace forever,
In the celestial place

LANARK, ILL.

Antiquity of The Waldenses.

IN the conversion of the Waldenses to the Christianity, history gives us no authority to prove. Romish Bishops—for such as the year A. D. 1250, represented them to be the chief rest of heretics, though unable to tell since or how their heresy began. Their own account of the matter unanimously has been, that their religion has descended with them from father to son by uninterrupted succession from the time of the apostles. There certainly is no improbability in the supposition that the gospel was preached to them by some at those early memorable who carried Christianity into Gaul. The continual passage from Rome to Gaul at that time lay directly through the Cottian Alps, and God as know received the gospel early in the second century at the latest, probably before the close of the first century. If the apostle Paul ever made that journey into Spain," (Rom. xv. 28.) which he speaks of in his epistle to the Romans, and in which he proposed to go by way of Rome, his national route would have been in the same direction, and it is not improbable that his voice was actually heard among those refined callings. The most common opinion among Protestant writers is, that the conversion of the Waldenses was begun by some of the very early Christian missionaries, perhaps by some of the apostles themselves, on their way to Gaul, and that it was completed and the churches more fully organized by a long influx of Christians from Rome, after the fire of general persecution under Nero. The Christians of Rome, exposed to this terrible event, would naturally flee from the plain country to the mountains, carrying with them the gospel and its institutions

Such is the opinion of Henry Arnold, one of the most intelligent of the Waldensian pastors. "Neither has their church ever been reformed," says Arnold, "taking it from the hand of corruption. The Waldenses are in fact descended from those Christians, from Italy, who, after St. Paul had preached the gospel, fled, abandoned their beautiful country, and dwelt, like the woman mentioned in the Apocalypse, in the cold mountains, where they have, to this day, handed down the gospel from father to son, in the same purity as it was taught by the apostles and St. Paul." This is not following fables, for there is nothing in the history of the Waldenses to contradict it. When the Christians at Rome were bound to stake, covered with pitch, and burnt to the evening entertainment of the city, it is wonderful, if the plan of such fires should not have put at liberty, to betake themselves for life to the almost inaccessible valleys of the Alps, and to the cities at the stake, trusting to that God who has kept the secret hiding places of the earth, and comforting that the strength of hills is his."

—*History of the Waldenses.*

BE NOT DISTURBED.

BY T. DEWITT TALMAGE

Fret not thyself because of evil doers, but trust in the Lord and do good. Psalms 37. 1.

FRETFUL, the fabric sister to disorder. Nothing will so fret and jarring the mind of any one; and certainly not in the mind of a Christian, a child of God. Webster calls it, "Irritation, irritation, ill-humored, irritable, snappish, captious, petulent, peevish, spiteful, impatient, angry." And, "Good" Webster, all indicate an unmanlike working and expression of temper." While the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against these there is no law. Be not disturbed at anything. In the first eight verses of this Psalm fretting is three times forbidden.

1. "Fret not thyself because of evil doers.

2. Fret not thyself lest thou also be prospered in his way. *and*

3. Fret not thyself in any way to the evil." Why not fret about evil-doers. Because they shall be cut down like the grass, and wither as the green herb. For evil doers shall be cut off. For yet a little while, and the wicked *shall not be*; yet, thou shalt diligently consider his place, and it shall not be." But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Surely then there is no need to *fret or chafe* about those; for the Lord will dispose of all according to righteousness.

But "Trust in the Lord, and do good; and he shall give thee the desire of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday. Rest in the Lord, and wait patiently for him. Cease from anger, and forsake wrath."

It is not in the Lord, and do good implies that we do our duty, and God will bless us in the deed, for such shall dwell in the land and be fed. A little thought in this connection was suggested to my mind a short time ago while traveling on the railroad. A little *fretting*, calling herself a *sufferer in Israel* was inclining to attitudinize for some religious purpose. She was *not fasting, fretful*, and evidently *fanatical*, engaging with some one who in conversation on the subject of religion, said, "Why will God permit us to say troubles so abominated her that he lost sight of the fact that the mission was to be her good and God. For in all things she would *put her hand to God*. When the train arrived at the junction the cities of the train called out several times, (as they always do) "Fairbank and Hanover Junction, passengers for Gettysburg, Hanover Junction, *or neither in Israel* with her hand in God not was morally speak. When the train arrived at Gettysburg, the conductor the usual call was announced. Our mother *in Israel* was engaged too far to the Gettysburg, but the Lord, in his goodness called her to that city, but on being informed that she was six miles past that point, he said, "Madam, I know the disorder informed her the only thing she could do was to step off and wait six hours for the next train to Gettysburg and return. Then I must pay again she exclaimed, *but I pay my trust in God*, and he blessed her. Then she was left alone in whom we should all trust, and look to for our help. But with all your trust you will never get off at any railroad station or evening in his traveling by rail from Dry Tree to Cold Spring, be your duty, and all will be well, and feel yourself of that over which you have no control.

God sent his Son into the world to deliver to man the means of salvation, yet it was God's to perform the work. Man must be will not be saved, though he says he trusts in God for his salvation. The Jews believed that their white days when they called out the name of the Lord they were evening, invited passengers to Gettysburg. But were *fretful sufferer in Israel* not thing her part, with all her trust in God she vainly carried her point. She was not doing their duty in the work of salvation, though they say they trust in God, and he is an ear of prayer to hear the cry of the poor.

Not only do these forty, fretful people and both with God's plan of salvation, but they also make all who are associated with them. No one can help to hinder that very independent thing, the weather, but we can, if we will, make it a shine, be hot or cold just as God wills it; yet I have known people foolish enough to make themselves quite miserable about it. It was either never going to rain, or it would rain forever. The wind either blew too much or too little, one suffering for a breath of air. Their time being taken up in complaining about the weather, they neglected to change their they could alive or change the earth's orbit. Others I have known completely overcome by the *blues*, mosquitoes, and such like things.

Such things are troublesome and annoying to be sure, but are not would them by *fretting, fretting and fanning?* Mosquitoes bite and bite, but a *fretting, fretful* person is a thousand times worse. Let the flies buzz, and the mosquitoes bite, it is their nature to do so; but keep yourself calm, sweet and tranquil. You can scarcely imagine how much more that wholesome wisdom is in simply making the best of things. If we will try to get rid of annoyances and fretting, we can, we will be as it were, continually running on hands against a stone wall. The truth will not be hurt by us, we go out of our way; but how very easy we can go around it and leave it just as it is.

I remember a old of a philosopher who was very poor, he had everything stripped away from him but a miserable straw bed, one scanty blanket. The wolfs or because intensely cold and to prevent freezing to death he wrapped himself completely in the blanket; and set before his eyes, nose and mouth. Here he cold, he not only existed, but was very happy. Perhaps you have heard the story of the two little street beggars, who, one very cold night crept under an old Cow, but he was disturbed saying, "Ah, one says to the other: "Ah, Pete, what do you suppose the fellas do who hand get off also?" Both examples of cheerful are much great evils, should help us to meet the little evils of life in the right spirit. Fret not, fret not, fret not. That is God and do you duty in obeyed the truth through the Spirit, and all will be with you. Amen.

A CURIOSITY.

IN an old fashioned wooden frame, hanging the inscription, "S. Hanaf, Flower and Garden, No. 27 High Street, Edinburgh," but exhibiting no other marks by which to stage could be defined, we recently found the following sketchment.

Apart from any definite value which may be thought for it, it is description perfect in its simplicity, and presents the picture which is painted by an imaginary, of what might have been the aspect of Jesus of Nazareth to the eyes of the generation that beheld him walking in their midst.

The epithet is said to have been taken by Napoleon I. from the public records of the city of Rome.

AUTOR OF JESUS'S LESTELUS

TO THE SENATE OF ROME,

CONS ERNING

JESUS CHRIST.

It being the usual custom of Roman Governors to advertise the Senate and People of such material things as happened in their Provinces; in the days of the Emperor Tiberius Caesar, Pontius Lentulus President of Judea, wrote the following Epistle to the Senate, concerning our Savior

These appeared in these our days, a Man of great virtue, named JESUS CHRIST, who yet living among us, and of the People is accepted for a Prophet, but his own disciples call him THE SON OF GOD: he raiseth the dead, and cureth all manner of disease. —A man of stature somewhat tall and comely, with a very reverend countenance, such as the beholders may both love and fear.—His hair of the color of a chestnut full ripe, and plain to his ears, but thence downwards it is more orient, curling and waving about his shoulders.—In the middle of his head is a seam, or partition of his hair, after the manner of the Nazarites.—His forehead plain and very delicate.—His face without spot is amiable, beautified with a lovely redness. His nose and mouth so formed as nothing can be reprehended His beard thick, in color like the hair of his head, not very long, but forked.—His look is mild and mature.—His eyes grey, clear and quick.—In reproving he is terrible.—In admonishing, courteous.—He is spoken—Pleasant in conversation, mixed with gravity—It cannot be remembered that any have seen him laugh—But many have seen him weep—In proportion of body most excellent—His hands and arms delectable to behold.—In speaking, very temperate, sanious, and wise.—A man for his singular beauty, surpassing the Children of Men.—*Sel.*

THE LOST BOY

ON the 5th and 6th of October the Brethren of Cedar Co. Iowa, held a Love-feast near Tipton. We were visited by Bro. Enoch Eby and wife, Bro. David Puterbaugh and wife, also Bro. M. M. Eshelman.

On arriving at Tipton on the train, sister Eby was informed that there was a lost boy sitting there and weeping. The lost a consolent him and he informed her that he was hunting his brother, who is a Methodist Preacher and resides in Linn Co., Iowa, but he was directed wrong. He was lost, and not having money enough to take him to his brother sister Eby thought it best to take him to the meeting, where he might get a chance to be taken to his brother in Linn Co.

The lost boy is about twelve years old, but says he and of the Brethren. When showing the Brethren's kindness toward him and the love to him and sympathy, he sat and kept. He said he never before met such loving people.

Arrangements were made to take him to the Love-feast in Linn Co. with the hope that he would find his brother. At the Love-feast the "lost boy" on mother beholding the love of the brethren and sisters, made application to be received into the church, and he was baptized. The lost was truly found. He was not yet found his brother in the flesh, but he has found Jesus, his elder brother," and now rejoices in the love of the truth. He says he was feels a good deal, and he has offered self of faith to assume others around him based his jokes against religion. His brethren affectionately encouraged him, but he rejected all low remonstrances with the tone of a man of the world, who will not appear so old-fashioned as to show any respect his God and for religion. The girl was frightened at first, but soon commanding up all her courage she said, "Accidentally," From this moment, sister I remark that religion is not worthy of most esteem, I am no longer the same. He who does not love God can not really love his wife;" and to this decision she remained steadfast. In vain did the bridegroom use absolute religious sentiments; she only despised him all the more. In vain did her parents endeavor to patch up the matter. She kept firmly to her determination not to wed a man who ridiculed at the God and religion and she was thereby the *e* spirit of all truly good people, who felt that she had acted wisely and well.—*Parish Magazine.*

GOOD COUNSEL.—Never be tied down by trifles. If a spider breaks his thread, twenty times will be mend it without. Make up your mind to do a thing, and you will do it.

The Brethren at Work.

LANARK, ILL., OCTOBER 26, 1876.

"The Brethren at Work," will be issued publish, to any address in the United States or Canada for $1.25 per annum. Three sending eight numbers on $3.00, will receive an extra copy free of charge. For all over this number the price will be advanced 10 cents for each additional name, which amount can be deducted from the money, before sending it to us.

Money Orders, Bonds, and Registered letters may be sent at our risk. They should be made payable to J. H. MOORE.

Subscriptions, communications, should be addressed J. H. MOORE, Lanark, Carroll Co., Ill.

We want it distinctly understood that the columns of our paper are not open to advertisements.

A considerable amount of correspondence, as well as other important matter has been crowded out this week. Will appear in next issue.

The address of George Barnhart is changed from Centropolis, Kansas, to Neotomia, Neosho Co., Kan.

Obituaries, Money list and Gleanings were unavoidably crowded out this week. We will try and find place for them next issue.

The interesting account of "The Lost Boy," as found on first page, was sent us by E. S. Dowdy also, but as both articles were about the same, we published but one.

Our Journal is little late but received in time to this issue, hope to have it ready by next week. We have made no excuse to have letters regularly from Brethren.

Those who now subscribe for THE BRETHREN AT WORK for 1877, will receive the paper free to the end of the year out from the time we get their name. A small will remember this.

It is under that THE BRETHREN AT WORK may receive a new volume with the beginning of the year, we conclude to commence volume II with the beginning of the year. Those who subscribe will be in time with the year.

Long Sunday one was baptized in the Yellow Creek church, and the next day another made application. On Sunday last, three young sisters were received by baptism into the Shannon church, making in all five young members. Among the last few weeks.

We call especial attention to the notice we give at the page of the Holy Land, as on the Sixth and the Seventh days do not favor the idea of giving personnes in connection with religious papers, but being very anxious to have this map circulated in the brotherhood, and as there are many who feel themselves too poor to pay for it, we have given them chance to pay for our work by collecting subscribers for our paper. These latter cards for $2.00, but any one who will send us 10 subscribers for 1877 and $15.20, will receive the map free.

This week we give a short sketch of the origin of the Waldenses, a class of people who also claimed to be followers of apostles. It is our impression that, when God went from Rome to Spain (Rom. 15: 28, 24), that he passed through the Piedmont valley, where the Waldenses then lived, preached to them, and there built up a church that has since been the admiration of the world. Should we get time after little, we want to give our readers a little sketch of the manner of people and their mode of worship. We know it would be interesting to you all, whether from the first knowledge we have of them, they seem much like the Brethren.

We hoped to be able to give a report of the Stein Fund this week, but as a part of the money is still in the hand we cannot make an exact report till that is received. We will arrange to soon examine printing and send out the pamphlets as fast as the money now raised will pay for them. Some have already been sent out, but on more report sent, before filling the contract further. And to those who are inquiring about the Danish Fund, we will state that we have been informed that there will soon be published a full statement of all that has been done.

WE NEED SOUND DOCTRINE.

PUBLIC only objection, that we have yet heard against our paper is, that it is a little too small. But it should be considered, that our paper is also low, and we think corresponds well with the size of the paper, especially as, when it is borne in mind that we insert no advertisements made from our own business. The paper is made up of matter prepared by labor, but by the solicity and truthfulness of its contents.

Expecting a larger paper we will at this time say the much; if we meet with good success in our publishing business, which we anticipate, we will soon commence getting a pretty large circulation, our readers in years of time, may look for the largest paper in the brotherhood in the brotherhood. But we want a little time to work the matter up. We doesn't want a large paper, if it cannot be well filled with good sound reading matter. We would sooner publish a small paper well filled with good sound reading matter, than a large one containing a great deal not fitte go fitline either the world or the brotherhood. We want our paper to be on circulation increases, and in proportion as we may increase compelent to circulate a paper.

We believe, that with the assurance that we will receive from our Associate Editors and correspondents, we will be able to publish a paper that will be pertinage of every brother and sister in the brotherhood. A paper that will be interesting, instructive and edify our people generally, a paper that will entirely bless to keep the church in the old paths in which she speaks and our ancient Brethren trod, and thereby being the instrument in the hand of the community of unitiest in faith and practice.

We start out fully determined to stand upon the foundation of the apostles and prophets—to stand upon the faith once delivered into the saints, not shrinking to declare the whole counsel of God, and will endeavor to be a blessing to church and the world, clearly and distinctly, all that Christ and the apostles taught and practiced. We do know, that many think present think it unwise to come out in bold terms, and oppose practice wickedness and error in high places. It is claimed that we must court the favor of those who are gilding along with the popular current of the world, religiously.

Let others, of this, think as they may, but as for ourselves we have long been impressed with the idea, that God will fearlessly stand up for the truth, the whole truth, and nothing but the truth and he will reward faithfulness in the brotherhood. The time has come that men will not endure sound doctrine—they are not satisfied with the simple truth as it is in Christ Jesus, and to such a wink is not sufficient, but before them the truth must be belied, or perverted, or polished. The gospel must not only be preached but it must be defended with might and power, for the doctrine the time has come for some that every member should take up the sword and open the truth and stand firmly to their post.

Every age of the world has had its evils and besetting sins, and the period in which we live is no exception to the rule. We have our battles to fight—our enemies without and troubles within. The commonly accepted effort to run after the fashions and vanities of the world, as well as the popular disposition upon the part of the masses to evade the simple commands of the Lord and his apostles, should be met with firmness and be strongly opposed by every disciple of Christ. It is a good thing to have a church in the world, but when we get the world into the church then things are in a deplorable fix. The papers of our brotherhood have been thought to be kept wide that the distinction may be plainly seen by every person who reads reprinted with both. They must not be mixed, but Christianity in all its ancient purity must be kept constantly before the people. For the accomplishment of this object we shall earnestly labor, and trust that while doing so we may have the united prayers and assistance of every person who reads this article.

PROSPECTUS FOR VOL. II, 1877.

WITH this number we send out our prospectus for the year 1877. It is a little early, but as we desire to get in our work as early as possible, commencing the next volume, we thus give our agents and all others interested in our work, ample time to get up pretty good lists and send them in before the beginning of the next year.

We have spoken upon our agents in order that we succeed well with our paper, and therefore we hope to see them all at work, and we hope to see all our sellers for THE BRETHREN AT WORK. We shall continue to make the paper valuable to work for our readers and our truth, and if any who desire to act as agents, do not receive prospectus, they will please let us know, and we will send on notify by next mail. And if any receive more than one copy of this issue, they will please let us know, and inform those who will likely be interested in the paper. We want an agent in every brotherhood to do, as we have stated, we here. We are not going to beg, but imply place our claims lonely and squarely before God that commands us to be a charge to the great cause of religion, as a duty we all owe to the interest of truth, the salvation of souls, and the prosperity of the church, that you do what you can for our enterprise. Help us to make our paper a success, and we are observing exponent of Primitive Christianity, defending the ancient order of things, and pleading for the unity of primitive Christians, and our ancient Brethren. Enable us to find our way into every brotherhood in the land, and of the members only, but every outsider in your community.

We expect all the well to carry our prospectus with them, and when a proper opportunity presents itself, make it known to all with whom they meet. "Our Position," found on the back of the Prospectus to all, and then solicit their subscription.

BRETHREN IN SWITZERLAND.

THERE is now living in the mountains of Switzerland, not far from where the Waldenses lived, a few Brethren, religious people that very much resemble the Brethren. They need to practice this ancient order of things, and therefore embrances just as we do, but lately have got to using single immersion and have not yet fully adopted feet-washing.

There is a brother living near Lenn this state, who, when on a visit to Switzerland, was asked to preach, but he had business to pay these people a visit, though subject to a great deal of danger from the Romish priests, and yet, for the reasonable where these scrubbed people live. He found them very plain, in their manner of dressing, and they are quite an interview with their bishop; and from what he could gather regarding the Brethren, they are a branch of those descend from the old Brethren in Germany.

It seems that when the persecution in Germany came against Alexander Mack and his brethren, that some of them fled into the mountains of Switzerland for safety, and there, shut out from the busy world, have remained to this day, and now have a considerable number, and are very prosperous. Their bishop confessed that they had deviated from the old order of things, and that they had heard of the Brethren in this country are more in harmony with the Scripture. It however seems strange that these hardy descendents of our ancient Brethren have never been heard of before, and because times conclude that they might we know on some other scrubbed spot of the globe, there may be another band of these religious people, and we know of no reason why

We hope to be able to soon report more of these people, as there is an effort now being made to reach them with our German paper, and should success crown this movement our readers may look for further information regarding them.

"FAITH ALONE."

HAVING shown in our last article that we are not justified by faith alone, but by works also, we, then, *by grace, faith, works, the blood* of Christ, *the name of the Lord Jesus, and by the spirit* of our God,—in short, by the Author and the subjects of salvation working together in harmony, we shall proceed to notice (A) by what works we are justified, and (B) why we so earnestly contend for them.

The sources by which we are justified are those "which God hath before ordained that we should walk in them" (Eph. 2: 10). Jesus, the author of those works, by faithful and inspired men, has made known, or specified those works. Among these are, (1) Faith, (2) Repentance, (3) Baptism. All these works must be performed by the creature to be saved, and thus God has commanded (1) To produce all these, (2) To lead him into all truth, and (3) To give him eternal life. Faith, repentance and baptism path a non into the kingdom of God.—Faith is more essential than repentance, and is repentance more essential than baptism. One thing which God requires to do, must be more essential than another thing, which he commands men to believe and obey. The God that commands men to believe, in his Son, also commands them to be *baptized* into his name.

Having found and accepted the sacrifice the death of Christ, the child of God goes on to practice all that the Lord Christ enjoins upon us.

The Savior and his inspired ones may done to be written that he did not want written, nor leave anything out of his gospel that he wanted to be there, remains no other alternative for some man and women, but to accept that in faithfulness "and of such, we will confidently expect all human plans of salvation.

Going directly into the gospel of Jesus we read, "He that believeth and is baptized shall be saved." We believe this, and straightway are baptized. In doing this, we do the root work of the work ordained of God. The work ordained of God, without a particle of doubt. Practically, we believe in God and act in it. Not all!

If some man should proclaim, "Repent and have a *little under specified* or, "Pray" and we would say, "We will not have done a work set up by man, leaves me, *God's work*! As it not strange that so many are very eager to believe in the work organized by men, and shun those "ordained of God?"

Right in Christ's "word of truth" we read, "ye also ought to wash one another's feet." Well, to do this repent, pray, and be baptized would be, but actual work also,—a pulling down of pride, and the stripping of self-will. Now because Jesus said, "ye do this, and we do it, have we done our own work, or the work "ordained of God?" There is only one answer, "Ordained of God." Our work, blow too rapidly, for we meeting on things pertaining to our salvation.

The same kind Jesus says, "take the cup of communion" and divide it among yourselves." Well, we

BAPTISM

Into Each Name of the Trinity.

BY J. W. STEPH.

(1) Then wherever different classes of people, or individuals of different moral, and other, as Moses and Aaron (Num. 4: 1), are collectively addressed in one document, requiring their several peculiar classes, characters or duties, such discourse always locates and not *varied*, *actions* and hence favor a plurality of action in baptism.

Again the following in sage wisdom argues against unity: "To the sacramental edgement of the majesty of God, and of the Father, and of Christ" (Col. 2 2). Here then we have in our mind, perception of our text would give these majesties and three acknowledgements. This heaven is not a parallel text, it has no subject, predicate, nor direction, and whether God has one or many majesties, pertaining to the one divinity or one, or none, in each power of the divinity, I do not know. One thing I do know, "For many of God, and of the Father and of Christ" involves mystery to me. There are distinctive peculiarities about the Father and Christ, which both all my efforts to comprehend. Hence, to me, every attribute and perfection of the divine majesty is a mystery, and could I so knowledge all by their distinctive names, it would involve acknowledgements, which are mysteries. It may one can find a parallel to the singular in baptism here I am willing they should have it. Another passage is sometimes brought forth: "I pray God that your whole spirit, and soul, and body be preserved blameless, unto the coming of our Lord Jesus Christ" (1 Thess. 5: 23). This is not of baptism, but sanctified, "Spirit, soul and body," is the compound subject to the *passive* predicate, "*be preserved*." Its relative *action* is performed into three distinct names. Thus is yet one more proof to which I name refer: "Ye shall be baptized in the Son and in the Father" (1 John 2: 24). We have already noticed an example of the Lord, but it is applied especially to single numer-ical, is discovers a passing note. Our opponents mountain that of the two *Spirits* "*in the Son*," "*in the Father*" cannot effect the verb "*continue*" as to express *two actions*, that the *Son continues in the Father*, *in the sense of the Father*," and "*of the Son*," and of the Holy Spirit," cannot so *unite*, *by "baptizing" to express three actions*. If "*shall continue*" was *active* and *transitive* like "*baptizing*" and "*teach*" *bounded* in *action*, like "*teach*" or "*unite*" *into*, the argument would be sound. But alas for them "*will*" only denotes to apply, and "*continue*" *to apply*, *to* or *in*, "*will abide*" *is neither active nor transitive*. Then nearly refers them to their *Lord* "*in the Son and in the Father*" as the fathers were "*in the Bond*, and *in the sun*" when "*baptized into Moses*," and Christ shall be "*in*" "*in*" the three glories when he comes into the world. The fact that christians may *abide or continue* "*in the Son and in the Father*," no more proves that they were baptized into each of them by one action, than a man and his wife are in a married relationship, which he contains to one individual, as one and husband, proves that one act introduced the parties. Yet I have only one more case urged as a parallel to our text to notice, and I will be done with the investigation. The case of unity, once opposing my views on this subject, supposed a form consisting of John and Peter, and William Burns, who have a business equal to sell a house for them, and all three wishing to be responsible for the deed, say to him, "Write that this house in the name of John Peter, and of Henry Burns." "Now," he asked, "does he sell it three times, or once?" This of I remember was his Gadamian. I answered "once." But in the first place this sentence subject, is not like the compound *subject*, "*in*" "*in*" the same" and not "*into*" *into*. "*In*" and "*into*" are not synonymous or equivalent, and "no grammar nor dictionary in the civilized world," as Mr Campbell would have it, can make them so. Again "name" is Hamatic. "Calling on the name of the Lord" (Kings 18: 24, 2 Kings 5: 11, Ps. 116: 4, 13, 16, Is 11: 4, Acts 22: 18), is the same as "calling upon the Lord" (1 Kings 18: 36, 37). So that in baptism we are spiritually put *into the Father, and into the Son, and into the Holy Spirit*. Now if the sight could sell the house *into the Moses*, Bronson *into each one* of their names, the case would be parallel, but it can be treated as. He is authorized by them to sell it to another party. Yet further in general, suppose the compound *in* to be parallel, Yet it is further remembered that no legal sale is complete without the payment of the purchase money, and the legal the giving of a deed of conveyance on the other. A man may bargain a sale of his house, but he has to do to complete it. Again the law may fail to discern an act or charge of fraud in every case, but God is not. He will discern in these of this position I am willing to submit to the best legal Jedemaics in the country, understanding that I am a layman of moral rectitude higher than they. Now then let us try the conclusion of the matter. The value of a person of attorney from the three Messrs. Bronson, proposes to sell me a house for a price. I purchase it, and receive my bond. He has the one deed of conveyance to sign and deliver, before it is consummated. Now I am to wait for him simply to tell me "I make you a deed in the name of John Bronson." But I am to wait, and wait, and wait, and I have no legal substitute for it. Then he has performed one action, but is the deed complete in the duty of right? By no means. If he stops there the whole thing is a fraud—an abortion. But he says, "and of Henry Bronson." Well he must not just tell me so, but he must do it.

Hence he signs Henry Bronson's name on a legal instrument, and he has two actions. In the one deed complete, the *one sole perfected act*. Certainly not. But if he stops there I will not have it, the law will not recognize it. *It is no sale*. But he says "and of William Bronson." Well he must not merely just say so, but he must do it.

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FAMILY CIRCLE.

WARNING.

Oh ye young, ye gay, ye proud,
You must die and seek the shroud,
Your soul cast out of your bodies,
Death will drag you to the tombs,
The you will my and want to be
Happy in eternity.

Will you go to houses or hell,
Dire sin cause and there to dwell,
Where will cease and rest you,
I must cast this or next yet,
The you will my and want to be
Happy in eternity.

The white throne will soon appear,
All the world must then draw near,
Sinners will be there to stand,
I must tell over the story etcetera,
The you will my and want to be
Happy in eternity.

The Soft Thorn.

WILLIAM GRANT lived in the very heart of London, and up to the time when our story commences, he had never visited the country. William was a boy who would have shuddered at the commission of a crime. He was gentle, or demurelight, so, in imitating any one on a terrible fit of passion, or any such thing, he would have been pretty clerked if a person had heated that he could be guilty of such things. And yet, we grieve to say, William did do a wrong thing at the commencement of these sites. His father was a dealer in fruit, and the little boy did not make the most of his opportunities and ripe gooseberries, when he was commissioned to lay them out for the display, and, that he did it may perhaps in other hands to make excuses, although they were not strictly true, we yet acknowledge it was a sin against truth and sound disposition, although he never broke out into any fits of passion but all these were to be forgiven such a greater evil.

The father spoke to William about the affair, and he had observed, for he well knew that from little beginnings come great evilings; and he determined to make a very impressive sermon of the first beginning of sin in his little son.

But William, instead of seeing these words in the light in which they seemed to intend, agreed with his parent, and said there was no harm in picking off bad fruit, and in making a sermon, he made it was not a downright lie, or in muttering when he was told to do anything, did not lie, provided he did it in the end.

The faults, however, of which we are speaking, continued to grow; and one day, as his father was looking through the glass door which separated his back room from the shop, he was surprised and grieved to see William pulling off some of the grapes from a large hot-house bunch, which at that time sold at the rate of twenty-five shillings a pound.

"O dear, O dear," said he, "I fancied I would trust the lad, and I would see where it will end." To make the matter worse, the father's son, when found with known guilt, was not ashamed, and though he was seen to take them, the boy persisted that he had not.

Just at this time, the fashion had caused grapes to come miles into the country, to see some of the neatest gardeners with whom he dwelt. At the time William was on wages, and William would be sent to hold the horse, and as the lad looked on during his master's visits to shire, he determined to take him with him.

The boy was remembered to get pretty fed, as the man left the smoky town behind, and William found himself in the midst of a pretty country, and he had never seen before. The new shoots of the spring were very long, and he was so out of the hedges, and the more spring of the grass he admired so much.

"Why here's a funny thing," said the boy, as he jumped into the wagon again. "Look here, father, these brambles have quite soft thorns; regular thorns like the rose, look you, but they are as soft as feather," and he began healing one from the side with his finger.

"Fiery not lady, come they and young," said his father; "but in time they will become as hard as any of the rest. Even now they have the same shape as the others, and are quite as sharp, only not being stiff and strong, they cannot prick."

Time passed on, and when autumn had come, it so happened that the fruiterer had so pass the very same very again, and William, as before, sat in the wagon. The hedge was still beautiful, for they were too late for the blossoms and large bunches of red berries were scattered plentifully on the brambles, and they attracted the attention of the boy as they did before.

The fruiterer had this time but few minutes to spare, for he had to be back by his business at an early hour: he stopped, however, for a moment, to allow his son to jump out and pick some of the berries, for which he had expressed a wish.

"But mind the thorns, my boy," said he; "they are not as soft now as when we came this way in the spring."

But William should not heed; he made a grasp at a large bunch, and although he succeeded in bringing them off, he scratched his hand deeply. "Now did the lad's trouble end there. One of the thorns that stuck in his fingers could not be taken out, and he was obliged to get it himself with a needle; in vain did his mother and the servant and the all the rest of the family attempt to extract it very. At last William Grant's hand began to swell; the pain where the thorn was, began to spread over his arm, and also began to fill so ill that the doctor was sent for. Even he found some difficulty in extracting the thorn, and when it was done, he had to poultice the boy's hand for several days, and finally to use an instrument, which put the lad in great pain.

All this brought William Grant very low; and he illness had the good effect of making him very much and although he was in a state of pain, he was no longer inclined to argue with his father, but agreed entirely with what he said, and promised to remember the lesson of God, in those points in which he had been so seriously at fault.

The lad's illness, and the by William's bed-side, he seemed him of the thorns that were at first soft, and yet perfect, and yet sharp, and that the time they became hard, and how much they could hurt the hand just had experience; and he felt that he was sorry that the thorns upon our might have been fatal. This he told his son was the beginning of sin, and that it was very easy for sin to grow (and he did not now deny he took them,) he might have gone on to money, and finally become a confirmed thief. Sin in the beginning is small, and seemingly any harm no one; but it is still sin, and grief to man, will grow and hard on until it will do fearful hurt.

CORRESPONDENCE.

From R. H. Miller.

OCTOBER 1st, 1876.

BRO. MOORE:—I may be interesting you readers to know the committee appointed by the Annual Meeting for Sister Mary J. J. Bowman, Daniel Brown, and myself, met with the church on the 15th of September, and have finished our last testimony of a difficult case, which consumed their main trouble. After hearing it in full, we made a report on several points in their difficulty, and when we went our decision to the church we found it was not in the mind to be made on each point, and the decision was accepted unanimously by the church, and we felt it is evident that the trouble is settled so far as it can be done by the church. Through some of the brethren we learn that there is a little more to do yet, we believe they all feel that the trouble is settled that it is the duty of the church to forget it, we believe if committees would take a good deal of pains to give the reasons for the decisions they make, and explain the matter of trouble and its remedy to the church, it would have a good influence in giving satisfaction, and making a permanent settlement of the difficulty. The work of a committee is very light, but it is very important, and it may, by an explanation of the rules of the church and order of the brotherhood, do the church a great deal of good.

After the work of the committee was over, we visited some relatives and friends before our return home. We formed a number of new and pleasant acquaintances among the brethren, and heard quite a number speaking favorably of THE BRETHREN AT WORK and seemed disposed to give it a good circulation. And we believe the editors will labor hard to make it meet the expectations of friends, in the work of the cause, the support of primitive Christianity as taught in our brotherhood.

R. H. MILLER.

Ludoga, Ind.

FROM NEW JERSEY.

CROSWEY, Hunterdon Co., N. J.,
Oct. 24th, 1876

DEAR BRETHREN, *Editors of* THE BRETHREN AT WORK:—Yours and one addition to the sum of the church, Sept. 26; an aged lady about 70 years old, who had to be carried into the water on a chair. Years were estimated that she would not be able to be baptized and improved, ordinance performed, but the power through the ordinance is only to whom it may pertain, and we believe, we say, that "she felt so much better."

On the 23d of September, according to appointment, Brethren Jacob S. H. Bashor come here and held a series of meetings, preaching on all, two days, and spoke the Word of God. We hold the gathering hard with the congregation, and commenced it on a Saturday and gathering all the saints, we met in the Annual Church, near Somerville, the same day. We have had great comfort in the blessed gospel season. We see no immediate success. We trust that he has cast bread upon the waters to be seen after many days. We hope. We feel that the church here has been revived and built up in the faith. Yours very obediently and in the Lord, Prince Bashor in Portsmouth, Pa., to hold a series of meetings, commencing on the 3rd inst. Brethren Jacob S. H. Bashor, and Prince Bashor, are the ministers of our Heavenly Father of long years and the blessed of the Holy Child Jesus.

Fraternally,

AMOS S. CHAMBERLIN.

FROM DENMARK.

THE FIRST SMAND.

NOT long since, Emperor William of Germany, proposed to visit Belgium, and the Belgian Government was in receive him. Two monuments had been erected, representing the Genius of Victory and the Genius of Peace. The first one for peace, in flowing letters, was the Emperor's telegram which he read thus: "Peace and Good Will to Men." *What a change by the Providence of God!*

While all was excitement, and joy at the welcome, we stopped in silence, during the interruption, so as to make it visible to every eye, a terrible wind blew and a terrible storm of rain and hail scarcely time to seek shelter when the mighty wind shook the Genius of Peace and shook it from its pedestal, where it was in flowing, bowing only the flowing inscription, "*What a change by the Providence of God!*"

So God shows himself, and warns the people of his wrath to come, if they continue in sin. The wind was thus blown by Satan who blinded. But we made haste, and the Genius of Peace "*What a change by the Providence of God!*" Who can break down this mighty hurricanes and thunders, whether exerted by kings or people? God can by! He can overthrow the wicked deeds, whether done by his children or his enemies.

How soon can it be fulfilled what the prophet says: "Proclaim ye this among the gentiles, prepare ye war, wake the mighty men, let all the men of war draw near; let them come up: beat your ploughshares into swords, and your pruning hooks into spears" (Joel 3: 9).

Every preparation is made to kill, to destroy each other. To the blind it seem to be the desire of the weak and the strong alike. O that the Lord may stay the hand of destroyer.

When the mighty united between nations shall wage fearfully, what figure will the church make? What will be come of church property, gathered in peaceful years, by hand work, when every tree fellows of Jesus, on account of the peace and non-resistant doctrine of their Savior, will be counted as one day? As Christ has, cannot be, so the good look tells of cruel war to come, let us heed the warning in the southern sky, the prophecy of Christ, Matthew, and then solemly reflect upon our own standing. The heart should be prepared to the friends, in the Lord, and to the Lord when my Lord delivers my peace and my crime to be taken away? Jesus has shown us the privilege of making friends with unrighteous mammon, that when we fail here we may be received in mansions. Let us be wise, and keep our hearts right, thinly, said impressed, and "be helped now." Let us be wise, and do be communicants, that they may have a right to the tree of life and enter in through the gate into the city.

CHRISTIAN HOFF

FROM IOWA.

WATERLOO, Iowa, Oct. 19th, 1876.

BELIEVING that the Brethren and friends would be pleased to know this may come Your correspondent, with Bro. Peter Gump and M. H. Miller, composed the committee, by an date A. M., to visit the church at Dunkirk River, Resolon County, Iowa, on the Second Sabb. I, in company with Bro. J. A. Mosier and M. Miller, left home, and on Sept. 1st, spoke the Word of Life, to the Dunkirk church Poweshiek county, Iowa. Had a communion meeting same day, and partaking of the Lord's supper. Spent a day, for the next two days. The church at Dunkirk is 1 and nearly so Council, the Bro. Mosier, and myself, on tuesday, during the summer. The church at this place appears to be in a suspicious condition. The brethren appear Bro. Wm. Palmer, J. Funk and—Hopwood. At this place we met with Bro. M. Sickle, and Sister wife, and with a number of the Bros other part of the state. The meetings was large and very attentive, and I trust good has been done in the cause of the Master.

On Monday morning, Sept. 4th, we proceeded on our journey to Iowa City. Arrived with the Bros. at English River, same afternoon, had preaching in the evening in their meeting house. Large audience had not to hear the word preached. On the morning of the fifth we met with the Bro. Brethren in council, and after deserved exercise the committee organized by appointing a secretary, and Bro. Mosier, and myself as clerks. We then proceeded to investigate matters, and after carefully, and prayerfully, listening to the Bros for two days and a half, we closed our labors, and reported to the church. The members were satisfied, and approved of the decision.

May love, peace and union abound with our dear Bros. and Sisters at English River. Will the dear members of this place, accept of our thanks, for the kind reception and hospitality kindly manifested toward us while we were with them? May God abundantly bless them, and keep them from the evil. Pray, meeting our families all well, thank God for his Fatherly care and protection.

I. K. BOWMAN.

FROM MISSOURI.

DEAR BRETHREN:—I have just to say that I have left home, with my family, and, in a Lord-door to Carroll county, Mo. At this place the brethren had heard another of the gospel preaching. The *Gospel Tract Association*, sent to THE BRETHREN AT WORK which you can send to be about to Carroll county, Mo. Brethren agreed to open a regular meeting, I could do so this may, then I would go and preach the Word of Christ, which I did in every house I entered in all my travels. At the meeting I took occasion to gather all the sheep together, who were there from the various churches, and gave a sort of a pastoral lecture on behalf of the Association. And I believe it will find general favor among the brethren in the West. I succeeded in getting a number of the members, of Carroll county congregation, to become a worker for you.

My next effort in your behalf will be, the Lord willing, in ten days in Ray county. I hope to have books and tracts from you by that time. The time, I expect to travel West through Clinton, Andrew and Holt counties, and if spared to do so, you may consider me a feeder of work. These travels will be by land, and an excellent opportunity to work. I think wherever I go, that our brethren have struck upon the right thing, that the church has long sought for the saint of, and I am very, very, glad and see what one, without capital, can do for the enterprise.

C. C. ROOT.

Mendale, Mo.

From Pennsylvania.

I RECEIVED the enclosed yesterday, and thinking it would be a pleasant reading—selections in the paper—I will help the distribution of the paper. I will use three ways willing to my correspondents.

I think you can expect a good list from here ere long. I have the brethren say that they want the paper if it influences the doctrine and enlivening of brotherhood of the Brethren. But, I am one on the right track; keep it always. Every paper I get pleases me more. Try to keep the world out of it.

D. H. MOORE.

NOTE—These examples referred to by Bro. Moore are printed officially for the use of our brethren and sisters. They are merely put up, containing an advertisement of our paper, and a sample of many of our petitions, as a religious body, neatly printed on the back of them. Comes from the Tract Association, of Long Island. Price 1 cts. per pattern—25 in a package—30 to 35, per hundred. (1)

THE HOLY LAND.

THIS is the name of a beautiful little 4-page tract, giving a complete Bible Map of Palestine, Bible Land, and enable the observer at a glance to behold all the cities, towns, rivers, hooks, lakes, valleys and mountains. In fact, it is a perfect picture of the whole country from Dan, even to the desert of Gaza, and the most remarkable thing of the land we ever saw. By a few hours careful study, the different place mentioned in the Bible can be found, may be briefly fixed in the mind, making the reader familiar with the location of Bible places. We know of no study in which Bibles, thus aiding him in understanding the Bible. Those who think there is no good entering in Palestine to improve people should carefully study this map.

The map is printed in beautiful colors, imported, and sellers easily for hundreds; 25 by 35 inches in size, and will be sent post paid for $2 00. Or, to any one sending us ten subscribers for 1877 and $12.50, we will send one of these maps free. This is certainly a good offer.

The Brethren at Work,

A RELIGIOUS WEEKLY,

PUBLISHED EVERY WEDNESDAY BY
J. H. MOORE, J. E. WAMPLER, & D. L. ROSENBERGER
ASSOCIATED BY
J. H. MILLER, J. M. BOWMAN, DANIEL VANDUMAN, H. B. MESSNER, AND MATTIE A. LEAR

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Tract Department, as taught in John 14, is a work commanded to be observed with the church

That the Lord's Supper is a full meal, and, the Sabbath day, is a Christian Sabbath, the Jews as the sunrise, or other the close of the Sabbath.

That the Salvation of the Holy Ghost, or Kiss Holy, is a Scriptural Ordinance, and Christian Duty.

That Man and Brethren are contrary to the spirit and soul-saving principles of the religion of the Holy Ghost.

That a Soul-Cure only is the world in divine, contrary, daily walk, and contrary all our service for to our holiness and Christian party.

Also, we appreciate the religious duty of the Holy Ghost, with all in the name of the Lord.

In short it is a undeniable of all that Christ and the Apostles have enjoined upon us, and since, and the continuing church and records of the brotherhood, to quote, and prove that all must conform to be infallibly saved. Price per annum, $1 50.

J. H. MOORE, Lanark, Carroll Co., Ill

THE PLAIN DEALER AND WORKER.

"Behold I bring you glad Tidings of great Joy, which shall be unto all People."—LUKE 2, 10.

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The Brethren at Work.

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J. E. MOORE, J. T. MYERS, M. M. SHERMAN.

ASSOCIATE EDITORS.

H. H. Miller, ... *Lodoga, Ind.*
J. W. Stein, ... *Newtown, Mo.*
D. Vaniman, ... *Virden, Ill.*
J. B. Meister, ... *Waynesboro, Pa.*

ASSOCIATE EDITRESS.

Mattie A. Lentz, ... *Urbana, Ill.*

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For The Brethren at Work.

WEARY.

BY MATTIE A. LENTZ.

I'm weary of the pleasures here,
And wishfully I long
To be over my Father dear,
And all my sorrows gone.

I'm weary of all earth and cares,
And I wish on the way,
When Satan tries, with charming snares,
To lure my soul away.

I'm weary of each idle word,
My lips are sent to sing
Of sainted daughters that adorn my Lord,
And strike my cold harp

Even Sorrow has my soul at bed,
To thee beyond the skies;
O! there my I forget the past,
In that cold Paradise

O! for a quiet, and lonely home,
That I may meekly do my part,
And sleep within my sleep
My Lord is still I do my

O! give me wisdom from above,
That I may know a Savior's love,
For I am poor and weak and frail,
But Jesus mercy cannot fail.

O! give me patience, give me grace and free;
So pure that thou wrap'st death in me,
Let my spirit wind in heaven,
With inspired harps and sweet lyrics sing.

O! not for honor, no, this or fame!
The world is down upon a sense,
But humble, meek, and low I'm so weak
Poor Saviour like thee, also yes have

Come Holy Spirit from above,
Come fill my heart with thy sweet love
O! make me humble, pure, sublime,
And meek and lowly, free from sin

For The Brethren at Work.

FUNDAMENTAL PRINCIPLES.

BY JONATHAN LEWIS.

NUMBER II.

NOTWITHSTANDING every thing to the contrary is said. Every Christian will be arrayed against it. Popular opinion was against it. Every ordinary interest of their own was against it. And if they should be faithfully proclaimed Jesus down from the dead, and thus thousand years made to confess him by the power of the Holy Ghost present. Even there they went on preaching Christ risen from the dead as the great fundamental truth upon which the church was founded, and could neither be persuaded nor threatened to give it up.

Though bitten, and imprisoned, they were not discouraged, but zealously pushed this great and fundamental truth on, and on, though every opposition. Continued giving the highest testimony by *the power of their lives* that it is possible for men to give, until finally they sealed this testimony with their own blood, having given up home and friends and even their own lives. It follows then, that they were sincere and honest men, and their doctrine were such that they could not have mistaken things, therefore their testimony cannot—Christ is risen from the dead. He is divine. All he ever said is true. All he ever promised will fulfill. He became the sure foundation upon which the whole structure of the Christian religion is built. It only remains for us to be faithfully to him. Implicitly obey him and zealously work for him. Building up the truth that never will come down and all nations be blessed by him.

THE TOMB OF POLYCARP!

HOW that rude sepulchral monument carries one back to the 2d century! Look out over the sea to the lonely section of Patmos. The seven churches open in review, as John in exalted vision looks behind the lifted veil. Then a little way across the sea sees Smyrna. Hear the aged Polycarp in blessed spiritual communion with the disciples, and Polycarp, his bosom friend, converted by his instrumentality, is now the aged pastor of the church. And the voice said: "To the angel of the church in Smyrna, write;" "I know your works, and tribulation, and poverty (but thou art rich). Heaven estimates not wealth by earthly fashions." "Be thou faithful unto death, and I will give you a crown of life." Did John realize how soon the trial was to come? Soon a violent persecution broke out against the Christians. An order was issued against the venerable Polycarp, and he secreted himself from those that sought his life. Some of the persecuting members of his church were arrested, and were about to be put to torture to force them to reveal his hiding place. The old man could not endure to see them suffer on his account. He came forth and voluntarily gave himself up, saying: "The Lord's will be done." He was arraigned before the Roman proconsul. Being urged to deny his Lord, replied: "Eighty and six years have I served him, and he has done me nothing but good and how can I now deny my Lord my Savior? If you would know what I am, I tell you frankly, I am a Christian." The proconsul threatened to burn the aged heretic. "Bring them forth" was the unhumanized answer. They threatened him with the fire. He reminded them of the eternal fires that awaited the ungodly. His firmness provoked the fury of the populace, and they clamored for his death. They kindled the fires about him, and he expired at the stake, nearly a hundred years old, praising his Savior amid the flames. He had obeyed to the letter the exhortation, "Be thou faithful unto death; and now here we stand by his tomb, above thy hazard all that was left, and we have come to lay down our dust from with him. Near eighteen hundred years have passed away. What a change time has wrought. The idolatry of Smyrna and gods of pagan Greece and Rome have passed away, their religion has perished from the earth. The memory of Polycarp lives, and the praises of that Savior he was enhanced to blasphemer are sung in Smyrna and around the world, while he himself, with the multitude around the throne, wears the crown of life.

For The Brethren at Work.

The Bible And Imagination.

NUMBER V.

THE evident from the Bible stated in our last article, that persons of a vile character may be supernaturally inspired not in a sphere very inconsistent to the operations of the Holy Spirit. The character to whom our Savior refers in the seventh of Matt. 22: 23, are of this kind. They claimed to have cast out devils and done many wonderful works, and no doubt they did. But they did it under a spirit of delusion. If impartiane implies a supernatural influence, which we have endeavored to prove from Greek word *theopnustos* that it does, it then follows that there is such a spirit, under the impulsion of which the devil. This kind of inspiration, however, is termed diabolical inspiration, but the fact is nevertheless true, that it is an inspiration. The Apostle says, "All scripture is given by inspiration of God." Here the implicit is designed. A conscious extra-mundane. Something is here recognized, not as coming from the Devil, but from God. Thus the apostle Paul tells us that he received his knowledge of the gospel, not from man, but by revelation of Jesus Christ. Right here another important idea is to be observed, i. e. the difference between revelation and inspiration. Just as inspiration and spiritual illumination differ from each other, in degree, and in effect, so in like manner does revelation differ in its design and effect. The object of revelation is to make known knowledge; the object of divine inspiration is to render infallible, and the object of spiritual illumination is to enlarge and make holy; consequently, three things are implicit in the scriptures: First, a revelation from God; second, inspiration in this revelation and third, illumination. Hence, the apostle Paul says, "Love" has that effect on its subject, "Love puffeth up, but charity is not to be obedience, and what is love? Christ says, "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends if ye do whatsoever I command you."—Again, "He that hath my commandments and keepeth them, he it is that loveth me." Brethren, people do not believe so much in works if the Bible, say they, is right, and we have the spirit of God, we will not be lost. Very true, but my dear friends, how can we know that our hearts are right, so long as we are not willing to obey God's word?

We must believe and obey God's word, not a portion of it, but entire. John says, "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life and out of the holy city, and from the things which are written in the book." We must be governed by what God says to us in his word, and not by what the feelings that some may contribute to us; for our hearts are too apt to deceive us. Jeremiah says, "The heart is deceitful above all things and desperately wicked." Again we are told that "he that trusteth in his heart is a fool." So, you see, it will not do to trust in our hearts, so long as they are not in union with God's word. We cannot know that we have God's spirit so long as we are not willing to obey him in all his requirements. Christ says, "God is a spirit, and they that worship him must worship him in spirit and in truth."—They and spirit are so closely connected that they cannot be separated one from the other. The comforter, the Holy Spirit we are told, will lead us into all truth, and bring all things to our remembrance whatsoever he has said to us.—From this we have sufficient proof to convince us that to be a Jew, or to be willing to receive the teachings of the truth as we have it in the word, we are not led and governed by the spirit.—Christ says, "The words I speak unto you, they are spirit and they are life."—Now, in order that our religion be pure, and that it does not become deified, we must watch continually, that we enter not into temptation, and that we do not stray from the simple teachings and requirements of God's order. For this reason Christ says, "watch and pray that ye enter not into temptation."

We have an adversary, the devil, and we are commanded to resist him, and to "watch" him; and while we are watching we should pray—pray God for assistance—strength, and that we ought in all our doings be guided by the Holy Spirit. The Savior says, "Ask and ye shall receive." But, says one, I believe in prayer, faith and a believer of heat, but the doctrine of works that ye speak of, I cannot believe. Well, let us hear Jamet on the subject of faith and works. He says, "For as the body without the spirit is dead, so faith without works is dead also." Again he says, "Ye ye doers of the word." This should be sufficient to convince us that pure and undefiled religion consists of faith and obedience—doing, as well as believing God's will. There is but one way to heaven; and that way is by, and through Christ, for says he, "I am the way," (not ways), "the truth and the life, and no man cometh to the Father but by me." This one way to heaven is plainly recorded in the gospel. Christ says, "The way is narrow, and few there be that find it;" yet it can be found, for the prophet says, that it is to plain that a way-faring man, though a fool, may not err therein.

But we must first get on the way before we are way-faring men thereon, and receive the benefit thereof. We all love to have friends. A friend will come to our aid when we are in distress. The friend who we shall need a friend the most is when we come to die. The Savior has promised to be with his followers in the world. This is true even to the end—having professed and lived up the religion that it "pure and undefiled,"—Christ loves Jesus, and Jesus loves Jesus. A good friend will inform us when he is aware we are about to meet with a loss in worldly wealth, have much more will a true friend inform us when he knows that we are about to lose an immortal and heavenly world. It is sometimes said it is no one's business what I do; it is my own business, and the consequences are to myself and alone.—This is very wrong. It is the preachers' business to tell us what is right and what is wrong. Let us see. Paul to Timothy says, "Preach the word, be instant in season, and out of season, reprove, rebuke, exhort with long suffering and doctrine." This is sufficient. Those who are sincere in telling us of our faults, and have concern we, are our friends.

To be Continued.

THE WALDENSES—THE MINISTRY.

AMONG the ancient documents of the Waldenses, is one dating as far back as A. D. 1120, called "The Ancient Discipline of the Evangelical Churches in the Valleys of Piedmont." In this document, are two articles relating to the ministry. The education of ministers is described, "Those who are anxious in committing to memory a large part of the scriptures. They "get by heart all the chapters of St. Matthew and St. John, with all the Epistles called canonical, and a good part of the writings of Solomon, David and the Prophets."—They are represented as asking a call from the people, and being ordained by the presbyters of the church. "We are under the injunction of one another, and are provided with food and clothing by the persons whom they teach. Missions commencing gross sins are to be deposed, but the church has a right to choose its leaders. The pastors are to assemble annually in general council or synod—and there are to be presbyterial meetings, use of superior and inferior orders in the ministry. They had no such distinction among them, at the time when they fled because known to the reformers, nor have they had any since; and they have uniformly maintained, as they maintain now, that from time immemorial they have had but the one order of ministers, the bishop, or pastor of individual congregations, with elders and deacons in each congregation.—*History of the Waldenses.*

For The Brethren at Work.

PURE AND UNDEFILED RELIGION.

BY A. HUTTER.

JAMES 1: 26, 27: These verses speak of two kinds of religion. The one he terms "vain" and the other "pure and undefiled." The true definition of the word "religion," according to the Greek, is, Godworship; (Ein trieer und unbefleckter Gottesdienst), and in order to serve God, we must obey his word by keeping his commandments. People sometimes talk of "getting religion." Now there is no such thing as getting religion, but doing it—doing service to God—for that is what genuine religion consists of. The revelator says, "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city." The city spoken of here is a glorious city, and we are told that "there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life."

Dear reader, let us, with an eye of faith, look beyond this vale and behold the glorious mansions that are in readiness for the people of God. Paul says, "Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." He says, "for them that love him;" we are to have him we will also serve him, and by serving him we prove our religion to be pure. "Love" has that effect to lead us to obedience, and what is love? Christ says, "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends if ye do whatsoever I command you."—Again, "He that hath my commandments and keepeth them, he it is that loveth me." Brethren, people do not believe so much in works if the word, say they, is right, and we have the spirit of God, we will not be lost. Very true, but my dear friends, how can we know that our hearts are right, so long as we are not willing to obey God's word?

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The Brethren at Work.

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Money orders, Drafts, and Registered letters may be sent at our risk. Stamps should be sent prepaid to J. H. Moore.

Subscription commencing with number to be addressed J. H. MOORE,

Lanark, Carroll Co. Ill

LANARK, ILL., NOVEMBER 4, 1876.

HEREAFTER we will endeavor to send our papers to "Stop" at the time most of our subscribers may receive it the same week it is published.

WE regret that our minister from Iowa seldom did not reach us in time to appear in this issue. He is now on the Office, and will appear next week. It will be found quite interesting.

WE have on hand an article by one who signs himself R. L. L., and the article might be published, if the writer had not subscribed his name. We want the name of each writer, before we can consent to publish the article.

BRETHREN Henry Martin and Edwin Fusner, who have been preachers in Wisconsin, have written us to inform us that three were baptized during their visit. The names, there one said to be very quick-witted, and third greatly in need of a preacher.

A CARD received from Bro. David Miller, dated Mardell Co. Ill., October 26th, informs us that the Central Illinois mission is in a good state. Bros. Jacob Myers are labouring there at present, and have prospects of accomplishing much good.

WE conclude not to report through the press, what we have seen in the office. We think it unnecessary. But when many reader, as through the mail, or in person, ask for such pieces, we hesitate to see them stay just home, or while traveling, it is thought best to report it in the place appropriate to that purpose.

ON the evening of the second of this month, we were in company with two old meetings, with the Brethren at the Clover Creek meetinghouse, Stephenson Co., but asking for the hearty good will, and the present condition of the minds, we are thought best not to go at present.—Hope to have that place before long, with a few outings at least.

IN a forma resolve we promised to give directions how to reach this place by public conveyance, and will now respond. By first train to Freeport, take a branch road on the North-western part of Illinois, either south east of the Mississippi river, and stop at Stockton, South of Lanark. Thence coming from the South and Southeast should come via Rock Island and Lyons, Ill. We hope, ere long, to have direct communication with Chicago, over the Chicago Fort Dodge R. R., there remains but 18 miles of that road to be built, to complete it to this place.

THE BRETHREN IN SWITZERLAND.

OF those Brethren in the mountains of Switzerland, of whom we spoke last week, we have since learned that there are not less than three congregations. The congregation that was visited by our Brother numbered about 70 members, but he did not visit those situated in the other two congregations. The members were generally poor and had to work very hard to make a living, as their country is for up in the mountains and quite poor. The labors of this one congregation are as it were and in quite limited circumstances. The heavy tribute that these people are compelled to pay to their power, keeps them almost poor.

The present bishops have had considerable trouble in keeping the three congregations. As a people they are rich were much on what their faith and good conduct have brought them.

The portion of country which the prodigal son frugally traversed by the Walkers' coming remains dark. It was in these wicked regions, among the Unitarians, that the Lord gave Brother Oyer, his faithful wife, their son and daughter, and the bishop, to bear witness to the truth of the Gospel of salvation. And if God can visit Spain with the Bibles, he can also visit Switzerland. Bros. Oyer and Walker, and the bishop, are in the Lord's vineyard, and are doing what they can, and what they are able to do, and what they are able to do, and what they are able to do

Christ in the Form of a Servant.

BY MARTIN A. MAY.

"But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: wherefore God also has highly exalted him, and given him a name which is above every name"—Philippians 2:7, 9.

THE long rank-occasion and humility of our dear Lord, is a matter of wonder and amazement to both angels and men. Angels desire to fill our position in the world of God, there are many, yea, many, who have desired to be in our place by Son of Mary, who trained the plants, the valleys, and the mountains of Palestine, the birds, the land and creatures, gods can be visibly God. The world had never blessed any in our place Blessed, God and mighty man, great warrior, and philosopher, statesmen, poets, artists, men who build, or, rather, or, indeed, men entitled to a higher position than the masses, have always been the recipient of honors, of wealth, of power, and the devotion of those who were attended by men with them in the social scale.

But Christ, great as he was, and so unselfish, an ever of power and good will to men, *desire do* taught the ground and lesson taught all men, and yet would be the longest but theoretically and practically. His whole life, from the manger to the cross, was a practical lesson entirely God in regards, yea, reason, human greatness, human grandeur, Jesus, Christ, the Son of Humanity great, yea, infinitely beyond the human dignity in comparison, yet when he came to our world, he did not dignity on him of the form of man, but the form of a servant. In his wonderful condescension he humbled himself to reached the lowest place. He passed by the palaces of power, the mansions of wealth, the abodes of the great states, he dropped not until he reached an humble cabin in an obscure village. He dropped not until he reached the lowest rank of human nature, of human nature. Thus, behold the Son of Man, the Savior of all things, on an equality with his creatures, mingling freely with them, taking their place, in Bethlehem, and, and, taking their questions, kindly, answering their inquiries, gentlemanly, affectionate, and, yet, in the presence of the mistaken, unfeeling unto them the time and spiritual state of the lost, and the people, and, yet, he dropped from them he himself at the one, in whom all the people are centre. He seemed not to appear to be anything, he seemed to be imparted in some private, but to a few select disciples, and the ancient philosophers, which, he, taught, he, taught, he, taught them way in spiritual sense. Some of the most sublime truths that ever fell from his lips, he, taught, he, taught, but but one author, and that is poor, and poor, and, chap. abundant, fondly.

He came to the world not to be served, but to serve. He came not to receive the homage, the applause of men, but he came to give, he came to give, he came not to receive, but to give. In that capacity, the capacity of a servant, as he, would have, he, would have, he, performed miracles to relieve the distressed, were, he with the bereaved, restoring to the dead, which, living, he, would have, and, he, every way alleviating human woes, "merely he, both home our griefs and sorrows and carried our sorrows, he, was blind, for shame when he beheld the misfortune of love, he, the poverty, the difference! At what a distance he, fallen, from his, own, glory, and, which, he, had, in, his, glorious, state! O, Oh! Glorious, Son of The great more of thy self-sacrificing spirit.

He, also, in the day of his humility, he, assumed the place of a servant, by his example and perfect obedience, and submission to his Father's will. He came not to do his own will, but the will of him who sent him, and to finish his work. He came from the bosom of his Father with a message to man, a message of condescension, of humility, of distinctly delivered, he divested not, only, say, he, "For I have not spoken of myself: but the Father which sent me, he gave me a commandment, what I should say, and what I should speak—Whatsoever I speak therefore, even as he perfect. His prescription in heaven, his robe and his crown are in readiness for him yet in this world he may be poor, despised, and forsaken. He may have here a life of toil and suffering; he may occupy the position of the humblest servant, yea, of the humblest, yea, of the child, difficult nothing from the servant, though he be lord of all? The humble, the humble, and, yea, of a Christian, the lowly position he may occupy in this life, detract, nothing from the glory, he, may make the opposite effect, infinite, he, only prospect to greatness, is humble—of humility, and, yea, of humility, and, will be great in this kingdom? Our Savior, certain taught he how to attain unto this, greatness, and, yea, of humility, and, he, to him be your servant." Oh! could we ever keep these truths, these important truths before us, how, we would be less rivalry among Christians, less seeking after that honor that cometh from man, and, yea, of the Christian the advice the apostle James he, tended, "My brethren, my, my, my, masters, knowing that we shall receive the greater condemnation."

BAPTISM

Into Each Name of the Trinity.

BY A. W. STORY.

IF, then, we have authority to baptize in the name of Jesus Christ, we have *good inspiration of our sovereign Legislator and Judge*, though given for one to the church, and, *Christ Jesus himself also*, though *ten thousand times ten thousand objections* were urged against it. But "Jesus saw them" (Matt. 3:) *Jesus* saw them, and, *Jesus* saw them, *Christ Jesus himself also*, though *ten thousand times ten thousand objections* were urged against it.

FAMILY CIRCLE.

"I DAR'T" AND "I'LL TRY."

I DAR'T not be little sisters, Mamma and brothers,
Do what I see
Sister Jane and Sister Mary and Sister Kate do
Which I'd could not do at all.

If a little child were prayed by their mamma,
Why I would pray, I'm all for trying!
But I would stay, I dar't not, I dar't not!
I dar't!
What I think would make me—I'll try.

If a little girl of mine be sick, I'm sorry,
Why, I'm sad of course I'm sorry,
But I dar't not I don't know it, and not quite
course
The Maid's should take it, I'm sorry.

When they both sick should from a very
Sister,
Dar't not be the nurse away
Dar't I, I'm sorry, Kate Bertram dar't
Dar't not
Dar't Maid's, I'll dar't I'll try.

Now what of the sights do you think would
I see
If my sister was still nursing up
Not the fun, and amusement, and indoor frolic,
Dar't Maid's who dares and I'll try.

If I dar't, I know, I'd be happy and sorry,
Work, play, or dance, sorry
Dar't I dar't
Dar't I dar't
I'd dar't I'll try.

BEHIND TIME.

A RAILROAD train was rushing along at about at lightning speed—"time is money" in this country—and in the car in which the train was hurtly sat a lady and her child. The conductor was late, and he thought the probable time which it should take to reach the next stopping place. Suddenly the train stopped, and the conductor, with a face of anxiety, hurried to the lady and the

THE BRETHREN ERA

"Behold I bring you glad Tidings of great Joy, which shall be unto all People."—LUKE 2, 10.

Lanark, Ill., November 11, 1876. No. 8.

Vol. I.

The Brethren at Work.

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BY

J. H. MOORE, J. P. HOPPER, M. M. RICHMAN.

ASSOCIATE EDITORS.

R. H. Mollen, ... *Lanark, Ind*
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D. Vanman, ... *Toledo, Ill*
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THE OPEN DOOR.

"Behold I have set before thee an open door, and no man can shut it."

"Behold I stand at the door and knock: if any man hear my voice and open the door I will come in to him and will sup with him, and he with me."

"My soul thirsts for the living God:
When shall I come and appear before God?
And the hart that doth pant for the water brooks
Shall wait the night for the voice of my God."

"It is now time to awake out of sleep,
For it is not yet broad day,
Let us walk honestly as in the day,
Not in rioting and drunkenness,
Not in chambering and wantonness,
Not in strife and envying,
But put on the Lord Jesus Christ,
And make no provision for the flesh to fulfill the lusts thereof."

"Behold, I come quickly; hold that fast which thou hast, that no man take thy crown."

"Behold, I come quickly, and my reward is with me, to give every man according as his work shall be."

"Even so, come, Lord Jesus."

"The Spirit and the Bride say, Come. And let him that hears say, Come. And let him that is athirst come. And whosoever will let him take the water of life freely."

"Behold, I stand at the door and knock."

The Bible And Inspiration.

NUMBER VI.

In this article we propose to show that what the prophets said concerning Christ and his work, was taught from God and so that it was not divine inspiration, differing with that which the apostles said only in the mode, but not in the declaration. What the prophets said concerning Christ was all upon traditional authority, while that which the apostles said and taught was based upon evidence so strong that it made the eye witnesses of the fact, out of Christ himself.

Christ in his teaching made use of the "law and the prophets," "fulfilled the demands and claims on him; that he the law and the prophets are of Divine origin.

If it can be determined what the original idea of a prophet is, we can then easily determine whether that which he both said and taught was of divine inspiration. A prophet, or as the Greek has it—*prophetes*—is the original word of the form, is a spokesman or one who speaks for another in his name and by his authority. *Prophesies*, however, is used in a further sense than that which is in which we shall not now notice.

In Exodus 4. 14-16, it is said, "Is not Aaron your brother? I know that he can speak well. . . . Thou shalt speak unto him and put words in his mouth, and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people and he shall be even he shall be to thee instead of a mouth, and thou shalt be to him instead of God." This language drawn by the author and inspiration of what is implied in the original idea of the word prophet. He is God's spokesman, or in other words, the mouth-piece is plain—many besides to the detail of the idea of God's spokesman. Aaron was yet God's spokesman, or in other words, the mouth-piece of God. Moses was God's spokesman, or in other words, the mouth-piece of God. Moses was God's teaching that by some or in other way, he shall eventually be justified by Christ, and as Christ died for the whole world by him they will be saved, even as their sins.

"Justified by faith" is the doctrine among and in unbelief than a thousand pulpits, and with the most intelligent, and best entertained. "Only believe and thou shalt be saved" is the watch word. Subscribe to the church creed and we will give you an ear. Sin in the unbelieving, and its cure before the world and daily with the children of the Lord—God Forbid—such are the inventions in the church than by faith alone we are saved.

"By works a man is justified, and not by the profession of faith, is a doctrine of the Bible, and practically, the doctrine of the church in every the minutest detail of faith, and that too, quite from the second and third it is the *Bible* of commands of Christ, and the Bible of the church. Christ and his apostles are scripturally exact to attend to the literal commands, while in practice it is a complete fraudulent. The people of the church of Christ do not believe, but they are justified by such abuse, and by faith alone, and by the blood of Christ taken in a sense quite from other important considerations as conditions.

But the purpose do *both* that Christ's gospel—means the gospel—for salvation, that both are necessary to salvation, by which we may be justified through him and that works are the evidence upon which the world convinced, and too even unto the salvation of Christ.

Without the atonement we could have no grounds for justification, but having the atonement and and believing therein through faith, we are justified, but if we use not the means—love not faith in Christ as the atonement—we can not be justified, although he died for the whole world. And saying we believe and do not the things—the commandments—we are hacking and we fall short of justification.

Faith in Christ, no attach a great deal of significance to works as an evidence, or we might say the result of our faith in Christ. It is because of our faith our work is—is—and that which is dead must suffer corruption and "stinketh in the nostrils of God."

As it is a notoriety to that unbelieve in a person believe so he will not have the importance of taking "all the things" taught by Christ, that faith, when unbelieve, may produce works in harmony with the religion of Christ, and will be justification and right obeying. Abraham obeyed God and it was counted unto him for a righteousness. Dead faith is an subject for justification—simply because Christ died for us? We say no. Christ is the object for his gracious promise of eternal life, when we do nothing more than believe Christ is the Son of God and the Saviour of us? We answer again no. When we accept of Christ to the command—an outward act, before we can with the heart obeying faith as the medium we have church which we may go to God, and live his will and obey "all the things," "love we the heavens and and of justification, and he is no longer obeying in his own pen.

A banker from the window of a building is the means of usage for the minutes, but seeing the holder and believing it the safe way to escape well is all we need, and—the clerk lay hold and stands to show that he is safety. So with those who are conscious of their guilt and means for justification; they must the something more than stand still, behold the way of escape, the gospel and hand work out their salvation with fear and trembling.

There are two classes of professors that we can will use "justification." The first that have their hope in "faith alone," and the other "who depend too much on works, or rather those who seem to have but little of the spirit of justification as the Jews. Christ both which works for love, and praise therefore, will so unite the soul with humanity that the cause of Christ will be paramount to individual interest. A full consecration of self to Christ means, that we do not live to ourselves, and seems to be important in one and out of sight," to go to some trouble to at the cross, and to be lively zeal, in the welfare of the church, the salvation of sinners, and a holding up of the means of the prophets—the spirit of God—"help here one another's burdens and so fulfill the law of Christ."

Faith in Christ and trying to live out the Holy Spirit fully imbue one heart with that love that raises out all fleshly tendencies—a desire to be just to the do-nothings of every duty.

Hershey, Columbia.

TWO EDUCATIONS.

CHERON say, "Every person has two educations—one which he receives from others and one more important, which he gives himself." Hard conditions draw out a man, and good times bring to light his education. A person may be well educated and yet be as much an ass cotton does. And the best gifts for him is, that oxygen (gin) is lodged in his head, and yet by the use of grinding various tissues, to make a normal man of him.

Men are to be pulled through narrow places as much as the wire before he will be let bright by the great oxygen and hydrogen. The wire is sore from up the blotted and squeezed.

It is seen men differed two times as many gold coins, to be a coin may, in bad better and then twenty mile from home and was that he will never see one or three except that he walks back and forth for each one, before he spends it. A dollar is worth a dollar to a man and he has given a dollar's worth of work for it by hand or brain.

OUR MOTHER.

THERE is one sacrificial fervency, and—Jesus, it is her mother. Whatever you trust, in whom repose confidence, if not in her? No one else loves you so generously, and no one else loves you so long. It is a pity when pride not confidential with their mothers—Jesus, it is a pity when every young woman is an older woman to guide and help her, and her mother is at times the most unfit person to be her confidant. If she have no mother, let her pour her troubles and unfold her perplexities to her sister, her female friend, older friend, in whom she can believe. Many a heartache would be soothed, many a vexation relieved, and many a misinformation saved, if girls would remember that they have not the wisdom of Solomon, nor the dignity of Deborah to get on their unsolicited hours. Situations which baffle them would be plain to more experienced eyes, and they would be guided over hard places.

"Blessed are the pure in heart"—Jesus.

The Brethren at Work.

"The Brethren at Work," will be sent quarterly, as long as the *Bible Witness* appears, at Pounds, for 250 copies; 500 copies, cloth, eight shillings and 500 80, will receive an extra copy free of charge. For all over this number the agent will be allowed 15 copies for a cash deduction of 1 cent, which amount is to be taken from the money, before sending it to us.

Money Order, Post Office, and Registered letters, may be sent at our risk. They should be made payable to G. H. Moore.

Subscriptions, commencing there, are, should be addressed—J. H. MOORE,

Lennox, Cornwall Co., Ont.

LANARK, ILL., NOVEMBER 11, 1870.

Our young brother has received into the Wadsboro Gospel church by baptism and Breaking.

A card from Bro H H Miller, dated Nov. 1st, informs us that he has been sick about two weeks, but was then getting better, and hoped to send us some matter for the paper soon.

THE BRETHREN, we understand, in our late newly organized neighborhood—Bro M. Carroll, about as nearly ready for service, and unmistakably holding meeting in it, the third Sunday of this month.

Our own painted envelopes are going off quite rapidly. Then is some of the good and far them that we have to immediately print another lot, and will then be prepared to do orders just as fast as they come in. Price 15 cents per package.

BROTHER TOBIAS MEYERS, (father of A. T. Meyers) and family of Somerset Co, Pa, arrived at Lanark, on Wednesday morning the 3rd inst. They were all well, and, we trust, may be pleased with the country. They intend making this part of the state their home in the future.

Bro. J. Sandebeck, fishe ciaches Ira, Quincy, and one of the proprietors of the Home Woolen Factory, Ticonderoga, has been selling goods in this part of the state during the summer, and for the last two months. He is making Lanark the Western depository of his goods.

If nothing interesting occurs than is now known, the Brethren's meeting at home in Lanark, will be opened for services the fourth Sunday of the present month. The Brethren's meeting at Mt A. the building stands on Zion Hill, there is some talk of calling it the Mt. Zion Meeting House.

Our company meets will please have their patients ready, as we are so crowded with business at present that many letters remain unanswered for the want of time to answer them. We ask the same of those who have sent in queries to be answered through THE BRETHREN AT WORK. All will be attended to in course of time.

Our readers will here, we hope, see that the book and pamphlet business, frequently carried on separately by Bro. Fahrbach and myself, is now consolidated, and hence may well be properly attended to by either of us, can be had by writing to the other. We are prepared to furnish any book in the Bible Witness, and the Brethren's publications a specialty.

DAVID FAHRBACH.—We have received a number of tracts and pamphlets printed in the Danish language. Among them is the *Ord om Dopen* and *Ord om Nadver Tracts to the Apostles*. They are intended for free distribution among the Danish people in this country. Those who taker them will pay the postage, which will be about one cent to the pamphlet.

Good, printed, and well-arranged articles, on the paper, thankfully received, and do not fagrit to send us cheap news, and especially accounts of abuses. Take care to search for truth—

"Ought we have a good deal of matter on hand that will appear in due time, yet we like to keep considerably ahead, so as not to run short. Contributors should, without failure, accompany their articles with their name.

It will be borne in mind, that THE BRETHREN AT WORK is an unsolicited project, while *The Gospel Herald* is under the control of a Board of Managers, chosen by those who donate money for the purpose of publishing such books and pamphlets as said Board, through its Herding Committee, may agree upon. Hence this information from the first that some have misunderstood that the two projects were one and the same.

A LETTER from Dan'l Brandner, dated Carlinge, Ind, Nov. 1st, states that Bro. Lemuel Bellory, of Shannon, Ill., was then lying sick in the house of Bro. Adam Wampler near that place. We sincerely pray that the Lord may also bless us, and put upon him the finishing touch, so that he may be able to go forth and preach the gospel yet to be done, and for the department of labor our Bro. Bellory is called to be in, and, if not, we desire to devote his whole life to this Publication service of God. Next week we will publish quite an interesting letter from Bro. Brandner.

BRETHREN Martin Meyers and Daniel Miller, who have been spending about two weeks among the Brethren in Montgomery counties, have returned and are now quite an interesting field of labor in the part of the state. They have well attended, and the preaching of the Word listened to with much interest. In Mechanicsburg the Brethren have received into the church by baptism. He is a man of great standing and considerable influence in community, having been so many years a class leader in the Methodist church. There is now about 15 members in the church, and meeting with good prospects of more; two—Dutch Eley and Paul Wetzel are to be baptized in a few days with them the latter part of the month.

We desire to call attention to the request of the Brethren in Newton Co., Mo., as published on the fourth page of last issue. There are about 10 or 15 members in the neighborhood, and, if not nearly all, are in hopful circumstances and stand very much in need of a minister among them. We know of no meeting-house belonging to the Brethren, in all Southwestern Mo. There is a good country, and they have suffered so deeply in consequence of the war, that they are very much in need of help from the brethren, sisters and friends generally, will respond liberally to them call, and especially do we desire this plan of the section of these congregations, who will be visited by Bro. Stein during his trip to Kansas, to make a point to see that he is out on a few months trip—is over in Iowa; will be here in a few weeks, and then, in case he concurred, will continue his travels Eastward.

THE VINE AND BRANCHES.

Continued from last page.

"I am the vine, and you are the branches."—John 15.

Of that issue, it was shown that the 3 branches of a vine stand, as a rule, be just like the vine itself, and will become the same kind of fruit; which demonstrates the fact that a tree may be known by its fruit. It was also shown, that if it takes a certain kind of destroy to produce a certain kind of people; and that the people are just what it plant of that is sure to be what is stated.

It now stands as in hand to investigate the why and the wherefore of the many denominations of Christendom. True, it is generally supposed that they constitute the different branches of the vine. This we have shown to be unreasonable, and by no means in harmony with other parables relating to number and parts in the case of the power, who went into the vine and sowed the mustard seed that was planted, and grew until it became a tree. The Scriptures that whatever is sown or planted that shall be also reap. This is unquestionably true of nature, and it is equally true regarding religion. Just so long as there is no seed—the word of God—in man's heart, just that long he refuses to become a Christian. You fill his heart full of Mormonism, Papacy, without another, it will be unlike him a Christian; but may make a Mormon, or a Papist. Just what is fed with Paganism that will make a Pagan of him. Three fields, which no one ever cultivated, are supposed to be equally fertile, and, if so, the question is, which is the reasons for the existence of such a multiplicity of denominations, and it is believed that from this truly logical basis, we can show up the cause of about 3 of the principal branches of the various religious bodies of the present period. Nor are we compelled to confine ourselves to the present, as the same process of reasoning will answer fully every as through every age of the world, and, if we can show up the cause of the chief religious bodies, but more than likely, discover to our readers the cause of the conflicting theories, through out generations of modern times.

Before entering the subject more fully, allow us to lay a plane of the ground, that is general, for imaginations of many. They will have Christ in the vine and that you are the branches, and Branch is the Methodist church, another the Baptist, another the Lutheran, another the Presbyterian, another the Episcopalian, the Campbellite, the Newlight and so on, till the vine is weighed down with necessity, that the vine is Christ, and the branches are the Methodist, Baptist, and Presbyterian, and not any two of the entire collection just like the vine. In the apostles preached the whole counsel of God, and throughout the month of unmerited charity over the much unreasonable conflicting theories of modern Christ, it is about as reasonable as to suppose that the Kingdom of heaven is like unto a Methodist church, or a Baptist church, or a field, and it grew till it become a great tree, and no one branch were apparently more or less entitled to the glory, or, another to stink, another pious, and so on till the whole thing was filled with the fowls of the air, and the beasts. One, we remark, is about as logical as the other. Christ the vine can no more produce a Methodist church, or any other religious, than the one single mustard seed could an living forth all the varieties of mustard seed in the world.

As before stated, it mustard seed is planted in the earth, they know that mustard will be therefore raised; and, if the people of God are planted in the hearts of the people, Mormonism will be the inevitable result. If the people are planted in the hearts of Papacy, it will preach C—ss ns unanimously known that it will produce C—ss. Just so long as the people are planted C—ss, it require a certain kind of doctrine to produce a certain kind of people, and just so long as the people are not taught that those kind of people will not exist. It takes the doctrine first and then the people will follow. More than this, people in faith and practice are just like the doctrine they believe. If the doctrine be Methodist, believed, then we will have just that kind of people; and if faith and works taught Baptist, then we will have just works in the practice of the people. Those are clear, self evident facts that cannot be successfully called into question.

The next question proper to build the plane of *Modern Christ* is, why produce all these varieties of people, who use such in faith and practice? One reason, perhaps, may be, that if we have all these different kinds of people living in the time of the apostles? That the apostles preached the whole counsel of God, and throughout the month of unmerited charity over the much unreasonable conflicting theories of modern Christ, it is about as reasonable as to suppose that the Kingdom of heaven is like unto a Methodist church, or a Baptist church, or a field, and it grew till it become a great tree, and no one branch were apparently more or less entitled to the glory, or, another to stink, another pious, and so on till the whole thing was filled with the fowls of the air, and the beasts. One, we remark, is about as logical as the other. Christ the vine can no more produce a Methodist church, or any other religious, than the one single mustard seed could an living forth all the varieties of mustard seed in the world.

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it not more valuable than all mankind, All the silver and gold on earth,—yea, all the earth and its wealth, could not redeem the human family, but this "precious blood" could. Not by every one and women pure the "blood of the Lamb," as God has put it into his mouth to say:

"He that eatath my flesh, and drinketh my blood, dwelleth in me, and I in him." John 6:56. Jesus said to you and me that flesh, which is called the Word, you have life in you. Jesus said, "The words that I speak to you, they are spirit, and they are life." John 6:63. Jesus said, you have eternal life *abiding in you*. There are too many people that want Jesus to cut his own flesh and blood for them, and let them be saved but they are engaged in making, and they are unable to do it. Jesus said: He made of his flesh and blood, Jesus has all the glory and honor of his own blood, put to be communed, and eaten by the people of God and drink for you, which has life, Pope, priest, or pulpitarian.

"He—or—which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Rev. 7:14. Jesus, Pope and pulpitarian vie, John was persecuted, who were "stripped in shame and sufferings." "Blessed are they that have washed and made white in the *blood* of the Lamb. Mark well, "they" (the saints) shall be blessed. "They" made them white,—Jesus finished the blood. That robe were not made white by any nothing, but the blood of Jesus had purgeme, to go to give the blood and the washing.

At present, there is no money that will not in a tinge towards washing their robes and making them white in the blood of the Lamb, but, "Come unto the Lamb to do the washing also. Reader, if you have no *blood* you part pounds, shillings, and pence to be related to pay you hands into that precious blood and be cleansed from all sin.

If there is any thing that separates the part of professing Christians to more wisdom in the blood of the Lamb, according to the Word, it is that Jesus, this would be least destitute and commandments of men. There is too much talk about Jesus, and not enough of the blood of the Lamb, and not enough *practical washing*. Just him to wash our "robes in the *blood* of the Lamb" washing, instead of literally, reads, is consider able of a mystery. Jesus not only made robes, but made the robes, and the kind of robes it may be found ready for on me.

You ask to know in what kind of robes that "precious blood" may be found. In just three kinds: *First, commandment, and pure*. The first is found in the gospel of Jesus Christ, even command, every promise is filled full of the "precious blood." The second is how many relieve the feet, obey the commands and hope for the promises, then is just as much of "precious blood" in them to cleanse from all sin.

When King Jesus commands you to change your feet, from the court of tyrannies, to free yourself from your filth, you will find just sufficient "precious blood" there to cleanse from the pure which God desires. If you obey Jesus when he tells you to go down into the vessel of baptism, you will be baptized in the blood, you will find an abundance of "the precious blood," to wash you a "new creature in Christ Jesus."

Having received you into his family, the Lord Christ will still find plenty of work for you to do, that you may not become an idle, or a lazy house. Around with his spirit, he will lead you to "bear your requisites," to find the hungry and clothe the naked; to do good to all men, to wash your brother's feet, to salute you brethren with a kiss of charity; to "show forth the Lord's death till he come;" to abstain from every appearance of evil; to "do all to the glory of God;" to send converts to this world, in the unity sacred; you will find an abundance of that "precious blood" to cleanse from all sin.

Now some those which are found in the fold and filled full to the brim for all. Come, wash your robes and make them white. Do your part and Jesus will do his. Why stand idle any longer? Hold, hands, WORK in the house of the Lord, and you will have leave for your blessed Jesus. *How many will?* E.

COMMON SINS THAT CHRISTIANS SHOULD AVOID.

BY DANIEL CUNNING.

COMMON, of tropical occurrence. Out time. Sin, transgression of law. "For sin is the transgression of the law." (1 John III. 4).

For to the law comes knowledge of sinfulness. "Let your speech be always with grace, seasoned with salt." (Col IV. 6). Every idle word that men shall speak, they shall give account of at the day of Judgment (Matt XII. 36). "Put them in mind to speak evil of no man." (Titus III. 2). The obedient passage of perfect law will furnish a high-minded humanity and to keep "*speaking truth, and walking and reasoned proper*, on the part of the Christian.

First, "Let your speech always with grace, seasoned with salt." Always, only when all around us, and nothing unpleasant into unseasoned speech as when strangers are about, for *those* are the ones we wish to win to the Christian, whether personal or in general, and so turning the unseasoned, unseasoned, the strong, lifting up and encouraging the fainting and weak. In a word, the speech of the Christian in such is would turn keeping the ignorant in ignorance, and leaving those to be corrected, on the falling and discouraged from being reclaimed and encouraged, but the speech is with grace, but a tongue-cure of the tongue.

"Seasoned with salt." Seasoned, instead with something to give it a relish. With salt, because salt is a preservative and a relish. Salt is a preservative for food and giving it relish. Christian speech be seasoned, that it will enjoy and it preserve, and the hearer will give it relish. This salt requires much deliberate and prayerful thought in some cases. Some cases demand the salt of the speech be considered, but also the proper place and time to utter it. It is not to be considered, but it is also of no creation and relish, if may present the idea of distinction and superiority, and of a kind of pride, is good, but it may do much harm, that will be charged to us.

"Walking and reasoned proper." Reader, when, unpalatable words. It is to be found that most of us will have to walk and reason for a long time, more than we think. When we really look at the cautious trading in ourselves, and other Christians, fellow-Christians, also, we cannot fail to see that there is great room for improvement, and especially in the matter of our speech generally, more thoughtless than other persons, and will sometimes in a joining manner, and in a joining manner, and in a joining manner, and

FAMILY CIRCLE.

THE CITY OF OUR GOD.

I AM, I am, say, said the author of Sight,
I lift deep in the more beyond our sight,
Towards a beautiful city, so high and so bright,
Where it is always morning, or always not night.

Beautiful city!
O that I could see it this day!
Where streets by the feet of the children are trod,
They come through gardens of endless spring;
They crowd in the streets on radiant wings,
While the sickening dusts of the palace lie lying,
Much farther, I ween, the angels can shout and sing

Beautiful city!
Dark? again, the angel's strain
Is gone through the portals that broaden and
open

Three the tier-faced brightness, burn, and call
their diamonds that sparkle, or remain of gold,
Where is Bethlehem the star? no point a star-sign
points

And the deathless immortal shall never grow
old.

Beautiful city!
The place for those who begins eyes
And yearns to behold the golden prize.

It is not that the King in his power sublime,
When the first sunbeams shoot from the glare of
time
And sets world shall be lighted in her fiery
prime,

Will bring down the city by heaven's
clime.

Beautiful city!
Bright capital where our souls will dwell,
And reign on the throne with Immanuel

As Jesus it is ok on the hem of a spread,
As the garment of the Lord, we are sure
That daily wrapped in an silver sheen,
Will be set like a pin in the new earth's queen

Beautiful city!
City of peace and peaceful homes!
Gem the sanctuary of the Lord's Jerusalem!

I have heard of that city they want for me,
Thou are glorious and open wide and fleet;
Thou the sunbeam shall be long in be be may say
Beautiful city!

Thou shalt be precious to me,
Beautiful city!
Thy gates are bright as rainbows not,
And behold, as the sunbeam, I shall get

Shall go where the sunbeam will always bloom,
I shall be all, as more and trials and glorious
I shall find therein the Lord's Jerusalem
I shall dwell my home with the conqueror's
palace

Beautiful city!
Let me enter, let me come to city!
Let me be come all in the glory within

IMPORTANCE OF TIME.

BY J. S. MOORES

Today, if ye will hear his voice—Heb. iii. 7.

TIME is one of the most important things connected with our existence in this world. It is the world itself, of course. It is very important that we occasionally stop amidst the bustle of business and pleasure, and take a good general review of our past life; to observe whether we are drifting; whether we are sailing towards the haven of peace and eternal rest—*Homeward Bound*?—or whether we are drifting along with the stream of the world. We are now standing upon the threshold of a new year, and before entering upon it will do well to pause a moment, let us bring up before our minds the past, that we may the better improve the future. We need not go back to ancient times, we'll start with its joys and sorrows, with all its advantages and disadvantages, with all its ups and downs, with all its fleeting and fickle, with all its laughter and mourning, with all its honesty and dishonesty, with all its generous sentiments, with all its life and death, with all its meeting and parting. The good and unknowable, the good, the bad, the good, the bad, the good, the bad

"Behold I bring you glad tidings of great Joy, which shall be unto all People."—LUKE 2, 10.

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The Brethren at Work.

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BY

J. H. MOORE, J. T. MOYER, M. J. ROHRER.

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THE GOOD OLD WAY.

WRITTEN BY FRANK STEIN.

If I may count kindly, brotherly friends,
And treat the pleasant Jesus aside,
Let it hang, you see, in doubt,
But hold on the good old way

Our conflicts here, though great they be,
Shall not prevent us from going
Up or but watch, and strive and pray,
Lest children in the good old way.

O, good old way, how sweet thou art!
My name of us from thee depart,
But may our children always say,
We are walking in the good old way.

Through Satan way his powers employ,
Our happiness he would destroy,
Yet we are safe, we'll pass the day,
And shout and sing the good old way.

To school early, for fear we sinned,
So as all our days we'll walk and
Our God will make all turn away,
When we have run the good old way.

Then for friend this mortal share,
We'll meet with those who are gone before,
Through great divine we'll gain the day,
By walking in the good old way.

Lanark, Ill.

THE Bible And Inspiration.

NUMBER VII.

I will be observed from what has already been said that there can be no possible doubt but that the prophets or Old Testament writers were supernaturally aided in what they said and taught. Believing that such was the case, and that sufficient evidence has been presented from the scriptures to establish the fact, we therefore purpose to notice now the New Testament writers.

It is a fact that if the Scriptures of the old economy were given by inspiration of God, much more were those writings we have from the New Testament, because the disciples and writers of this second book were especially aided, it is said by the Holy Spirit in what they said or taught. Christ had promised them the Holy Spirit, who should teach all things to their understandings and remind them of what they had heard. "I am not you that speak", said Christ, but the Spirit of my Father speaketh in you." This promise of Christ, that the Holy Spirit, in his blessed work of all things was fulfilled on that memorable day, when the Spirit descended in tongues, upon them like a mighty rushing wind, and they were all filled with the Holy Spirit, and began to speak as the Spirit gave them utterance." Here, the word *apophthegmaomai*, is used in connection with the term *Spirit*, and more particularly implies such utterance as proceeded from immediate inspiration, nothing of the sort, from some secondary communications.

It is obvious, also, that this change was not by a gradual development, as it continues the case with the Spirit in his wonder, working power in the human soul. The change was sudden; as when God said, "Let there be light, and there was light."

From the very moment this transformation is said to have taken place, we notice a change in the boldness of Peter, in the favor of John, and in the treachery of Judas. These were men never Hebrews, and regarded by the higher order of the Jews as the chief of social men, yet in each of their lives, "Verses of Judas, and all yet that dwell at Jerusalem, be this known unto you, and hearken to my words." The same Peter, who denied his Lord and Master on the crucifixion day now comes before the same people with the boldness of a lion, and the enthusiasm of a king. It is again to be observed that none of the apostles claimed or were pretended to be more than mere ordinary men, until after the day of Pentecost.

From this day on, however, they claimed to be the infallible organs of God, in that which they both said and taught. They required of men to receive that which they said and taught, as the word of men but as the word of God 1. Thess 2 13. Paul even pronounced an anathema on any angel from heaven, who should preach any other gospel than that which he had taught. Gal. 1: 8.

The apostle Paul, in his epistle "Who soever does not receive his word as being of God anathema God is but" 1. John 2 15. Again he says "If it be known with God, heretofore as he that knoweth not God, heretofore not as." Now we see that the infallibility, the authority of God, such as testified in his mind and by his special direction found in the New Testament, is of a character here and there, but the Bible is characterwide with it. Just as all mind is bound with reference to the extra-mundane power, a voluntary agent, so he is upon earth when speaking of its writers everywhere acknowledge the fact infallibility, that what they said God said.

J. T. MOYER.

THE WAY.

BY J. H. MOORE.

"THERE IS A WAY which seemeth right unto a man, but the end thereof are the ways of death Prov. 14. 12.

HEADFUL, stumbling through, a man thinking he is traveling the road to life and behold he is on the way to death. Such is the true statement of the above text. Can the mind of some conceive of any gentler and more humanitarian language than this? Yes, it is in the picture before him the prospects of eternal life, with all the beautified images where there is fullness of joy and pleasures for ever more, and where God and the Lamb and myriads of angels will concrete in companionship, and where he can sing the song of Moses and the Lamb (Great and marvellous are thy works *Lord God Almighty*—just and true are thy ways thou King of Saints") without unpaidness of mind, unpleasantness and enjoyment" But also instead of realizing his expectations, he must only turn away in sad disappointment as he his eyes shut and in sorrow, to take up his abode with the dead and his angels where there is weeping and gnashing of teeth, but yet permitted to see the rightcous in their happy state so that he may be fully able to realize what he has lost by not traveling the way, which is right instead of the one which only seemed to be right.

Dear reader pause and reflect for a moment and ask yourself the question, Am I sure that I am right or does it seem right to me? In matters of thought with so much importance as the interests of the soul, we should be certain, and it is our happy privilege to be certain and not only *seem*, "which is to think or imagine, to strike our apprehension or fancy" (Webster.

The text does not apply to that class, who do not profess to be right. Many there are who think they are traveling on the broad road to death, and hence will not be disappointed. But those who profess to be on the narrow or straight way, and have no better evidence than feeling or imagination will be disappointed, for "it only seems to be right and therefore leads to death.

Thomas said unto the Savior, "We know not whither thou goest, how can we know the way?" Jesus said unto him, "I am the way the truth and the life, no man cometh unto the Father but by me." Here is the right way pointed out by the Savior, that is the way or travelled, and if we follow his footsteps we will travel the same way and.

All other paths are but error and leads to death.

The question then arises, Is the way the Savior marked pointed out sufficiently plain so that one may not err therein? Answer it is to every spiritually minded when in the path, but when you do find it, it may not seem right to you. To illustrate, have you not frequently in traveling through a strange country south when you were going west, or west when you were going south? I have, and I assure you I have been sometimes in a position more would never have changed my mind. Only one way it would be clear, and that would be the one which I was in doubt, or a cloudy day I was the compass, in a clear day I took to the sun; and when fully satisfied I was on the right way I could trade yet to my fancy or imagination it would continue to seem difficult, especially if I was in a place where I was in the first time I traveled the road. Even so in matters of religion, the impressions are so strong, so powerful, so plausibly seem to be right, but sometimes when tested by the gospel compass or the Son of righteousness, we will find that it is wrong. We are not traveling the way that Jesus traveled for it does not lead to the silent Jerusalem. When then dear reader, shall we continue to travel on the way which only seems to be right? Oh no! hearken to the voice of the Lord through the prophet, "Stand ye in the ways and see and ask for the old path where is the good way and walk therein" Jer. 6: 16 Do not venture on in doubt, your way must be clear, plenty of guideboards to all other paths.

How many of our dear readers will say may that it seems right to upside or maybe inform us of the conversions of members of the church, yet the gospel plainly teaches that the Kingdom consists not in "meat and drink but in the kingdom of heaven, for he said, "of such is the kingdom of heaven," and again "Except ye be converted and become as little children ye shall in no case enter into the kingdom of heaven." and again "of the domination with heaven's regard by having his holy hands on them and blessing them, but not baptizing them; therefore to recognize them subjects of the kingdom of heaven without baptism is wrong, right, for the Savior said, "Go but to baptize them to bring them into the kingdom would not only be wrong but presumption, for it would be doing the Savior's work over again, though it may seem right to thousands to do so, because they had trickers to teach them so.

Again, to relate evil and harm our enemies is wrong, right, but that was in a false way, and David says "I hate every false way" (Psalm 116: 104). Jesus says "Resist not evil but love your enemy," and if we have any grace we will do them good and not evil. If he knows we will feel him, if he thinks we will give him drink. No sun can love another and at the same time do him an injury and even take his life, as is claimed by many, thought is many are right to some to do so it is nevertheless unreciprocal and consequently leads to death. Again it seems right to many to put away their wives for many trivial causes by gaining a writing of divorcement, and then marry another, but Jesus says, "Whosoever puts th many his wife, except it be for fornication, and marrieth another commeth adultery and whosoever marrieth her that is put away commeth adultery." Therefore this very precedent demoralizing, and and destroying practice is also unspiritual, and hence the end of that way is also the way of death.

It also seems right to us when to engage in church festivals, church fairs and church suppers, and a variety of other unbiblical and jolly amusements for the purpose of raising church funds. The apostle Peter 1. Ep. 4: 11 says "If any at all abominable idolatry, and hereafter they think it right they will speak evil of those who do not run with them in the same excess of zeal. And sure is not that this way popular practices so as strongly branded with the Reformists and Bibleism, many a presumes and would hit the curtain and see the spirit that goes to and forward, than, and that the end of that way is the way of death.

We will now call attention to a few circumstances in which the prophets they were doing right, and yet were doing wrong. It seemed to be right for Saul to spare the king of Amalek, and the best of the flock to offer as sacrifice to the Lord in Gilgal; yet it was wrong, for the Lord through Samuel the prophet reminded him to destroy them root and branch (1st. Sam. 13: 25) though seemingly plausible reason for his disposition, but God was displeased with him, and in consequence thereof he came to a miserable Godforsaken end. Again in 1st Kings 22. 4 we read of Ahab going up to Ramoth-gilead to battle, make the attempt of his four hundred prophets, never once suspecting them to be under the influence of a lying spirit, simply because they all agreed and prophesied as he wanted it, but rejected Michiah the prophet of the Lord, first because he spoke in the unanimity, and second because he did not prophesy to his wanted him, or in the text dial. Dear reader right just as Jonah in Jonah, that it not to believe my thing simply because a great majority believes and practices it, for it may or certainly be unscriptural, or the truth of a wrong spirit; for the apostle in speaking of the last times says "There are many false prophets gone out into the world, but we should try them whether they be of God or not." And again, not to rely the same, because followed by his servants, though they may be in the minority. The Savior says many shall come and shall but it leads to death.

The prophet that went up to prophesy against the altar of Bethel was commanded not to return the way he went, nor to eat bread or drink water in that place, but when he was met by another man who said I also am a prophet of the Lord, come in and eat and drink and then shall you go upon your journey, he thought it would be right, but behold death met him before he returned.

Furthermore Jesus says, "Many will come to me in that day and say Lord Lord open unto us" but he will answer, "I never knew you, depart from me ye workers of iniquity." What they had done seemed to be right to them, for they replied, "We have eat and drink in thy name, and in thy name have done many wonderful works." Their way seemed to be right to them, but alas! the end of that way is the way of death.

Dear reader, we have set before us in the Bible a way straight and narrow, the way of life the Prophets, and Bible, and prepared by John the Baptist, and traveled by Christ and his apostles, and all his blood-bought children. It is a beautiful way, a way of holiness. No unclean thing, but the redeemed shall walk in it. The redeemed has here or a made straight, the rough smooth, the hills brought down, the valley filled up, that is, there not no Reformists and Bible, no great and small, no rich and poor, none to be cast off and despised, and others to be extolled, all mere means as a common level as brethren and sisters all walk upon the same plain path in which Christ and the apostles travelled. This way we know to be right, it does not only seem to be; but these are ways that may seem to be right, but we do know, we are not now lower traveling in doubt, and the Scriptures says, for this cause is diseased. We now have at the above considerations set before our minds two ways. The one a narrow beautiful straight forward way which we know to be right, that leads to life; the other a broad crooked, hilly and sandy way, and at best only seems to be right, but we know it leads to death, for our text says the end of that way which seemeth to be right is the way of death.

Lane, Ill.

AN INCH OF TIME.

MILLIONS of money for an inch of time" cried Elizabeth, the gifted, but unfortunate Queen of England, upon her dying bed. Unhappy woman, suffering upon a royal throne—with ten thousand slaves in her hands—a kingdom on which the "sun never set," at her feet, all income coinage, and she shrieks in vain for a single "inch of time." She had enjoyed their use all her years.—Like so many of us, she had neglected them in her prosperity, in pride, in ambition, that her whole preparation for eternity was crowded into the last moments, and yet, perhaps she had wasted more than half a century, would barter millions for an inch of time.—*Ex.*

MAKING LIGHT OF CHRIST.

THAT which was highly esteem, they would help their friends to as well as themselves. Do not these men make light of Christ and rebellion, that can take so much care to have their children partaken in the world, and salute he help them to heaven? That provide external necessaries so carefully for if on mindful, but do so little to the saving of their souls, their near relations and friends will witness that either Christ or their children souls, or both, were made light of.—*Baxter.*

REST.

NOR the rest, about which they said is concerned, I desire to know whether, I should not with her own righteousness, she is learning to breathe and trust in the righteousness of Christ. For in this our age, this temptation to put myself in waxes hot in many, and chiefly with those who are struggling with the whole weight to get and good. Therefore my good brother, learn of Christ and Him crucified, and let his low, humble, and yet glorious face be overcome.—*Luther.*

The Brethren at Work.

"The Brethren at Work," will be sent postpaid, to any address in the United States or Canada, for $1.65 per annum. Those sending eight names and $10.85, will receive an extra copy free of charge. For all over this number the signal will be allowed 15 cents for each additional name. Send amount can be deducted from the money, before sending it to us.

Money orders, drafts and Registered letters may be sent at our risk. They should be made payable to J. H. Moore.

Subscriptions, communications, etc., should be addressed, J. H. MOORE,

Lanark, Carroll Co., Ill

LANARK, ILL., NOVEMBER 16, 1892.

In the last issue, under the head of Armadale correspondence, we made a mistake and wrote "*Jan ciem quarter*," instead of "*Armenian quarter*," as it should have been

A telegram from Bro. Hillman, who has been lying sick at the home of Bro. John Wolfe, near Mt. Morris, informs us that he is now better and would soon start for his home at Shannon, Ill.

It may should fail to get their papers in due time, they will please drop us a card. Just again at this time the whole country is in a state of excitement over the election, and consequently the mails have been very much neglected the last a week.

Last Saturday we had a pleasant call from our uncle, Philip A. Moore of Barnsley, Woodford county, Ills. He preached for the Yankee Settlement church Saturday evening, and Sunday 10 A. M., and also at Cherry Grove Sunday evening. He reports good prospects for a large list of subscribers from Woodford county.

Brother Hope is now in Nebraska preaching the gospel. We are in receipt of more calls for him to preach the word than he is able to fill, and that the friends of the government feel that he is kindness and respect. This is the result of living in accordance with Christian. To preach our doctrine and practice aright is to demonstrate that the most earnest Democrat cannot fail to see it.

Parties desiring printing—such as pamphlets, tracts, catechisms, hand-bills, letter heads, envelopes, cards, or anything of the kind in either English or German, or both if wanted, can have it neatly executed by addressing the Office. Orders by mail promptly attended to. We are prepared to correctly translate from German to English or English to German as may be desired.

We feel to apologize to some of our readers for being so indefinite quality of paper this week. We expected paper from Chicago in good time, but the unusual rush of the election has so disorganized business in certain centers that the paper was not at our house in time to be used in this issue, hence we have to print about 100 copies on an inferior kind of paper. The consequence will be that the ink of our subscribers will not get as good paper as heretofore, but then they can see the difference between good and inferior paper. Will try to avoid any similar mistake hereafter.

OUR AGENTS.

So far as heard from our agents seem to be doing well, and the many that are meeting with pretty good success, reflecting subscribers. The largest list we have yet heard of is 20 names. Our prospect for a large list seem to be very good, and we hope our agents will work faithfully and in the usual way, for we find as we related that we may get three on our book in good time. These workings not as agents will echo for spare time equipment, and prospectus, which will be furnished free.

WALDENSES IN MISSOURI.

We incidently learn that a small band of Waldenses from South America have commenced forming a church and settlement in the state of Missouri. The exact part of the state where this church is being formed, we have not learned. If any one can give us any information regarding their whereabouts, their language, or of their church of their ministers we will accept such as quite a favor.

We feel, in our ordinary series reverently, a small body of these people somewhere in the state of Missouri, and we have felt to pray for their success in practice. A number of them are still living in the valley of Piedmont, and it is presumed that if the settlement in Missouri proves so restful, a number will emigrate from Italy, America to Italy, in the hope of escaping the horrors of war, famine, and low thankful we might be to that our house and kindred are to be.

DER BRUEDERBOTE.

This work is print and mail *Der Bruederbote*, to all its subscribers, though owing to our great pressure of work, a little late. One more number and the year's work is ended. The next volume will be commenced with the beginning of 1893. *Der Bruederbote* is the same size as *Der Bruder Botschaft* and *The Brethren at Work*. Our *Perfect Plan of Salvation* is now in hundreds and will be in *Der Bruederbote*, and as soon as we can be finished then our *Tract from Jesus to Peter* will be printed, and then our *Sermon* and *Tract* will be printed and published in the paper. In addition to this we prepare publishing a good deal of German matter, that the German people cannot well afford to do without. In having the only German paper we publish of in the Brethren church, it is hoped that our brethren and sisters generally will take quite an interest in getting it as a paper circulating in our ministerial and prospectus and introduce it into a possible number of the German order in your community.

ADAM AND CHRIST.

STEIKING contrast is manifested in Adam's defeat by Satan, and the victory of Christ over the enemy. In the first instance the adversary prevailed over our first parents, while in the latter, Satan, at the hands of Christ, was slain by him from the field. After his victory over the first happy family on earth, in consolation to the fallen Adam and Eve, it was declared that the seed of the woman should bruise the serpent's head, this being indeed a victory, as fully met, when the seed of the woman, in the person of Christ, came and crushed the serpent, in the bruised heels of the Wakeness.

The conflict continued more than three and a half years, in which the head was crushed and so much of the seed of the woman gave him the victory over death, hell and the grave. Thus the seed of the woman bruised the serpent's head, which the world found from the penality of sin, which was, in reality, the death penalty of grace, and now we have received to be in Christ what was lost in Adam

THE VINE AND BRANCHES

Continued from last paper.

vel on the vine, and we are the branches." John 15 : 1

Now we engrafted into Christ the Vine, and so it is concluded that we are the branches of the Vine. Now the fact that the graft always produces fruit of its own kind, so does a proper graft in the vine produce fruit of its own kind. Now we have quoted a portion of at least this particular part of our subject.

In nature, however, the graft does have fruit of its own kind, leave it behind that the other branch whose graft is of a little the gauge vine still produces the skin fruit. The graft does not change only the nature of the graft or fruit. It also takes, as it is through the stem of the vine and branches, is not but upon, as applying to Christ the vine and his branches, it proves, too much for that the Mormon when engrafted into Christ would still be a Mormon, the changing of relation would not change his nature. The same might be truthfully said of the Mormonites and Papists. The Christ-Christ would be as so humble to the word whatever.

In Rom. 11 : 24, gives a clear solution of this problem when he discovers to us that the grafting in this case is not in accordance with nature, for all those who are engrafted into Christ are only partaker of his nature, but partakers of the divine nature. Thus the men when engrafted into Christ comes to be a Mormon, and no more believes in Mormonism, but Christ, and he becomes a Christian. Just so with the Papist or any other person or class of people, when engrafted into Christ, not only partake of his nature but have the same kind of fruit

Now we have a noble character in the of the Christian religion—one that commands the fit the projected consideration of every reasonable Bible student. Those who are industrious and, and expect the teachings of Mohammed, papists, or any other, will find it difficult to be some like him. So it is with those who are introduced into Christ, the people who are engrafted into Christ, him, believe and practice what he taught, and engage in the same kind of "labors" as he did, and have the same kind of fruit as he follows. It therefore follows that if all the religious denominations are engrafted into Christ, the vine, they will be alike. There would be no division among them, but all would be partakers of the same nature, the same fruit and the same judgment. There would be no contention about the speculative and doctrinal, but all would be in one fold, one fold, and there be no party shouting command and another superior, and the other inferior, but all would be one in Christ

Your influence among your neighbors perhaps not very great. It is only to be hoped that the time you have already spent in this, is time lost, and *lostly lost*. To day, if you had enough of religion to make you might be well pleased in the way of life and salvation, but instead of this you are still in your sins, and losing more time. We entreat you to hear the voice of God, "*To day*."

We next address ourselves to those who have arrived at old age and yet in their sins. Here these are many in world. The language of "*To day*" speaks in thunder tones to you telling you that your day of life is nearly spent, your lease, that of time has almost run out, and will strike twelve; your time is nearly ended and still sinning, still living more in sin than in God, and yet to hear the voice of Jesus, "*To day*," though it be the eleventh hour.

Amongst

many things in this connection Obedience is the last sacrifice we can offer unto God. Christ has been their sacrifice and atonement in the human mind and heart to make the sinner willing to give up his sins, and to be willing to come out with unto his Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven" (Matt 7. 21) Again "Teaching them to observe all things whatsoever I have commanded you" (Matt. 28. 20). Again, "For this is the love of God that we keep his commandments" (John 5. 3). Again "And hereby we do know that we know him if we keep his commandments." (John 2. 3)

(To be concluded next week)

BAPTISM

Into Each Name of the Trinity.

BY J. W. STILL

BELIEVE with the author and commentator "What are *water-saved*? and *Baptismal Regeneration*? Are these, or are all things when we reflect a little upon the men and means of Emergence. When Paul spoke of the Church of God in which of "*My church*," (1 Tim. 3 and 16) 28. Paul calls it "Jesus Christ." Yet we find in the epistle of Paul, "*Churches*," (1 Cor. 16) These were the church at Rome, at Corinth, at Ephesus, the "*Churches of Galatia*" (1 Cor. 16) "*seven churches*. (Rev. 1 and 2) "*Churches*" (Acts 14. 23) In common language, the modern church has end of Baptism, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" (Acts 10. 47) Can anything, I make these remarks only to show that you must not, and I know you will not, the *chapter* to your *the whole* of a thing, that is need in the Bible to apply to *a part*. Yet, Dr. Cuyler, one of the most distinguished Baptist writers in that Emergence proposed, found an difficulty in the way, he thought He said, "The three immersions used in the ancients in the performance of the rite are called trine immersions, and the term, that is, *three immersions*, for I could not have been *three paraphrasing*, "who ever any person, I know, I am sure that the three immersions may be called *three baptisms*. *My philosophy* was so, and the Bible, I know, I am sure, and to be those baptisms, the need is not in reference to the act of immersion; but they are called *three baptisms*, the word used in reference to the rite in its appropriate sense. The three immersions are, in the relation of the rite, one and then, only one rite, which was described by the word baptism" (Crosson Baptism, p. 64). But we do not need the long argument, however, and it, if we remember that "*to baptize*" "*to dip*" "*to immerse*" "*to wash*" "*to sprinkle*" cannot be translated "*into dip*." Could it be ordered by same word having the *same relation to dip*, that *baptisms* into *baptize*, the adverbs of the conjunction would have an argument. *Into*, put on *to*, *to* put on *baptism* a preposition *baptism* to *baptize*, the adverbs of the conjunction would have an argument. *Into*, put on *to*, *to* put on *baptism* a preposition *baptism* to *baptize*. The word *point* really requires but one attribution, but one *speaking*, indicates a *repetition* or *contrite*, by *one dip*, would propose *one* to be put into to the water once, but the word *baptism* so much a rendering, while the Emphatic Baptist exists *a "one dipping,"* and the *baptism* is *"one baptism"* and *"one dipping."* With the rendering I am interested correspond the Author of the 8th cent., the Anglo-Saxon of the 8th cent., the Gothic of the 4th, the Swedish of 1534, and the Dutch of 1560.

It should be remembered that *baptize* and *immerse* are not the same words, the Greek words. Bullion says, "*Immersion expresses a partial action*," also, "*Baptismalis* was *the* which *signifies a partial action*." *The* commonly *end in* ize." (Gr. Grammar, 2 Ed. 180, 8. 1 Ed. 1. 1. 1

FAMILY CIRCLE.

RELIGION.

O! to a fully made science,
To pure religion by;
For now is the accepted time;
To-morrow you may die.

Our hearts grow harder every day,
And more depraved the mind,
The longer we neglect to pray,
The less we feel inclined.

Yet sinners youth—young and old,
Until their dying day
Thus they would pass a world of gold,
To have an hour to pray.

Oh, then, lest we should perish thus,
Let us to pray begin,
For time will soon be past with us,
And death will fix our state.

J. S.

WHAT A PRAYER DID.

I seemed as if the whole village had turned out to attend Margaret Mason's funeral. Every one mourned as for a friend. Margaret, though a poor woman, was an important personage in the village. Wherever there was a sick neighbor to nurse, there this hard working old woman might be found. No wonder, therefore, that the tears which fell on the day of her burial were tears of true and sincere sorrow.

When the funeral had dispersed, a stranger still lingered near the grave. And when a little girl came, and the little hands smoothed, she took a young cedar from beneath her cloak, and planted it at the grave. The children thought she then passed down the village, stopped for an instant at the gate of Margaret's little garden, and gathered a sprig of sweet brier and a bit of the flower which our villagers call the "everlasting," and so about to enter the house.

"Dear me," exclaimed one of the old people, "if that isn't Mrs. Stanton, the parson-leader's wife. Why, it must be well-nigh five-and-twenty years since she and her husband gave up business and left the place."

"Nay, nay," said another elderly person, "Sally Stanton was a hard, grinding woman, and never had a tear to spare for the living or for the dead.

I heard so many, for I listened to overtake the sermons.

"Are you a relation of Mrs. Mason's?"

"No, ma'am; at least not that sort of kin which you mean, though in heaven I believe, it will come out that we are very nearly related;" and the woman sent like a flash through the crowd, "my soul was ever snatched from the world to come and brought to Christ."

"Margaret herself would have told you," said I, "that she was not so dear to her prayers, but to the saving grace and living intercession of God's dear Son. Wherever, I believe, we mean the same thing."

EVERY-DAY RELIGION.

We must come back to our point, which is, not to open your fingers your self up to mission work, but to serve God more in connection with your daily calling. I have heard that a woman who has a mission among a poor wife or a bad mother, if she is very possible and at the same time very determinable, but the mission I urge is not all of this sort. Dirty rooms, elaterly gowns, and children with unwashed faces are small witnesses against the enormity of those who keep other vineyards and neglect their own. I have seen the bad children who talks of grace and glory abroad, and was so sassy and water at home—I get the bottom be on the shirts, for the children's souls be mended, let the root mention be done to a turn, let the house be neat as a new pin, and let the house be as happy as house can be. Serve God by doing common actions in a heavenly spirit, and then, if you daily calling up by leaves you cracks and crevices of time, fill them up with holy service.—*Spurgeon.*

Contentment is the shortest and best road to genuine happiness.

CORRESPONDENCE.

FROM PENNSYLVANIA.

OUR Love-feast at Springfield, Bucks county, came off on the 7th inst. It was in truth a feast of love. The house was well filled and good attention was given to the word spoken. A goodly number of brethren and sisters from neighboring congregations met with us. The ministering brethren were Bro David Fisch and myself from Lancaster county,—Yoder from Bucks, and Wm. Nice from Montgomery county.—Bro. Moses Shultz was with us for a time. Bro. Jacob Beer, living near the meeting-house, was not permitted to show a rich portion of his Master's money on a bed of sickness. He had to endure some sore affliction, but is still convalescent. May the good Lord abundantly bless all of his dear children, and bring him still closer to him, remove every cross or new every blessing, comfort, bless and sanctify so much afflicted, and the love warm as cold as the heart of the Lord is a friend more yet be wed. In looking over the letters at Tent, it almost appears as if God's elect were destroyed "Slain gifts, Lord." Amen.

H. F. ROSENBERGER.

[For the Brethren at Work.

EPISTOLARY.

TO the brethren and my numerous friends in Illinois, Greeting: I take this method of speaking to you all.

I left home the 19th of August, in company with Bro. Jacob Beer, and arrived at Huntingdon, Pa, in the evening of the same day, where I spent a few days in visiting the Tent, M. Dick and the Pilgrim family. Had a very pleasant sojourn in the Tent. May the Lord abundantly bless them in their noble work, and reward them bountifully for their hospitalities.

I left on the next train for the West. I enjoyed the scenery along some of travel, and much so should would have been the pleasure, had it not been secluded by the darkness of the night in which we traveled. We arrived safely at Mt. Morris, Illinois, on Saturday about three o'clock on Saturday afternoon, Aug. 29th, and were met by a number of friends and brethren, who were awaiting our arrival. We were kindly received and taken care of by the brethren of the Mt. Morris congregation.

Next day being Sunday, we were to go to the West Branch congregation, where we had a very pleasant meeting. Think they have a delightful country, and their hearts seem with love.

Between the two meetings I had the enjoyed about five meetings, visiting through the day and preaching at night. Things seem to be in good order. Cash and Salem, in the vicinity of Mt Morris.—During this time I received many brotherly attentions, which are very agreeable ones which I love to remember.

Next I was taken by the brethren to Carroll county, Ill, where I met of my relatives reside. Had meetings with the brethren at Clover Grove church, where I spent some time in meeting, in Sunday school, was taken care of by kind and loving hearts, and though their kindness was manifested in a manner still more and pleasant to recall. I was also taken to Shannon where I met dear brethren

Central Lower Branch, I was well pleased with my reception by "THE BRETHREN AT WORK." Here is where a newspaper is circulated by the brethren. Family the acquaintance of the brethren who are conducting the same, who are notice the principle good Work in the church and the Lord's cause. May God bless their efforts to the saving of precious and immortal souls.

I meet left Carroll county, in company with a dear brother, for Iowa, passing through Whiteside county, Ill., and Clinton county, Iowa, into Cedar county. Next day about noon reached the point of destination, which is in the vicinity of Clarence, Cedar county, Iowa. This county particularly attracted my attention, and has the appearance, nearly nuetral in holding it than far. I would like very much to try that country in the sense of Iowa.

I returned to Lancaster by rail. I had now traveled my first period, and commenced counting, however not the quickened, and I became more sensitive in regard to the dear one at home. A day then, seemed almost as long as week before. Perhaps it was unreasonable at times, yet I labored hard to conceal it. I remained but one night in Carroll, Ill., and was taken by a dear one, who is not "made" yet with Mt. Morris, Ill., where I first stopped in Illinois. Brethren I had several meetings with the brethren at Mt. Morris, Tent, and Pilgrim. Oh! how hard it is to part with those we love so dearly, but we have a prospect of being in a place in the grand evidence that we are heirs of God, because we love the brethren. I reached home on the 6th of September, found all well and glad to see me, for which I am truly thankful. Brethren, I have met in them and sisters, and friends, partaken me for the absence of your minus, and your special note of kindness, I have not been not unusual they are all treasured up, not soon to be lost or forgotten.—This I ask of you yet, remember me in your prayers

May the grace and fellowship of Jesus, and the communion of the Holy Spirit be with you, all, Amen.

Fraternally yours,

JOHN ZUCK.

FROM THE FIELD.

FAIRLY believed in the Lord. May God bless you all and keep you in the right way.—Jesus says, "My father is greater than I." John 14:28.

Everything in every dispensation of life is been says the theme. The Holy Ghost is the Spirit of Christ, and why not the brethren be at work? Thank God the time is. In your best lot, I will give you a little of my mind, in a letter you have received from Denmark. I believe that the holy zeal of those dear men in Europe has been greater than one brother from his inking place.

It is not my purpose in this communication to tell you what I have done that would not be edifying, for I do so little, and God does so much, that when I look at myself I feel ashamed to be so little.

But I will notice something of what the Lord is doing through the few brethren who are in the Lord's work, in this and where I expect to go before I start home. The brethren here do work, but it is one continuous work, and I would say to duty by the many ways of calls all around them. And they not only have to go a long distance to meet, but to run forty to one hundred miles every way. They must go, not about up in comfortable carriages, but on foot, and sangum. They, by their love and zeal for the Master's cause, have built them up a character that will be hard to break down.

It has only been three weeks since I arrived here, and there have been a time of upwards of twenty enunciations that the brethren have received from the brethren and sisters, and of the poorest, and those calls are mostly from members of other denominations

Now, I ask, what is the reason of this? Is it because the brethren are at work? Here is the answer in their own words "Because of the corruption brought up in the church, we have been still kept driven in dismay to search the Scriptures, not being satisfied with the pride and worldliness of the church denomination, hence we call for you to come to our rescue." There seem to be a general dissatisfaction in the popular religion, would among the venting and thinking ones. The brethren's tents are being gathered, and they are filling wonders.

Pride and fashion are driving hundreds away from other denomination, and with delight they take hold of the plain, simple order of the brethern, and at the same time weeping that there are so few church-building and so few of the "peculiar people," and against one of the greatest sacrifices to keep out pride and the abominable fashions of the world.

Brethren and sisters, just at the time is. May the Lord abundantly bless all the reliable ones of other religious organizations, are giving us right in our course, we ought not to depart from simplicity, but we ought to rise up North South, East and West, in defence of the simple and self-denying teachings of the gospel and of the spirit of the gospel.

It has been remarked by some one that bro. Jacob Beer, living near the meeting-house in Southern District of Mo., they will not tend to visitors. The reason is, the brethren do not want to unite with us. And further, it is virtually said, that they, or all the members in our districts, do nothing in the ministry work. I believe the brethren in Southern Mo., taking this communication into consideration, are an example for work in the ministry field, probably beyond that of any other district. The brotherhood, their desire is, that in all of their life and example, they may bring the sinner from the world to God, and not to things that are more worldly, sensual and devilish. The condition so nearly all the religious organizations are such that when the sum of the world smiles and participates with them in their pain existence, he is a worse sinner than he was before. Shall the brethren be so too? I tell you brethren, let us bring the Lord's gospel and principles, with a few other commands, will never save us when our desires for pride, vanity, those and the world, and all that concave that this damnable life of sin with these black letters, we come into with a pain and false pretences, of the religion of Jesus Christ.

The brethren in Newton have among the largest fields to labor in. The domage reaches this point to Kansas where I am at present. They also have a point in Arkansas, and are number of the off places in their own State.—They have decided to build a meeting-house in Newton, Iowa Co., Mo. As the brethren have no house of worship in the Southern part of the State, it seems that the good of the cause, it is necessary for them to have one so they can number about another, the members in that section, and nearly all is quite scattered—many times. And they kindly ask the brotherhood to help them to the sum of $600 00. Bro. Sells from the time from home preaching among the Lamoille Ind., and the brethren, what he frees think of they are willing to deny themselves of his labors that the more needy congregations where he has been and where he is now going, should help them build a meeting-house

I parted with Bro. Stein at the close of the Love-feast among the little tent on Bro Samuel Click's congregation, near Kenoshe, Vermon Co., Mo. He is a true soldier indeed, and he is a true Shu-hall country, Iowa, one week; then to Blackhawk, and from thence to Lanark, Ill., where he will stay one week, as nearly as, and I am those he will go to Shannon. He will go to Lanark about the 20th of Nov., and will leave for Shannon about the 4th of Dec., where he will remain until the 15th, when he expects to start for home. We hope the brethren at Shannon will not receive the meetings too much. I trust that through the mercy and goodness of God, I may share a part of that feast of Shannon, and participate in the joyous sources of the Revelation of Jesus Christ—on the night of the 10th of Dec. Pray for us dear brethren and sisters, that we may be enabled to perform the great moment of labor that is yet laid out for us, and that we may be kept in the fear of this country where I am now the brethren never preached but one sermon.—The prospect is very encouraging. Bro. Sells will be administered to morrow.

LEMUEL HILLERY.

Chesler, Kan.

FROM KANSAS.

COLUMBUS, KAN., Oct. 28th, 1876.

BRO THILLERY has been laboring in this vicinity for about one week. Two persons have been added by baptism.—There are nine members here without a shepherd to watch over them. Will any one and feed them, and tame the need already sown? If this could be done, we are much good would come from it. May the Lord abundantly bless all the *brethren of work*, and qualify us all for the labor to come.

DANIEL HARADER.

BRETHREN'S ENVELOPES,

OF the means we give to our sacred treasury, this we have found the most the use of our brethren, sisters and friends. Those who have seen the envelope, are well pleased with it, and take delight in using them, when writing to their friends. Send for a package, share them to the members, and do good by using them. They will be sent postpaid for 15 cents a package—25 in a package—or 50 cents a hundred.

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The Brethren at Work,

A RELIGIOUS WEEKLY,

UNITED WITH PUBLISHED BY

J. H. MOORE, J. T. MYERS, M. M. EBERSOLE.

R. H. MILLER, J. H. SHOW, DANIEL VERNON, D. P. SNADER, and SAMUEL S. LEAR

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"Behold I bring you good Tidings of great Joy, which shall be unto all People."—LUKE 2, 10.

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For The Brethren at Work.

CHARITY.

BY SISTER C. COSTER.

LOVE! that enduring theme,
Which time from lips to lips
And of its mighty share in him,
Who gave his life to bear

I long to sing the tale,
Of pitch's choicest
The gentle than both faith and hope,
And will not cease to be

Through fleeted, sun and by,
And speak with angel's tongues,
If not constrained by charity,
The last to empty sounds

Though I might faith possess,
(And some such faith is strong,)
If I no not charity with pure heart
Within I'd be, I'm nothing.

Though knowledge I might gain,
Yea unto each mystery,
Yet all my knowledge would be vain,
Without this charity.

If I have goods in store,
And give all to the poor,
If love is not the ruling cause,
My action is impure

My body might be burned,
To martyrdom I might yield,
If I have's known love not learned,
In vain this gift I had.

Love, suffering long, doth
Still not envious or strong,
Is boastless, not
And unassuming strong

It seeks not selfish
Nor yields the mental of fame,
But rejoiceth God's sacred
And repineth and shame

Love shun all things believes
That God's Word does
But no matters will it receive,
Though reason make it true

It meekly bears all things,
That come in duty's path,
No words of provocation brings,
And not grieve to wrath

It hopes unto the end,
For faith, it does not
But on the bright celestial
Hope unto shall be fried

God's love endureth
Through prophecies shall cease,
And drawn tongues no more shall,
To publish words of peace

For now our vision is dim,
Of bright celestial scenes,
But then we shall face to face on him,
Who now our homage claims!

For The Brethren at Work

The Bible And Inspiration.

SUMMER VIII.

THE language of Paul as continued in 2nd Corinthians, second chapter to the close of the same, most strikingly displays the presence of the Holy Spirit in all that was taught by the apostles. "And I, brethren," says the apostle, "when I came unto you, came not with excellency of speech or wisdom, declaring the testimony of God."

Further he says: "But we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory: which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of Glory. But as it is written, "Eye hath not seen, nor ear heard, neither has it ever entered into the heart of man, the things which God has prepared for them that love him. But God has revealed them unto us by his spirit; for the spirit searches all things, yea, the deep things of God."

The whole sum and substance of Paul's language, as here quoted, shows that he did not pretend to give a philosophical reason of the doctrines he taught. He would have us understand that, that which he taught, was not derived from the wisdom of men, but was revealed to him through the spirit.

The unsearchable riches of God, the mysterious workings of the Spirit, can alone be comprehended by Spirit himself. "For what man knoweth the things of man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." Further the Apostle says, "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."

Here it may be important to notice again that the word spirit, signifies *breath, pneumatikos, pneumatos, enpneuos*, and more particularly imply, something spiritual or relating the truths of the spirit in words of the Spirit.

J. T. MEYERS.

For The Brethren at Work

WAS JOHN'S BIRTH CHRIST'S BAPTISM?

BY JAMES O. MYERS

IT seems strange there is a negative side to this question. But then this would be a little strange, if it ever. It is not yet to settle this long controverted question before we close this article, by saying that John's baptism is the only baptism that the New Testament says anything about. Where have we any account of Christ's being baptized with baptism? Was not John's baptism the baptism of repentance for the remission of sins? And is not that still the New Testament baptism? Has John ceased to preachine the conditions of salvation? or is he still proclaiming them through the writings concerning him? And are not the conditions of salvation the same? John is not preaching Christ or teaching us to bring forth fruit, worthy of repentance.

John's baptism was not a continuance of his own, but he was guided by the Spirit, and spoke as the Spirit gave him utterance. We are to be guided by Christ, as it was Christ-in baptism, is to affirm that both Christ and John were mistaken; such reflexe that it cannot.

Christ, in speaking of John, says, "This is he, of whom it is written: Behold, I send my messenger before thy face, which shall prepare thy way before thee."

John prepared the way by introducing the conditions, (or plan) of salvation.—When Christ came, he did not introduce a new plan or conditions, but aided John in extending the same conditions.

We will now look at a few passages that will establish the fact. "The beginning of the gospel of Jesus Christ, the son of God; as it is written in the prophets; Behold I send my messenger before thy face, which shall prepare thy way before them." "Now after John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, "The time is fulfilled, and the kingdom of heaven is at hand: repent ye and believe the gospel."

Cannot any one see that Christ taught exactly the same doctrine as John? and preached the same kind of baptism, and sent Paul to Ananias to learn the way of salvation. And Ananias says to Paul, "Arise and be baptized, and wash away thy sins?" Ananias, the recognized teacher of Jesus himself, taught the baptism of repentance for the remission of sins. This is the only baptism taught within the bills of the New Testament.

I might go on, and quote no other passage to prove that Christ thus taught nothing different from John, but if any one is willing to read the New Testament with ordinary intelligence, he likely will not see it with the additional arguments.

Christ recognized John's baptism as God's appointed way of salvation when publicly baptized by John. He thus in giving an account of himself exactly the same as Christ dots leaves no room to doubt about his teaching. Nothing but the necessity of sustaining unscriptural baptisms, could cause any one to think that John's baptism was not Christian baptism.

We will now look at the passages of Scripture, usually brought forward to prove the negative. The last commission is generally brought forward to prove a difference between John's and Christ's baptisms. They think because Christ commanded his apostles to baptize into the name of the Trinity, that he seek another existed at that time; but they might as reasonably think that the apostles never taught or baptized prior to this time.

Is it not a natural conclusion from the premises, that if Christ taught and baptized and baptizes previous to this commaud, that the command contains nothing new? but seems to have been made fully to this which would what was up to this time: confined to the Jews? Is it not reasonable? Yea, we find that Christ restricted his apostles to the Jews. In this commission there is nothing of a different kind, or of a kind of teaching. But from other parts of Scripture, we learn that they did baptize (John 4, 1, 2). Now if they had been in the habit of teaching and baptizing prior to the time that Christ gave the final or last commission, does it not follow that Christ was not giving a new command, but simply extending their teaching and baptizing? And if they teaching and baptizing were restricted from the Jews to the whole world, the transition is easy and natural. Christ gave no back reasonable that Christ would give one formula for the Jews, and a different formula for the Gentiles. Is it not as unless as clear as the light of heaven, that Christ gave no no new formula, but commanded the apostles to do the same, that evidently had been used by John?

The propriety of such a command is easily seen, when we consider and reflect with the fact that the Jews could not think of the idea that the Gentiles were to be included in the plan of salvation. Many of them thought, that Christ was an impostor, simply as so much of his respect for the Gentile cities. We therefore conclude that the last commission is simply an extension of the teaching and practice of the church.

Some think, as Paul had written disciples to baptized at Ephesus, it follows that John's baptism was not Christian baptism. We will therefore, dispose of this objection. These disciples had heard something of John's baptism, and had been baptized by some one into John's baptism and not unto Christ as John baptized.

John baptized unto Christ and these certain disciples were baptized into John. What did Paul teach these disciples? Simply what John taught.—"Then said Paul," John verily baptized with the baptism of repentance, saying to the people that they should believe in him, who should come after him, that is on Christ Jesus." "When they heard this, they were baptized in the name of the Lord Jesus." Their error was in mistaking John as the redeemer of Israel. So soon as they were properly instructed in John's baptism, they were then christened. There were not in the first place taught by John or baptized with his baptism until Paul baptized them. Did they been baptized by John, they would have known all about Christ and the baptism of the Holy Ghost. For just was the whole theme of John's teaching.

Remember that Paul only told these certain disciples what John verily had teach. Paul and nothing more than John would have said, had he at them. If my memory serves me right, Ephesus was about 700 miles from the place where John baptized. And the fact that they were somewhat ignorant of John's teaching, proves to a demonstration that they were not John's disciples, or baptized with John's baptism. The narrative does not say they were John's disciples, but certain disciples.

South Topeka, Kansas.

For The Brethren at Work

MAKING PROMISES.

BY S. H. SPIDELE

LAUGHT! Yes caught, and that too by pretty promising; but it was without of us a promise, and what is still be, we shall see.

What is a promise?

A declaration, written or verbal, made by one person to another, which binds the person who makes it, to do or forbear a specified act; a declaration which gives to the person to whom it is made, a right to expect, or to claim the performance or forbearance of the act.—Webster.

How very easy it is to make a promise! And how much it will be noticed if we fail to make it good! There are some something all the time, to see how sure we come to what we promise. And there is no better way to find out a man's character than to watch his dealings. "Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven." Matt. 5: 16.

I know there are many ways in which we should let our light shine, and I know that I fall in very many things of living up to what I would like, and that I come far short of showing as much of the Christian character as I should, yet by the grace of God, I am determined to try to improve more and more, and I hope that family I may overcome my sinful propensities inherent to our nature.

I sometimes think, there is no one thing in which so many of us fail, as in the fulfillment of a promise. How oft we do we promise to do this and that, and fail! and very many bitter disappointment have we caused by our neglect, to say nothing of the sin we will have to repent of, and perhaps have some restitution to make, for not fulfilling these promises!

These are things that we should think of, and try to improve in this as well as in every part of our lives. It is no small matter to live a Christian life.—We are surrounded by trials and temptations on every side, and unless we watch, we will come far short of being a Right.

What a pity it is that so many professions lead a life that is contrary to the Master's teaching, and thus bring disgrace upon themselves as well as upon religion. I am becoming more sensible every day, that we have an influence over those around us, and how sad I feel to see that oftn that influence is not always for good; the sins of faults have more effect than our virtues.

So now my dear brethren and sisters let us try to do better, let us show to the world that we are learning in the school of Christ, and that we are living a glorious object. Let us labor for an increase of believers, both for ourselves and others. There is a work to be done, there are souls to be saved. God has provided means by which they may be saved; but we must make use of those means. If we use those means aright, we know that they will accomplish the purpose. We know that God's promises are true, no matter how far we may come from fulfilling ours. God will fulfill his. Once more let me say, watch, and pray!

Shannon, Ill.

For The Brethren at Work.

BRO. HOPE'S ITEMS.

—If annihilation of the wicked, is God's justice, then Christ, in order to avoid the sins of the whole world, must have been annihilated. If so, then we have no Savior. If he was not annihilated, that being the wages of sin, then we have no Savior. But if he met the penalty, and paid it, and still was not annihilated, no sinner will ever be. For is not God's will, that man shall become nothing?

—THE BRETHREN AT WORK has reached us, and was read in Danish in all its saints form. We, Danish Jews you all abundantly,—all who are unknowly engaged in the good work. Indeed hands in the Lord's field are various.—Gladly should we give up life and influence, to do better things. Let the truth spread clear in your paper. Show that every child of God is commissioned to "go and teach," whether it be by tongue or otherwise. Just so it is done with "the ability which God giveth."

—How many good hands and hearts did I see unemployed in my trip from the West to the East! Why let be at work dealing out "the bread of life," to the poor starving souls all around? The world is on fire, and many are not so much as willing to dissuade a few water on the flames. Go to work, ye believers in the Lord, if you have not begun, and show the redeeming love of our Redeemer: And when you have begun, keep on at it.

Leonn Laakepardepede,
Denmark, Europe.

—I hope to carry my repentance to the very gates of heaven, for every day I find I am a sinner, and every day I need to repent; and so I mean to carry my repentance by God's help to the very gates of heaven.

Sin is never overcome by looking at it, but by looking away from it to Him, who bore our sins on the cross. The heart is never seen back to God by thinking we ought to love him, but by learning what he is—all worthy of our love.

The Brethren at Work.

"The Brethren at Work," will be sent periodical, to any addresses in the United States or Canada, for $1.75 per annum. Three sending eight names and $10.50, will receive an extra copy free of charge. For all over five numbers the agent will be allowed 15 cents for each additional name, which amount can be deducted from the money, before sending it to us.

Many Orders, Briefs, and Registered Letters may be sent at our risk. They should be made payable to J. H. MOORE.

Subscriptions, communications, etc., should be addressed J. H. MOORE,

Lanark, Carroll Co. Ill.

LANARK, ILL., NOVEMBER 24, 1876.

MEETING in the Mt. Zion meetinghouse in Lanark next Sunday, commencing at 10 A. M.

LEONIDAS HALSEY arrived home last Friday. He is still quite unwell, and being able to do outdoor work.

SCHOOLING have been coming in so rapidly during the last two weeks, that we are entirely out of Nos. 1 and 5. All other numbers we still have some on hand.

A BLUE CROSS-mark on the upper right hand corner of our paper, denotes that the subscription expires with the next number, and when subscribers see their paper this mark, and wish it continued, they should renew their subscription at once.

THIS week we send to each member, who has donated the Brethren's Advocate, a ticket containing the names of eight brethren, from whom five may be chosen to constitute the Board of Managers. Parties receiving the card will find full directions printed on it, and will return the card as soon as they can, so we could then all in by Dec. 20th. Members who have not yet donated, and desire to participate in the choosing of the Board of Managers should send in their donations at once, and they will receive a card the same as all other donors. Those wishing to know more about the Association should wait for circular, or a free number of THE BRETHREN AT WORK.

A FEMALE MASON.

THE portrait of the Hon. Mrs. Aldworth, second daughter of Arthur de Lapel, Esq., Master of Ceremonies, adorns the walls of the grand Lodge room in Dublin, and is painted to with pride by Irish-American Irish Masons as that of the only female who was ever initiated into Masonry, and raised to the Master's mason. The occasion of the circumstance of her initiation is described in the following language by Hyde Pickett, in Dublin:

"Lord Donoraile, Mrs. Aldworth's father, who was a very zealous Mason, lately arranged a Lodge, in his own house, and ceremonially opened lodge at Donoraile House, in the county Cork, his sons and some intimate friends, the neighborhood assisting. It appears that previous to his absence, he had practiced in the first steps of Masonry, Mrs. Aldworth, who was then a young girl. The lady proved to be in an apartment adjoining the room in which the lodge was opened, the room at the time undergoing some repairs and alterations. Curiosity, with her failings, the wall was considerably reduced in size, and the prospect of making an addition. The young lady, being extremely heard the voices, and prompted by the curiosity of her sex, to see what was somewhat of this mystery so long and so severely locked from public view, and the curiosity, with her sensors, to pick a hole from the wall, and actually witnessed the awful and mysterious ceremony through the hole. Upon her being detected, fear at once took possession of her mind, then, as she thought, the secret was lost, and the consequence of her work, then, was understood this secret be of any person who could have the some power, and actually be holding that ceremony; let them judge what must be the feeling of a young girl. Being discovered while the ceremony was in progress, and her life was spared, on condition, she must be initiated into the step she had illegally seen. The degree was, accordingly conducted by beautiful and terrified creature through those trials, which are sometimes more than even enough for innocuous resolution, little thinking they were falling into the hands of a female member that would alternately reflect a lustre on the annals of Masonry.—*Champaign Gazette.*

Our readers will observe that the above is given by *Mosaic authority*, and the Brethrenites of it will add little by called into question; hence we have a few observations to offer regarding some points in it.

What is this that is called the "*awful and mysterious ceremony through the first two steps?*" Were we not afraid of offending some of our brethren, by what they regard as prudery, we would print, word for word, the *awful* matter which is a part of that *awful* ceremony through which every Mason must pass on entering the first degree. We only the young woman was astonished. We wonder what would be the feelings of those brethren who, if they were permitted to behold what was seen by this young woman? Whoever reading of this affair, Brethren and sisters of the United Baptist ministry, who had been for many years a member of the Masonic Lodge and who entered the Lodge through the grave and taken this oath says: "The reader will here learn one reason why they who enter the Lodge never come out until they have taken a degree. The candidate is made to promise upon his bound that he will not return to all the ancient established usages and ancient customs of the fraternity; hence, he dare not come out unless he forego the emoluments of initiation, or the oath of a brother, by a mason, and, if he has, never, feel constrained to violate his sound, his permanent, and, if necessary, the throes of a mortal, and, if necessary, yet him to go forward." But more of this, by-and-by.

Yet, we have quoted, for at once, in possession of her mind; and those who understand the passages will know what the feelings must be of a young girl who could have the same opportunity of intimately thinking of the feelings of those who must be the feelings of those who must be the feelings of a young girl.

What does our visitor mean when he speaks of the feelings of the young girl who is beholding the ceremony? We will let Bernard tell, for he once was through precisely the same process as she:—"The candidate is dressed in a white apparel (shirt excepted) and furnished with a pair of drawers, kept in the Lodge for the use of neophytes. He is then blindfolded, his left foot bared and turned right as a slipper, his left breast and arm naked, and a rope made of hoodwinked around his neck and left arm, (the rope is not put around the arm in all Lodges), in which position he is conducted and conducted to the door where he is trained to give, or the conductor gives three distinct knocks." Well, the candidate

who have departed from the simplicity of the truth. Then let us see our city members come boldly out and take a decided stand on this question and let no example nearby be to mislead.

A SURE INDICATION.

If you should see a man deliberately shoot another, would it not be a sure indication that he is a murderer? "No murderer hath eternal life abiding in him."—1 John 3. 15.

If you see a man staggering along the street, are you not certain that he has been to the drum-shop or partaken of intoxicating drink? You know him by his *fruit*, and by his *fruit*. "No drunkard shall inherit the kingdom of God."—1 Cor. 6. 10.

If a man is caught stealing, is it not a sure indication that he is a thief? His *actions* tells what he is or *should*. No thief enter the kingdom of Christ glorified.

If a man defraudeth his neighbor, you are certain that he is dishonest, are you not? You know this by his dealings.

If you hear a man use profane and obscene language, it is a sure indication that he is not following Christ who said, "Swear not at all."

If a man is envious of his brotherhood, labors, and tells how they have done for their unremitting work in the Master's vineyard, it is a sure indication that his heart is not in the work he is talking about. Christ's *servants* tell on themselves. Are you certain that he is not planted, and growing?

Find a person dressed in a foolish and unbecoming manner, and it is a sure indication that that person loves pomp and show more than he loves God. Such a "God reaketh the proud and giveth grace to the humble."—1 Pet. 5. 5.

If a man is boastful and self-lauded, you are pretty sure that he is not patient, are you not? He will exclaim, "Behold what I do." "The patient possess their souls."—Luke 21: 19

If you see a man practicing only a part of the whole duty, you know it is a sure indication that he does not believe in the whole work, is it not? By his fruits you know him.

If you hear a minister earnestly declare that the observance of some ordinance is not essential, is it not sure evidence, is it not quite certain that he has not yet learned to obey Christ? His teachings tell you plainly that he is "Not in the *end* be of them that *obey* not the gospel of God?"—1 Pet 4 17.

If you should hear a man doing precisely what Christ and the apostles did, you would be positive that he is a Christian, would you not?

If you should see a sinner become very penitent, and trying to learn from the Lord Jesus how to be saved, it is a sure indication that he will be saved. Should you see a man go down into the water and be baptized in Jesus and the apostles way, are you certain that he received Christian baptism.

If you should read in the gospel that the apostles and their followers preached one another with a kiss of charity, and then also behold the children of God now doing the same, is it not sure evidence that the Christians of the present day were teaching and practicing just what those of the first century did. "Hit that hath an ear, let him hear what the Spirit saith."

E.

BAPTISM

Into Each Name of the Trinity.

BY J. W. SUTTON.

If the apostle meant one dip when he said "one baptism," how was it that *baptism* which primarily means to dip &c. without any suffix indicating repetition, *never* said the full number of the Christian baptism, while baptize is always used? Our answer, "Because *baptism* means to dip, and *baptize* means to dip." I to ply that Dr. Campbell, Stephanus, Preuer, Stokius, and Dr. Geo. Campbell, in his note to Tertullian's rendering of *baptism* by *tingere*, all define *baptism* and *baptize* to signify "To dip." *Baptism* is derived from *baptizo*. The original root in both, is the same and means the same thing. One spoken in the animal or vegetable kingdoms will grow out of a different species just so naturally as a derivative word can inherit a nature differing from its progenitor. *Baptize* is but a modification of *baptism* and therefore has only a peculiar way of expressing the same specific or generic idea. Moreover I think it certain that in no instance in which baptism is referred to in the Scripture is it with these words of apostolic dying as its object. Would may be likely to apprehend that the people could say, "Brethren what shall we do? lest we die! Jesus was *dipped* by John in Jordan? or that Philip and the Eunuch went down into the water that one might be *dipped*? Surely not. Hence such an apology is insufficient for the exclusive use of *baptize*.

But again. To understand properly any writer or speaker, we must enter with him into the circle of the ideas he wends as he applies them. You might make an apposite very ridiculous by applying expressions to it, in the sense in a different relation to what I have used them, and so misapprehension can be more easily wedded without then to quote an author incorrectly, in order to make a different application of his language, than to misquote him. In fact the known misrepresentation or misconstruction of one's language, is more right should be, than to misrepresent the apostle then, let us turn to Eph. 4 5 and see what he intended to convey when he said that "One Lord, one faith, one baptism." Does he mean to say, there is but one baptism? Or, "Baptism is suffering?" Or that the Holy Spirit baptism is the only one and that there is no baptism in water? Surely not. Such is not the subject of discourse, and such an inference would make him contradict himself, and yet, if we should take the apostle Was he opposing "quickness" Spirits Dec do not think so for the 4 chap. spirits being in spirit and in the spirit, and so for the 4 chap. that sprinkling did not come into use for baptism till many years after the apostle wrote, and Peter do not think so, because they then spoke of baptism, and Peter, in his epistle, is right. Immersionists do not think so, because they do not plead for baptism but only for the ordinance, and Paul introduced the ordinance of Neaville in the 6 chapter Rom. 3 and Col. 2 (Heb. 10 22). Was he opposing *single immersion*? Single-immersionists do not think so, because they do not think that he was teaching it. Trine immersionists do not think so, because they do not believe that it was introduced by the Anan Economist about A. D. 373. Baptism's Antipodes, the Christian Ch. Ed. 11. 11. 11. Sic 71. Was he opposing *trine immersion*? Trine immersionists don't think so, for they believe that it was not in use by him or his disciples. Single immersionists don't think so, for they believe trine immersion to be *poor* sprinkling though they fail to point us to its origin any where likely of the great apostasies of Jesus Christ. Dr. Ed. 11. 11. 11 is clear that he was not discussing mode at all. He was exhorting the Ephesian Christians to be "Diligent to keep the spirit in the bond of peace," the property of which, he exhorts by calling their attention to the fact that "There is one body," not different kinds of bodies, and "One Spirit," not different kinds of Spirits, by which they are to be led, "even as they were called in one hope of their calling." They had *one faith*, and *one baptism* and *Lords*, "*one faith*," not emphasizing faith, and "*one baptism*," not one kind of administration, and another kind for another suited to their individual capacities, whims and preferences, as is taught now-a-days but only one appropriate rite of initiation into the church of Christ. It was the same for Jew and Greek, bond and free, male and female

(*To be Continued.*)

For The Bereans of West Virginia.

APPARENTLY, THE RIGHT THING AT LAST.

BY W. J. STOUT

SPECIMEN NO 4 "THE BRETHREN AT WORK," edited by J. H. Moore, 1 Dec. 1883 page 3 "Brethren Baptism" Tobias at Amanti, Ill. sent out on a short time ago. I believe I read every word in it, and the point boldest OUR POSITION with more than common attention; I and if this be faithfully observed in practice, we have the right thing at last.

The *Position* of THE BRETHREN AT WORK Tobias at the time he is-lated at the Brethren's religious literature. "To set forth the ancient order of things, the clear defense of the ground and position occupied by our ancient brethren, who have gone before us, and the proper movement with which we are now identified, should be the aim and end of all writings." Tobias and Gem in Brethren Gem. "Our heart's desire and prayer is, that we may sympathy, and, if need be, use all the strength, gifts and talents, Tobias "Disunion is the work in unorganized, outdoor, daily walk and conversation; and, "Let the Bible, and the Christian purity," every, brother and sister and mother of Christ will rejoice and pray amen These with many other equally good things which enter into our daily religion. "Let the Bible, and the Christian purity." My will, and the work.

In the time the apostles lived "*Faith* was the *faith*, and the *Christian* was the *Christian*." Now, in the time the Bible was penned, Greeks, in the Darling home of John Kistner in the Sweet Dove Valley, were the Christ in the meeting-house was in. "Brethren had a church of seven entombment, four boys and three girls, three women, one old, and the gals confirmed into-hadad, in unconvened. But oh what a terrible Christian! Is it the subject of Judge or yourselves; is it remedy that a woman may not be a Christian? "Judge ye yourselves; is it remedy that a woman may not be a Christian? "Judge ye yourselves; is it remedy that a woman may not be a Christian? "Judge ye

FAMILY CIRCLE.

COUNSELS TO THE YOUNG.

NEVER be cast down by trifles. If a spider breaks his web twenty times, twenty times will he mend it again.—Make up your minds to do a thing, and you will do it. Fear not if trouble comes upon you; keep up your spirits though the day may be a dark one.—"Troubles never last forever,
The darkest night will pass away."

If the sun is going down, look up to the stars; if the earth is dark, keep your eyes on heaven. With God's presence and God's promises, man or child may be cheerful.

"Never despair when fog is in the sea,
A schoolboy morning will come without warning."

Mind what you run after! Never be content with a bubble that will burst; or a firmrock that will end in smoke and darkness. But that which you run keep, and which is worth keeping.

"Something starting this and that way
Will keep you off and where to stay."

Fight hard against a hasty temper.—Anger will come, but resist it strongly. A spark may set a house on fire. A bit of pus-ban may give you cause to mourn all the days of your life. Never revenge an injury.

"He that revengeth knows no rest
The neck possesses a peaceful breast."

If you have an enemy, act kindly to him, and make him your friend. You may not win him over at once, but try again. Let not kindness be followed by another, till you have conquered your foe. By little and by little great things are completed.

"Water falling day by day
Wears the hardest rock away."

And so repeated kindness will soften it to all of stone.

Whatever you do, do it willingly, for that is religion; if school never learnt his lessons well. A man that is compelled to work, runs not how fast, it is performed. Be like that gulls of the east cheerfully, stripe up his chokes in earnest, and sings while he works, be the day for me.—

"A cheerful spirit gets an epithet,
A gambler is the most self-vext."

Evil thoughts are worse enemies than lions and tigers, for we can get out of the way of wild beasts—but bad thoughts is their way everywhere. Keep your heart and hearts full of good thoughts, that bad thoughts may not find room—

"In an open house, and a house not prepared
To drive all evil thoughts away."

CORRESPONDENCE.

FROM TENNESSEE.

THE TENNESSEE DISTRICT MEETING.

THIS assembly took place at Limestone, Tenn., on the 2nd and 3rd of November out of the seventeen churches composing the district, were represented. All but one church was represented there, as being in love and harmony. But few queries were presented, and the Annual Meeting will not be troubled with any of them. The meeting was characterized by decorum and good feeling. Only one query came to hand from a sister church, which was in reference to a plan for a more effective spread of the Gospel. The same query was before us last year, but did not understand the plan, and, fearing the church might shift into the errors of the modern churches, opposed everything that looked toward missionary work. After a long and thorough exchange of views, and a better understanding of the object and plan presented, these all become earnest advocates of the same.

In reflecting over the work of the District Meetings, we are more than ever convinced that the success of these meetings should be extended, as the only means of *knowing the work, the hearts and "big cards," at the Annual Meetings.*

We also thought it would be well if every congregation would adopt the rule *to send no query which they believe the Scripture divide, and to ask no decision on questions on which the Scriptures are silent.*

Let each District Meeting also to one tell the next A. M. report by one-half.

S. Z. SHANK.

A VOICE FROM VIRGINIA.

DEAR BRETHREN:—Your beautiful paper that was sent to my address, came to its destination in due time. I cannot withhold an expression of my appreciation of its commendable qualities.

First. Its editorial management promises to be just of that order that will insure success.

Second. Its purposes and aims are commensurate with the importance and magnitude of the great and glorious cause of which principle it professes to be an exponent and an advocate. It is a true reader, as a prominent and leading feature, the claims of the gospel, and thus performs the office of a living, moving, stepless evangelist.

Third. It generously promises to keep its columns clear of doubtful speculations and bickerings, that constitute the sum of theology of a no inconsiderable portion of professed Christ-Jesus, founded upon the dangerous and fatal shoals of their traditions, and we are in no less danger of perishing in the same terrible manner.

As the Savior said, so say we, let it be attempted to be impressed and enacted principles of the gospel, such, for instance, as repentance, faith, primary and daily practice, which is relative to the first duty of a pilgrim, and daily, as it relates to our sorrows for our daily sins.

Faith, obedience, prayer, both closet and family, honesty in our secular transactions; meekness, diligence, persistent efforts of every nature, and a determined bring us to full stature in manhood and womanhood in Christ Jesus. When we enjoy that happy state, we will not ourselves be found as standards and models, nor require every servant, "where the Master has written, I write," upon our measure of saint, (sense and common) an point of internal dimension, in for no other rule than the Bible, terrible curse.

The terrible scourge, diphtheria, is raging fearfully in many parts of our State. Hundreds of children have been swept of and many are the precious tombs that have been called to the bosom of Jesus. Our hearts have bled over the precious clay that was once sweet and loving babes. It has caused the bereaved to have a sweeter relief under, and bow heaven two little daughters to the house of the angels, to the garden of the Lord. Thus God is making precious truly rejoice in the midst of their sorrow that, though they can no more come to us, we go to them, as they have long since exposed the cause of the Master. My own household is now passing under the rod of Chastisement, but God in his abundant mercy has thus far spared us the pangs of bereavement, and we humbly pray that he may continue his service.

This is the day that the Lord has made and he bidden us to be hallelujah! We also hallelujah is and not as we always do at his holy home for nothing and to praise him in song and prayer, in preaching and hearing. And a happier meeting we have not had, by, these many days.

Why so happy dear Bro., because you had four sisters? No, not that.

Well, why is this so happy because you had a large audience and good attention?—No, not that.

Well, Bro., what made you so happy? Just because four precious, blood-bought souls broke the fetters of Satan and put on the yoke of Christ and Jesus. Four youthful pilgrims started today for the haven of rest, for "the Sunshine Country," the Land of Pure Ajar.—Four more names were registered on the pay-roll of heaven.

Come brethren, "rejoice with those who rejoice." But the end is not yet.—In the near future we hope to circulate the returns of our congregations to the previous total. We have now our period of harvest. A long time has been devoted to sowing the good seed. May the Lord of the harvest shower abundantly the treasures of his grace on the labors of all his servants.

Dear brethren, I am rejoiced to see your church and advocate the claims of the Gospel in its purity. Keep so advised its success and its *necessities*, especially its necessities. Let us see where it is necessary in the Lord grants it his favor. It would be a burning, cankerous shame, were it to fail for want of means to support it. We have all, this long while, manifested too much indifference to the cause of evangelizing the benighted nations of darkness. The Lord has opened a wide, effectual door, and the gates of all nations have been thrown open to the march of truth. The press, the telegraph, the steam engine, etc., have contributed to the cause of the Master, and we may not be guiltless of the blood of lost souls if we do not mine and work for the kingdom of our redemption.

Your fellow servant,

D. C. MOOLNAY.

McDonnelle, Va., Nov 12th, 1876.

LEND YOUR PAPERS AND PAMPHLETS TO YOUR NEIGHBORS.

BELOVED Bro. MOOLNAY—For the overland, please send me a few more copies of Bro Stein's "Why I left the Baptist church," as you can. We have been lending out the second one, among them their ministry, and think we can do some good by letting them read some of the principles of the book that will defend the gospel as practiced by the Brethren. I shall also let them read "The Divine Immersion Traced to the Apostles."

The several numbers of THE BRETHREN AT WORK, I shall also lend among my friends. I am going to hand them to my Baptist minister. I always lend out my papers and pamphlets to members get warm too much, perhaps you could send me duplicates.

Yours in the Lord, J. KOOTSWORTH.

[We publish the above, hoping thereby to promote others to do likewise, and thus scatter the good seed by lending our papers, pamphlets, etc., to our neighbors and friends. In a number of instances brethren and sisters make the proper use of the tracts, and, from whom they think will likely be benefited by sending it.—Ed.]

FROM LENA, ILLINOIS.

DEAR BRO MOOLNY—Your lack of service in filling several appointments in Illinois, I have, and have complied by Bro. Solomon Mattles from near Shannon, Carroll Co. Our young brethren in Illinois are anxious to see baptized on Sunday the 5th; and we feel assured that quite a number of others would come forward, if they could come begin to build; especially if we should be invested with a visit by some of our ministering brethren from other parts of the country. Lena, they will find in pretty comfortably situated small three room house, which we expect, ready to receive them; but not to the exclusion of my sisters who do not have as good and shortly. Brethren and sisters, and all, and as long as your mine is not *begin* we will try and make you as welcome as we can. Brethren, we are at home, which will likely be pretty soon all the time this winter, on account of our sick children. Brethren, I feel confined to the house all the time; who, with many others in similar circumstances, is very hard to be patient. Sympathy and prayer for all God's dear children.

May the grace of God enable you to bear your crosses, and overcome your troubles, through life, in hope to his name and to the salvation of many precious souls, and finally gather us all home to himself of Jesus sake. EZRON EBY.

Lena, Ill.

FROM MICHIGAN.

BERTRANDVILLE, VanBuren Co., Mich., Nov. 12th, 1876.

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[We publish the above, hoping thereby to promote others to do likewise, and thus scatter the good seed by lending our papers, pamphlets, etc., to our neighbors and friends. In a number of instances brethren and sisters make the proper use of the tracts, and, from whom they think will likely be benefited by sending it.—Ed.]

FROM LENA, ILLINOIS.

DEAR BRO MOOLNY—Your lack of service in filling several appointments in Illinois, I have, and have complied by Bro. Solomon Mattles from near Shannon, Carroll Co. Our young brethren in Illinois are anxious to see baptized on Sunday the 5th; and we feel assured that quite a number of others would come forward, if they could come begin to build; especially if we should be invested with a visit by some of our ministering brethren from other parts of the country. Lena, they will find in pretty comfortably situated small three room house, which we expect, ready to receive them; but not to the exclusion of my sisters who do not have as good and shortly. Brethren and sisters, and all, and as long as your mine is not *begin* we will try and make you as welcome as we can. Brethren, we are at home, which will likely be pretty soon all the time this winter, on account of our sick children. Brethren, I feel confined to the house all the time; who, with many others in similar circumstances, is very hard to be patient. Sympathy and prayer for all God's dear children.

May the grace of God enable you to bear your crosses, and overcome your troubles through life, in hope to his name and to the salvation of many precious souls, and finally gather us all home to himself of Jesus sake. EZRON EBY.

Lena, Ill.

FROM COLORADO.

I HAVE returned from attending my regular appointments with the Brethren in Boulder Co., but found no encouraging more individuals by baptism, and prospect of more soon getting tired of these and finishing the wages of the world.

J. S. FLOTY.

Greeley, Colorado.

FROM IOWA.

I HAVE a brethren on the 28th and 29th of Oct., in our meeting houses in Washington Co., Iowa, here, one south of the city of Waterloo. Attendance was large. Among the old old brethren were R. Badger, E. Trostel, J. F. Eikenberry, H. Strider, and many others. We had a good meeting; good attention was given to the Word practiced, and I trust, good has been accomplished. We had a choice during the meeting for two deacons. Our worthy and beloved brother A. A. Murray was ordained to the office.

E. K. BURDLY.

Books, Pamphlets, and Tracts FOR SALE AT THIS OFFICE.

Why I left the Baptist Church—By J. W. Stein 1 to 5 cents, 12 copies, and upwards at one cents.

Christian Baptism—Its Nature and Design 1 to 5 copies, 10 cents; 10 copies, 10 cents; 25 copies, 25 cents; 50 cents; 100 copies, $1.00.

Trine Immersion Traced to the Apostles—By M. Bohrer 10 copies, 20 cents; 25 copies, 50 cents; 50 copies, $1.00; 100 copies, $1.50. Cheaper for the forth time delivered to the world.

Salvation—By M. M. Eshelman 10 copies, 20 cents; 25 copies, 50 cents; 50 copies, $1.00; 100 copies, $1.50. Cheaper for the forth time delivered to the world.

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Trine Immersion Traced to the Apostles—Being a collection of Scriptural quotations from Scriptures and ancient writers, showing the Divinely ordained immersion was the only method of baptism practiced by the Apostles and their immediate successors. Price, 25 cents; 50 copies, 50 cents; 100 copies, $1.00.

The Perfect Plan of Salvation—A Self-Examination, Pamphlet, 32 pages, 5 copies, 10 cents; 10 copies, 20 cents; 25 copies, 50 cents; 50 copies, $1.00.

"Der Bruderbote."

Is the title of our German monthly, which we publish in Germany, and which is the only official that pledges to speak in the German language.

It is the same size as the "Brethren at Work," but contains more matter, and is adapted to the enlargement of the north and southern Brethren, and to the wants of our German christendom. We will endeavor to make it a good family paper, and will publish in it, from time to time, such articles as may be found most in their power. Our pamphlet, entitled "Why I left the Baptist Church," has been translated into the German language, and published in the "Der Bruderbote."

Volume 34 will commence with the beginning of 1877.

Price, per annum, 75 cents. Any one subscriber who remits $2.25 will receive six copies and one copy free. For all over this the agents will be allowed 10 cts. for each additional name.

The Brethren at Work.

A RELIGIOUS WEEKLY,

PUBLISHED BY

D. H. MOORE, J. T. MOORE, M. M. ESHELMAN,

Associate by

S. H. MILLER, J. W. BEAM, SAMUEL VANDIXON, D. B. MOORE, and MOSES A. LEAR.

THE BRETHREN AT WORK, is an unsectarian Christian Paper, that contends for the Bible as the only rule of faith and practice.

It recognizes the New Testament as the only authoritative Code of Christian Law.

It maintains that Faith, Repentance and Baptism are the conditions of salvation.

That Repentance is shown by quitting the evil deeds that have been formed in Christian Baptism.

That Feet-Washing, as taught in John 13, is still an ordinance to be observed in the church.

That the Lord's Supper is a full meal, and, in association with the Communion, should be taken in the evening, as the Lord did, on the night of his betrayal.

That the Salvation of the Holy Kiss, or Kiss of Charity is binding upon the followers of Christ Jesus.

That Non-Resistance is contrary to the teachings and the governing principles of the religion of Jesus Christ.

That a Non-Participancy in the world in dress, fashions, fashions, and customs is commanded by true believers and Christian purity.

It also advocates the Scriptural duty of abstaining the world, with all in the name of the Lord Jesus.

In fact it is a vindicator of all that Christ and his Apostles taught and practiced, and, and, and the conflicting the cities and divorced the Apostolic Church, and the Church of Christ that all must contend to be faithfully who, Prayer, Prayer, $1.50. Address,

J. H. MOORE, Lanark, Carroll Co. Ill.

THE BRETHREN

"Behold I bring you good Tidings of great Joy, which shall be unto all People."—LUKE 2, 10.

Vol. I. Lanark, Ill., November 30, 1876. No. 11.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY,

—BY—

J. T. MYERS, J. T. MYERS, M. M. EBERSMAN,

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A Tale Without Words.

YEARNINGS.

BY FANNY C. BERKEY.

Should I run to be early,
As to catch the closing share,
I would be so sunshiny happy
As I never was before!

Then I have unsuccessful tools,
And my daily cross to bear,
Of doing my sunshiny journey,
Till I enter over there

When I think of those departed
Here by Faith they view outward,
Often in the hours of trial,
Hitherward scatters they gazed.

Then may I harvest untarnished,
Bright my face as soft as day
And coming from the conquest,
Still continue the way.

All my trials and temptations,
Will forever have an end,
For the hope of my salvation
On far pressure depend

Long my earnest expectation,
In a trusty the raising share,
There to see my dear Redeemer,
And to hide him in remorse

There, amid the saints in glory,
In the presence of the Lord,
I will sing a song to worship,
And extol my Saviour's name.

There will I repose, realizing,
On the rock of ages, Christ,
And will join the church triumphant,
Shall, in white forever more

Unto I'll sing the song of Moses,
And the anthem of the Lamb,
In the presence of the angels
And the wonderful I AM

Hollgrville, Pa.

The Brethren at Work.

FAITH—MEANING OF THE WORD—ITS NATURE.

NUMBER I.

TO believe on the Lord Jesus Christ as the Saviour and Redeemer of the world is one of the fundamental principles of the gospel. It is a duty inseparable with special and peculiar emoluments by the inspired writers of the New Testament Scriptures. No duty is prior to this one, and none more important and extensive, as it is both, in its universal and indispensable. Faith is, therefore, a subject which we should attack great importance, as it concerns our spiritual salvation. The subject can not be too thoroughly investigated. We propose, therefore, to offer some remarks on the nature of faith in general; and in the closing up of our investigation of the subject, we shall then note the principles of that faith which we may regard as saving in its nature.

I. We will give an exposition of the word; and, secondly, we shall then consider briefly the nature of faith in general.

MEANING OF THE WORD.

The Greek word for faith is *pistis*, from the verb *peitho*, which means to confide, to trust, to invest confidence. Faith then, is confiding in the root-idea of the word, is the *possession* of a thing upon the principle of evidence; or, in other words, faith is the *assent* of the *mind* to the truth of a proposition.

By faith being based upon the principle of evidence, we mean that the belief. Faith is, therefore, an effect, because it is active, and it is through faith we do anything, or we do anything that we need. It is said in Jno. 20: 30, 31, "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." Here our Lord and Savior, in his language, is plainly made, and gives to the cause of faith, the activity, evidence of faith, and the result of faith. "*But these things are written*, which are plain the ground or cause of belief; "that believing," is further added assuming faith to be active and exclusively sense, "Ye might have life through his name." What a promise!

Let us then cling to the Rock that is higher than I; for in clinging to him there is life—life eternal, life flowing from him is death.

J. T. MYERS.

The Brethren at Work.

WHAT IS THE LEGAL NAME OF THE MEMBERS OF CHRIST'S CHURCH?

BY JACOB CROSSWHITE

AS there is at present a considerable literal controversy among the professed followers of the Son of God upon the above subject—some contending for the specific name of Christians, and others while others insinuate that it makes no difference by what name we are known, I therefore, think that a few remarks upon the subject might not be uninteresting to the readers of THE BRETHREN AT WORK.

In coming to anything like a satisfactory conclusion upon the solution of this question, it is most certainly necessary, in the very outset, to carefully examine the relationships as here in the question. It certainly must be acknowledged, and plausible fact to all Bible readers, that there are three persons in the Godhead to which we have some kind of relation. The inquiry then, at the very outset of our investigation should be to ascertain to which of the three persons we are to attain to God the Father, the Son, and the Holy Ghost. In the first place, then, we propose to notice what relation we attain to God the Father, as that would seem to be the natural order in our investigation.

We presume there will be no dispute or doubt in the mind of any, of the fact that the Father is the Author of our lives the Father, is that of creature and Creator. The apostle Paul, in his address to the Athenians, he (Paul) evidently present this idea when he says: "Ye are his creatures, the workmanship of his hands." This idea seems to have taken fact by all, I presume there is no need of enumerating time, or occupying space by the introduction of the fact, of the supplement of argument to establish the fact, but shall treat this point as conceded. It need be clearly manifest to all then, that in view of this fact that we can not recognize ourselves, while in our natural condition, as having any other relation to God than that of creature; it must be equally manifest that there must be some other principle brought to bear which changes our relation, which we bore to God the Father.

We notice in the second place, that we also bear the relation of father and author and children.—

In our investigation of this feature in the subject, it will be necessary to bring before our minds the character of the second person in the Godhead—the Son of God. There is also, in this point as the religious world are to be first, do as Christ bring the legitimate Son of God, all concerning this is being an unbeliever fact. It would therefore be quite superfluous for us to spend time in offering proofs of so important a feature as what all, except infidels, do admit as true.

Jesus Christ is therefore presented to our view as being the *author* of God, or as the St. John expresses it, "As being the only begotten of the Father, full of grace and truth." We would not wish to be misunderstood in our expression, where we employ the term *author* Son of God, we mean, of course, to be, in conclusion to the ordinary course of nature in the begetting of the Son of God; in, I mean, I am far from entertaining such an idea, but I wish to be understood as the author of the Son, as is such St John is when he declares Christ to be the only begotten of the Father. Christ is the author of God in the sense or or upon earth, or throughout the entire realm of God's creation who is a natural right to be called a father.

But he is not only his Father, but he is also his God, as St. Peter says, "Blessed be the God and Father of our Lord Jesus Christ, who has begotten us again into a lively hope &c." The Son of God becomes our natural brother by the assumption of nature. "Being born of woman made under the law," he takes our relationship and we become that our God becomes his God also.

Now, although we have got into a very close relationship, yet it is plain to see that this Son but become our brother, yet this close relationship does not prevent us from being the children of God Christ our Father; simply upon that ground of relationship.

We have thus, then, assumed our natural relationship which we sustain to God the Father, and also to his Son, and our relationship to ourselves, and by virtue of this relationship at all possible is calling the God our Father of our Lord Jesus Christ our Father, and withstanding we can in a certain sense call his Son our brother, it is not a necessary in the next place in the question that of our investigation, to try to ascertain if possible, how it is possible for us to attain to this high honor. It therefore becomes necessary in the third place to bring before our minds the character and effect of the Holy Spirit, which is denominated the third person in the Godhead. In the words of the apostle, "That it is the Spirit that quickeneth, the flesh profiteth nothing," and "Quickening the vivifying power to raise up the dead and to quicken whomsoever he will, so also hath he given to the Son to have life in himself life to all them that believe.

Any attempt at a description of the Godhead, or of the Holy Spirit, as distinguished by the name Holy Spirit, would be as futile as it would be vain, because it would be a description of a thing which is relatively unknowable, and which is most certainly the case with all place to bring before our minds the character and effect of the Holy Spirit, which is denominated the third person in the Godhead. In the words of the apostle, "That it is the Spirit that quickeneth, the flesh profiteth nothing," and "Quickening the vivifying power to raise up the dead and to quicken whomsoever he will, so also hath he given to the Son to have life in himself life to all them that believe.

Any attempt at a description of the Godhead, or of the Holy Spirit, as distinguished by the name Holy Spirit, would be as futile as it would be vain, because it would be a description of a thing which is relatively unknowable, and which is most certainly the case with all material. Yet, however great the impossibility may be, I deem it desirable to describe the person of the Holy Spirit, the fact is no the less true that there does exist such a person in the holy trinity. Whatever this person may be when separately considered from the other two, it is certainly an unfalsifiable fact, that it is the embodiment of that power by which the Father has in all ages so fit to perform those stupendous and incredible works, which are so marvelous in our eyes. This, is certainly that most powerful agency through which Jehovah operated in bringing order, beauty and harmony, out of chaos and confusion.

It is said by Moses, the sacred historian, that "The Spirit of God moved upon the face of the waters." And God saw those be light and there was light."

We might notice many instances, had we time to do so, where God employed this powerful agent in the performance of those wonderful acts, but as this fact is like the other two which we have alluded to, conceded by all classes of men except skeptics and infidels, we think there is no use in multiplying instances. We only wish to bring before the minds of the reader one other important work, which God the Father performed through this agent.

We now clearly implied in the sacred Scripture, that it is by the same Spirit in agent that God the Father raised up Christ from the dead. I conclude that the Scriptures are so authoritative on this point—the proposition, that it would be entirely superfluous for me to adduce any other evidence than that which the Lord—hall therefore treat the case as conceded. It is declared in the Scriptures that, "The Father—of the Son, also he would, not to condemn the world, but that the world through him might be saved."

It must be clearly discernible then, that the Father sent his Son into the world for salvation, but the Father sent know him not, and therefore, after subjecting him to the most miserable shame and contempt, the Father, by the agency of their contempt, by envolving him in burrow into thence, as the stronged evidence of their utter contempt. But the Father determined to honor him

First, By public acknowledgment of him to his Son in the presence of the enemies at the time of his baptism, and

Secondly, In the presence of his brethren at the time of his transfiguration, and lastly, by appointing him a kingdom in the world, which should be a spiritual organization, and yet of such a peculiar composition in its character that even his enemies would be compelled to recognize it, and yet, it is to be so constituted to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it" "Ye are the light of the world, a city set on a hill cannot be hid."

This visible spiritual organization was evidently the keystone of the Father to the Son, and was given him as a token of honor, and as a compensation for the things which he suffered. Although he was a Son, yet learned he obedience by the things which he suffered, and through suffering he was made perfect, and became the author of eternal salvation to all those that obey him."

And he hath given him to be head over all things to the church which is his body.

The Son having thus received the kingdom as a testament from the Father, proceeds at once to arrange its organization by the nomenclature of terms constituted laws for it—government, and also certain formulary ceremonies by which the subjects shall be recognized and become legal participants of its emoluments and ideology. The embodiment of all these laws and ceremonies are clearly set forth in the four Evangelists—Matthew, Mark, Luke and John.—The conditions of citizenship are, "Being born of the water and of the Spirit," and the formula of the ceremony is, being "Baptized into the name of Father, and of the Son, and of the Holy Ghost."

The Holy Spirit, or the third person in the Godhead, now becomes the efficient agent, in the adopting of children into this spiritual organization. "Know ye that, that as many of us as were baptized into Jesus Christ, were baptized into his death, and if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." "For ye have not received the spirit of bondage again to fear, but the spirit of adoption whereby we cry Abba Father, the Spirit bareth witness with our spirits that we are the children of God, and if children, heirs of God and joint heirs with Christ." Being then children of God, and joint, or equal heirs, with Christ, it must be apparent to all we have become brethren to the Lord Jesus Christ, and hence, our proper name would be Brethren.

We notice in the next and last place, in connection with what has already been said upon this question, that the prophet Isaiah, in speaking of this visible-verbal organization in the 62nd chapter of his prophecy reveals, thus: "For Zion's sake I will not rest, and for Jerusalem's sake I will not hold my peace, until the righteousness thereof shall go forth as the brightness, and the salvation thereof as a lamp that burneth, and the Gentiles shall see thy righteousness, and all the kings thy glory, and thou shalt be called by a new name, which the mouth of the Lord shall name." In the identification of the people of we have it positively declared, that the members of this spiritual organization shall be called by a new name which the mouth of the Lord shall name.

We have already shown that the legal name of the subject of Christ's kingdom, is that of Brethren, and they receive this name by virtue of their adoption through the agency of the Holy Spirit, in prompting them to submit to the true relationship in the kingdom of Christ. These terms are, faith, regeneration, birth of water and the Spirit, and an absolute obedience to the government of Jesus Christ, as the King. The ceremony of induction is baptism into the name of the Father, and of the Son, and of the Holy Ghost. This is the spirit of adoption whereby we say Abba Father.

The name which the Lord named the subject of his kingdom was, *Jews*, *Israelites*, *Israel*, *Disciples*, *Saints*, *Christians*, *Lord*, *brethren*. "Henceforth I call ye no more servants, for the servant knoweth not what his Lord doeth, but I have called you friends, and ye are my friends if ye do whatsoever I command you." From this language of the King, we conclude that we are counted entitled to the name of friends only those who are counted of all things which the Lord has commanded. But we find that the last, and most endearing name by which the Lord has distinguished his people, his children of the adoption of the Holy Spirit, and joint heirs with himself to an inheritance which is incorruptible, undefiled and that fadeth not away, is simply the brethren, is the name *Brethren*.

It is said by the apostle that he was not ashamed to call them Brethren, saying "I will declare thy name before many Brethren."

The name Christian is evidently a name of opposite, which was given in the Brethren by their enemies and persecutors, but was never given them by the Lord, as the Lord says, "Ye are my friends;" "Let none of you suffer as a murderer, or as an evil doer, or as a thief, or as a busy-body in other men's matter; but if any man suffer as a *Christian* let him not be ashamed."

Jacksonville, Tenn.

If you would be wise, read, meditate and remember.

The Brethren at Work.

"The Brethren at Work," will be sent post-paid, to any address in the United States or Canada, for 25 cts per annum. Three sending eight numbers and 50 cts, will remove an entire year free of charge. For all over this number the agent will be allowed 10 cents for his trouble, which amount can be deducted from the money, before sending it to us.

Money, by Post, Draft, and Registered Letters may be sent at our risk. They should be made payable to J. H. Moore.

Subscriptions, communications, etc., should be addressed J. H. MOORE,

Lanark, Carroll Co., Ill.

LANARK, ILL., NOVEMBER 30, 1876.

AT the JANUARY 1st, 1877 the Address of Samuel Kinsey, will be Brunswick Ohio, White Co., Ind.

Bro D. H. Mentzer says: "Herewith find another handful of provender for the Little Flock. May the Father naturally it to the feeding of 5,000."

We have just pointed a few hundred copies of our card entitled the *Good Old Ship of Zion*, on which the card is the lesson: "Oh ye young, ye gay, ye proud." These ordering them right may run get from one to 5 cts. a dozen, or 25 cts a hundred.

Every many brethren and sisters we are receiving words of encouragement, and fin them we feel quite thankful, and are always happy to be thus encouraged, but we must be excused from publishing more than one or two occasionally, as it would look too much like boasting in the eyes of many.

OWING to the fact, that the Gospel Tree Association will soon be prepared to take in hand the publication of books and tracts, J. H. MOORE, Editor, Brethren, has decided not to issue No. 5, 7, 8 and 9 of *Truth Triumphant*. To those who ordered these, we will send the issues of *The Little Flock*, has been sent, and if this is not satisfactory please write us.

Bro J. W. Stein sets to be here December the 1st. Bro. J. H. Miller the 5th, and Bro. Jacob Stauffer the 12th. Bro. Stein will remain in Northern Ills. but a short time; Vinnemon will not likely stay on a time with us, but Bro. Miller, if able to preach, may remain several weeks, about his night of which case we expect him to preach in Lanark.

TO answer to the inquiry, as to when we will publish the tracts already written but not yet given to the public, we will be to say that it is our intention to publish them in the Gospel Tree Association or Work before they appear in pamphlet form. We will not likely commence any of them till the next volume, as we will then have more time to get them ready for the press.

WE have now in the office a supply of the Brethren's New English Hymn Book, which will be sold on the following terms:

Limp, Turkey Mounted, per paid $1.00
Per dozen " " 11.00
Per 100 " by express 80.00
Large, Arabesque in sheep, per paid 75
Per dozen " " 8.00

OWING to the continued illness of Bro. Enoch Eby's daughter he was unable to go on the southern mission work as mentioned two weeks ago. Brethren John Emmert and Jacob Wenkelbleck are now on the mission in Bro. Eby's place.—The missionary field is becoming quite extensive, and there may prospect of doing a noble work in that part of the State. May the Lord bless the work as well as the workmen.

FOR some time we have been out of Bro. H. H. Miller's book, entitled *The Doctrine of the Brethren Defended*, and therefore could not fill orders; but just before going to new Jersey we secured a few of them and are now prepared to fill all orders. The book is a good one, being the most through defense of the Brethren's faith and practice ever published, and we would be glad to see it in the hands of every reader after truth in the Light. The book will be sent from the office by mail, post paid, for $1.00 per copy.

JOHN'S BAPTISM.

CAREFUL perusal of Bro. Hummer's article, treating on John's baptism, appears to be quite sufficient to the propriety of adhering a few sub-articulars which we desired to appear in left issue, but now too much crowded with work to get time, sufficient to write out our thoughts on the subject. We do not want Bro. Hummer to regard the in response to his article; as the position taken by him respecting the baptism in Jordan, is the same as that held by the general brotherhood. But as he has it and the subject practically, so offer a few thoughts, which, had all our time not crowded in treating the subject, and a clear comprehension of them will likely enable us to see some facts more clearly

We offer these thoughts, however, in consideration of Bro. Hummer's general position, and also to enable our readers to see the method, if they wish, in relating the baptism of John to the baptism that there is a difference between the mode of John's baptism and that taught by Christ, and that the first whole difference is simply theoretical.

It is evident that John's baptism was follow'd by Christ's baptism, but baptism taught by Christ was from the same source. The fire they were purively with, the Holy Ghost and fire, and the mark, *as action of* John's baptism was the same as Christ's, for purpose baptized by either, were, a change of mind, and moral cleansing, manifest of the same body, and all must acknowledge that the action was the same in both, or else there was two different modes in one church this conclusion is unreasonable. More than one mode of baptism, for the same purpose, and were for the remission of sins. Thus we have then

1. Both from heaven.
2. Purely alike in action.
3. Both preceded by faith and repentance.
4. Both for the remission of sins.

The above seem to be sufficiently conclusive to convince any honest person that John's baptism was only that they were both recognized by the baptismal formula or command in Matt 28-19 The foregoing embrace about all the features, possible, to be found in John's or John's baptism, or that taught by Christ, and, doing them to be precisely alike in the above mentioned points.

But while it is clear that there was no difference between them practically, and their origin and design were the same, we conclude that there was some difference theoretically, and these points are sent to notice so the reminiscent of John's baptism, and Christ's baptism, in the name of the Father in *fact*, and of the Son and Holy Spirit prospectively. John spoke of the Father in fact, but Christ and the Holy Spirit in prospective. This however did not affect either the purpose or the fact of John's baptism, he baptized the people in the name of the Father whom they knew (and, and the Son, and Holy Ghost who was yet to come, and were prepared, and John had no fear of their being baptized in their name, for they knew that the baptism that his baptism, so far as it was in the name of the Son and Holy Spirit, was prospective. But after Christ came, and was known to the people, then John's baptism was in the name of the Father, and of the Son in fact, and of the Holy Spirit prospectively. Then, when Christ came, John's baptism was in the name of all three in fact, and none prospectively, i. e. before Christ was baptized, John's baptism was in the name of the Father in fact, and of the Son and Holy Spirit prospectively.—Then after the reception of the Holy Spirit, the baptism was in the name of the three in fact. Or to illustrate more plainly, John's baptism was in the form, wherein the huge expired represents the baptism when in fact, and the indies when prospective:

(Before Christ was baptized.)

IN THE NAME OF THE FATHER,
and of the Son,
and of the Holy Spirit.

(After Christ was baptized.)

IN THE NAME OF THE FATHER,
AND OF THE SON,
and of the Holy Spirit.

(After the Holy Spirit come.)

IN THE NAME OF THE FATHER,
AND OF THE SON,
AND OF THE HOLY SPIRIT.

Then there was another point of difference respecting the talent of the design. It fully understood that, he it in and for the remission of Adam's transgression was not removed until after the Holy Spirit came. Thus, who were baptized prior to this time, as they were baptized for the remission of sins, had all their sins remitted at their baptism, both their own, and their Adamic sin, so that they were free from the penalty of Adam's transgression even before the death of Christ. Then John's baptism was for the remission of sins that John had, and Christ's Adamic sin still remaining upon the world. But when Christ's death on the cross took away the sin of the world, then John's baptism was for the remission of sins, and Christ's baptism after that was for the remission of their own sins.

As the death of Christ upon the cross took away the sin of the world, it follows that John's baptism, as he was recieving, for of which is the kingdom of heaven, and the other they need no baptism, John's baptism was for the years of maturity, having transgressed the law, — which is — need to be baptized for the remission of their sin individual sin.

Then as far as regards the origin, mode and design of John's baptism, and that pertinent by Christ, we quoted Bro. Bro. Hummer, as being the one and the same. Then, as far as the fact of John was in *fact*, and the other was *prospective*, while in that, taught by Christ, the entire mode and design of the former were in fact, and none of it prospective.

WHY IS IT SO

BRO. EMMANUEL Trout *Triumphant* Vol. 1 No. 4 page 28 "Why Is Baptizing A Work received The reading in all of them is plain that a final one not baptized, is not a fit subject to receive it, to discern Peter when he refused to have his feet washed, it is unreasonable to suppose that he would have let Christ baptize Peter when he refused to have his feet washed, it is unreasonable to suppose that he would have let Christ baptize at the present time, who refuse to do the very identical thing? It cannot be said that under cloak the *all things* commanded, that they cannot understand anything. How can a man reasonable find fault with another in a matter which, or pretend to instruct another in the gospel may, or change others with disobedience, while he, himself, neglects the Lord, and not so much as do what Jesus tells him?

JOHN GRIM.

Clear Spring, Md.

Just how men can do this, does bother, I cannot tell, unless it is because they have lost sight of the fear of God, and of Christ, and Love. The parlor of man must than be paid to God. Then, I can not know the believe to take the Book of God and hold it up before a sinner and tell him "whoever believeth and is baptized then in the next breath tell him that a good deal of it need not be obeyed, but just a little here and there just as it suits, is some than my mind can fathom, unless it is because they desire the "leaves and fruit" of men instead of the bread of heaven.

It is a sad thing, the present teachings of men, in the name of the Lord, and of religion. Instead of the "word of truth" a little of the truth and a good deal of the opinions of men is taught. And one great trouble is, too many people read the Bible through Gospel or some other author's faith. They do not fling ions to the four winds, and get down to solid reading and thinking, for, the Bible contains the word of God, John and other prompse wherein God's hid upon them, but instead of *going right to and, and* "obeying them from the heart," they set themselves to work to find out how to do something in place of it, or not do it at all. Instead of consulting the book of God, and seeking him in prayer, they consult some commentary, or other book, the author of which only *partly* obeyed the gospel. Indeed, by some means or other, they know that the book they intend to consult does not favor that which they wish to avoid. It is if this they would not read it.

But they cannot say that they do not know that the book of God teaches baptizing, the holy Ghost, and fire, and the non-conformity to the world, etc. They know it does. And they know, that that teaching, and no there by the authority of God. And such knes many, they know that they are not obeying them. Yet with all this knowledge, and time, time to indeed the plain, positive injunctions of "the word of truth," and follow, spread and accept matters, that contain except the promises attending such a course; *for God is done.* One thing is certain; no man can inherit eternal life *by keeping Christ*, it is only by following him that a man is made happy. O what joy that Christ and other Scriptures have in being daily and hourly led farther and farther away from the simplicity and power of the gospel? Thus, hourly, pray that many, yes all, may come and learn the blessedness of humble obedience to God. To this end, let all pray

E

THE KINGDOM OF CHRIST, ITS CHARACTER AND PROGRESS.

BY MINGO LANNING

SUMMER 1.

"And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces, and consume all these kingdoms and it shall stand forever." Dan 11 44

THUS the prophet looked down through twenty-five more than six hundred years and saw the kingdom set up by the God of heaven. This kingdom, like all other kingdoms, has its constituents 1 Territory, 2 Subjects, 3. A King, 4 Laws, 5. Power to sustain its law. Notice, It was set down in time just by the God of heaven. Not eternal, but more than 1800 years ago; the earth king the testing. The Lord who form to have the long well enough to obey him are the subjects of the Creator of the universe, the King. The people the law, and the power that repeated light and darkness, arranged stones into rocks, that here the gospel should be through humble capacities with never a wavering purpose and at a velocity that outstrips the wind, the power that sustains the fear of his kingdom. The character of it is, It is based in pieces and consumes other kingdoms, not by force of the one of carnal weapons, but with the mighty weapons of love and kindness. Yet it has triumphs; "If I be lifted up will be left to other people, and it shall stand forever." And is it of a passing or enduring kind, "Heaven and earth shall pass, but my word shall not pass." Thus spoke the Lord, and it is a stone cut out without hand, that "Became a great mountain and filled the whole earth." It is also described as being "Like leaven that a woman hid in three measures of meal until the whole bread was leavened." Thus passage show that all will be finally leavened into obedience to it by working from the inside out.

Like raising against the powers is strong, "Ye shall be hated of all men for my sake." In raising when the Lord has ordained that men must work with him—must perform the part assigned to them by the Lord, or the without wheat. The Lord first furnished the seed with life (or a living germ in it) and then the land for it to grow on, and crush the early and latter rains, but has left it to man to get the soil in order, to use the seed and protect it while growing; prepare it for use when mature and properly use and enjoy it. This faithfully performing the part belonging to man, man receives and enjoys the blessing of wheat which is his, and his co-operation with God is blessed.

Just so in the kingdom of Christ. The Lord first furnished the seed (the word of God) having life in it; made the soil (the heart) for it to grow in; waters it with the early and latter showers of his grace that it may grow. He has however left it for man to prepare the soil; that is to be honest and willing to receive the Word. His commanded the sowing of the seed (the preaching of the word) to faithful men; requires of those who receive the seed to protect it, lest the birds of the air (the devil) will come and take it away; or the thorns (the cares of life and deceitfulness of riches) will springs up and choke it. Thus after the Lord has done his part, he left to men to do (preaches) and be that sows (hears) have faithfully worked with him there will appear a result resembling changing the stone by adding to it preparing or improving the hoop for use by first spinning, then changing by working it, adding other parts produces the made out until the whole of it becomes adaptated, settled and prepared, for use, of which result will pack in our next.

(To be Continued.)

CHIPS FROM THE WORKSHOP.

WE are told that, "It matters no difference to man, whether he is a loving." If this be a fact, then why not belong to the church of Christ?

"There is but one truth in all the earth of which God is not the author, he *God is truth.*

"—The best training for a sister's home is in sewing, lovely remembrance.

"—It is urged that "whatever man thinks is right, that is right to him." If a man thinks, thinks it is right for him to worship the Lord, it is right for him to obey. We go a little further, and maintain that it is right to obey Christ, consistently with other laws.

"—Let the doctrine of L—or W—or A—, dwell in you richly; teaching and admonishing yourselves in all wisdom, in strumental music, hymns and spiritual songs;" that is the way, a godly summer will have to go, if we do as Paul says.

"—Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing yourselves in strumental music and hymns and spiritual songs, singing with grace in your hearts." Col. 3: 16.

"—Suppose a man should think it right to repent, believe, and be baptized, then it is right for him to do so, is it not? It is perfectly right for him to do so whether a man thinks so or not.

"—It is one thing to glory in the cross of Christ, and quite a different thing to glory in the cross of Romanism. The latter makes a man a Christian, the last something else.

"—Of late, there has been a good deal of phaning done in Chicago with Moody preaches—those *unregarding, unfreethinking* ones. The clergy from various parts gathered there from day to day, to learn how to use the new machine on the revival (?) delirio this winter. Would it not be much better for mankind to lay aside these fruit implements, and use the good, old gospel plow? This is strong talk, brother, but souls are worth not, and does its work effectually. With it, you can plow so deep that the hot root of Antichrist will be laid bare to judge, and the rich soil of obedience will be seen in abundance.

"—If shaking hands is obeying "Greet one another with a kiss of charity," would not holding into a wine-cask be obeying the Lord in the communion? In other words, "If hanging Christ's kisses, is not looking, drinking?

"—Believe facts, believe and obey commands, believe and hope for, or enjoy promises. Thus, we do, if we can put on Christ. Putting on Christ is not putting on the world, nor any man in the world. Where resulted, let him understand. E.

WE have just room enough here to say that we are again out of Envelopes. We will try and have another lot ready sometime next week. Those who have ordered will please exercise a little patience, for we will do all in our power to every church would order a hundred or two and in this way all the churches could be supplied.—EDS.

For The Brethren at Work.

SANCTIFICATION.

BY WM. PITT.

"Sanctify them through the truth; thy word is truth."—John 17. 17.

HAVING been requested to write on this subject, we will try to do so to the best of our ability. Taking the Old Testament Scriptures, often denote temporate from common to holy purpose; to set apart and consecrate to his special purpose; and for his service. The Hebrew word our Saviour uses the term: "For their sakes I sanctify myself." Temperate and dedicate myself to be a sacrifice for them. And in the language of our text he prays the Father to sanctify his disciples, that is, that he consecrate them to his service, that he will draw them to himself and make them his peculiar people.

Justification and holiness is through an easy, by that not all former sins are pardoned, all former offences are cancelled, and he also, just before a state of rebellion and unrighteousness is made a citizen of Christ's kingdom, and is accounted righteous. Sanctification, provides the great change that is wrought in the heart, and the change in the outward life, in thought, and sentiments, and in words, and actions, and in the outward so-spiritual, it also comprehends a change in our purpose. The ordinary good world, is the world that lies in wickedness, that opposite to all our ways, teaching us that denying worldly ungodly and sensual lusts, we should live soberly, righteously, and godly, in this present world." (Tit. 2; 11, 12). This change of sanctification, is the work of the grace of God in wrought within, and will have an outward practical manifestation.

A mere profession is nothing, and a mere sentiment that we are in purgatory, is not sufficient, we must give a practical proof that we have undergone this wonderful transformation. The proof must be sensible, and shine in our intercourse with the world, by our conduct and daily deportment, by our conduct and conversation, by the manner in which we bear the crosses, the afflictions, the disappointments of life, and even by the manner in which we bear prosperity. Our motives in this change wrought in complete and perfect unity, in another direction, and in a new, ordained by propriety, if such have possession in this world it is more degenerate than a Heathen or Mohammedan than though they professed not. This the world not are not apart to the service of God, and separated from the world, they are dead and their lives are hid with Christ in God. Paul, in his experience! this work of grace have crucified the flesh with the affections and lusts, and live and walk in the Spirit. Sanctification comprehends all the fruits of the Spirit, which are love, joy, peace, longsuffering, gentleness, goodness, truth, meekness, temperance—Sanctification is not only attainable, but it is absolutely necessary, to our admission into heaven "Without holiness no man shall see the Lord." Sanctification in that and in every sense, the whole nature must be sanctified, all sin must be utterly abolished, or the soul can never be admitted into the glorious presence of God (Heb. 12. 14. 1 Pet. 1. 15, 16, Eze. 27. 5). Though in this world we can not be entirely free from sin, with Satan and his temptations, with the world and its temptations, with the world and its allurements, yet we are assured in that by grace will be sufficient, that in each temptation he will make a way for us to escape, that if our faith in him is such entirely strong, all things are possible unto us. Paul says—"In that he could do all things through Christ who strengthened him.

But how is this great work wrought? How is Christ our great Physician to cure our souls in Man? Christians believe in sanctification, but they differ greatly as to the process by which it is brought about. In the beginning, the instrument of this every, our Savior prays the Father to sanctify his disciples through the truth, then adds: "Thy word is truth." The glorious instrument then, through which this great work is wrought upon the heart, is God's word, the Scripture of our eternal truth. His instrument is called the sword of the Spirit, and is prepared by God, and is powerful to pierce even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Surely such an agent must sufficiently effect. "A discerner of the thoughts and intents of the heart." The prophet Jeremiah describes the heart as deceitful above all things, and is desperately wicked, who can know it, saith the Yes who can know the depth of the wickedness of the heart, but God? Who can know its deep mysterious folly, unless God?

How little we know of our own hearts, how little we know of our motives, how little we know of our own motives, how little we know of our own motives, how little we know of our own

FAMILY CIRCLE.

BEREAVEMENTS.

[Blind unfeathered feelings are awakened within at the sight of a decree of mercy, in which loved ones once met and loved and loved, but from which they have now wandered, such as the path pointed out by the guiding hand of Providence. Here humanity dare Miss. Humanity portray the repetition of the following adorable lines:—]

"They grow as beauty grows—by night alone,
They fill our lonely house with glee;
Their graces are secured, for well and safe,
They sound, and smile, and prattle there.

The same fond mother bent at night
Of her meek fair sleeping boy;
She knelt—she kissed—she wept—for her heart
Where are those dreamers now?

One sunk beneath the waves of the West
By a dark tyrant's love;
The Indian knows his glutted tomahawk
Has laid his cradle cold.

The sea, the blue sea has sunk one,
He lies where pearls lie deep;
He wo'ed her for its wealth, and she
Of her life too! lost away.

Our sleeper where southern vines are dwell,
Above him as they
He wrapped his sisters round his breast,
On a Mexican field of Spain

And one—or her the mystic shade,
Is known by no human foot;
She faded midst Indian flowers—
The last of her tribe!

And point thus, they too, where they repose
Beneath the same green tree;
Where voices mingle in their prayed
Around our yet dear home!"

—*Christian Home.*

For The Christian at Work.

CHILDHOOD THOUGHTS.

BY J. S. LONY

OH thoughts often go back tenderly and regretfully to the days of our childhood, and many pleasant scenes come and go before our remembrance minds. The fields, the pastures, the places surroundings of our old home in the village of Sycamore. The season of time and distance they seem all the more dear to our hearts. Our schoolmates and companions, where are they? Gone into the strange world. Some are yet battling with the storms and tempests of life, and some have laid down to slumber in the silent tomb, freed from all the cares of life. The home circle! oh! yes, sacred! sacred! and dear, dear been sundered. Death has claimed his portion, and ever this side of the celestial city, sorrow and tears will be day by day we weave funeals of the future in the warp and woof of hope. These thoughts carry the minds of many of our readers back to days of yore, when as children they took the path of innocence and joy; and in the sacrients of memory's flight hoovered, live over again those happy days of the past, when with innocent and sincere simplicity under the shadows of the great oaks, or gathered under neath the freshly fallen brown leaves, in perfection, wandered in spring-time along the banks of the meandering stream, gathering the bright blooming flowers, or chasing the butterfly winged butterfly; and then at night, with wearied limbs and hearts, we laid our beds to sleep the sweet sleep of youthful innocency. We know no care, for all care and wo are kept from us, and we are watched over so by day and by night. Watched and prayed that we be not led into temptation. Our dear father we remember with childish affection. The precious home up around and the mansion of life from the Indian and the wilderness and those faces have faded from our view, and with a sigh we go forth to follow in the dark footsteps of life.

We are all more or less the victims of circumstances and the children of misfortune, and there are those who we have left the haunts of our youth, and the place of all others on earth most dear. But though we have drifted far out on the billows of time, and are anchoring in the midst of the ocean, sailing out time to sea over, we cannot but will not forget the kind words of those we left behind. Words, deeds, and tokens of affection of those we know and loved are kept in the sacred, sweet chambers of affection, where memory keeps watch.

In this meditating on the past, we gain strength for the future, we see how rapidly we are drifting to that shore from whence none return, and that the pleasures and joys of life are as fleeting as the morning dew; that now, very soon, our opportunities for doing good—for fulfilling our mission—will be past—those blessed days of labor, and of the sweed energy, to work while it is called to-day. Work in the interest of our life is soon. Labor for the Master of all minds announces more lasting and more worthy than towering shafts of marble. It's principles have been built there in the silver clear of the whirlpools of life and mudcap, by and by, in the bosom of eternal safety. Work to the end, that we may finally gain the great reward in eternity in for the Lord's inherent. The waving willow that we remember we have planted in our youth by the well, tell us that from little twigs great trees grow—and teaches the lesson that little deeds much good may be accomplished. Oh, then, fellow pilgrims, let us not scorn to stoop to little deeds of kindness, unknown to the young, the old, the poor nor the great. In eternity they will loom up as great trees with spreading branches, under the shelter of which many may lie down in the "green pastures."

Little deeds of kindness, unknown are insignificant, yet they may accumulate so as to be a power in the hands of the church to carry forward the work of God heads, relieve the pressing wants of the heralds of the cross, and globular may yields with a hundred fold, in the year jed. In every visit we make, by the flight of the memory, to the past, and return to the present, may we be the more firmly resolved to live to the glory of God and welfare of souls, on our journey and right, that we may meet all those dear ones—our absent—in that everlasting "childhood," where we shall never grow old and where the sparkling waters of life run free, and where never-fading flowers ever bloom.

"As the lonely years roll on,
Where the young and the old are planted;
Where the sweet fruits of life are
gold,
And the leaves of the tree be down in the
field."

CORRESPONDENCE.

LETTER FROM R. H. MILLER.

LADOGA, IND., Nov. 13th, 1876.

BRO. MOORE:—About the middle of October I started on a visit to Mississippi, Louisiana and the Southern Military labor supported by the Southern District of Indiana. We held a meeting in Jackson, Miss., and the meeting was held in a barn where it was too cold to be comfortable, and all the labor fell on me, making two sermons in the one occasions. After the communion was over, near two hours' ride to the mission where I will be, I was down with sick night for Cincinnati, and spent the remainder of the night in an uneasy and sickly condition, and I have not been exposure for me. I caught cold; my lungs and liver both became affected, and I spent a little more than a week there. Have not been able to fill my appointments for a month. I hope this will be a lesson to our missionary brethren, not to other brethren as well, for we are to health is a matter of first importance in the cause of Christ.

Our brethren and sisters take too much care and trouble in providing many things good to eat, but not enough in providing a comfortable place for the ministers to sleep in, and a comfortable bed. Very often he is put in a very fine, nice bed, that would be good enough for a king, and he is put in it to lie down and, and where there is seldom any fire, therefore it is damp and not a safe place for a feeble minister to sleep. Thus if the room is open it is unsafe for the minister to lodge in, because spitting will cause congestion and upon the pores of the skin and lungs; in that condition, sleeping is no open room is dangerous. I hope our brethren and sisters will think more about their important matters of health, and a little less of the excess for the missionary to eat. It is possible that some may think I should not say so much, but I hope they can excuse the man who has been made sick more than once for want of heeding these things.

I will now return to my visit. From Cincinnati I took the train to Hillsboro in Ohio, to meet the committee appointed by A. M. Church, Bro. Wm. Colbert and took me to his home, where I spent the night, and was taken sick in the health and comfort. We stood with them two nights and one day deciding trying to do the business for the brethren of the committee. During the time we had appointments to preach for the brethren, and we had to do it, which was hard. Bro. Colbert and two of the committee, brother Quinter and myself, were present. We had a good time, and the Lord was with us, and gave the whole matter into our hands, which embraced general points of difference with the general brotherhood.

This church is one of the oldest in Ohio, being about twenty-five years old, and numbers about two hundred members; they are united in their views, and are greatly prospered in the work of the church in our brotherhood. They have able ministers and many intelligent brethren and sisters, and they are in a flourishing condition of all the points of difference between them and the general brotherhood, and they are prospering. I hope the congestion took two days, in which the by members as well as the ministers, engage of I. I believe there were but two of difference discussed. And we think during the two days there was not an unkind word or the least bad feeling expressed.

When the investigation was over, then come the trying time, for brother Quinter and myself, to leave the church, and on responsibility to their church, to the general brotherhood and to God, but with deep sorrow we parted with them. We made our report, asking the church to engage in prayer for the general order of the brotherhood in four of the points of difference; in the fifth we recommended to be left to the church. We will make a report to next A. M. that your readers can know what these points are.

When we made our report to the church, we proposed to leave the fifth point as we had done. We then gave the church liberty to consult over the matter, and to determine for itself on our report. This was strong evidence of their attachment to the general order of the brotherhood in four of the points of difference; in the fifth we recommended to be left to the church. We will make a report to next A. M. that your readers can know what these points are.

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Our communion was on the second of Nov., four miles to the church. The weather being bad the attendance was small, but the meeting was a pleasant one.

FROM NORWAY

KORSMORE, NORWAY, Oct. 24th, 1876.

M. ESBELLEN. Dearly beloved in Christ, Brother, sister and friends, to you, yours and all brethren and sisters; so also salutation from your brothers and sisters in the East. I read your sheet printed in England by a man named Dalling, who has been sent from England to Norway and Sweden as an missionary. He acts forth in it a true picture of the people in Norway; for which reason I send it to you for publication. The "*free church*" he came to and worshed in is partly like American Congregationalists and Scripture. The free church is found in different parts of the country, and is at present the most true and simple gospel people in Norway. I am then I worked among six years past, also then that Bro. Hansen labored among when in Norway. They there open for us the doors to preach the gospel, and want us to come everytime in their meeting houses.

We have had two meetings in the capital, Christiania, and will have five or six more. I am well recovered but people of all sorts. But we have to be careful in raising forth the truth, because they will be on us and persecute us every door in the whole country. We have to since that man, with his wolves, is in Christiania, but cannot do much. Jesus never prove it beyond doubt, the power and value of his atoning blood, for he have not received the Holy Ghost carefully and solidly establish the difference between the Old and New Covenants, and which is binding on us; and finally the New Covenant being our only rule is binding, and useful, and needful, all of it to be obeyed for coming our entrance into the heavenly kingdom. Yet I find, that there are some who are get believers in these truths. We go so far seemingly with success; and when we come regnan, we find they will not have a well prepared field to enter every truth contained in the gospel, for even if the free church should close its doors, they will then have been tools to make so known to thousands who then will gladly receive in again; and, too, we may even gain many we do not expect, while if we now would set forth everything which no one yet is able to understand, we would be left little one who need milk and not meat or solid food. The success of the mission is only a question of time, and is prospered by the wisdom which God only can give us, we may do much good. Now let all remember in our prayer and help, and God himself will bless.

The 400 you wrote me about is in Lutheran party people out of the State church, taking along all its doctrine, and some more Popish things, among them to drive the devil out of the infant before baptism, and having even more subjection to their bishop than have the Lutherans to the Pope. There is less hope to gain any of them for the truth than any other persons in Norway. In conversed on this trip, in general shown as a settled fact, that the New Testament is a rule for faith and practice. Like the Brethren believe it to be. If we can put down every stronghold spiritual this, we will, on our next visit, soon see the Spirit. O, Brothers, have patience if the work goes slow, faint not in your well-doing, but continue it, taking in consideration that the people here, in many respects, do not come half up to the enlightened, civilized stand-point you have for your land where. Yet I am and by the poor redeemed souls, who have fallen among robbers, and now are found wounded, bleeding from numerous wounds from head to foot. But do them in the future, so far as you can, as you would they should do you if you were in their place and they in yours. We feel it our duty to lay down our life, if need be, in behalf.

We return to Christiania after having visited other places, and expect to have more meetings there. H.

DIED.

In the Ephesia congregation, Lenawee Co., on November 12th, 1876, sister Hannah, widow of Samuel Jones, aged 81 years and 12 days. Funeral services by Christian Bugg, Brethren Boshinger and Samuel Forney from 2nd Tim. 1. 7, 8.

Sister Hannah was a devoted member of the church over 42 years, and had long cherished the hope of a departed and to rest. She died very easy after an illness of nine weeks, and leaves six children and a great many friends to mourn their loss.

EMMA L. LANDIS.

("Prize Christian," please copy.)

BRETHREN'S ENVELOPES.

IS the name we give to our new printed envelope, that we have prepared for the use of our brethren, sisters and friends. Those who have seen the envelope, are well pleased with it, and take it with them, when visiting to their friends. Some for a quarter, show them to the ministers, and do good by leaving them. They will be cent paid for 15 cents a package—25 in a package—or 50 cents a hundred.

LIST OF MONEY, RECEIVED

—FOR—

Subscriptions, Books, Pamphlets, etc.

J Y Shoaff	1 25	H Z Rosenberger	25
J Quinter	13 55	C Mullin	25
C Wampler	50	J Amphrey	2 50
P Strohl	1 50	J C Miller	1 25
J S Wolf	1 25	A Wolf	2 70
J S Berkey	2 00	S M Minnich	16
J Eby	1 50	J Eby	1 50
J D Weiner	2 75	A C Berkey	16
J Wampler	1 50	J Eby	1 50
J B Woodward	50	A D Brunner	22
G E Dupont	0 Hooker	25	L J Miller
J Eby	50	W Moore	10
J K Long	1 50	B Carmean	16
J Eby	1 50	W M Bailey	16
A H Snider	1 25	W Bailey	15
A H Snider	2 70	A Fry	8 10
J Hutten	1 25	T H Bogenreif	2 25
J Sider	25	M B Miller	2 50
J M Detwiler	25	S P Berkey	2 50
D Miller	2 00	A Weaver	15
J Eberhart	2 00	J Eberhart	2 00
J Green	10 00	J Hutchison	2 10
S B Sweetman	25	A Mosher	50
J Fox	25	J S Berkey	1 25
J Sellers	50	J Hendrick	1 50

THE BEREAN.

"Behold I bring you good Tidings of great Joy, which shall be unto all People."—LUKE 2, 10.

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The Brethren at Work.

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D. Vanasdell, ... *Fulton, Ill.*
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For The Brethren at Work.

A BETTER COUNTRY.

BY GEORGE. S. ROBERTSON.

BEYOND the reach of mortal sight,
There is a beautiful land,
Not darkened by the shades of night,
Its scenes are ever grand.

There dwells in glorious light enthroned
The eternal God, of God,
Who made and rules a glorious world
Our path of current trod.

That country all our fathers sought,
In ages long gone by;
Their heavenly hope with comfort brought,
They did not fear to die.

Not all the treasures of earth and sea,
Or pow'r of earth or of man
Could break their sweet rest with mirth to gain,
The hand their faith had clean

They wandered round from place to place,
By pity—scorn—fears,
But yonder could be no other place
Their hopes which had gone before.

Do or believe when we pilgrims too,
Are fully satisfied with
And of our faith like theirs is true,
We'll meet in Father's abode.

Yet suffering come with lingering pain,
And long, long nights of grief,
Soon you will know God's tearful stream
And pain the same end

Then our, by one we leave the shore,
Where all things fade and die,
But death will never part us more,
In the house beyond the sky.

For The Brethren at Work.

FAITH,

ITS NATURE, ITS EVIDENCE AND ACTION.

NUMBER II

I will further be discussed from a careful investigation of the subject that it *leads to knowledge*. There cannot possibly be the least degree of faith without knowledge. Paul says "Faith cometh by hearing." This then evidences the fact that the hearing of a thing, which is void of the gospel, is the antecedent or condition of faith. "How can we believe on him of whom we have not heard?"—say the apostle. Knowledge is therefore, the basis of faith. Our Lord said to the Jews, "Ye worship ye know not from his native blunderer," "Dost thou believe on the Son of God?" He answered and said, "Lord, who is he that I might believe on him?" John 9: 35, 36. This blind man first required a knowledge of the Savior before he could believe on him. It is evident then that infidels can not exercise faith towards God, because, says the apostle, "How can they believe on him of whom they have not heard?" Many believe not the rise which must be answered for in the day of judgment by many of our world be divines who claim that infidels have faith, and therefore should, in consequence of their faith, be baptized,—we must wish they improperly use.

But we remark further that *faith implies evidence*. By evidence we mean the external and internal housing of our own lives with the gospel. It is said of Noah that he "He suggested to the people of God through unbelief; but was strong in the faith, giving God the glory" Rom. 4: 20. "He suggested" meaning that he did not bring into question the things, which God revealed to him, such as offering up his only son Isaac, the having of his own country, the faithfully adhered to the demands, him who was the joy of his salvation

When God declared unto Noah his determination to destroy mankind by a mighty deluge, he told him to prepare an ark to the "saving of his house." Noah is commanded, and Noah, *in obedience* says, "was moved with fear." here was the evidence of faith; and he "prepared an ark." here is the action in consequence of his faith. When Jonah proclaimed, "Yet forty days, and Nineveh shall be overthrown" the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the least to the greatest of them" Jonah 3: 4, 5. On the day of Pentecost when Peter preached, the people were "pricked in their hearts" by the evidence which faith produced, and they cried out "Men and brethren, what shall we do?" Acts 2: 37. Thus they expressed the notion of faith.

J. T. MEYERS.

For The Brethren at Work.

IT IS WELL WITH THE RIGHTEOUS

BY D. P. GILLAND

"Say ye to the righteous, that it shall be well with him." Isa 3 10.

"But unto the wicked it shall be ill with him." Isa 3 11

TWO paths, or set of men (for the word is to man) are set before us in the text; the wicked, and the *wicked*. The difference is in character, and not in organization; and is a matter of choice, and not of necessity; man may be righteous, or wicked, as he chooses to will he. "He that doeth righteousness is righteous, there is transmitted from parent to child; but grace is always offered, and is sufficient to subdue the wicked to God. The game of God that brinqeth salvation hath appeared to all men,—teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." Again, "He that doeth righteousness is righteous, even as he (Christ) is righteous."

"Whosoever committeth sin, transgresseth also the law: for sin is the transgression of the law." Righteousness, or wickedness bring no integral part of our nature, but our moral, or free agents we may be either.

At the time when Christianity was being introduced into the world, we have the sacred record of two persons, a man and a woman, husband and wife, or man and woman, husband and wife, the man is defined by the term, "a man of righteous before God. This evidence proves that both man and woman, husband and wife, were, at that time, righteous before God if they will be so. The manner though which it is attained is in "He that doeth righteousness." Both man and woman, husband and wife, who were both righteous before God, by *walking in all the commandments and ordinances of the Lord blameless*, obeying the truth through the spirit unto unfeigned love of the brethren, purifies the soul; even as man become righteous before God by having his heart purified by the spirit and truth) all the *commandments and ordinances* of the Lord blameless. Note all the commandments and ordinances of the Lord. Some persons, and even preachers who say they have faithfully preached faith, repentance, and obedience in baptism, foot-washing, the Lord's supper, the communion of bread and wine, the holy salutation, nonconformity to the world in dress &c. and there perhaps, they have stopped, but have preached and obeyed all the commandments of the Lord. My dear brethren, in this matter we must, and must stand out as they are in Christianity, are not all the commandments of the Lord. I can feel particularlize on nonconformity All just here is; men ought always to pray and not faint; pray without ceasing; and in every thing give thanks. Lord, God with all the heart &c. and your neighbor as yourself. Give to him that asketh of thee, and from him that borrows thee turn not away. Pray for those who speak evil of us. Go and to speak evil of no man. Not to render evil unto evil. Overcome evil with good. Not to revile nor smite. Children to honor their parents, and parents to bring up their children in the nurture and admonition of the Lord.

Time would fail me to tell all. But here we find, "Children, obey your parents in all things: for this is well pleasing unto the Lord." "Add to your faith virtue; and to virtue, knowledge, and to knowledge, temperance, and to temperance, patience; and to patience, godliness, and to godliness, brotherly kindness, and to brotherly kindness, *charity*. Without these, though we were to speak with the tongues of men and angels, and charge not faith, we are nothing profited all mysteries, and had all knowledge, and faith to remove mountains; and would give our goods to feed the poor, and give our bodies to be burned, all, all would profit us nothing. (Read 1st. Cor. 13, and then read the 14th.) Without these we are *nothing*. But if *within* or be in us, and abound, they make us that we shall not be barren, nor unfruitful in the knowledge of our Lord Jesus Christ. With these faithfully keep *all* the commandments of the Lord; and in all things be blameless, and so will be righteous before God and shall be to be well with him. Well in all the varied circumstances in life; well in poverty, well in our calling, well in health, and well in sickness and in death. Well in judgment, and through eternity. In all they shall rest the trust of their living. That is, shall enjoy the full benefit and fruitions of all righteousness.

The wicked saith unto it, *It shall be ill with them; for the reward of his hands shall be given him*. To sin is wicked; and as a thing pertaining to the law of the walking in, and keeping all the commandments and ordinances of the Lord blameless men and women are righteous before God; so disregard to, and disobedience of, the commandments and ordinances of the Lord men and women wicked before God. Not to wet-hand God as spirit and in truth, is wicked. Not to come before God as he has put, and be baptized in the name of the Father, and of the Son, and of the Holy Spirit is wicked. Not to be baptized *for the gift of the Holy Spirit*, and the inward or a good conscience, is wicked. Not to, in obedience, to the apostolic precept, or ordinance of God *is every wicked*: and to be wicked, is to be *ill*, is to be *ill* with the wicked. Wicked men and the unrighteous another understand, nor took either God. "They are all gone out of the way, they are together become unprofitable; their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouths are full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes." This being the description of unrighteous men given in the Scriptures. And to be unrighteous is to be wicked; therefore, *one note the wicked for it shall be ill with him*. While it shall be well with the righteous, it shall be ill with the wicked. Ill in every thing, though in his wicked, mean he may be uncomfortable that it is ill with him in prosperity, as it is in adversity. He constitutes so well to realize that it is ill with him in sickness, but does not feel that it is even so with him in health. But at last, oh, fearful thought! it shall be ill with him in death, ill with him in judgment, and ill with him through eternity. *For the reward of his hands shall be given him.* "What he has deserved he shall get. He shall be paid for that for which he has labored, and his reward shall be in proportion to his work. O what a lot is that of the wicked! Cursed in time, and accursed through eternity."—*Clark*.

My dear readers, I have tried as best I could to bring the righteous and the wicked before you; do you see the contrast? It is very marked. All, all is in favor of the righteous. In life, in sickness, in death, in judgment, and through eternity. Don't you see it? I extract you to see it now and be profited, for "The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish." (Psalm 112: 10). "Then shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his labors?" *Dear reader, do not*. When they see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, for he, good all that they looked for. And they repenting and groaning for anguish of spirit shall say within themselves, This man he, whom we had sometimes in derision and a proverb of reproach: we fools accounted his life madness, and his end to be without honor: now is he numbered among the children of God, and his lot is among the saints. Therefore have we erred from the way of truth, and the light of righteousness hath not shined unto us, and the sun of righteousness rose not upon us. We wearied ourselves in the way of wickedness and destruction: yea, we have gone through deserts, where there lay no way: but as for the way of the Lord, we have not known it. What hath pride profited us, or what good hath riches with our vanity brought us? Wisdom Sol. 5. Dear readers, look at the contrast for yourselves and be wise unto righteousness, and harmless concerning wickedness.

For The Brethren at Work.

THE KISS OF CHARITY.

BY S. C. BOSER.

"Greet ye one another with a kiss of Charity." 1st Pet. 5 14.

SOME object to footwashing as a Christian ordinance, because, as they say, it is not enjoined as such in the epistolary writings of the apostles; but the shallowness of such argument appears by their disregarding the holy kiss which is commanded to be observed five times, in the epistles of Paul and Peter. An explicit command by Paul and Peter to wash feet as a church ordinance would be no better heeded by those who have not fully crucified the flesh, than is the command to "greet one another with the kiss of charity."

The only objection we ever heard urged against the "kiss," was while we were on our way to an A. M. and were obliged to wait in a hotel until the cars arrived. The argument was elastic in an infinitum from which we were told one a bar-room and just such an argument no one might expect from such a place, but we are sorry to say the same argument was found its way even to some pulpits. It was something like this: "Since no man is absolutely holy he can not give a holy kiss." It is not claimed that the observance of this rite is not enjoined by the apostles, only that they have commanded what can not be performed. Those who object to an observing rite on the ground that no man is absolutely holy, may with the same propriety object to our observing the Sabbath day to keep it holy, or to our having baptizing another a Holy Bible. The term *holy* in this connection is intended to be applied to the vessel and not to the person giving it, and it is therefore as easy for one brother to give another a holy salutation as it is to hand him a Holy Bible

Even were this hit-or-no argument valid, it still would not fill the ground when Peter calls this kiss the "kiss of charity," for it must be admitted there can be yet some charitable people in the world.

Neither can it be maintained that this command was intended for the Christian church, for it was given "to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia, as well as to the churches at Rome, Corinth and in Thessalonica. Nor was it intended for the Gentiles, for the only age of the church, for Peter addressed his epistles "then that have obtained like precious faith with us."

Besides the command of the apostle and the practice of the churches in their day, "the kiss" was the salutation of Christ and that of the most eminent christians in his form.

In the course early times, the kiss, as token of peace, friendship and brotherly love, was frequent among all people; and the Christians used it in their public assemblies, as well as in their sessional meetings."—*Adam Clark*.

"It is also embodied in the earlier Christian offices, and has been retained in some of them: now in use"—*Smith's Bible Dictionary*

"Early Christians, who kissed each other at the Lord's Supper did it as appropriate when the sufferings of Christ were remembered.—*Herbert*.

INGERSOLL ON WHISKY.

"I am aware there is a prejudice against my name in the manufacture of alcohol. I know there is a prejudice against a case of stale liquid; and there is a very good reason for it.

I believe to a certain degree with the Soviet minister in this case, who has said that every man who makes whiskey is demoralized. I believe, gentlemen, to a certain degree, that the manufacture, does tell it, and those that drink it. I believe from the time it leaves from the poisonous and cooled worm in the distillery until it empties into the hell of death, dishonor and crime, that it does more harm than good. Shall we, then, let our source to where it ends. I do not believe anybody can contemplate the subject of drunkenness, becoming prejudiced against that liquid crime.

All we have to do, gentlemen, is to think of the widow, no other relief of the bank of the stream of death, of the suicides, of the insanity, of the poverty, of the ignorance, of the destitution, of the mass of genius that it has wrecked, the man struggling with imaginary serpents produced with this devilish thing. And when you think of the jails, of the almshouses, of the asylums, of the prisons and the gallows, I should wonder that every thoughtful man is prejudiced against it.

The Brethren Work.

"The Brethren at Work," will be sent postpaid, to any address in the United States or Canada, for $1.75 per annum. Those sending eight names and $10.00, will receive an extra copy free of charge. For all over this number the agent will be allowed 15 cents for each additional name, which amount can be deducted from the money, before sending it to us.

Money orders, bank drafts, and registered letters may be sent at our risk. They should be made payable to J. H. MOORE.

Subscriptions, communications, etc., should be addressed. J. H. MOORE,

Lanark, Carroll Co., Ill.

LANARK, ILL. DECEMBER 7, 1876.

BROTHER CHRISTIAN Long of Iowa, has been preaching for the Brethren in Mt. Carroll. He is on his way East.

Our readers will excuse some irrelevancies that will doubtless be found in this issue, as we were so crowded with work and brethren that the proof had to be read in great haste.

JUST received a letter from Stephen Johnson, of Garrison, Iowa, informing us that Bro. Peter Forney was laying at the point of death, and requested us to give a notice of the same that his relatives might be informed of his condition.

BROTHER Daniel Vorhman of Virden, Macoupin Co., Ill., arrived in town yesterday, and in the evening preached to the Brethren, at Lanark. He will remain in Northern Ill. about two weeks and during the time will visit the Fellowship churches. Arnold's Grove, Yellow Creek, Waddam's Grove, Cherry Grove and Milledgeville.

OWING to the editor's absence from home during part of the week, and sickness in his family, he has not been able to give the paper much attention this week. His place, however, on the editorial page is, Arnold's Grove, Bro. Miller, who comes out in his usual forcible and logical style. There is no uncertain sound in his writing.

LAST week we did not publish any of Bro. Stein's article on baptism, and sent out the paper without saying one word about it. Having used up all his copy we had in the office, and knowing that Bro. Stein would be here soon we thought to defer our explanation till after his arrival; and will now remark that it will be a few weeks before we can publish the remainder of his article, as he has to be here enrolled and sent from his home in Mo.

Since writing the above we have received from Bro. Stein another article which will appear next week.

BROTHER Stein arrived in town the Friday, and preached at the Brethren meeting house in the evening, and also Saturday evening. His last sermon was on the Covenant, and was read by those who heard it to have been able and quite satisfactory. Being away from home so did not get to hear it. This sermon is to be written out and published in THE BRETHREN AT WORK. It will appear some time during the winter, and will doubtless be highly appreciated by our readers. Bro Stein left for his home near—will go by Lanark on Mo.; remains some time on twelve days and then go to Ohio, where he contemplates spending the remainder of the winter preaching among the Brethren.

Just before going to press we received the following card from Bro. Miller:

BRO MOORE:—I am not able to come to you, since my sickness fill my appointments Will come as soon as I am able, but will not be able to preach until the 10th. It is quite a disappointment to me that I cannot be with you now, but the will of the Lord be done I hope to be able to come soon.

Yours Fraternally,

R. H. MILLER.

Christ delivered to his disciples, one lesson in three dimensions of the body.—*Chrysostom.*

DEATH OF MARY E. EBY!

LAST Sunday we were called to Leon to attend the funeral of sister Mary E. Eby, daughter of Bro. Enoch Eby. She died early on Friday morning; aged 23 years, 10 months and 12 days. Her disease was consumption, from which she suffered a considerable time. She expected not only a willingness but a desire to go to Jesus and be at rest. The time and took place in the Chelsea meeting house, and was attended by a very large assembly of people. May the Lord comfort the bereaved ones, and enable them to see in the death of Mary, the kind of the Lord, who has relieved her from the toils of earth and given her a home where sorrows and sickness are known no more.

CENTRAL ILLINOIS MISSION.

THE appointments for preaching in Bro. H. Eby, Emmert and Studebaker are as follows:

Saturday evening Dec. 16th and Sunday 17th in Mt. Zion, Sister Eby's school house. Sunday and Monday evenings Dec. 17th and 18th at Maury's meeting house, near Bro. Jacob Maury. Wednesday in the same neighborhood at Ellis school-house on the evenings of the 19th and 20th. At the Bend school-house on the evenings of the 21st and 22nd. On Saturday evening 23rd and Sunday morning 10 A. M. at the Bend meeting-house, ten miles West of Henry, Marshall Co. In the same neighborhood at the Comp. Meeting house, on the evening of the 25th. Evenings of the 26th and 27th at Crotler's school house. On the evening of the 28th at Bro. Wolf's school-house, five miles West of Lacon. Evening of the 29th at the Bandola school-house. Saturday evening 30th at Bro. Sherrill's school-house three and one half miles Southeast of Hennepin, Putnam Co. On the 31st, in the evening at Khaid meeting-house. January 3rd, in the evening, at Mount's school-house. Jan. 5th, in the evening, at Bro. Eby's meeting-house. On the evening of the 3rd Sister Eby's school-house.

COME SAVIOR, COME.

THESE words were uttered by our fellow-sister, Mary E. Eby, daughter of Bro. Enoch Eby, a little before she fell asleep in Jesus. About eleven o'clock on Sunday night of Nov. 26th, sister Mary began coughing violently, and continued coughing until the disease, consumption, which had for some time preyed upon her body, was sung in death. With Christian resignation she called all present, and had them from her bed that we might hear her last words. Her last prayer was, "Come Savior, come!" What comfort in these words! Her dying words, "Lord, my Savior, O, my Savior!" Her last sermon, "Come Savior, come!" Her last hymn, "Come Savior, come!" Her last prayer, "Come Savior, come!" Her last words, "Come Savior, come

family of God—a living, acting babe, desiring the sincere milk of the word, in order that it may grow.

The very language of the redeemed soul is "Let me do something for Jesus, treated me, perserved and redeemed me. Now what can I do for him?" The answer of the Word and Spirit of God is, "Keep thyself pure. Let your light so shine before men that they may see your good works and glorify your Father in heaven." Christians are to be brought up in the nurture and admonition of Lord; the sick visited; the poor are to be cared for; the ignorant are to be enlightened; the fainthearted and discouraged, encouraged and helped; sinners to be entreated to be reconciled; the poor to be fed and cared for, in short the whole body of Christ is to edify itself in love, which is done in the fullest sense when each member does what he can in every good work and for the preferring of the saints, the work of the ministry and the edifying of itself so love the Lord has ordained that faithful men shall be set apart for that purpose of which I will speak in the next.

J. W. TRUESDALE.

THANK GOD AND TAKE COURAGE.

BY J. A. LIST.

WHEN Paul, as a prisoner, was on his way to Rome, the brethren at Rome, when they heard Paul was coming, went out as far as Appii Forum and the Three Taverns, to meet him. When Paul saw them, "he thanked God and took courage." Brethren Paul had many trials to encounter because of his fidelity to the great and glorious cause in which he so actively engaged. Loaded with chains and carried from place to place, imprisoned for long, weary months, beset with many perils, shipwrecked, maltreated, and last but not least, suffered at the hands of false prophets. He was in many ways more than once, yet out of them all the Lord delivered him. We notice this meeting with the brethren was a great source of comfort and consolation. Why was it so? Because before him he had seen the sweet working manifestations of Christian sympathy and brotherly love. When the brethren heard he was coming—their love unshelled and their greater desire of him coming as a prisoner—they could not keep, but leaving their daily occupations, as soon as they can by such, they for the souls and sorrow of a proud world, as the prescription heaped upon them because they could not be with Paul in deed—give expressions of their love for Paul, thus manifesting their love for Jesus. The sweet and fresh and overcoming love that inspired Paul, "thank God and take courage." Oh the power that is in genuine Christian sympathy and united love. It resists the drooping spirits and fills the heart to overflowing.

Probably in all his sufferings and deprivations Paul found no other comfort—great and valuable as it was—that derived from the true, humble and self-sacrificing tokens of love from his brethren and sisters. He (Paul) was to be a epistle to make mention of some of these. The trials that proved over his week when nothing from Christ he was clearly seen, and was by them loved in return, worse, we imagine, as heavenly dews to refresh the thirsty pilgrim in the wide spreading up as they places to water his weary soul—thinking for the sufferings of his brethren. Nothing, so implies fellow-soldiers with courage and prompts them on to deeds of valor as deed of valor done on part. Thus the brethren at Rome—at least some of them—"knew what they would" for Paul, and he was thankful to God and took greater courage. On arriving to Rome it is probable none of his brethren could see his sufferings and afflictions and said, "we prayed for you when we heard you were coming." Paul may have been glad to hear that, but we think you it was so inspiring as the sources of those who came to meet him—And which think you God loved the most?

Doubt and sentiment always speak harder than work. Thinks of this ye who prayed for the conversion of the world, "only this and nothing more." If we would be pure the sentiment upon the walls of Zion to "thank God and take courage" we must do more than offer our sympathy and have no work only. Word evidences are good, but not as good as going out "to meet them;" it is the mode of expressing our love and goes to the depths of the heart and fire the soul. It is this kind of sympathy that dissolves away the reproaches of grief and sorrow, and so makes the heart forget all the pains wrought by the chains of persecution. It is this kind of sympathy that turns the tidings of salvation to a simple world. Will we go out to meet them or stay in our comfortable homes and wait for the fall of hoping up in earth so much treasure as in years past? How shall we go to meet them? We can go to meet them in our prayers, and meet their wants and their sorrows, and so fulfill the law of "thank God and take courage." Thank God for those *substantial* evidences of Christian sympathy and mutual love that the cross of Christ might be made more efficient to the saving of the world. *Our shadow* cast upon a foreign land striving to plant the banner of truth in the face of a mountain of opposition. *There was a time when we followed as we see those to make it so. The truth was and will prevail when backed by energy and love.* Paul was in of the nature of that exhibited by the brethren in Paul's day—that is more mighty and more powerful than all. Nothing in God's Divine aid and assistance with the prayers and necessary assistance of the members of the Lord's flock in the fold. God we see, by an eye of faith, the thrilling fruit of that seed now being sown in the fertile fields of the fellows who shall meet with such oppositions—for Satan always says to morals the child of God—"Thank God, but in the Lord saved Moses and the Bible of Bethlehem, so he shall save and guide poor me." Thank God for the fervent prescriptions will come thick and fast, but from every end work the Lord shall deliver and prove—Thank God and take courage.

Paul, I repeat, was thankful to God and took courage. Why? Because he saw the sweet fruit and sympathy and brotherly love. When the brethren heard he was coming—their love unshelled and the greater desire of him coming as a prisoner—they could not keep, but leaving their daily occupations, as soon as they can by such, what they for the souls and sorrow of a proud world, as the prescription heaped upon them because they could not be with Paul in deed—give expressions of their love for Paul, thus manifesting their love for Jesus. The sweet and fresh and overcoming love that inspired Paul, "thank God and take courage." Oh the power that is in genuine Christian sympathy and united love. It resists the drooping spirits and fills the heart to overflowing.

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Paul

FAMILY CIRCLE.

TAKE ALL.

TAKE my life, and let it be
Consecrated, Lord, to thee
Take my hands and let them move
At the impulse of my love.
Take my feet and let them be
Swift and beautiful for thee
Take my voice and let me sing
Always, only for my King.
Take my treasures and my days,
Let them flow in ceaseless praise.
Take my will and make it thine;
It shall be no longer mine.
Take my heart, it is thine own!
It shall be thy royal throne.
Take my love; my Lord, I pour
At thy feet its treasure-store
Take myself and I will be,
Love, only, all for thee

— *Cynosure.*

TWO SCENES.

WRITTEN BY PRICK. OTTE

GENTLEMAN took his son to dinner one in a tavern, where he inured the use fighting and swearing, and, said he, "Do you know what lion caused all this?" "No, sir."

His father, pointing to the decanter sparkling with rum, said, "That's the cause; will you drink it, boy?"

The boy started back with horror and exclaimed, "No."

Then he took his child to the cage of a man with delirious tremens. The boy gazed upon him affrighted as the drunkard raved and tore, and thinking the demons were after him, cried, "Leave me alone! leave me alone! I see you, they're coming after me! Drive them from me! cause of this, my boy?" "No, sir."

"This is caused by drink; will you have some?" And he stuck back with a shudder as he refused the cup. Next they called at the miserable hovel of a drunkard, with one squalid poverty; and the drunken father beating his wife, and with oaths, knocking down his children.

"What has caused this?" said the father. When told it was rum, he declared he would never touch a drop as long as life. But suppose that lad had been invited to a wedding dinner, where with fiddle and music, wine is passed, and music scenes of cheerfulness and gayety, where all the friends are respectable; he lured, and led by such other, and he should be asked to drink, would he refuse? Do suppose his walking out with his father on New Year's day to call upon his young lady friends to enjoy the festivity of the sidewing in of the new year. Such other things, were intended to him by a sailing gal. His noble-hearted father, whom he loves, proves the cup to be his, and example means the young ladies upon the reckoning of its quality; what wonder if the son follow his example.

DIVINE CHASTISEMENT, AND BREVITY OF LIFE.

BY A. SHORT

"WHO knoweth the power of thine anger? even according to thy fear, so is thy wrath. So teach us to number our days, that we may apply our hearts unto wisdom" (90th Psalm 11, 12). In the 10th verse "The days of our years are threescore and ten." Now, at 3 in the morn of the year, experience teaches us that the end of it is far through life so far, although, God's ever are no less kept my from death, through dangers, temptations and sorrows and his affliction hand upon me, so I thought very heavy sometimes, and truly as I thought upon the years to be in face at illicoral times, and death would have been more welcome and sweet than life. But with all perfectly resigned to the will of the Lord, to deal with me as he saw fit; so it pleased him still to spare me for some purpose, although not without affliction and pain through my body in and out. Well, I suppose I can not count my days. The prophet Jeremiah says we must be "tried and purified in the furnace of affliction," and the apostle says it is "through much tribulation" we must enter the kingdom. Well, then, if it be God's will "that I must suffer for Jesus sake, then, for desire sake let it be. By God's helping hand I have been able to bear up, but not of any boasting of my own. I can say with Job, "Lo, all the days of my appointed time will I wait till my change come." For the Lord will not cast off forever; but though he cause grief, he will be have compassion according to the multitude of his mercies, for he doth not afflict willingly, nor grieve the children of men: wherefore doth a living man complain for the punishment of his sin. Let us search and try our ways; and turn again to the Lord. Oh! let us lift up our hearts, with our hands to God in the heavens, let us confess our sins and duties, and dear friends, if this is the place to become pitiful, let us bear compatiently, for Jesus sake; pray for him who has done so much, suffered so much for us to redeem us from pain, sor, sorrow, grief, and death, and the fiddle bound which hang down, and the feeble knees. Oh, dear brethren and sisters, let us be more earnest in our prayers, prayer for each other and the church, and see if we can't bring more of a union about, and more life. Oh! I feel it I look at things as the church, and how far we have deviated from the old paths, I could not say with the Lord of hosts Jerusalem, in his lamentations, when the enemies opened their mouths against them, saying, "Four and twenty years ago, we desolation and destruction." But now consult the inspiration words, "Mace ready, prepare the shield, and the good of the church, and our souls at last; the Lord is at hand, therefore have I begun to be tried, and purified in the furnace of affliction." Oh brethren, and sisters, that this was the case with every one of us, the church would be in a better condition. "Mine eye affected other heart." O that both eyes were affected, both eyes and hearts, for

The Brethren at Work.

"Behold I bring you good Tidings of great joy, which shall be unto all People."—LUKE 2, 10.

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J. E. Ebey, J. T. Meyers, M. M. Eshelman.

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LOOK AHEAD.

BY MARY FRIEND.

BROTHER, in the burden heavy,
Have you been too great a load?
Are you growing half discouraged
At the emphasis of the word
Look ahead, for it is coming
To the weary, by and by,
And the star of hope is shining
Where the shadows seem to lie.

Sister, are you, too, in sorrow,
Can you sing of gladness now?
Does the spirit, crushed and broken,
Feel the sting of cruel wrong?
Oh, remember, there is a future
Here has made a silent complaint,
And has sun-shed left for children,
That they do not fall at first.

Only meet a little longer,
Tell you soon they are gone,
Then a mighty waiter and help,
Shall in their place come.
Every trial that leaves darkly,
Soon will vanish from our sight,
And the cross will be lighter,
We'll exchange for a crown of light.

—*Selected.*

THE BRETHREN AT WORK.

FAITH,

ITS NATURE, PROPERTIES OF SAVING FAITH.

BY SUNDER HI

HAVING briefly noticed the nature of faith in general, we therefore proose to notice some the properties of that faith which may be regarded as saving in its nature, for it should be remembered that we may have faith, and yet not have saving faith. There is, therefore, great propriety in a proper application of these words:—"Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you except ye be reprobates." That which is called faith is not necessarily saving faith. The apostle said no one overcome "The devils believed, and trembled." Faith in its native and evidential sense may not be saving faith; and even than it may not be saving faith, because its works may not be in harmony with the proper system of salvation. It is said in James 2: 18 "Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works." Here, faith without works is referred to as "faith alone by works" and in view of this we might suppose that "faith without works" is simply unsaving faith, while "faith by works" were mixed—it is simply saving faith.

This, however, is not the case. The Savior said, "He that believeth on me," as the Scripture hath said, "out of his belly shall flow rivers of living water." John 7: 38. *"He that believeth on me,"* which implies unbelieve in Christ, "shall not only trust, but obedience. We are to believe on Christ as the Savior, not soul. We propose, therefore, to consider briefly the properties of that faith which we may regard as saving in its nature, for it should be remembered that we may have faith, and yet not have saving faith. There is, therefore, great propriety in a proper application of these words:—"Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you except ye be reprobates." That which is called faith is not necessarily saving faith. The apostle said no one overcome "The devils believed, and trembled." Faith in its native and evidential sense may not be saving faith; and even than it may not be saving faith, because its works may not be in harmony with the proper system of salvation. It is said in James 2: 18 "Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works." Here, faith without works is referred to as "faith alone by works" and in view of this we might suppose that "faith without works" is simply unsaving faith, while "faith by works" were mixed—it is simply saving faith.

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Though much is said in the Scripture in regard to faith, there is only one passage so which it is defined. This is in Hebrews 11: 1. "Now faith is the substance of things hoped for, the evidence of things not seen." As the word, this definition we have of the word in the Scripture, it may perhaps be important to enlarge a little on the word in its relation to evidence, as it immediately follows in the text.

The word *substance*, which is rendered *substance*, means literally something placed under, a foundation, a basis. In its other sense, however, it means, and particularly a *confident anticipation*, an assured expectation. The apostle's definition, therefore, might be stated as follows: "Faith is an *assured expectation* of things hoped for; the evidence of things not seen."

J. T. MEYERS.

THE LORD'S SUPPER.

BRO. BRO. ED.

WHY is it that the Scripture, or writings of the New Testament speak of the *Lord's supper*, and not of the *Lord's supper?* Neither do they speak of the Lord's breakfast, or the Lord's dinner, neither of his entire broken parts of meals, designated by the hours when they were taken—such as lunch or three-o'clock piece. Surely the Lord having been up to the age of about thirty years, he must have eaten some one, and yet we only read of the *Lord's supper* meaning but one supper, and no doubt he ate many other suppers and dinners, and may have also partaken of many broken parts of meals and yet the Scripture makes no speaks of them; they do of this one supper, which is called the *Lord's supper.*

The only rational or reasonable conclusion is—that he ate supper with a special purpose, differing in that respect from all the rest of his suppers, and the case of this Holiness the apostle Paul could with propriety say to the Corinthians, who failed to observe the spirit and order of that sacred ordinance, "When ye come together, therefore into one place this is not to eat the Lord's supper, for in eating every one takes before other his own supper: and one is hungry and another is drunken. What? have ye houses to eat and to drink in? or despise ye the church of God and shame them that have not?" (Reasons concerning While Luther's translation of the "the night before," which when translated into English would read; "Shame them that have not" is not so clear and striking. And this certainly is the meaning of the apostle: that there were some there that had something to eat and drink, and in evidence from his speaking of their eating—some being hungry while others were drunken; and some had houses to eat and drink houses; another did either partake of the Lord's supper, either in house or place of eating the same, and the exclusion of their brethren to eat with them. But it would seem that the ancients brought there were held under control of those who brought them, and their claim to them was not relinquished and made the property of the church so to become the property of the poor members, who brought nothing there, as much as the property of those who brought them for supper. So that by the hungry, and by the drunken, it is said, "What have ye not houses to eat and drink in?" he means to say to them, that they had houses to eat and drink in. There they could gratify themselves by eating their own suppers, as much as to say, if you want to eat your own suppers eat them at home in your own houses; do not come together into one place (or into the church) to eat your own suppers, but come together here to eat the Lord's supper carrying one for another, and not one eat before the other his own supper and one be hungry and another drunken—but as the family of God believe, rich and poor, noble and ignoble, in eating in form of charity, a common supper in anticipation of that supper when Jesus has told he would good himself and make to sit down to meet; and will come forth and serve them. There, then will be no rich and poor, but all be rich having all things in common, and all distinctions as to wealth and office will be in fine done away in faith, and each will love as he is loved and in faith—not in word and in tongue only, yes as they each love themselves, in their love and fellowship here in this world is to resemble in some sense the affection, honors and relationships of heaven, the church need be no Christian social exercises no holiness or aspiring to celebrate the feelings of purity or sig I and blind the poor, and unfortunate movements or hoists in Bro., and in Bro. or others in, but each shows other better than themselves, these feelings and principles do not stand in prominence. Paul would say the church would be disgraced if the poor only assisted men and women, and by even the concrete assistant; for good or evil, the church would be disgraced if the poor had special wants in anything, honor or in eating—said unto. Pin another Daniel the prime new Hebrew Bro. Paul did not make a supper, unto them that were in it, and then sit down before them and eat the supper himself, and then such discipline and have their friends from entry delighting them. Oh no, for the natural man would be offended, and the poor would be disgraced. Not much man did Jesus know it, and how well at to be his people know it, here the church as a body meeting together at the Lord's supper and on Christian order entertainment and in order (of course is the Communion which is called the supper of in the Christian Scriptures the Lord's supper.

Waterloo, Ind.

THE SABBATH.

HOLY Sabbath day of peaceful rest! Joyfully we hail thy coming. We have labored to have the Sabbath find, and we have kept it holy day. We have blessed and sanctified and from which be sacred from all his labors. We have to be that we are to spend our time holy and that it is the wish of our heavenly Father that we should do so; and thus that we may be refined by a change from the trans-lent scenes of earth and placed more on things above, where we shall be with our Redeemer, who our Lord and Savior and our God. We have another reason for having the Sabbath which the day, we, the Lord's day, the coming of the Messiah cannot have. It was on the First day of the week on our thoughts may be called to a time Then do I have deeply, how joyfully and yet how solemnly should we have the sabbath. You we love it and this is right. All Christians should love to know that it is coming—to feel that it is near. Then we are according to our desires and to receive it. That we should meet it and not have it unbroken upon us when we are not prepared for it. I love to expect it, to feel that it is coming and this we can at do if we allow Saturday evening to find to still unemployed with the cares and business of the week if our time is yet occupied with the regular on time of duty.

We can usually arrange matters so that the regular work of the week may be finished early in the day and we can then have time to prepare for the evening of the Sabbath, time to see that everything is put in order so that our tranquility of mind need not be disturbed on the morrow, by seeing here and there some neglected duty which should have perhaps to before church time. And I regret to say that often will how very often there may be much disorder in families whose preparing for church. Such is hurrying that they may not be too late! One must attend to some special duty here, another there, all is confusion. Thus very unpleasant is this disorder to the reflecting Christian mind—to have the serenity thus needlessly disturbed when it should have been in a contemplative mood, when it could like dove have meditating or conversing upon the goodness of our blessed Savior and the glorious promises which he has given to all who are willing to take up the cross and follow him; to walk in his foot-steps, following him through life, as well as good report, while he assures us that he will lead on safely to that heavenly mansion which our kind Father has prepared for all those who will own his dear Son for their leader.

EMMA L. LAMPES.

Ephrata, Pa.

WORTHINESS GOOD

"KNOWN unto God are all his works from the beginning of the world". (Acts 15: 18) If we believe there is man like me, believing the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure" (Is. 46: 9, 10). Knowing then also just as God knows it is bestid that they did "whatsoever God's hand and counsel had determined before to be done" (4: 28); and that he was delivered unto his hands "by the determinate counsel and foreknowledge of God" (Acts 2: 23). "Hell is naked before him, and destruction hath no covering" (Job 26: 6). "Hell and destruction are before the Lord: how much more, then, the hearts of the children of men" (Prov. 15: 11). "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! Who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him and it shall be recompensed unto him again? For of him, and through him, and to him are all things" (Rom. 11: 33-36).

Because we are unable to realize that God certainly foreknew the unemphasized of the events foretold in the Old and New Testaments, without foreknowing all that led to these events—but no doubt as well as good ones; and impossible that he could foreknow all that would into the life and death of my wicked sinn without foreknowing also his destiny. It was foreknown, and therefore foretold that Jesus would be betrayed by one of his professed friends And concerning the traitor Jesus said, "Woe unto that man by whom the Son of man is betrayed! It had been good for that man if he had not been born." If his traitorous acts and unnatural sore weakness, was into the life and death of my wicked sinn without foreknowing also his destiny. It was foreknown, and therefore foretold that Jesus would be betrayed by one of his professed friends And concerning the traitor Jesus said, "Woe unto that man by whom the Son of man is betrayed! It had been good for that man if he had not been born." If his traitorous acts and unnatural sore weakness, was into the life

The simple fact of foreknowledge does not necessarily interfere with human free action and personal responsibility. I may clearly foresee that the disinclinness of a certain man will cool in wretched ness, bankruptcy and penitentiary death. The fact of my foreknowing it does not interfere with his freedom of action, nor make me the author of his sin.

—*Isaac Leeds.*

THE THREE BIRTHS.

WE see not born twice into any kingdom, whether of nature, grace, or glory. The similitude used by our Lord is a beautiful one. There is one birth into the natural world, of which father and mother are the cause and the means. There is one birth into the kingdom of God in its present state, of which the Spirit and the water are the cause and the means. There will be one birth into the everlasting kingdom, of which the Lord and the grave will be the cause and the means. Nor is the last birth less analogous to the first than to the second, for they that are in the grave shall hear his voice and come forth. The power places them in the grave, and his power will bring them forth—*Alexander Campbell.*

THE HEBREWS.

IT will be remembered that Donald Dewanda's scheme, first suggested by the dying Bro. Moulsoon, was the purchase of Palestine, and the re-station of the Jews to their old home. It is said here that if war should break out it is the intention of Russia to march directly to Palestine with a double purpose: First, to outflank the Turk-it dominions in Asia, and second, to gain access to the Mediterranean and the Indian ocean on the coast of Asia Minor. It is also reported that in case Russia should possession of the Holy Land, it proposes to erect a Jewish nationality upon the foundation by the Lord's Jews, and of a sufficient sum to indemnify Russia for the cost of the war. The Jews are the most industrious people, and as it has long been the dream of the most impressible and aspiring among them to again occupy Jerusalem.—*Selected.*

WATER-LOGGED.

Mr. Moulsoon, the evangelist, once saw a water-logged vessel coming up the Mersey to Liverpool. It was loaded with lumber and round and stack, but it was down to the rail in the water, and had to be loaded up to the deck by a strong tug. Much in the same time another timber-laden vessel came up the river with all still rat, and Mr. Moulsoon said:

"I thought those two vessels were like two kinds of people we have in the church. There are the worldly professors of religion, who are so deep down in the affairs of this life that it takes all the power of the church to drag them along. They are water-logged; and of all sympathy with the work of the church; full of complaints about the minister and members, and have to be taken care of very tenderly to save them from going down altogether. Give me the Christian whose heart is above the world and who, by the power of the heavens, sweeps through the stormy waters of this life, right up to the port of heaven."—*Presbyterian.*

Who should take the sword and rule in the kingdoms of the world? The Christian cannot take the sword and punish or kill his fellow man for the people holds his using the sword. And the ungodly are not fit to use the sword, for they are the tares of the world, and the ungodly are not fit the sword must go begging and it has been reserved to plowshares. —*Longenecker.*

The Brethren at Work.

"The Brethren at Work," will be sent postpaid, to any address in the United States or Canada, for $1 81 per annum. Three sending eight names and $30 00, will receive an extra copy free of charge. For all over the sending eight name will be allowed 15 cents for each additional name, which amount can be deducted from the money, before sending it to us.

Money Orders, Draft, and Registered Letters may be sent at our risk. They should be made payable to J. H. Moore.

All communications, manuscripts, etc., should be addressed, J. H. MOORE,

Lanark, Carroll Co., Ill.

LANARK, ILL. DECEMBER 15, 1876.

PLAGIARISM.

THE act of a person copying the writings or literary productions of another and publishing them as his own is what is called *plagiarism*, and one who does so is called a *plagiary*, which word Webster defines as follows, "A kidnapper, a literary thief. A thief in literature; one who purloins another's writings, and offers them as to the public as his own."

Since we have commenced publishing our paper, some articles have been sent us for publication that we know were not composed by the parties whose names were signed to them, they were copied from other printed matter. One also copies the writings of another and then puts them before us as his own, dates and signs his name to them, does wrong. We don't want any one to lay and palm off anything of another as our property, for if there is anything in the world that stinks or stinks most it is that. We don't care how badly an article is written, or how bad the spelling is, or how much punctuation it needs, we can set down and correct all such matter, and if necessary consult the entire article, and never once think about getting out of patience; but when we take a little time out of our immediate drawer, punctuate it, make all necessary corrections, hand it to the compositor (typo) and then it is all set up ready to go into the paper, and then one of the hands suggests that it has been copied from such and such a book, and we don't just exactly think so, and then he gets down the book and we both examine and find that the whole article has been copied word for word, then like Paul at Athens, our spirit becomes stirred in us. We stick plaster on the subject, and want to be distinctly understood that we stand opposed to everything that is wrong, and have no compromise to make with error.

ENDOWMENTS.

BRO. MOORE.—What disposition would you make of an endowment of one hundred dollars to pay Tract Council about? D. C.

Ans. According to the working basis on which the Tract Association is being formed, any amount of $100 and over is to be used in paying for publications and tracts as may be selected by the Publishing Committee, until after the death of the donor, when it will be used to add into the Distributing Fund to be used in the free distribution of such pamphlets, &c., as may be directed by the Board of Managers.

Of course, it would be proper in a case of this kind to request the widow of the donor, especially if the endowment should be a large one, and the donor's widow could consent to the funds, of the rules that are to govern the working of the Association. If however will Thy work and be use of all donations, whether large or small, be left to the rules of the Association, and this proposition either by paying in or Distributing fund, as may be determined by the amount of the donation.

A number of large donations would doubtless accomplish a great deal of good in our brotherhood, and enable the Association to get forth work, that if well distributed, would leave a telling effect upon the people, being instrumental in bringing many, many converted souls to the church, extending the borders of Zion and securing the salvation of thousands who know not God, and who are not the gospel of our Lord and Savior Jesus Christ. We will be pleased to correspond with those who contemplate making endowments or donations to this Association. We believe it to be a good work, one that may accomplish a great deal of good, and that God will bless and in abundance it to the attention of those who have means to use in spreading the gospel and building up the kingdom of Christ.

MISSIONARY

WE are glad to learn that several thousands of dollars are being collected and taking quite active steps looking to a more extensive spending of the gospel, and also labor in behalf of churches in Germany, where the faith and practice of the Brethren are not generally known. In several instances, Sisters have been the instrument to travel and preach in the parts where the gospel was especially needed. This is a work in the right direction, and we further believe, if properly managed, will accomplish a great deal of good, and doubtless will be instrumental in bringing many to the church. In this noble work we desire to offer our brethren all possible encouragement, and we feel sure that more than our people generally, to take hold of the work in full earnest, and thus accomplish a great deal of good. We are in this country the primitive order of Christianity.

In fact, travelling and preaching the Word is the apostolic order, and is the way method adopted by them to disseminate the plain teachings of Jesus Christ, and it is the way we are now preaching the gospel. We find them in every country of the civilized world, and wherever they go, they are very impressive, we hear of them building up churches and getting them to working order. Brethren Wolf and Lehman, are now preaching on the island of Great Britain, and we know that he has in contemplation a work in Germany, more than Dunkards he went, and while on his journey over the Alps stopped in the valley of Waldensee, and preached to the people in Waldensee, and then received their conversion. Brotherhood is said, preaching the gospel in Egypt, and the rest of the apostles scattered their labors sufficiently, so then in a few years the gospel was preached in almost in every part of the country, and by the close of the first century almost one million persons had been converted, and established a Christian religion. In fact the apostolic churches were the greatest missionary work that ever was, and if properly with them wealth they spent more time and means in the spreading of the gospel than we often of people now do. They had neither the pass nor the mint furnishes that we possess, nor was travelling so easy, nor the conveniences we now have it, in what our advantages for spreading the truth are for superior to those of the early church, yet they accomplished more real work, converted more people and built up more churches than we have in the present day, and in to complain of missionary work, nor to point out faults, nor to tell how it may be accomplished, we think it is time to be the proper time in the future, but for the present we want to make a few remarks in regard to the work, which is now, not as missionary, not about those in Denmark, but more particular those in Germany, in the different parts of brotherhood in America.

In the first place, a missionary should be a truly converted man, a real Christian, and should know that he has not fully converted himself be a sincere full in earnest in the profession of religion, and should be a man of every-day piety, and whose conduct is in true index to the Christian religion, that he should be an friend of a man who is organized as an able preacher, and is generally liked by the people, engaged in the working, but is rude to be very sociably and unkindly in his conversation, giving away to a great deal of unnecessary *joking* and unnecessary. Things of this kind are a vision than luck to the prosperity and success of a missionary, for they not only show a want of piety on his part, but install the same evil habits into the mind, heart and conduct of his converts.

They want to be men who study, know and understand the gospel and are neither afraid nor ashamed to preach it. The time has come that we must all or we shall have sound doctrine, are not willing to hear the plain simple gospel truths as they were preached by the apostles eighteen hundred years ago, and therefore those who go out to proclaim the gospel must be men of knowledge, men of sound of humble lowliness, men who will stand up to and defend the gospel in all its parts, men who are not afraid to be uncertain sound, but have about them the true ring of the ancient gospel. They must be men who are true to to their principles, men who will not compromise with error nor flinch in the fire of persecution.

The work to be performed by the missionary is an important one, and should be undertaken by men who are able to do it. Too much care will not likely be taken, and therefore truly good men should be selected, and should be men who they may in connection with their preaching set good examples before the people. We are of the opinion that if all the districts that are sending out missionaries will use unanimous and send out men who are able to do the work, plain simple truth is many times be more maintained by the Brethren, and more good will be accomplished, and kind of work, it will not be long till the entire brotherhood will be in favor of the missionary work, and will be in good effect, of the right kind of work they will not only sanction it, but will be willing to give of their means in supporting and maintaining the work. Ministers must not on such occasions be selected because they are popular, and unusual to the world in their dress that glittering and simplicity that is not in accordance with the world. If churches that are non-sectarian to the world not to be built up, it takes plain men, men who are able to do the work, money and time appeal cannot build up plain churches, it takes plain men to do the work, and we have seen enough of those new congregations to be started right, and then kept that way they must be left to the management of brethren who just such men. We maintain that this is an essential feature in the missionary work, on which the success of the missionary success depends. If our plain churches will get fashionable and fashionable churches will be called, and for them to build up churches, and put them in working order then we may as well give up our plain churches, and we may and say good bye to primitive Christianity. The sound of truth should be considered, and we should be able to do our plain and simple in their appearance, men who will not only teach it, but are able to give a good reason for it, and believe that this is the only way that the church can successfully carry on the missionary work.

There are two good evils attending this honorable missionary work, and both together if not carefully watched may cause the great work in which we are engaged.

1. If fashionable churches are established, the world and conform into such work, lay, or stubbles—or unpalatable converts—to be of either any use to God or unto the church in union, and may be come of true concept what little pure Christianity there is yet remaining.

2. Fashionable preachers are sent out, and build up fashionable churches then all those of our Brethren who stand up for the primitive Christian religion, and against missionary work, claiming it to be an injury to the cause of primitive Christianity, and the result is that many several districts have been keeping a close watch over this matter, and are getting into the field men that are fully on the order, and we feel that we commend them for this thoughtful move, for at a time like this it is well to be in the right direction. But perhaps this is sufficient for this time on this subject, we will have to close a letter for receiving preachers, which we must present in the future if the Lord willing.

We have just seen enough here to say, that all of our items, a report of which will appear hereafter, and that available editorial have been crowded out this issue, but will endeavor to find room for them next issue.

THE GREAT ARGUMENT IN FAVOR OF MISSIONARY WORK.

BY G. D. BALLARD.

THE great argument is founded on facts. It is not a long process of reasoning that proves the necessity of the gospel, but the facts and truths of the gospel in its primitive purity established in the heart of the new convert. This is testimony proving the missionary work of the gospel in spite of all opposition. Missionary work that does not establish the faith and practice of the gospel in the heart of the converts is only evidence of failure.

Then we should be careful to have this great argument to prove our missionary labor is of God. Brethren and sisters have gone forth preaching the gospel in its primitive purity, sending books, papers and pamphlets, presenting the truth to sinners and strangers in such power that they have been converted, turned or re-turned to God, holy and spiritual, enough inside and outside, from the ways and lust of the world to a moral and spiritual life, and in this case, humbly following all the teaching of the gospel, seeking faithfully for the crown of life, could not be but that God has once delivered to the saints, and for the order of the church—when we see such converts be baptized, and become a member of our brotherhood—some that I could mention in the field of labor given to Southern Ohio and Northern Indiana, they make our great argument in favor of such work a living reviewing, with God and truth in it. The great argument by labor has enriched the truth there, a small sacred, heart toned new to God, is the result and fruit of the work of God, and the true doctrine of the gospel is established there. This, God, on account of the labor, has made a small his own power and now can glorify it.

Doing these items before the brotherhood, here, and we have seen and have seen and our ears have heard, let them know that such is to be the result of all our missionary labor, and we are too plenty of brethren, who have been such fruits, who will be ready with their amens to assume the curse which is doing such work. They will fully because the work when it is done plenty them. Such work is in their own hearts, and when they see it there they will assume that God blesses it, they are ready with liberal hands to keep it moving.

We should be careful, we should be careful, we may injure the missionary cause and even give arguments for some to use against it. If we have no proof of our labor, make a compassion with the world, giving up a part of our order, a part of our glorious, comprehensive system of the teachings of the gospel to make the way easy and popular, if we make the way a little broader to get converts, then we would injure the missionary cause, creating fear and doubt in the minds of some, leaving the work of God without their support, and even more than that, it gives the opposer reason and gumption to say—we are engaging some of our missionary work, it is too bad, it is going with the world. Let us be careful and not injure the cause in such a way. For, we, in renouncing our answer the objection satisfy the objector.

God has laid the foundation, the work must be could have be building them, now but too much wood, hay, stubble put in the Lord's building, they will weaken and fall, injure the church, injure cause and you lose your reward of last. That build with gold, silver and precious stone and they will stand, God will reward by fire. Labor to build the church with living stone converted, and shaped, and polished by the divine will, bring the obedience to the whole counsel of God. Then you have very great argument; it will stand in fiery ordeal, and God will reward, and then rays have bound, and they have handled the labor, and then the gold, silver and precious stone is being prepared by land in the church, God will warm with hearts by and by to lead a helping hand.

When they see the fields are white ready to harvest, and the laborers sent out gathering in their sheaves, their joy will not long be idle if they are preaching bible, many will yield to the calls of our Savior when he invites them into the vineyard, if they can realize that our great argument is the facts of gospel calling them to labor for the Master's cause in giving support to that missionary work, whose fruits they have already seen.

Doing then the great argument, of sale converted and saved, is the truth on which the cause of missionary work rests, and on which rests, and it can triumph, let us labor knowing that our true and faithful answer is another vineyard, another harvest to be gathered, crown with truth and sound to our reward in heaven.

In this great cause of saving souls and winning them to God all may do something, and your labor I not lose one run if we be crowed, yet the widow's mite is not lost. If you cannot leave your family and home, and go to the sinner and preach, you can do something to encourage those who can; you may be the means of sending those where the harvest is ripe and ready to spread the gospel in its purity, where it can reach the heart and save some who would never have heard the gospel and have not help have given to the minister, all may thus do something in the cause of our Master, and it is the only labor, the only work, or means that we spread that lists eternal, old our labor and means for earthly things must lay aside the, but not to with that given for the cause of God, it will not fail or fade with time, nor perish by the hand of death, but bring the work to for the life to come, falling sinners to turn from their evil ways to the righteousness of God, and have labor, and means, but not to be to reward in a crown of glory when the angel harvest shall come; and the fire of God will be in the end, and we will go no better way than working with the ability and means God has blessed us to make the cause of truth and God, and turning sinners from their evil way to an eternal weight of glory in heaven.—May God help us all to work in the cause, and that we may all hear "well done thou good and faithful servant."

BRETHREN AT WORK

HAVING, for several days, been in the office of The Brethren at Work, I can that the brethren were not only at work but that they were hard at work. While viewing the complicated variety and genuine amount of work standing upon them, I thought it impossible for them to be able to get some getting some curses. It is even quite possible that we might err in *not working* as good work, but the brotherhood is certain; that brethren who are only beginners in so important a work, doing the amount of work that they do, will humbles necessarily commit some errors. A sound thing is equally certain; that is, if such errors are made, that are called about, and can all over the country, an good would be accomplished by having said which is right, and the other where they started from. Then means when you find something in the paper you think is wrong, do not remain a second error by running it over the country, but run it directly into this office where at Lanark, and then give the brethren a chance to amend.

These brethren want to make a good work, and we know that God is blessed and are working hard to do it, and they need a chance that they may be able to accomplish their object. Then you find something in the paper that you think ought not to be there, do not make a mistake, but write immediately to the *Brethren at Work* and inform them of their error that they may amend the error more perfect in the work in which they are so ardently engaged.

DANIEL VANDAM.

—If gambler, gambler, profane, cursed, tattlers tattle, gossipers gossiper, why should not the Christian workers work? The Good Shepherd knew who tasks right, and will reward every man according to his work.

RESURRECTION.

BY MATTHEW A. MAY.

"Is this I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 1 Thess. 4 13-14.

THE doctrine of a resurrection from the dead, to a superficial observer appears to involve in it a variety of difficulties, and apparent absurdities. That a complete organic machine, such as the human body is, consisting of thousands of distinct parts, which in life have ordered its motions, and these motions depend on the fine touch of tissues, should be gathered together in the same materials, in a more and more phenomenal state, when, when even in life the human comprehension yet at a distance, clearly revealed in the sacred books. It was in those which the original promises had to dwell, and, as it is repeatedly spoken of, both by the Old and New Testament writers, and being under the instruction of God, the ground of our hope. It was also a definite thought with much comfort to the aged of old. It was a subject entirely dear to the apostle Paul, who alluded to it in many of his discourses, and so nearly all the apostles, who spoke of it when he addressed the wise men of Athens at Mars Hill, he referred to it as Jesus—preaching the resurrection. Roman governors, and King Agrippa — The apostle makes the doctrine of the resurrection the point of his defence, saying, say he: "For if the dead rise not, then is not Christ raised, and if Christ be not raised, your faith is vain; ye are yet in your sins."

Such a phenomenon, mortalists, are very common expressions in the writings from ministers of the gospel. We do not remember of ever having heard a man not in the pulpit, and the only exception is, that many have very illiberal ideas on it, and others are doubtful—Against Bethesda, these things ought not to be.

Though the doctrine of the resurrection from the dead is one of the first, and is involved in such difficulties, yet it was not a matter matter consideration, we will find that it fully, immediately with many processes of nature: there we shall find many questions and analogies which tend to a belief in the resurrection of the dead.

The transformation of insects gives us an beautiful illustration of this subject. What a wonderful process by which the caterpillar is transformed into a butterfly! It crawls, first as egg, secondly a bodily form, and lastly, thirdly, a winged creature, and a beautiful creature. Secondly, from this process it comes forth a bodily, sweet creature, looking in the sunlight. This is a very, very, and gives us this state, from what it did in the preceding stages of its existence. It seems the ne plus ultra of life, of its flower, and seems to rejoice in its new and spiritual existence. How unlikely, will it seem that a creature, crawling worm would ever assume such a beautiful form, and be endowed with such a power of existence!

If the change to be effected in our bodies at the first resurrection be exceedingly great, and, it may be, difficult to the butterfly stage, it will be immeasurably great. In those transformations we behold a faint, imperfect vision of that transformation which will take place in us, when there will be bodies to be changed into the glorious, and the glorious body of our Lord, when this corruptible body shall have put on incorruption, this mortal body shall have put on immortality.

But the question often arises as to the form, in which we are to be raised, and the doctrine of the resurrection, whether a resurrection of the substance of the body or not, or some minute and indescernible part of it. We think the former form is taught in the sacred Scriptures, and in the doctrine of the resurrection of Christ, without sore disturbance.—It is not quite the same body which is laid in the grave as the subject of this change. The resurrection of Christ is made the ground, the pledge, and the pattern of our future resurrection. For if we believe that Jesus died and rose again, even so them also, which sleep in Jesus, will God bring with him. Even so, as Christ arose, so shall his saints arise, but how did Christ arise? Did not the same body that was taken down from the cross and laid in Joseph's new tomb, rise again?

The gross theory has been adopted by many, in order to avoid certain supposed difficulties, but we think it is not scriptural. The whole theme is represented to us as a miraculous work. Though we are incapable of comprehending it, God is able to perform the work.

Paul expressly tells us that the sower of seed shall be changed, and be raised, like unto the glorious body of Christ. It seems to us that the phrase "like unto" is absolutely proof against the gross substance of the body, the identical body that is consigned to the tomb. This supposition is entirely at variance with the other life is attained to be the subject of gratification and divest their self-conceit. We reasonably conclude, that it seems to have understood it in this light, for, say he: "Though after my skin, worms destroy this body, yet in my flesh shall I see God."

Job's faith in the future resurrection of his body, was a strong and joy and comfort to him in his distresses and sore afflictions; what, though his body was in the dust, and worms destroyed it, though it was sun to be consigned to the tomb, and to the brotherhood nation, and his faith in the resurrection of that same body, consumed and in nature, and should behold the glorified body of his Redeemer.

There is something very consoling in the doctrine of the resurrection to many of our readers and friends, which is taught in the sacred Bible; this precious, consoling truth teaches: "Blessed are the dead which die in the Lord henceforth: yea, saith the Spirit, that they may rest from their labors, and their works follow them." Blessed are the dead, who have departed, and are in the Lord, and are in the Lord, and are in the Lord

CHRISTIAN SANCTIFICATION.

For The Brethren at Work.

"Sanctify them through thy truth: thy word is truth."—John 17. 17.

TRUE evangelical obedience is the means of Christian sanctification. When Speaks of Christian sanctification, I understand declinedness, strength, vigor and perfecting of that life of holiness, implanted in the child of God, in regeneration, that power of separation from all that is unholy, and of setting apart to that which is holy: which sanctifies the full nativity of Christian character, and makes us men and women in Christ, and as the little babe is developed into the bright man in its strength, beauty and fruitfulness; or just as newborn babe attains, through the expansion and growth of its mental faculties and physical organs, the maturity and efficiency of riper years. So babes in Christ said "Put upon the armour of light of the word, that they may thereby "grow in every Christian grace, virtue and duty.

When the Savior prayed for His disciples, he said: "Sanctify them through thy truth; thy word is truth.—As thou hast sent me into the world, even so have I sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth" John 17: 17-19. Time we see that the *truth*, which is the word of God, is the means of Christian sanctification. But how is the truth to produce this happy result? Simply by being heard? Verily nay, but by being believed and obeyed; thus transforming the character and life. It produces its appropriate fruits. "We are bound to give thanks always to God, our brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and of the truth whereunto he called you by our gospel, to obtain of the glory of our Lord Jesus Christ. Therefore, brethren stand fast, and hold the traditions which ye have been taught, whether by word, or our epistles" (2 Thess. 2: 13-15).

Not only is the sanctification of Christians God's will (1 Thess. 4: 3), but his entire sanctification, "spirit, soul, and body" which can only be attained by accepting and believing the entire word. Our heart feels and believes, when we are men and women, in whom may have been wrought a spirit of self-emptiness; by reading of the sanctification, which at the same time they reject, with an air of indifference and almost contempt, many of the things of the word of their Redeemer, "the author and finisher" of Christian faith, and instead of trying to observe the things whatsoever Christ commanded, blow to see how many of those things they can excuse themselves and allow the neglect of in matters merely non-essential. Alas! for the fulfillment of the apostle's prediction "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4: 3, 4). Truth teaches us, that in the last days perilous times shall come. For men shall be lovers of themselves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away" (2 Tim. 3: 1-5). Thus we see that all this black catalogue of iniquities belongs, or applies to professed religion, "those who have no form of godliness." They are boasters, which is largely characteristic of those who have no reality but a mere shadow—They are "despisers of those that are good," having that all have not "made shipwreck of faith," but that to "live godly on Christ Jesus" is to "suffer persecution" "Turn away from such" "Continue" one delivered to the saints, which must be obeyed "from the heart," but "A form of godliness," destitute of that sanctifying power which reconciles and controls the character, life, affections, passions, spirit, words, and conduct of every Christian, and brings even "into captivity every thought to the obedience of Christ" (2 Cor. 10: 5).

True, evangelical obedience insures success to prayers. How many wills, affections, passions, and desires are mixed with penance and offered with so much zeal as the prayers of Israel's prophets or Christ, moved from the Babel or confusion of modern Christendom, but only with the effect to make, "prayers abominable to God" (Prov. 28: 9) that turneth away his ear from the law, even his prayer shall be abomination" (Prov. 28: 9). Yet, alas! we see that with the prayers of the humble, confiding, unpretending, obedient child of God, "the effectual fervent prayer" of one, and my hands in you, ye shall ask what ye will, and it shall be done unto you" (Jno. 15: 7). Nothing can more literally tree than this, nor is anything more than the submissive and obedient child of God who alone is not mocked but what the Father wills. In becoming a child and dying to sin, he died to himself, and all his desires are now in public confession and acknowledgment. And nothing brings us exact consideration and a most complete view of the life of his Divine Redeemer, and consciousness of his Divine appreciation. This is the way in which we are to be decided the sweet lessons of resignation and humiliation and he became the longer and more fervent the prayer of faith, prayer and the best of which I know is, Brethren's Tract Association of Lanark, Illinois.

Ben. Eversole. "It is a good institution, I believe."

Jno. Brubaker. "Brethren come, it is a new thing, and I prefer the Bible to be read and taught, and to see a church composed of Christ and the church we need nothing better.

Jno. Ross. "But has not God always made other means subservient to establish the authority of his word, and is not the church the pillar and ground which his word was intended to establish?

Geo. Brubaker. Napoleon should do the great work of the church of God if he goes means money, and just give it money and freedom, and see where we go.

Jno. Tout. Had Napoleon dared the cross well as have other great and distinguished men, who could best accomplish their baneful ends what they would hold their trained victims in the power of spiritual.

"See how the American Tract Society, the American Bible Union and Bible Society, have flooded the world with gospel tracts, and where has the truth prospered?

Geo. Wolf. "Is not principle more than interest, brother?

Jno. Brubaker. Let me tell you my experience in the advocacy of principles by popular tract and papers. I was a boy, I was called upon to be a preacher for an children. At the tender age of ten years I was called upon to be a preacher for an children; but I being an illiterate and poor what other pictures do you suppose were given me? I was called the whipping post where shaves were receiving exertion at the hand of their mothers, the tender hands bread the mill or hang by the hands, and accounts of the Kilmapping, sweeping of parents and children, and the fate and fare of the Africans at sea, while being exported from their native country, I was given a promising of part of the paper; popping young and using Arenius for what indeed labored at the Bible and Tract Society and by reading; and which tenets were attained by me all in 1861—1863. In the meantime I found good and wholesome matter was given.

Examine the "Blood of Jesus," a tract published by the A. T. S. and see what principle is there set forth under so sacred a title; should not then such a series of the truth, with the blood of Christ, be a foundation upon sights and hopes, be not abscessed, and by whatever ye are they can honorably be entitled?

Opp. "Let them be read by the Bible which has a remedy for every malady.

Fox. "Why, then, Brethren, do you speak so much time, and spend labor to preach to the people, setting forth the principles of truth, and persuade them to accept the same?

Opp. "Because my Bible teaches me by precept and example to do so.

Ash. "Does not your Bible teach you by precept and example to "write?" See Ex. 34. 27, Deut. 27. 3, Jer. 30. 2, Hab. 2. 2, Rev. 1. 19; 2. 1, 8, 12, 18; 3. 1, 7, 14; 13. 14. And see how many three churches, whose example your Bible gives of their preaching. I say how much less did they give the example of writing than of preaching? I mean Peter, James, Paul and John.

Opp. "I fear those young brethren of this Tract institution will lose sight of the true principles of Christ and the church, and run the affair whichever way it pays the best.

Ash. "Is there no power and authority in the brotherhood to hold them responsible? and to bring them to a halt when they are running contrary to the word of truth and the church?

Opp. "The power and authority of the church is in the brotherhood, and when all it be till the majority is in the institution, and then where is our brotherhood, should every brother be responsible?

Ash. "It is the rule laid down by the Savior, as given in Matt. 18, that separates the chosen and willing fire from the good, but the tares grow in every one, as well as also a world in the one you have here proposed. But this organization may be separated from the duty of writing, than it can from that of preaching become overtaken. Some have spoken against it, and led them from the simplicity of the truth, and for filthy have's sake, please men.

Opp. "It is from the comments of men upon the Scriptures, and tinkering at the principles of Christ, that all sects, religions and factions in Christendom come.

Ash. "Upon this same hypothesis *Rev. Fox*, we can think of *Rev. Opp.* to night during services, that we must do anything more than read the Bible to the people, say no more than Christ, and the selfless annunciation, I see it was a being, the Lord's Supper and the Communion, than just what we read from the Bible.

Opp. "There is not the same danger of confusion in the church, as in many, a strong idea by preaching to a small congregation, as when the same idea is published beyond the boundaries of the church.

Fox. "Time, but all ideas are supposed to go upon their merits, whether written in money, or spoken for it; and are expected to soon fall to the ground when they conflict with the standard of truth; and, if upon the other hand, the idea meets and merits the approbation of all that is just, good, right and true, publication and circulation will and will soon all that is wrong, what a pity it is not published until wide.

C. C. ROST.

FROM PENNSYLVANIA

PORTSTON, PA., Nov. 15th, 1876.

DEAR BRETHREN.—Bro. S. H. Bashor preached here for us (Cheoctny Church, Chester Co.) on the 11th, the 25th of Oct. to large and interesting audiences. During those meetings four were added to the church by baptism.

On Nov 4th we had our Love-feast and Communion services. Had a happy season. Our church is growing in love. I ever was on any of our Communion occasions. Had a very good, and Christ-like sermon from Brother Benjamin J. Gingrich of Green Tree church, and J. H. Heister of Philadelphia, was with us. Monday and Tuesday of the week, Bro. J. T. Meyers of Germantown, preached for us. Tonight he is to march at Lancaster, to launch of our church here. JOSIAH HANLEY

REPORTS reach us of many successful meetings being carried on in different parts of the brotherhood. May the Lord give the increase!

TRACT ASSOCIATION FUND.

Since last report, the following has been received for the above fund:

D. H. Hunter	$ 1.00
H. F. Rosenberger	.10
Lymon Eby	.65
J. Emmert	5.00
Solomon Mattes	.50
Isaac Hendricks	.25
S. W. Stutsman	.25
J. E. Sandenbaker	.50
Daniel Vantuna	1.75
J. W. Shafer	.50
Tobias Meyers	5.00
Previously reported	305.25
Total	$321.75

"Der Brüderbote."

In the title of our German monthly, which we have published up to the part of the brethren that prefers to read in the German language.

It is the same as the "Brethren at Work." Issued monthly, and will be devoted to the unfolding of the faith and practice of the Brethren, an advocate of primitive Christianity. We will endeavor to make the paper interesting and instructive, and hope they will give it a kind reception, and aid in giving it a large circulation. Brethren and friends are requested to help translated into the German language, and publish in the "Der Brüderbote."

Volume xii will commence with the beginning of 1877.

Terms, 50 cents, 75 cents. Any one sending ten copies and $4.25 will receive an additional copy free. For all over the dozen we will allow 40 cts for each additional name.

Jno Baptism—A dialogue showing that true ministers of the gospel of Christ, are not ashamed to be publicly baptized by the laying on of hands, and publicly baptized in the Name. One copy, 15 cents; 10 copies $1.00; 25 copies $2.00.

LIST OF MONEY, RECEIVED

Subscriptions, Books, Pamphlets, etc.			
Wm J Grist	1 00	Andrew Boot	1 00
D Heisey	2 25	Wm Beachley	1 00
Jno Brubaker	1 00	Jno Brubaker	1 00
Geo Brubaker	2 25	Dav L Phillerby	10 00
Dan'l Harshber	2 00	Sarah Stoudder	1 00
Jno Ross	1 00	J. A. Zollinger	1 00
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John I Blough	10	Jacob Miller	2 50
Jno Ross	1 00	Jno Brubaker	1 00
Walter Clark	25	Samuel Rist	1 25
Nancy Stutsman	2 25	John Stoffer	1 00
Jno Ross	1 00	Jno Brubaker	1 00
J Harper	6 25	M J Harper	75
Jno Brubaker	2 40	Jno Brubaker	1 00
Jos M Dutchman	1 75	Cyrus Wallick	50
Jno Brubaker	1 00	Jno Brubaker	1 00
John Shook	2 70	M Lechter	75
Cyrus S Bechler	15	Fred Beitel	40
Jno Brubaker	1 00	J H Eby	50
T H Bagwell	15	Jno Ross	50
Lewis Sheldon	50	John Eversole	75

The Brethren at Work.

A RELIGIOUS WEEKLY.

EDITED AND PUBLISHED BY
J. H. Moore, J. T. Meyers, M. M. Eshelman
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H. H. Miller, J. W. Stover, Daniel Vanatuna, D. H. Ziegler, and Martin J. Lenz

THE Brethren at Work, is an unassumingly advocate of Primitive Christianity and Church polity.

It recognizes the New Testament as the only authority for faith and practice.

It recommends Faith, Repentance and Baptism for the Remission of sins.

That Trine Immersion or dipping the candidate three times forward is Scriptural Baptism.

That Feet-Washing, as taught in John 13, is a divine command to be observed in the church to the end of the world, and, as such, is, in connection with the Communion, should be observed by the church in the order of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity is binding upon the followers of Christ.

That War and Retaliation are contrary to the teaching and spirit of the Gospel of the Prince of Jesus Christ.

That Plain Dress, consisting in the avoidance of modern Christendom, to point out ground and principles, is a duty, and Scriptually enjoined. Price per copy, $1.75.

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THE YEAR.

SLIP not treading tears our falling,
All along the dusky day,
And life without form is hewing—
Ah, the year is old and gray.

Even his smile is full of sadness,
And his breath, grown cold and cold,
Blights the maple's flaming banner
That he touch'd but yesterday with gold.

Over old Year, silence and glory
In the night-time cold and drear,
While the universe stands and listens
Hushed to greet the glad New Year.

Lo! his vision, grown hoarse with sobbing,
At the threshold wake no more,
As the sounding of the gates of Heaven
White and Pearl in the door.

—*Health Reformer.*

For The Brethren at Work.

THE STAR OF BETHLEHEM.

CHRISTMAS.

BY ELDER F. MILLER.

OF all the days of the year, of all the festivals of the Christian church, has Christmas taken a special hold on the heart of the world: there are either days that seem worthy to rival it. Easter, the resurrection day, might be adjudged more thrilling and tender in its associations, yet to the Christian world at large Christmas is the grand time of rejoicing. Its guidness is not shut up within the walls of any church; it brights the hearts of children, it overflows the worldly and the hardened, from frozen Russia to sunny Italy, and all around the globe men joyfully hail one another "a merry Christmas." Christmas is the day of hope, and that is the note to which the heart of mankind most eagerly answers, to few has perfect fruition come. The happiest look for something better for themselves and for the world than yet has been, and to the great multitude, who stand girt with perplexity and care and trouble, God's vision is never indeed when it speaks of hope. Wonderful was that anointing at Bethlehem; yet to Goose upon his knees, not to Socrates and Plato in their thoughtful calm, came the manifestation of the new star, it came, shone in his mother's arms a little child was lying, so helpless, so insignificant in the world of living things, yet that little child was close to that father and mother. It was the Son of God, the child of all the world; he lay in Jesus Mary's arms, the pledge of light, love and victory to all mankind; in the inspiration of that moment, heaven and earth touched each other in a common consciousness: from angel's lips one embrace was sought whose echo lingers yet, "a voice of many saying, Glory above all the sounds of earth, "Glory to God in the highest; on earth peace, good will among men."

The shepherds, who saw that vision and listened to that music must have felt as if all darkness and sorrow had vanished over come from earth; what disappointment must for the moment have fallen when, the simple story was related and the angels were gone away from these into heaven!

Then, for years, the hope born that night was almost lost to view, but in one mother's heart it burned with steady beam, then it chose forth from the men among whom Jesus walked, the King of this world, the Lord of glory. In the words of disciples a new life was born, and eagerly they looked to see the New Jerusalem established over the whole earth. But their Master died and the world's light seemed gone, as was the hope within their hearts. But out of the grave hope came again. Above Bethlehem the day star had risen; from the sepulchre came the sun of life, the Lord of glory.

The good tidings of Christ are tidings of hope. God he thanked we have already received the fulfilment of his promises. Already the spirit of love has become a mighty power among men; already millions of hearts have been filled with peace, a refuge in trouble and an abiding peace, which are indeed the first fruits of that heavenly life made by the promises, visions, and the restlessness of thought. Yet by you the fair scene of history, thinly said truth, conscience and stronger; we shall not in our life time, see their perfect reign. But the Lord, with whom an hundred years are as one day, tolerates not and fails not in performing his work.

Let us, then, keep the faith of hope, with all gladness of heart, let us enter into the sanctuary of the Lord with full assurance to serve him, let us be sure of all our brethren the greeting of love and charity. From our cares and discomforts, our fretfulness, our fears, and our selfishness, we go back to taste of the Lord's full promise, and lift up our hearts in the strength of his grace. To us comes the angel's message, with depth of meaning beyond what our thoughts can reach "Good tidings of great joy, which shall be to all people."

Cherrore, Iowa.

For The Brethren at Work.

THOUGHTS BY THE WAY.

BY JOHN H. HYPES.

NUMBER II.

I HOPE those sisters who love to wear hats, and have been the cause of this association upon the old safe ground principle of the church, will not profane for speaking out so boldly, but I have a presumption, that perhaps, by the next annual meeting the brethren will be enabled upon to strike a fine between fashionable and sensible bonnets and hats; if it does not turn out so I will willingly bear the reproach of having written such an erroneous thought.

But it is noticeable that there are those among us, that will go just so far as they thinks sound and confessing to the world in the dress, and in the conversation, they are bound to complain about dissipation, sadness, and unjust restrictions. Now, I am quite that to some unjust restrictions in the church: how pleasant it would be if all could do as they pleased and still maintain our only good standing in the church, but also the favor and acceptance of the great I am.

My dear brother and sister, if none of us would even please to do anything except what we know to be right in the sight of God, we would not need any restrictions and corrections in the church. Our conferences would then not be wholly taken up in dealing with refractory members, but some time could be devoted to missionary work and other charitable institutions; and we would never be under the painful necessity of expelling members for disobedience, or relenting them under a cheap scheme of edgement, perhaps only to do the same thing over again. Yes it is too bad that we must have restrictions in the church. Too bad that men and women will join a church known for its non-conformity to the world, only to introduce themselves, by refusing to comply with the requirements of the gospel.

But there is one thing I am glad of, and that is, these restrictions are not for the obedient, but for the disobedient; their short-sighted, unregenerated and selfish measures of life, ever striving to enter in at the strait gate, and willing to walk in the narrow way, even though it requires many self-denials, many crucifixions of the flesh, and such contempt from those that know not God, and have behaved with those unpleasant restrictions, but, are glad to be subject to rules when they are led astray by the course of souls, that the church has manifested in such cases in times gone by, and in most times of their ministry, and never stress as it were bounds from the heritage. But is it no cause that seem to forget that they have "obeyed God rather than men" is it they thought the church had joined, or, in a state of mind, some selfish, envious, boastery, proud, blasphemous, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, intemperate, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God, having form of godliness, but denying the power thereof." Yes, it is exact a powerful influence for evil in the church, when it is carnal and dissension continually, a stumbling block in the way of those that would do good, neutralizing the times of the object ministers, and driving away those souls that would join the church if there were not so many hypocrites in it.

Oh! that every brother and sister could see the importance of conforming to the church rather than to the world and labor for an increase of holiness instead of an increase of pride; having the cause of truth at heart; thinking more about eternal life and how to obtain it, and not so much about the latest fashions, and how they can adorn themselves and their children in the most gaudy and attractive manner, thereby showing to every candid observer that they are counting the attention of the world more than the love of the Father.

Dear brethren and sisters if we are for Christ let us follow him; let us not be afraid nor ashamed to put on the whole armor of God.

Let us prefer to have all the world ashamed of us rather than that Jesus should be ashamed of us before his Father and the holy angels when he comes with power and great glory.

Leonard, Ill.

DYING FOR OUR COUNTRY.

IN times of war we hear much about almost the duty and glory of dying for our country. Orators who are entitled to be heard, speak of dying for our country in blushy fancy, will language endeavors to the hour on the nobleness and reward of those who are dying for their lives for save their bleeding country. So sensitive is this sacrifice considered by some, that they are ready to promise eternal happiness in heaven to those who under it, whatever may be their characters or conduct, if they only do so, and so with the religion which is proper men for heaven is not manifested by imbuting our hands in the blood of others, and the act of rushing into the cannon's mouth will not atone for other sins which have been committed throughout a life time.

Dying for one's country generally means, when stripped of its sophistry, dying for those who wish to govern the country. It is dying for kings and nobles and other great men, who quarrel among themselves, and, then, too, called to do their own fighting, meanly call on their subjects to do it for them. And when those author-bamboozled of those such of these subjects have "bitten the dust," how soon they are forgotten and left to troubles in unremunerated pauper, while their poor families and other friends are suffering for the want of their earne mas support. What has been the glorying of dying for the countries during the many centuries whose history has been written in blood? In many cases others may have died for their country, their country has died with them. This was the case with ancient Greece and Rome, and has been also with many modern nations. They have resented to the sword to revenge some fancied insult, or cause some unlawful end, and mightier ones have paid them in coin of their own choosing, and defeated them from the map of the continent.

How much wiser and nobler to *live* for our country than to *die* for it! Why for Which dead, there is an end to all efforts to make the nation better and happier, as well as to efforts to promote the welfare of our friends and neighbors. But while we live we may daily perform deeds and exert an influence that will bless not only our country, but the world.

Let, then, this false maxim, that it is one duty to die for our country, be relegated to oblivion along with that equally false one, that the way to preserve peace is to prepare for war. Both had their origin in times darker than our own, and are unworthy to be cherished or followed by enlightened people.—*The Guide.*

For The Brethren at Work.

HOW TO PREACH.

MAKE no apologies. If you have a call to preach, preach it. Preach it at home, and your power. Have short prefaces and introductions. Say your best thoughts first, and then forget all your power. Do not spoil the appetite for dinner by too much this soup. Leave off cut the pulpit and take Jesus, the Christ, the gospel, and let the Lord defend yourself and your character. If you are afraid about, thank the devil for putting upon your guard, and take care that the story shall never come true. Let your board speak. Throw away your manuscript. If you do not "want to break," make your shirt collar an inch larger, and give your board a drawer to hold your. Let the heart. Do not get excited too soon. Do not run away from your hearers.

Engine driving generally fly fast with no load, but when they drag anything they go slower. It takes a cold hammer to bend a hot iron. Hurt in the people, but keep the hammer cool. Do not laugh and scream. Too much scatter-tops will make a hot and a cold water dress a mess. Empty vessels ring the loudest. Pendulums tick slow. Thunder isn't lightning. Lightning kills. Be cool, be calm, and you can afford to thunder, but do not thunder out of an empty cloud.

Do not could do people. Do not abuse the faithful souls who come to meeting rainy days, because of the others that do not come. Preach the best to smallest congregations. Jesus preached to one woman at the well and she got all Samaria out to hear him and believe. Visit your meeting house. Sleeping in church is due to bad air oftener than bad manners. Do not repeat sentences, saying, "as I said before." If you said it before, say a nothing else after. Leave out words you must define. Stop your determination and talk to folks.

Come down from your stilted way and sweet tones, and "become as a little child." Change the subject if it goes hard. Do not tire yourself and everybody else. Do not preach till the middle of your sermon hinies the beginning and is buried by the end. Beware of long prayers, except in your closet. Where weariness begins devotion ends. Look people in the face, and live so that you are not afraid of them. * * * *

It is easier to run a nor mill with a full pond than on empty one. Be modest at first. Hoist the gate a little way; when you are half through raise little more; when nearly done put on a full load of water, and go out a mark. Hit it! Stop and look where the shot struck, then fire another broadside. Pack your sermons. Make your words like bullets. A board burts a man most when it strikes him edgewise.

A pound of feathers is as heavy as a pound of lead, but it will not kill a man as quickly. An unsure bullet will kill quicker than a mass of wool. Have a clear head, and your words will be clear. Know what you are talking about, and your words will be convincing. Stand for God, if you stand alone. Keep out of the clutches of party hacks and religious politicians. Preach a straight gospel, and live on it.

Be in earnest, but not wild. Do not be a clown. Let the devil make himself ridiculous. Let him be a clown. Let sinners quarrels, and lost his own bills. Make no promises. Learn to say "no" very sweetly. Keep out of debt. Do not alone people for believing what you never believed yourself. Respect honest convictions. Remember, each sermon may be the last you shall preach, or your audit may hear. Keep the judgment in view. Please God, and you will please Christians. Live for Christ. Preach the word.—*Liberal Christian Times.*

For The Brethren at Work.

A SIN THAT IS EXCEEDINGLY SINFUL.

BY C. L. SETTSLER.

Continued from last week.

FRATERE: does the whole gospel of Christ easily and quickly impart that you are a disciple of Jesus Christ? Am you willing to obey the truth *in all things?* If yes, then know that these things are the phantoms which beguile thousands into bondage to Satan, that *not* to enter in at the strait gate. Therefore let us "strive to enter in," for thus saith the Lord, and it is always safe to take the Lord at his word. Let us adhere to the words of Paul; "Study to show themself approved unto God," not simply unto your parents, fellowship, your church, your teachers, or your conscience, only for all these may be desperately deceptive. Even our prayers are nothing but empty breath, as long as we are only willing to do what we need in order to be saved; but if we are willing to obey Christ in *all things to the best of our understanding*, no matter what our earthly friends may think or say; if we throw away our dignity, and give ourselves away to Christ, then and not till then, can we have the assurance of Jesus. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." *Who does not not eternal life?*

Beaver Ridge, Iowa.

Single immersion was invented by Economius, a heretic, who flourished in the fourth century.—*Ed.*

The Brethren at Work.

"The Brethren at Work," will be sent post-paid, to any address in the United States or Canada, for $1.75 per annum. Three copies (eight names and $10.00), will entitle an extra copy free of charge. For all over this number the agent will be allowed 15 cents for each and delivered money, which amount can be deducted from the money, as agreed upon by us.

Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to J. H. Moore.

Subscriptions, communications, etc., should be addressed: J. H. MOORE,

Lanark, Carroll Co., Ill

LANARK, ILL., DECEMBER 31, 1879.

THOSE desiring the *Minutes* in book form can get them by sending to this office. The work is nearly printed and well bound. It will be sent post paid for $1.00.

BRETHREN Henry Martin and Marcus Fowler are now preaching in Central Illinois, in the missionary field where the Brethren have been laboring, off and on, for little over one year.

ANY of our readers having No. 5 of THE BRETHREN AT WORK and do not wish to preserve it, will confer a great favor by sending it to us, as there are several calls for that No. and we are entirely out.

As all the tickets, containing the votes of the demons for the Board of Managers are not yet in, we cannot announce the result in this issue. Those who have tickets are not yet in, will forward them immediately.

We request our agents to send in all the names they may have, that we may set them up in the proper order, so as to be in the time the next number is issued. If this is promptly attended to the subscribers will receive their papers much sooner.

Two weeks ago, notice was given that the *Good Shepherd* would be sold at greatly reduced rates. We have now sold all we shall sell at that price. Last week we have printed another lot which will hereafter be sent post paid for Dots, per dozen or dozen, per hundred.

In reply to several inquiries, from those who are well acquainted with the general make-up of a paper, we will state that the second page of this paper is the Editorial page, and hence will be found on that page without any come to them are written by the editor. If any of his matter is placed on any other page of the paper it is generally followed by—Ed. The letter E. found at the close of articles, will point out the ed out in M. M. Eshelman. Articles that are selected are generally in fully credited, unless it should be some thing we have used so full an undivided column.

In all goes well with us next week, the first number of the Volume of the BRETHREN AT WORK, will contain a full and complete account of the Brethren—their entire churches, their faith, practice and peculiarities will be clearly and forcibly set forth. We want to make the paper as good as it is, a careful perusal of the article any one, even a stranger, may obtain a pretty correct knowledge of us as a people. This, in circulating it there will be an excellent opportunity of making the faith and practice of the Brethren more generally known. Of that number we intend to print a good many thousand, and want our brethren, sisters and friends to scatter them all over the country—purchase large numbers and circulate them in every town and vicinity in the land, drop them in hotels, depots, on steam boats and on the cars, in short wherever people may be found to read them. They will be sent post paid for the following:

2 copies	5 cts
10 "	25
50 "	1.00
100 "	1.50

This article is to be compiled by the editor, and is intended to give our people a chance to make a good discourse known to all their friends and acquaintance. This is a good chance for tracting ministers.

NO PAPER NEXT WEEK.

TO bring somewhat economy for necessary paper publishers to omit issuing a copy during the last two weeks of each year, we will avail ourselves of the benefits of a part of this custom and miss not one week, hence there will be no paper next week. The next number will be dated on January 1st, and will reach our subscribers about the first of the month. This is the season of the year that we have the most work to do. Every mail brings a number of new subscribers—those must be entered on the books; and in short, there is a general routine of work to be done in order to be put in good ready for commencing the next volume. We have just purchased a new addressing machine, and doubtless our readers want to set up the names and addresses of our subscribers and have them ready for running on the machine, thus saving a good deal of labor and enable us to do this mailing much quicker. In addition to this, we want to get up our catalogue of our books, pamphlets, &c., so to advertise all of them in the paper that we may to send, soon.

CLOSE OF VOLUME I.

WITH this number we close the first volume of THE BRETHREN AT WORK, which in our reckoning, has been an exceedingly hard year, yet, we feel in closing that short time has made many friends, and is still growing in favor among those who are continually contending for the faith once delivered to the saints; has weekly visited many families, and we trust, has been received by them as a welcome visitor. From some of our readers, whose subscriptions expire with this number, we have not yet heard, but feel invited to return, which we trust will be done before the commencement of the next volume, as we wish to send it weekly to all the families in the brotherhood.

In a former number we gave the reason for not having the present volume with the year; however we will not propose closing our letters here, but are proceeding to publish a little weekly sheet earnestly on the next volume, and will do all in our power to make the paper worthy of the patronage of our people generally. We trust the brethren will send good hot been done, and a considerable amount of truth has found its way to our unmicrose readers, and will one day produce its desired effect. By this time we hope our readers begin to see something of the general character of our paper, the position it takes and the conflicting elements of the church of modern Christendom, and also the straight-forward course in defending primitive Christianity. Time, and the prayers of those every body, for now he unto us if all our readers are with us. Our object has been to do right by all, we do not know we have done, and what our mistakes may have been we know not, but intentional; and it will ever be our desire to do the most good we can under circumstances presented to us. Thinking our brethren and sisters and friends for their sympathy and prayers, we earnestly solicit their assistance in the future, not only in sending subscribers but in contributions and advice.

We wish you all, not only a pleasant Christmas, but also a happy New Year; and may each one of us commence the new year with a new hopes, seek a new new resolutions, fully resolving to do more and better for the cause of our Master than we have ever done before.

THE CONSULTATION.

LAST week, and the week before, has been quite a refreshing season for the BRETHREN AT WORK. We had somewhat scattered visitors every day, some of them from a distance—we dont know exactly of them being sent, as at times the office was nearly full, and then such mail brought in so encouraging words—words of good cheer from living one to Zion. Their faith was fully shown by the long list of subscribers that are daily reaching us; may the good work go on, we know something due to tell our readers, which we ought to have told last week but did not have opportunity to do so.

At several of our Associate Editors were to be here, a consultation was agreed upon, in order that all parties might more fully understand each other. We would have been a source of pleasure to all the Editors and the Associates could have been present, but they were not, and it is further hoped that at no distant day they will be able to be come more acquainted with each other and thereby, if possible, being about to enter on a publishing, regarding the course to be pursued in conducting our paper. All very much regretted that Bro. Miller was absent, for his long experience in the brotherhood, as a minister, and his ability as a writer among our people entitled him to an important place on the Editorial staff. However, the consultation was held and several important matters were decided upon, and we are fully satisfied, all for the best. There is a number of others and ministers were also present, and took an active part in the deliberations, and which all seemed each one seemed to be well satisfied with the course taken upon. We took up for examination that which would have lead us into difficulties if we did not have a clear understanding. Those which mostly concern our readers are the following:

1. When defending non-conformity to the world in *dress*, should our brethren *sermonize* or should they defend our order of dress in general terms? Ans. It was decided that sermonizing should be *avoided*, but simply defend the order in *general terms*, and in doing so, to much as possible, will be found in the Bible, and name. This will cut off occasion for contention between contributors. This decision will also prevent our readers from sermonizing when they think the occasion demands it. It was generally believed that our brethren and sisters in principle will cut off occasion for controversies between contributors, and doubtless add much to the cultivation of the spirit of brotherhood. So far as sermonizing the things that constitute the order of the brotherhood, it was thought it be left to the A. M. and church councils. In short, it is desirable that when our contributors write on the principles of dress they write about what ought to be practiced when preaching on the subject.

2. Shall we publish the pieces regarding the Annual Meeting? Ans. It was considered best to let the A. M. take care of such things, as it is their business, and though it is our duty to respect it as a body of counselors, laboring for the mutually have made it a rule to publish best for the general brotherhood, and the stand that our paper has taken, if we are to be consistent with it, we can not per either for or against that body.—Those who are opposed to the A. M., may think proper to complicate to that body and not to our paper.

3. What course shall we pursue regarding the Annual Meeting? Ans. We would recommend let them rest on their own merits, and if any complaints are to be made, let them be made to the A. M. let them be made to the A. M., where the decisions were made, and not before the world, where the decisions were not proper. We deem it our duty to abet and respect the decisions of our brethren to whom we have given our trust, and, in likewise, but we do think, that for the good of the brotherhood, and the well-being of our paper, it would be expedient that all business, complaints, &c., pertaining to the A. M. and its decisions, should be determined and settled before that body, and then keep our papers clear of all contentions about the matter. Our object is to keep a straight-forward course defending primitive Christianity, and by so doing will not like to be drawn into controversy, but keep the good principles contained in the Minutes. We believe it best to let the Minutes stand on their own basis, and more than this, we are of the impression this course will be approved by the general brotherhood.

4. In defending primitive Christianity, shall we assume shall we pursue in reference to the former principles and customs of our church? Shall we appeal to the precepts and customs of the church for evidence, or shall we appeal to the Scriptures? Ans. The true church of Christ has always, in all ages been the same in principle, and different in policy, though the policy was in harmony with the Scriptures. The principle on which our ancient Brethren contended was and really contend, but has ever since been the leading feature of our people; yet they have at times differed in policy. We feel to commend our ancient Brethren for their zeal and steadfastness to their principles, and also for the wise policy they have generally adopted, and trust, in the future, to profit by their examples, yet as sources of authority we cannot appeal to their practices, but to the Scriptures they did, go down to the Scriptures for the evidence we see to defending our faith and practice. We are contending for no to the principles of our ancient Brethren, yet in principle, all principles we shall for our authority appeal directly to the Scriptures, as being the only infallible guide to which we can turn ourselves, as our only infallible rule of faith and practice. This important feature we will, sometime in the future, more fully develop, as we believe that a clear and philosophical understanding of it is essential to that unity of sentiment and practice that should pervade the entire brotherhood, and the brotherhood in its true sense will likely remove all differences that may be existing among our people, and enable them, with one accord, to stand firmly to the principles adopted by our ancient Brethren in the commencement of the great reformatory movement, inaugurated in them.

Our readers and contributors will study the spirit of the consultation and see that these lines are not caused by the articles sent to for publication—We want a clear understanding of the course we are to pursue, and also want it to be known to our readers that everything may be intelligible, and thereby enable each party to perform his or her part in the great work without any jarring or discord, whatever. Let it be according to the gospel pattern shown in the mountain of the Lord, and then where our work is carried out—our building finished, and the memorial cap placed in the temple, and the altar and shout will ascend—then, then, if it is not be found well done, then the Judge will plead; "Thou good and faithful servant, enter into the joys of thy Lord."

CAUTION TO CHURCHES.

THIS portion of the year, and the last number of the series, is the beginning of a season of churches generally. Ministers usually have much leisure time to spend in traveling and preaching, and have hold ing up the cause of Christ by strengthening and encouraging the members and holding precious souls to the Lord and Master. In this way the cold and dreary whole season of winter and profitable to keep saint and sinner. Good seed is sown, gathered, and we are glad to learn that many souls have found the true faith, the good ground and very soon begin to bring forth much fruit to the glory and honor of God.

And while we rejoice to learn that large accessions are being made to the churches in several localities, we hope our readers will not be offended if we remind them of a few things that should be carefully born in mind during these revival seasons, lest in light of the day that all our intentions are good and our motives are of the purest character, and yet we may be taken in a net of Satan that throws the mantle over a multitude of unpardoned sins, and not unfrequently are prompted to overlook many evil practices not fully repented of. There is also getting among our people a little like this: It is the duty of a minister to get all the people into the church that he can, and then leave the church to teach and care for them. There is in this general appearance of this proposition considerable truth, and altogether it would seem very fair, save it not for the advantages that are frequently taken of it.

1. It is certainly the duty of the minister to influence all he can to unite with the church, *provided* they unite with it properly and healthy.

2. It is then the duty of the church to teach and care for the new members so long as they are willing to be subject to the church. It is frequently the case that when an unworthy gets up in a congregation, the members are willing to give way in many things in order to get new converts into the church. The way must be made a little wider, some of the difficulties must be removed from the path that the newly converted may enter in without denying themselves of so many of their former pieces on. In this way truth is often compromised and forms are shown to *order*, which should have been *related*, and allowed no place in the church of God.

We do not want our readers to think that we would oppose to multitudes uniting with the church, for we are as much an advocate of revivals (if apostolic like) to any leader in the land, but we want to offer a few thoughts, regarding the condition in which new converts are sometimes brought into the church. We are not afraid of getting too much into the congregation of the Lord if they only come right when they do come.

There are three principles that are essential to the welfare of every congregation: *Teaching, Learning* and *Obeying*, all converts must be taught as they ought to be, then learn to obey the Lord, and then obey as it is their duty there would be no difficulties regarding church government. The apostles were sent out to do a work properly in three parts:

1. Teach all nations,
2. Baptize them,
3. Teaching them again.

Teach all nations! (Matt. 28: 19) should come properly to conclude, "teaching all nations." A *disciple* is a learner, and who receives instructions, one who is willing to learn. This is the work the apostles were to make of the people. They were to teach them the facts of the gospel—*Sinners* in the people first, then come into the world, has he lived, his death, resurrection, and final ascension, and he came to reveal and make known what was lost—to save the people from their sins. They were then to teach the converts—their duty to Christ—that thus make of the people learners, learning the gospel, and then the promises were to be made to them and they were to be baptized to embrace the religion. All those who embraced the gospel were received into the church. But after in the church further duties must be taught them—their minds more fully expanded by learning and obeying all things whatsoever Christ had enjoined upon them. This work the apostles were careful to perform, and we should be careful and every effort to exclude those who were unworthy or a place among the saints. Right also we must not be led from actions about instructing, especially the young converts. That which the church, according to the gospel, required of them should be plainly stated that there be no unmistakable instances for misunderstanding. Not unfrequently in the impetuous and excitement of the moment churches and to perform their duties as they ought. We now converts are not sufficiently instructed before baptism—our stand against making use of the law, making pride and conceit, resolutions are not sufficiently and clearly laid before them, some after the parties are in the church a few months and they are wanted to come to the general order trouble frequently arises, and troubles too that are very hard to settle.

It is therefore hoped that during these refreshing seasons, when great numbers come to the church, that the brethren will use much caution and see that all those who unite with the church come properly instructed: let them be fully convinced of what will be expected of those who come to Jesus—that they must submit to the rules of the gospel, pay aside all superfluity and costly array, and adorn themselves in plain apparel, that they may relinquish all connection with secret societies of every grade and

order—these things, as well as all other good duties applicable to their circumstances should not be neglected. In short let the churches do their work well, and not seek any faster than they can receive the work as it should be done. We have known elsewhere, that were not sufficiently cautious in a work of this kind to meet with some difficulties prejudicial to settle. The better way is to commence the work right, be sure that it is right to the extent of your light, and let each enter in keep things right. If we allow sin, we belong to secret societies to come into the Church without being promising to never all connections with such societies, it will be hard to get them to do it afterwards, and then, should they not get in the church a member who had to such societies they may soon prove a power of opposition, and we will not be able to manage, without endangering the prosperity of the church itself. It is the same way with gospel and temperance, well as going to live without the council of the church, and also, all other evils that are not approved and condoned as they should be. We hope to see our people make be their duty regarding these evils, which if carried out before the church may prove a situation to the simplicity that should characterise us as a body of professors. We are glad about to have church in the world, but when we get the world in the church then things are in a bad to. Whatever we do let us keep the church pure.

BOTH SIDES.

FOOL—an ask more questions in an hour than a wise man can answer in a month. Sceptics continually pursue this course. They are amazed to have people born both sides. But what is frequently called "both sides" is only one side. The skeptic has no side. He has been hard, upside his energies to undermine the truths he should be receiving from the Bible, and furnishes nothing in their stead.

Is it good hear both sides? Yes, certainly. Well, now we will hear yours. Tell us some way to get rid of guilt, of sin, and to reconcile ourselves to God with God, some way to exercise an imperishable that is undefiled and that fadeth not away? Can you do it?

The skeptic frankly admits that he has not all truth in the Bible, and that he has no interest in securing our conflict there in the cause of truth. He simply wants us to hear all he can say against our faith. When asked what he has to put in place of the Bible, he says, "Oh, there's ours, and yours,"—what a man can do, he says. Very well, we can see and hear the Bible, and yours, and the world. What God commands. He has too good sense to admit that he can answer better word of truth than God. He will be sanit as to have his side, which after all is no side, for it has no wisdom of God, no power of God. It is "Bible, Bible, rules of faith and practice, no sacrilege—no communion with God in the skeptic's theory. It has "no hope of a better world," has no resurrection in it, no hope, no life, no Jerusalem, no religion with Christ. There is nothing in it, and to but *self*; nothing but the sense of man to stop, nothing but weakness to build on. What a sweet truth such doctrine is directly to see; and that he is laboring under a "delusion" is the only cause he has for hope. Well, the skeptic says, that we are leading men blind with a vague light, and that we could men are any better if we world let the skeptic put the taper out?

E.

CHRISTMAS GIFTS.

BY DONALD TAMPSON.

WE are approaching the time of the year in which many suppose our interest sun burn, and in consequence of which many presents are made as few thoughts on the subjects may not be amiss.

The custom of giving presents on Christmas, likely took its rise from the incident that transpired in Bethlehem 1875 years ago, when the Wise Men came from the East and presented to the little child Jesus, gifts, gold, frankincense and myrrh. The parents of the Savior being poor, such gifts as there were of some importance and no doubt came in good place at that time. Observe, these men in order to lead Jesus next where he was and there they found him, and after they had found him they gave him gifts.

Even so can the sinner, to-day find Jesus by going to where he is, that is, right to his word, for Jesus is the Word, and "ye search the scriptures, for in them, "come right now," &c., better follow the same direction ye which says: "Come unto me, all ye that labor and are heavy laden I will in no wise cast out." Like the prodigal, arise and go to the Father and say, then unto him, I have sinned against thee, and have done wrong, and

BEREAVEMENT.

WHEN our beloved ones are torn
From life and those who hold them dear,
Who can restrain the starting tear?
Who is there left us but to mourn,
And hold our yearning hands to clasp
Those hands of unresponsive clay,
While unavailing falls the lonely
Quotaunt in death's lay grief?

O Father! who such wounded heart
Poor as thy Son? Who can share
Thy grief as this human love,
Thou knowest all, who bid'st us pour?

For Jesus wept o'er Lazarus dead,
He knew of sacred pity felt
Above the friendship of a world,
He will forgive the tears we shed

And o'er these drops of real regret
He lays a soft balm, vivacious and fair—
A promise glory in the sky,
A hope of promise, freshly set.

That, amidst the gloomy night,
Jesusus out of a coming dawn
A future, where with the dear ones gone,
We'll stand within the great Redeemer's throne.

—*Presbyterian.*

[For The Brethren of Ohio.

A NEW YEAR'S GREETING.

BY ISAAC MITTON.

TO all dear brethren, sisters, and friends—we send our friendly and well-meant salutations for the New Year. The God, that is from eternity, and whose years never end; who is the Alpha and Omega—the beginning and the end; the Spirit that was, is, and ever shall be a spirit of truth, love and grace, —grant us in this new year, more power in all our doings and undertakings; more light to a knowledge of ourselves, and his will; more grace and power to withstand our sinful natures, and all sinful propensities and habits; more carnestness and zeal to strive after that which is good and excellent; more courage to follow our Savior even to the end; more comfort and new patience in all the trials, afflictions, that may come upon us; and new hope and confidence that,—if our last hour come to come—we may be enabled to enter into the rest, where there shall be joy and peace without ending. Now, dear brethren and sisters, we will, God willing, commence a new year, and a new volume of this paper, and I hope that it will add the best wishes to support it, that it may do much good, and meet with a kind reception in every house.

We remember, dear brethren, that it is the humble duty of the church of God, that each one of its members make use of all talents given to them, in the calling as the "light of the world," and "the salt of the earth." The field that is to be opened by the Gospel, shows soon with the seed of the gospel, is the world, (or the sea). How great therefore is the work, and how few are the faithful and true laborers!

Most necessary then is our united, earnest prayer to our dear Savior, that we might do that important work, and execute the command given by our Lord Jesus Christ unto his disciples, saying, when he said: "Go ye into all the world and preach the gospel to every creature." This great duty Paul represents to the apostles alone, but is binding upon every one of us. This is evident from the language of the apostle, when he says: "Neither do I pray for these alone, but for them also which shall believe on me through their word." (John 17: 20.)

From the above it can be plainly seen that the charge, given before the ascension, is binding upon all, whom God, the Christ, and today it is their duty to preach the gospel to every creature, be it now by spoken word, or by pen and the world might be brought to the faith.

Now it might be asked; "How is this to be done?" We will show the Ohioans. As we have time and opportunity, let us do good unto all men. Here is a rule by which the disciples of Christ may be governed, so to him much to do is the furtherance of the cause of Christ: this rule said, all, will, and may, and young; it suits all conditions of men.

This is plainly evident from different passages in the sacred volume. Where ever the apostles were called on to preach the gospel and could not attend themselves, they sent messengers in their stead to proclaim the truth (Acts 12: 27). Paul desiring to preach the gospel to those also at Rome was at the time prevented from doing so and embraced the opportunity to send them, in the form of an epistle, what he had to say to them, particularly on the same point (Rom. 1: 15). Those however, who had not the opportunity of preaching in either of the above ways, improved every other fair opportunity of doing good to those that were needy (Philipp. 4: 10-21).

How delightful and instructive that on Gesmas paper, "*Der Brueder-bote*," and "THE BRETHREN AT WORK." Should it be required, I will, in future, give an all the good and preach to many that could not be reached otherwise. I am convinced, that if the paper could have the advantage of the printing press and the mailing facilities of the present day, they would have could and embraced those advantages to do good unto all men according to their ability. For this reason we should prize our papers, "*Der Brueder-bote*" and "THE BRETHREN AT WORK," as much as in our power, and as long as God will let us enjoy them with his blessing; and to that end given the brethren power and the right spirit to do so.

Yes, in so far as we, readers of these two papers, support them in word and deed, they are able to distribute in their work, and shall also,—when it proves by the grace of God to be a good work,—be able to spread, wherever it shall reap in joy without ceasing. But to obtain the harvest of joy, we must not be discouraged by a small seed.

I know well enough that some of the brethren get offended and take exception at every trifle, and imagine, that the brethren, or rather at some time be continued therein. I can also assure that this cause, and imagine, which I have very much; and it is very unsatisfactory to them that they should have offended and hurt the feelings of those that believe in Christ; but sometimes it is impossible to prevent it. Our Savior could not prevent it right to everybody, and the not being as perfect as he, cannot expect to go through this world without ever offending anybody. Therefore I say let us have patience with our brethren, if something should appear that is not quite right, and continue in good cure, for we all are full of weaknes, while traveling through the wilderness here below.

Lena, Il

CORRESPONDENCE.

FROM PENNSYLVANIA.

JOHNSTOWN, Nov. 28th, 1876.

DEAR BRO. EDITOR:—In S. Ridge we have commenced to hold meetings at the Bemhold Hill community church, Cambria county, Pa., on Friday last, and continued until the evening of the 22nd inst. Much good has been done during his sojoiers here; brethren and sisters in the church by lapsion, five reclaimed and one by certificate, making in all, ninety-eight. We have had a very pleasant meeting in his ever been my lot to attend. We believe they were made as by the sacred power of God, and we feel like bringing the praise for the unparalleled success with which the meetings were continued. We pray that the good work may take the uncertainty come from God. From here he went to the Homer meeting-house in the same community, where meeting continued until the evening of the 26th inst., and never since have been more, and still more have much application. Thus you see our church has been built up considerably, at least in numbers, and we hope in the faith.

Fraternally,

DAN'L CROUSE.

FROM VIRGINIA.

DEAR BRETHREN:—When I last wrote you I expected a hope that the entire future would be to have seen of several other wanderers to the fold of the Shepherd. That happy event transpired with our Brethren at Pleasant Hill, Just one week after the baptism of four at Johnsville, four other converts passed through the baptismal pool, the door of the church into the fold of Jesus. It was a day of rejoicing to us. Indeed this little congregation has done not have a building capacity and is enjoying the asylum of those who are nearly married to the Lord.

The great interest to our over these trophies of the conquests of the church.—All good beings, whether embodied or disembodied, were manifesting a vigorous joyful emotions when the "wicked break off their sins by righteousness." We have now a good congregation of a good extension of the burdens of the kingdom in this part of the moral heritage. Thus we hope to be hopeful lufluentions and a general awakening among the sleepy multitudes, and wave the baptism to tribute unto to his pepon. I hope that time. We have had four accessions to the church since last winter. We also held a Love-feast last month. Among the unconverted there is no inquiry what to do to be saved. They are all going down strong, sinner and saint to the eternal entrance. My text wishes for the success of your paper. My love to the lady brethren. I remain in hope.

JAS. Y. HICKLER, Dunkesville, Pa.

—A brother who composes considerable poetry for the *Brethren at Work* writes the following, showing the difficulties under which some hard workers labor:

"Occasionally, when there is no rush of customers in the mill, I can sit down by the engine, and write a piece of poetry and compose a short poem. This I do so often as I have time and circumstances permit."

—On the outside cover of a Bible lying on the table of the Indian Boy's steamboat are written the following lines:

"This lady had neglected her,
No soul was in concern,
While scores of souls at round about
Will Bibles and Testaments."

—A dissatisfied brother in Georgia, for the paper he is sending me, the *Brethren at Work*, I like it very much," is the language of a objection not a member, a brother who is reading the paper to the doctor. Hope the paper may be instrumental in inducing our friend to also become a *brother of work* in the Master's vineyard.

—December 14th 1876.— Our Communion is now over. I could not at such a time leave home. I felt sorry for the brethren say, it was a feast indeed to the soul, long to be remembered. Brethren Jacob Hoarstick, Jacob Hoarstick, Ulery, J. W. Metzger and others, preached the Word with power. They were indeed a feast of fat things. Indeed I am much pleased with your paper, it is just what we need. I feel to encourage it, and think it ought to be read in every family. Bro Joseph Hoarstick and myself would like to start on our mission, but my health is not good yet. We have many calls to preach.

JOHN METZGER, Corra Gordo, Ill.

J. H. MOORE:—Dear Brother:—I was been receiving *Brethren Visiting* at WORK I like it very well so far, especially because it contains no bending advertisements. Perhaps it may contain a clear and clean religious paper, ever advocating the self-denying principles of the brotherhood. Our enemies are many, inordinate and silks are doing many damage to the cause of humility than all the disciplines ever made which drags on the land; for if Satan wants to catch the better class of people, he must use a fancy article of bait. I think I will send you dollars for the Tract Fund. I believe it to be a good work, and I wonderfully interested in it. I hope to be enough one of the brethren at work.

JAS. R. GISH.

—J. H. MOORE:—Dear brother:—I'm brotherly love I write to you. I am not altogether a stranger to you, as I have heard you speak for Jesus in public assembly. I am glad to see you circulating a paper through the land as a missionary spirit to reaches out of the a clergy condition. May the Lord bless you in the cause! May we ever remember that we are brethren were baptized into the death of Jesus, and therefore ought to show that we have put on Christ in a meek and humble spirit. —Let us bear the cross, and we shall receive the crown.

J. I. COFFE, New Geneva, Pa.

GLEANINGS.

—This is to inform you that on the 8th of Dec. my house caught fire, and with all its contents burned to the ground, thus destroying, in a moment, leaving me in destitute circumstances.—The Brethren and friends are helping me to cross. D. A. BALLAY, Bunker Hill, Ind.

—I am well pleased with the *Brethren at work*, and hope it may the means of doing much good. It is a good, and fits into a number of families among the brethren here, and I would gladly contribute more to its pages if I had the time. We have had four accessions to the church since last winter. We also held a Love-feast last month. Among the unconverted there is no inquiry what to do to be saved. They are all going down strong, sinner and saint to the eternal entrance. My text wishes for the success of your paper. My love to the lady brethren. I remain in hope.

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It is the same size as the "Brethren at Work," the second page, and, and the design is the vindication of the faith and practice of the Brethren, as adhered to in primitive Christianity. We will endeavor to make the German paper a sound, religious, profitable, and hope they will give it all the encouragement and support which is so earnestly solicited "The Pecture Plan of Solicitin," is being adopted with the English paper, and published in the "Brethren at Work."

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The Brethren at Work.

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J. H. Moore, J. T. Meyers, M. M. Eshelman.

CONTRIBUTING EDITORS:

B. H. Miller, J. W. Stoner, Daniel Vaniman, D. P. Metzger, and Martin A. Lore.

THE BRETHREN AT WORK, is an unsectarian organ devoted to the Christian Religion, and its ancient purity.

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