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Missiary Department.

BY C. C. HIGDON

SHOULD THE MISSIONARY BE ABANDONED BY THE CHURCH?

We are acquainted of the fact that three several and distinct responses would be given to the question which forms our caption representing the views of as many parties in the church as the number of our readers. We do not approve of contributing any thing to the sustentation of missions. Another small number think that the ministry should not pursue any secular occupation but should receive their entire support from the church. The body of the church think that the incidental expenses of ministers and their families should be borne by the churches while in actual service but when off regular duty they should pursue some secular business in order to support themselves and their families. It shall be our purpose in this article to investigate the subject in order to elicit the truth we have it in the precepts and examples of the apostles and in the instructions of our Lord. We presume that it will be received as a safe position, which has the warrant of the Originator and founders of the church. We have been accustomed to acknowledge the failures of fifty years ago as our model but in the present evidence we are forced because they were both fallible and uninspired and confessedly did not perfect the present organization whose blessings we enjoy.

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

In the 5th chap. let. Cor. St. Paul declares the highest and best right of the ministry to receive a regular support from the churches. In the 7th verse he shows from a rational standpoint that it is right. In the 9th verse he shows the benefits which result from his argument. In the 14th verse he sums up his arguments in a declaration of the Lord's ordination of a supported ministry.

In the 15th verse he returns to the law of expediency. Being a consummate tactician he acted in this matter as was his universal custom, making the enjoyment of his legal right and the privilege subservient to the success and progress of his ministry. He pursued the same course indicated in his ministrations to the Thessalonians as is shown in 1 Thes. 2, 9, and in 2 Thes. 3. He obtained a legal right to a support but he evidently foresaw that to insist on the right he would institute a bad example which would result in trouble among the churches which he indicated in the 11th verse. Our church has endeavored to pursue the wise policy that this eminent Christian leader inaugurated.

These things do not understand us to deny the absolute right of the ministry to receive a regular support from the churches do not suppose that we make the enjoyment of this privilege paramount to the success of our labors. We have the same cause for a wise diplomacy that shaped the course of the Apostle Paul. If we allow ourselves to be taught anything by the body of the church we should avoid the rocks upon which other denunciations have floundered and prefer to choose as our model the wisest and most successful apostle of our times. We have the same cause for a wise diplomacy that shaped the course of the Apostle Paul. If we allow ourselves to be taught anything by the body of the church we should avoid the rocks upon which other denunciations have floundered and prefer to choose as our model the wisest and most successful apostle of our times.

But this disposition of self-interest on the part of our ministry has not been appreciated and has been a corresponding spirit on the part of the church. The arduous labors and exaltations of the ministry rest almost solely on a few chosen ones, while the body of the church support the missionary sacrifices worthy of the same to carry

out the great commission. With gratitude to God we recognized the generous contributions of the few who responded to the great command to "bear one another's burdens and so fulfill the law of Christ." It is not really lawful nor reasonable that the great burden of missionary work should not be divided equally between the membership of the churches and I say it with reverence and respect. It is not really defective in the judgment, who have been intrusted with the Lord's goods and have withheld them from the cause. Our teachers however, who are the instruments of the Lord in this anomalous state of things. While we have inveighed against a salaried ministry we have not taught the general order of first, voluntary assistance and the church is partially sapped concerning this great duty. How few instances of a generous Christian liberality, such as blessed the ancient Philippian converts who went out and supported the missionaries of the apostle, do we witness in these days of business activity and absorption. Instances are presented everywhere of persons, who are in the habit of making contributions to the cause of missions and who really consider it wrong to use money for such purposes.

To such I would kindly say, what will church ordinances avail when you have not the evidence of a true and faithful and do for the work of means to support them, which means the Lord has put into your hands, and in the hands of the weak and the great?

A great duty rests on our teachers to contrast this state of affairs. It is due alike to the membership and to the uncovered. St. Paul rejects in the liberality of his converts, and that he desired a gift but that it might abound to their account. Can we thus reject? Nay we rather have cause to mourn that just the opposite of the fruits which we and the church to-day should be in such debt on account of her deadness to the grave responsibilities. The blood of thousands of perishing souls is laid to the charge of the churches, which she cannot shake from her head the deadly sin of indifference to the cause of missions "Shake not thy gory locks at us, thou canst not say we did it. We are the church and we are suffering thousands of souls to go to hell unwarned and untaught since because our preachers cannot leave their families to the sluggish charities of the church and devote their time unrequited to the ministry. They are clear, but the Lord's faithless stewards must bear the punishment due this crying sin.

We know an instance of this sad state of things in the fact that the "missionary benevolence" has been applied to the voluntary benevolence of the church for nearly twelve months, calling as a humble supplicant for the breath of life, and asking for the great sum of three hundred dollars in the treasury at Dunkirk Ohio. There is more than ten times that amount chanced up in tobacco annually, and more than twice as much in produce. The National Repository published by the National Board of Christian Education, will be read with interest. The "Editorial," by Prof. Tompkins at the same meeting. B. F. Coleman & Co., New York.

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Charities with, also of Mr. Henson and their child, the Jack-Aloe Noble, of Haders and their Wives, of Ministry of Christian Education, and a multitude of other good works, by Rev. A. C. Dale, W. L. Lewis and J. C. Campbell. The 18th annual volume begins now. Terms, \$1.50 year. Single numbers, 10 cents. A. C. Dale, Editor, Orange Lodge Company, Publishers, 345 Broadway, New York.

The *Lives of Paul*, published by Austin Jackson & Co., Des Moines, N. Y., is a journal devoted to the interests of the law of health. It is the leading health journal of the country, and is handsomely edited by the author, who is a member of the American Medical Association. It is published weekly, and is a most interesting and valuable journal. It is published by Austin Jackson & Co., Des Moines, N. Y.

The *Photographic Monthly* is a 20-page journal devoted to the interests of Photography and Photomicrography. It is published by H. S. Scott Brown, 707 Broadway, N. Y. It is a most interesting and valuable journal, and is published monthly. It is published by H. S. Scott Brown, 707 Broadway, N. Y.

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GOOD BOOKS FOR SALE. A full list of books for sale, including various religious and educational titles.

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The Primitive Christian.

PUBLISHED WEEKLY.

MUNTINGDON, PA.

January 15, 1880.

EDITOR—**W. B. BRIDGES,**
 PROPRIETOR—**J. B. BRIDGES.**

ELD. R. H. MILLER informs us that his daughter is sick. His own health is improving slowly.

THE NEBRASKA recipients were this week than we expect it to occupy in the future. It is too long, but we could not well avoid it this time.

Bro. S. R. ZEO, of Lancaster county, Pa., informs us that he is preaching at Ephrata, Pa. There is a large attendance and hope for good results.

C. F. DEWELOK, of Torr, has been unable for active duty on account of a cold he received some time ago. He took cold which resulted in a chronic disease to which he says he has not been subject.

Bro. SILAS HOOVER, of Summit Co., Pa., gives us a call on Thursday morning last. He was in his way to Hill Valley, Pa., where he expects to hold a meeting of "light or ten days."

A BROTHER from Iowa, says he quit the use of tobacco three months ago, and has not tasted any since. He thanks the Lord for the victory. This year he is able to take the P. C.

Our book-keeper wishes us to state that he is not yet prepared to give statements of accounts. The books are not yet posted, and he desires that we may wait awhile, until he gets the books posted.

The Brethren's Time & Hymn book is giving the best of satisfaction wherever it is used. Every meeting-house "Brotherhood" should be supplied with one or two dozen for the use of the congregation. Sent \$1.25.

Bro. D. H. BOWEN, of Jackson Hall, Pa., informs us that they are about to commence a series of meetings in the Shady Grove meeting-house, Falling Spring congregation, on the 17th inst. Bro. Silas Hoover is going to preach.

Bro. T. F. POLAND, of Elderton, Pa., informs us that they closed a series of meetings recently with one session. Bro. John Nicholas was preaching for them. The church seems to be revived and having impressions it is thought were made.

Bro. Geo. BRADSHAW, of New Lebanon, Ohio, informs us that the churches in that part of God's vineyard are gradually prospering. In the Wolf Creek church there have been a number of additions, for which we thank the good Lord.

Bro. JACOB SUMER, of Chatham Center, Ohio, says they expect to begin a series of meetings. Bro. Busher and others are expected to be present. He reports a decrease in their number on account of members moving away. They have a Sunday-school in good running order which meets every two weeks.

Bro. SIMON MATZ, of Preston, Fillmore county, Minn., in a letter dated January 16, says they have had good success for about a year. From other sources we learn that there has been some very cold weather in that State. At one cold winter in St. Paul the thermometer stood 50° below zero. The trains on the Northern, Minnesota and Northern Pacific railroad were delayed, and some even abandoned on account of the snow.

Bro. ERBEN SNARE of Thurlington, and a hand in our office, is now with us. They in Columbia. He seems to like the country. Bro. Elroy informs us that E. A. Hutchinson, of Centerville, Mo., is also with them and expects to remain some time for the benefit of his health.

On looking over our manuscript, we find an article from our brother J. B. Wrightman, of Indiana, on the ground of having a committee composed of interested and instructive matter on hand as we have just now, and our readers can look out for something good.

BROTHER A. BELL, of Hudson, Berks county, W. Va., says their organization is known as the Berkey's congregation and it numbers about four hundred members. They have very little preaching. All they have is from the brethren of Rockingham county, who make two or three trips there a year. This little band of believers, although they number only four hundred, gives us more subscribers to the P. C. We know of congregations that do not over a hundred members that have got us as many. Strange, but it is nevertheless very true.

Bro. DANIEL HAYS, of Mounds Store, Va., says the series of meetings held at Pleasant View, Shenandoah county, Va., have been very successful. He is still the preaching and instructing the Disciples had a similar meeting near by, the audience and interest increased, and a number of applications were made at the meetings. The Disciples learning the success of the brethren, made a general attack on our doctrines, which was met by Bro. T. W. Deunio, who came and contended with their while longer, ending with increased good results.

Bro. George HAYS, of Jefferson College, delivered a lecture at our county institute "Every Day Reasoning," which contained some good thoughts, but the language was not the best choice, in fact, some expressions were rather harsh for a doctor of divinity. Men who come before the public as educators, should be exemplary in expression. Slang phrases are too common and should be avoided by public teachers. We also had a lecture by Bro. Bruce, of New Lebanon, Pa., on "Sense and the Bible." He showed how beautifully science and the Bible harmonize. It was a grand treat.

To our agents who have labored so faithfully for us during the year that is past, we hereby express our thanks. While you have labored for us, we hope your labors have also been for the good of others, and for the promotion of the cause of religion in the world, in which we all should be interested. We are very glad to have you to continue your efforts in our behalf. So far, we have much to encourage us, and if you will all continue your efforts to get subscribers for us, we will be very glad to send you \$180. We have no extraordinary inducements to hold out for you, but we can assure you that your labors, in our behalf, will be highly appreciated by our brethren who are doing right by bringing it down now.

A CORRESPONDENT, after giving us some advice, and expressing his satisfaction with the P. C., makes the suggestion that we lay down the church reports. He thinks it is not necessary

to fill how many miles over muddy roads when he has traveled, at what cost, and how he has been so long on the road, who fasted you on territory and all the good things of this life. These things are not to my mind uplifting. The number of sermons and admissions, with the cost of the church, and the fact that, I think, all that is necessary. We think the suggestion, in the main, is good. There may be a bit of interference in stating the distance between the brethren of Kansas and the brethren of Missouri that can make personal allusion to individuals and families in a way that is interesting. But as a general direction, we would say, be wiser.

SUSAN CASTER, of Lewisville, Md., informs us that they intend to commence a series of meetings at that place on the 25th of January. She says she has labored half a year. "Some say it makes quarreling in the church, and others say it is too dear, but some can take two worldly papers, but not that kind of spirit, and that is the best. But what can you expect of the most is most appreciated. It is a noble fact that in churches where but few of our papers are read, there is not a good deal of church trouble. We don't get any of our church in which our sister lives as we don't know how things are there, but we could refer to several such places in this country. We don't know if any brother or sister taking objection to the price of any of our papers, is a snail."

We had the pleasure of spending the Sabbath before Christmas, with the brethren and friends of the Dry Valley congregation. They were holding a series of meetings which were well attended and some interest manifested. Bro. John Spangole and his wife, assisted most of the preaching. The meeting closed perhaps a little too soon, at least, so it seemed to some. We think there is perhaps a little mistake in the date of the meetings, in some congregations—there is too much of a disposition to diffuse the work. To be successful, a brother should feel that he should be a student with his congregation, and then to adapt his preaching to it, and have a definite object in view. We should not merely go to a meeting and do as much as we can in a casual Christian way, as well as everything else. Now, if there are any mistakes made it is always on the part of the congregation holding the meeting. When they call a minister, they should give him to understand that the work is his and endeavor to make him feel that he is the man that is to take the lead, and that they are ready to follow him, and do as much as they can to help him to do, and that to work with their might.

The following is a copy of a letter written to us recently. We need others that are the same in substance, but that are so improved us.

"I tried to get some subscribers for your worthy paper, but failed. I like it very much and would be glad to take it, but I have not the dollar to give. I own you one dollar and will give you another one. I am very poor and have to try to preach and maintain my family."

"We have sent him the P. C. We would do it if we had to do with kind of. But we wonder what kind of congregation that brother must be in. It is possible, that brethren and sisters who are the lost of God's vineyard, will allow their minister to be neglected in this way? Now we will in short, ask the brethren to carefully and thoughtfully read the 9th chapter of the Revelation from the 7th to the 14th verse inclusive, and we think there will not be so many names neglected. Every minister should have at least one of our church papers, and if it is possible to pay for it, members of his congregation should do it for him. We are willing to do all we can for the

poor, but we have been asked to send free copies to poor brethren living in congregations, where the brethren were far more likely to give them the use. We are booking the names of the poor, and after while we mean to make a list for help, and if our call is not heeded, we will be obliged to strike out of our list, some of our brethren are sending in donation which are thankfully received, but there is not enough to meet the demands by some hundreds of dollars.

The following Items we clip from the Abilene Gazette:—

The District Annual Conference of the Dunker church, comprising the western half of Kansas and all of Colorado, will hold its annual meeting at John Hushgaber's, three miles south of Abilene, on the 10th of May, 1880, continuing several days. On the 8th and 9th fore-noon and communion services will be held. John H. Baker, S. Sutter and Henry Herberhold, have been appointed to act as a committee of arrangements. They have already arranged for a large number of speakers. Simon Sutter, of Abilene, is corresponding secretary of the committee.

Elder P. R. Wrightman, of the Dunker "Old Brethren" denomination, of South North field, has purchased one section of land 64 miles south of Emporia, of J. T. Wenyon, and will soon put up buildings and more his family. It is a splendid farm, with 350 acres of well water in the ground, which gives promise of a large crop next harvest. Mr. John H. Baker, a well-known farmer, recently from Baker's Hill, Rockingham Co., Va., lives in the city of Emporia, and is very much interested in the cause, and he is greatly pleased with Kansas, and believes that many of his eastern friends will settle in his neighborhood. No letter had been sent to Kansas in our course—our here also in bond as on any other State.

BACK NUMBERS.

The price of paper is too high to justify us in printing many extra copies, but we shall print some, and endeavor to get them into the hands of those wishing to have the paper from the commencement of the volume, and will be supplied as far as we can supply them. It is desirable to have the volume complete.

FREE PAPERS.

We will still send some papers out of the Pottery fund. Persons availing themselves of this advantage, must not be members of the church of the Brethren, but such persons as seem to be seeking for the truth, and as will be likely to read the paper to profit. We intend to distribute the paper considerably, and we do not intend to send many to the same locality.

A REQUEST OF OUR FRIENDS.

We have had a favorable expression from quite a number of our subscribers in regard to the appearance and character of the present volume of the PRIMITIVE CHRISTIAN, and we indulge the pleasing hope that it will give general satisfaction. To make our paper what it may be, we have added considerable expense. Paper and ink have advanced two cents on a pound, and this of itself will add considerably to our expenses. Looking at the amount of reading matter it contains, our paper is very cheap. We get quite a number of papers in exchange that are much dearer than ours.

In view of the foregoing considerations, we would kindly solicit some extra copies to our friends of the PRIMITIVE CHRISTIAN to enlarge our circulation. We think with some little effort this could be done, and it will enlarge our capacity for reaching while doing us no injury. We are desirous to the publishers. Please think of our request and make the trial. If our friends

will give us the names of any that they may think will take the paper, we will send specimens numbers.

NOTES BY THE WAY.

At our last writing we were at Omaha, Neb., by the way, in going to a city, and in doing (in going physiology) a washing-business. The early hours of the morning we spent in talking to look at the place. The city is a fine one. It is a city, and contains a population of some 20,000. Though somewhat scattered and built on bluffly ground, it contains some very fine business blocks, hotel and churches. From the city we went to a point, an important part of the trade, and in a small sign is a large stack of empty beer kegs. After going over the greater part of the city, we called at the Land Office of the B. & M. R. R. where we met John C. Bonnell, General agent, whom we found to be a gentleman that it is a pleasure to meet. He evidently means business and knows his own mind. He informed us that the Great Loop country, comprising Valley and Sherman counties, is in market and is meeting quite a rapid sale. It will be the finest West, and the prospects are that in a very short time a railroad will be built through it, thus affording all the facilities for business could desire. This land is situated in Sherman county, and north of Fort Kearney, the junction of the B. & M. R. R. and the P. R. R., and is reached by a daily line of stages running from Kearney to Emporia. The fare is \$5.00 for up and back, but free to those who make a purchase. Stock farms average from 70 to 80 acres, per acre. Grain farms from \$150 to \$250 per acre, each. Those of our readers who are deep land in Nebraska, should go and see this land before purchasing elsewhere. Call on Mr. Bonnell of Omaha, and he will give you all the information you may desire.

At 8:30, a. m. we took the train westward bound and enjoyed quite a pleasant ride over the rolling Nebraska prairies. Along this line are a number of fine farms, and some of them are very good indeed to the country, especially the large crops of corn which are to be seen, in considerable numbers, at every station by the way. By crossing each other's beams, we concluded to lay over for the night. Here we were happy in dropping into a first-class hotel, and enjoyed a good supper and, by the way, this is no small consideration after a day's ride over the prairie. After supper we inquired for Bro. Spangole's family whom we supposed to be living somewhere in the adjoining county, and we were glad to receive the information that they lived in town. By the aid of a pilot, we soon found the place, and had the pleasure of meeting sister Spangole and all of the daughters. They seem to be very happy and successful, and are glad to receive calls from members as they pass through. The sons are living some forty miles south, in Frankingston, where they are farming on a large scale, and successfully. We suppose, from information received. This season they harvested some 10,000 bushels of wheat and sown two crops of corn. They also raised, which produced quite a fine crop. This lady is the wife and daughter of our late Eld. Jacob Spangole, of Philadelphia. We were glad to hear that they are very happy and successful, and are glad to receive quite well, financially, and are doing quite well, spiritually too. Brethren are located in the county, and we hope the time may soon come, when others will be able to settle in that county. Having a thriving town of some 3,000 inhabitants, the county seat of Adams county, and they are doing well in the business of the State. It will be removed there, and also the United States Capitol, when it becomes

Home Department.

"SOMETHING GIVES WAY."

A Christian woman in a town in Ohio desired to obtain school-keeping for the purpose of starting a Sabbath-school, but was refused by a skeptical trustee. Still she persevered and asked him again and again.

"Just Fully, Sir, is it of use. Once for all I say you cannot have the school-house for any such purpose. I think I am going to get it," said Atwater.

"I should like to know, if I do not give you the key."

"I think that the Lord is going to unlock it."

"May be he will," said the lauded, "but I can tell you this, he will not get the key from me."

"Well, I am going to pray over it, and I have found out from experience that when I keep on praying, something always gives way."

And next time she came the hard heart of the infidel gave way and she received the key. More than this when others opposed the school, he sustained her, and great good was done for preaching.

"Something gives way." Sometimes it is man's will, and sometimes it is God's himself. Sometimes it is a revolution and sometimes there is a funeral. When the Lord's Spirit inspires a prayer in a believing Christian's heart, omnipotence stands ready to answer it.

"Something gives way."—*Harmony Star.*

HELP HIM.

A hundred years ago or more there were very few good roads in Scotland, and it was the custom of farmers to carry grain to the mill or market on the back of the horse. An old man with the weight of years on his shoulders was going to mill with a sack of grain laid upon his horse. It was my grandfather to be waded through a bog, and the sack fell to the ground. He could not lift it up again.

By and by a saw a gentleman coming towards the mill, and he thought "perhaps he will help me," but when he recognized the nobleman who lived in a castle near by, he was afraid to ask him. He did not need to ask him, for he was a true admirer of one of God's own, and as soon as he saw the good man's plight, he dismounted and said: "Here, John, let me help you," and between them they laid the sack on the back of the horse, and so the old man, who was a gentleman, too, although he did wear homespun, took of his honors, and said: "Praise your lordship, how shall I thank you for all this goodness?"

"Oh, John," said he, "the next time you see a poor man needing your help as much as you were needing my help just now, help him and that will be thanking me."—*H. N. Taylor of Mechanics' Association Board.*

A COUNTRY WITHOUT A DRUMMER.

The inhabitants of Edwards county, Ill., do not support any temperance lecture or agent there, and have no temperance. They decided twenty-five years ago that no liquor should be sold in the county, and since that day they have sent but one person to the penitentiary and he committed a crime while drunk with whiskey procured in an adjoining county, they support but two or three papers, and they fill in empty most of the time. Their jails are 25 per cent. lower than in adjoining counties, and their term in court occupy three days in the year, while their tax rolls show that they return more money than any other county in the State, and of equal population.

This is a case where the minority cannot complain of any invasion of property for the people are opposed to license under any circumstances. Families seek the healthy as a good place to bring up their children. When associated with the healthy in this model county, even old fathers would there is something in it, but it evidences whiskey.—*Franklin.*

A SUPERSTITIOUS LOOKING ANGEL.

Douglas H. was one of the old-time circuit riders. He sought rough exterior and shabby dress and society ways often obscured his real goodness of heart. One day he was caught in a shower in Illinois, and going to a rude cabin near by, he knocked at the door. A sharp-looking stranger answered. "What do you want? He asked for shelter. 'I don't know you,'" she replied, suspiciously. "Remember the Scriptures," said the dominie. "I'm not forgetful to entertain strangers for thereby some have benefited strangers unaware." "You needn't say that," quickly returned the other, "no angel would come down here with a big quill of tobacco in his mouth." She thought the door in his face, leaving the good man to the mercy of the rain and his own reflections.—*St Louis Advocate.*

REFLECTIONS ON THE PAST AND FUTURE.

By WEAVER A. CLARK.

"Go to the way that is straight, and so thou shalt stay, Events are rolling on."

The fretting days will soon be done, The world will be a new one. And with the golden hours Press swiftly to the goal.

"Passing away is lightly inscribed upon all earthly things. We scarcely enter life without there are signs of death, and finally wither and die. That which was once fresh and full of life is withered and laid in ruin, and we behold cold and inanimate, and weeping the sad requiem,—"passing away." Where is the beautiful Spring time, the green fields and waving forests that had lately greeted us? Where are the flowers and Autumn scenes, and now we are enjoying the cold Winter with his shaggy locks; but soon 'twill pass away. Those beautiful ferns flake which a few days ago were green and fresh, and now are brown. They are left gully, solitary, and as emblems of purity, accompanied of their mission, but they passed away.

"The seasons come and go, Just as of old."

And we are being borne along with them by the mighty current of Time, and perhaps our existence in this life may have passed.

We stand to-day at the very brink of the departure of another scene of time. We look back and think of many cherished scenes through which we have passed. We see that Time has been accomplishing wonders, and we are aware, the mind is lost in admiration picturing the many bright and joyous as well as sad and gloomy scenes which have unfolded before us. Another chapter of experience has been added to our life record, and we should be benefited thereby. Events have transpired during the past year which have been remembered with joy or pain. Homes have been broken up, friends have been separated by distance, and the destroying angel has entered the precincts of our families, and humbly torn away loved ones. Ah, death, how cruel! To-day we are weeping in heart-aches, and our hearts are broken.—*Hesper.*

We view the scenes, peer into the future, and wonder what may be our end or happy lot in the New Year.

It has been wisely arranged by heaven that we shall not know what the future has in store for us, and mercy has hidden these things from our vision, and has thus saved us much anxiety and dark forebodings. It is sternly of heaven that we should not well. We know not what the New Year may reveal to us, but we do know that if we rely implicitly upon our Father in heaven, He will regard us

with tender affection; and if His mercies will help again. He has promised to be our "Father in time of trouble," hence will provide a way for our escape through all the trials and difficulties that may intercept our way in life.

The experience we have gained during the past year should prove beneficial for future time, and a knowledge of the many mistakes we have made should help us to be more on our guard, and that we may have a more complete knowledge of our year. Life's lessons are eloquent teachers, and were we to profit by them as we should, the records of our life would not have pages all blank and interlarded with our errors. Ah, what a dark account will stand against us! We who are surrounded by so many advantages, and these things with the confusion of well-losing in this world, should be of few men believe, and purity of heart and life than we do.—*We live too low for best our privilege, and this should help us to be on our guard, and to have a more complete knowledge of our year. Life's lessons are eloquent teachers, and were we to profit by them as we should, the records of our life would not have pages all blank and interlarded with our errors. Ah, what a dark account will stand against us! We who are surrounded by so many advantages, and these things with the confusion of well-losing in this world, should be of few men believe, and purity of heart and life than we do.—*

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They have kept the faith and are strong 2 Tim. 4: 7; 1 John 5: 13, 14. "We Christian Churches, brethren to influence, and to mould cities."

Are there not among those who we are willing to labor for the weaker ones? We need to send out several of these Christian Churches, brethren to the churches to labor among the poor men, especially for higher degrees of holiness. Let their work be to urge those members to duty; and to unite a strength, and were united efforts to reach some degree of perfection in Christian character. Let them preach by precept and example. Let them go forth to the house, if need be, to advise, admonish, encourage, and rebuke. To visit families often, and point out the way of Christian progress. Let them be ministering angels in human form, to roll away the stone, and bring about a new recognition of the views Master and His weak disciples.

Missions Department.

By D. B. HOOKER.

WERE THE APOSTLES MISSIONARIES?

It would appear almost useless to ask the question that forms the caption of the article which we are about to write, but when we consider the fact that some professors adhere to a special apostolical precedent in support of a proposition or a course of action, but quote the founder of their sect, and particular texts, it becomes important to devote and extend our range of vision so as to include within the stereoscope thereof, the practices of apostolic times. Unfortunately the brethren have used such an exercise, equally by their denunciations, as we almost universally appeal, not to apostolic usage, but to the views and practices of brethren who lived fifty years ago, and thus constitute them as a precedent for their own retrogressive, and the standard by which all of our opinions and acts must be judged. Thus we frequently hear of our movement condemned, because it is new, that is, because it has been reproduced recently, when, in fact, it has the sanction of primitive usage and commandment. Such a course of conduct will only result in guaranteeing the most pernicious sect of error. Let us formulate such illogical arguments as are used to establish such proceedings.

All things that are new are wrong. Missionary movements are new. Therefore missionary movements are wrong.

It is easy to see the most glaring absurdities and errors embodied in the above syllogism. The major premise is false, for we are not new, but we are a thousand years, to perfection and infidelity in the execution of our duties as Christians. The most absurd notions and practices have the signature of the absurd ideas of our forefathers on the subject of the science of medicine, of astronomy, of geology, of ghosts and goblins, of signs and wonders, etc., etc. The minor premise is equally untrue because the whole apostolic society was a missionary society. "They went every where preaching the word." The whole of the apostolate was a solid, living organism of missionary inspiration.

The conclusion therefore falls because it is the baseness of dream. I make this long digression in order to facilitate the work of extracting a sentiment which is so much in harmony with the Scriptures.

To our question, "Were the apostles missionaries?" We shall endeavor to answer this question in the light of the Scriptures. The apostle Paul was a missionary. He was, by pre-eminence, the prince of missionaries. Some think that Paul, through our consecration and imitations, by grace, have reached a degree of holiness far above the average Christian. This whole life was a continued illustration of devotion to the blessed work. He traveled

continuously in the interest of missions. According to the maps of every known city and Republic of Europe he traveled over six thousand miles, and preached in scores of cities. (He was an advocate of city missions.)

So active was he in the service that of every city he succeeded him with the (to them) awful cry, "Behold, the world upside down." I tell you brethren he stirred things. Some of us are so very sensitive that we are afraid of every movement, and we scold the people. Don't let such fears distract our gentle slumbers. A great revolution will have to take place among us before we can be accused of such a manœuvre as to stir up a riot.

St. Peter was a missionary. St. Philip was a missionary. St. Bartholomew was a missionary. History records the fact that almost the whole of the then known world was traversed by the apostles and their contemporaries, and in a few centuries, Christianity had made such progress that powerful governments found it a necessary policy to court the aid and sympathy of the Christian Church, in matters of state. In a few centuries, Christianity had made such progress that powerful governments found it a necessary policy to court the aid and sympathy of the Christian Church, in matters of state. In a few centuries, Christianity had made such progress that powerful governments found it a necessary policy to court the aid and sympathy of the Christian Church, in matters of state.

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SEASON Department.

THE GRADUAL DEVELOPMENT OF CHRISTIANITY.

Written by Elder James Quinn.

Reprinted by W. C. Quinn.

I call your attention this morning, to Hebrews 11th chapter and 20th and 24th verses. And these all, in their obtained grace got through faith, received not the promise:—We have provided some better thing for us, that they without us should not be made perfect.

We sometimes in looking at the devoted and happy life, and rich experience of God's people in former ages, are especially looking at the patriarchs and their lives and experiences, we see that they were so far in advance of us in their devotion to God, that we excuse ourselves for our inferiority, from our infidelity to God and to duty, in thinking our age is not equal to theirs in regard to privileges and opportunities for obtaining a knowledge of God and of his will. But in fact, no privileges are superior to theirs. This is plainly taught in our text, for this language occurs in it:—"God having provided some better thing for us."

In the patriarchal age, there was a person to whom God showed great favor and mercy, and their lives were most happy and useful. But notwithstanding this was the case, there is something reserved for us which we live in the present age of the world. Our Lord said to the people of his day, "to whom he spoke"—"Verily I say unto you, that many prophets and righteous men have desired to see these things which ye see, and have not seen them; and to hear these things which ye hear, and have not heard them."—Matt. 13: 17. Notice, that he includes even

the prophets among those to whom he alludes. And the prophets were among the most highly favored with religious knowledge and experience. To them God gave his Spirit, and to them he manifested himself at times in a very personal and remarkable manner. And they knew and enjoyed much of God. Nevertheless, they longed to see a future age in the world's history, where they knew there were better things reserved for a coming period of its fulness. But they were denied the privileges, and died without enjoying it any farther than by faith.

In looking at and opening the text, I call your attention to certain remarks made in it. These words are good, better and best. We may substitute the word best here, good, better and best. In the grammatical use of language, we have a part of speech which we call the comparative, which is used to describe the superiority of things. And this part of speech has three degrees of comparison—the positive, the comparative, and the superlative. The positive simply denotes the quality of a thing without a comparison. The comparative shows that when two things are compared, the one is a greater degree than the other. The superlative degree shows that one of several objects compared possesses a quality in the highest degree, which compared with the others, is superior to all of them. It is not upon the experiential circumstances by which we are surrounded, but the privileges and blessings that we possess, that our improvement in the Christian life depends, but upon the use we make of what we have. While these pious persons of former ages which we are considering, had less knowledge of God than we have, and rather less opportunities for obtaining such knowledge, they had more faith.

Secondly, I pass on to notice those words which the better things were promised to the people of the world. The "better things for us" the "better things" are spoken of no doubt relating to Christianity, to the new and better covenant, including all the superior blessings and privileges of the Gospel kingdom or dispensation. The good of the former ages only saw by faith, and at a distance. Our Lord said to the Jews, "Your father Abraham rejoiced to see my day: he saw it and was glad."—John 8: 56. But while they saw the Gospel day at a distance, and saw it as though a glass, they were not in the enjoyment of its light, and in possession of its glorious portents. The Gospel age was introduced by Christ, and it was not fully introduced until after his death, resurrection, and ascension. After his ascension, the Holy Spirit was given to the Church as it had never before been given. And the Spirit gave the distinguishing character to the present dispensation, and hence it is called the "Ministration of the Spirit" to distinguish it from the former dispensations, and the two are thus contrasted—"Ye are not under the law, written and engraven in stones, ye are of the Spirit; that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which shone upon him, as he spake with God, how shall not the ministration of the Spirit be rather glorious?"—2 Cor. 3: 7, 8. And in another passage the same apostle sets before us the super-

iority of the present age over the past, thus:—"It is written, 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." Thus for the apostle quotes from the evangelical prophet Isaiah. And the prophet represents man as being himself without spot to God, just and approving the things which God has prepared for them that love him. But the apostle continues, "But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, even the deep things of God"—1 Cor. 2: 9, 10. And we have another contrast between the two dispensations in the following passage:—"For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the nucleus, sanctified to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from all unrighteousness, to obey the voice of the Spirit, which speaketh unto us, that we may have peace."—Heb. 9: 13, 14.

But I need not multiply passages of Scripture to prove that the Christian dispensation is better than the Messianic dispensation, or any that preceded it. This is very evident. Indeed we have the evidence of our own hearts, and all the ages that have preceded us. Hence Paul says, when referring to the deaths of God with the people of Israel, "Now all these things happened unto us for our examples, that we should not desire to be like unto them."—1 Cor. 10: 6. And the text has justly said—

"Upon the Gospel's sacred page,
As in a landscape, 'er' ye age,
And as a landscape, 'er' ye age,
But makes its brightness more divine.

Our privileges then for becoming good, and our opportunities for doing good, being so much greater than were those of any other age or dispensation, our faithfulness, devotion, love, and gentleness should be also greater. We have seen that the ancient worthies, although they had faith and great respect. They established a reputation for piety in the world, and what was said better, they had a good report of God and of his holy goods. "That which they had and great respect, that is, in a honorable respect, such as a junkie to Satan of the character of God, when he said, "Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that fears God, and escheweth evil."—Job 1: 8. And Job had also a good report among his friends. In speaking of the report and honor paid him, he says, "When the eye hath not seen, then it is conceived, and when the eye sees not, it gave witness to me, because I delivered the poor that cried, and the fatherless, and the widow, and because I called the day, xxxix 11, 12. Although Job says this of himself, it was no foolish truth. Paul says that an elder "must have a good report of them which are without."—1 Tim. 3: 7. All Christians should have the same.

With all the advantages that Christians now have for being holy, and in view of the necessity that they exist in for being holy and faithful, since the world is so wicked, and there is so much to be done, and so few faithful servants of God to do it, they should

not fail to maintain a walk and conduct in harmony with their Christian principles and hence, and then they will see an increase for good, and if that increase is covered for good, and will influence is exerted from without"—and from above. And as God has "provided better things for us" things that are more good, very abundant, and very enjoyable, we surely should not be very good, and zealous of good works.

In the third, or last place, I will look at the best in Christian life. Christian experience, and Christian enjoyment. "That they without us should not be made perfect"—This language plainly implies that is God's purpose, the perfection of all his people is designed. And what he designs for his people, they will in due time realize. Through sin has abandoned, grace has never more abandoned. That is, "the grace of our Lord Jesus Christ." It was manifested, by the way, manifested in the first Adam as he came from the hands of God, and in the second Adam, the Lord Jesus Christ, as he was manifested in his glorified state. "We look, that we may be like unto him, who saw the glory of Christ, who shall change his body, that it may be fashioned, like unto his glorious body, according to the working whereby he is able even to subvert all principalities and powers."—Phil. 3: 21. The perfect state which believers will be restored include the perfect resurrection body. This idea is contained in the last passage quoted. This idea is contained in the clearer of beautiful ideas that we have given to us by the apostle in the following sublimely passage in his masterly presentation on the resurrection. "Behold, I have you a model, ye shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"—1 Cor. 15: 51-55. Here is Christian perfection, or the perfection contemplated and promised in the Christian religion.

But man will not only be restored to the type of perfect manhood, "in righteousness and true holiness." But all things shall be made new, as we are promised in the original deed that contained a specification of his rights and possessions. A reference is made to these in the following language of the apostle:—"That which he hath loved, he is made with, that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory."—Eph. 1: 14.

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The Primitive Christian.

PUBLISHED WEEKLY.
BIRMINGHAM, PA.

JANUARY 26, 1890.

EDITED BY ELIJAH JAMES GIBBERT,
AND
J. H. BREIDENBACH,
PROPRIETORS—118 BROADWAY.

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

Bro. D. H. Klepper wishes us to say that his address is changed from Lancaster, Tenn., to Chelys Creek, Blount county, Tenn.

Bro. E. Z. Beagle of New Riverport, Pa., gets a call last week. Bro. R. is an active agent and always sends us long lists of subscribers.

The Menomais recently dedicated a large meeting-house in Lancaster city. It is said they have large congregations and the church is prospering.

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

The Young People in this town are engaged here in giving the best of satisfaction. Every family should read it. Only 50 cents of subscribers 3 year stamps for the year. Sample copies free.

The compass of your judgment is sometimes necessarily narrow. When we are cheerful so consider at the outside world for being so sad, and when we are sad, we are shocked at the world's gaiety.

Ed. Emanuel Miller, of Bartlettville, Mo., informs us that they dedicated their new meeting-house on New Year's day. The meetings are well in progress. Four have united with the church and prospects for more.

Bro. Jacob A. Miller, of State Center, Iowa, says they are having (C. M. S.) women and work better. Had they quarterly convocations on Saturday but, but there was very little business and everything passed off very satisfactorily.

Is it not a terrible thought that there are mothers in the church, that have a secret lurking preference for seeing their daughters in fashionable circles, and gay associates, instead of in the church, and among the humble laborers for Christ?!

BROTHERS HIRSH, Maschman and Jacob Hoffman, of Stroh Level, Pa., gave us a visit last week. They are good candidates, and we hope to see the school. We would be glad to have all the stockholders and friends of the school give us a visit.

Bro. J. S. Mohler of Mo., is writing a series of articles on the 1st Psalm, the first of which will appear next week. Bro. Mohler will be a regular contributor to our paper this year, and our readers know that he knows how to write the pen.

Bro. Dain S. Hale, of Bourdon, Ind., says we commenced a series of meetings on the 20th of Dec. and continued until the 13th. We had a church on the 13th. Bro. Jacob Lintz and brother Unbeugh, from White county, and brother John H. Miller from Milford, Ind., were with us at our church meeting and remained with us for two days. Bro. John H. Sellers was advanced to the full ministry. There were ten men presented and six baptized, and one more applicant.

Bro. M. C. Coruish of Dorset county, N. C., says they have a good country and desires the brethren to locate there. He thinks the prospects are good to build up a church. He earnestly solicits the brethren traveling in Nebraska to stop and preach for them.

Bro. Daniel Beiler, of the Sugar Creek church, Allen county, Ohio, informs us that they commenced a meeting the day before Christmas and continued until the 4th of January. There were twenty added to the church, and money pledged to support their home Sabbath-school.

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

We commenced a series of meetings in our chapel on Saturday evening, Jan. 3d. The weather has been very inclement, and the attendance is small by the citizens. Including the school we have tolerably fair congregations, and we are having a kind of good thing.

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

We are very much behind with our acknowledgment of money received. We will next week give more space to this purpose. Those sending money need not think it has not been received, because they do not see it is acknowledged. Send us a receipt or more behind with it.

SISTER Phoebe A. Holtz, of the Green Spring church, Ohio, writes us (Jan. 3d) that brother John W. is there, that they quarterly convocations on Saturday. The congregations are not very large on account of the inclement weather and bad roads. The meetings however, are interesting.

Bro. George Wolf, of California, informs us that they had some very cold weather. At 18 degrees below zero. At present (Jan. 1st) the prospect is good for a beautiful harvest in 1890. Our church is in a prosperous condition.

We suppose all have read of the railroad disaster at St. Charles, Mo.—We are informed that Jacob Barnhart's son, George of Peck county, Ohio, was conductor on the train that went down with that bridge and was killed. He leaves a young wife to mourn his loss. B. A. W. will please note this by request.

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

Bro. S. T. Boorman, of Dunlap, Ohio, on a card dated Jan. 7th, informs us he is holding an interesting meeting in the north-eastern limits of the Eagle Creek Congregation. Six were newly added to the church yesterday, and two more confessed Christ last evening, and we think more will soon follow. He asks the prayers of the church that the word of the Lord may have free course.

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

Bro. Nathan Lintler, of Green Spring Church, Susque county, Ohio, informs us in a recent letter that Bro. Wm. Suller came and labored with them one week. Two came and were baptized. Bro. Suller was well equipped to lead with them and held a series of meetings.

Bro. Martin Hines of Louisville, Kan., says there were but three worshippers that neighborhood, until this Fall brother Priddy of Oswego, came and preached several sermons and two were added to the church. Some time ago this brother, Priddy and S. Baker of Willow Springs came and preached several sermons and one more came out for baptism.

Bro. J. B. Keller of the Ephrata Church, Lancaster county, Pa., informs us in a letter dated Jan. 6th, that Bro. N. B. King, missionary of the Eastern District, has been holding a series of meetings in the eastern part of that congregation. Eight came out on the Lord's day, and there are still prospects for more.

As the stained glass through which we look gives apparent color to all objects seen, so the disposition through which our soul peeps out gives apparent color to all things around us. If we are in a bad humor, we look through that, and it makes us think that every person else is wrong and mean. And if we are cheerful mind everything else seems so.

Mrs. M. E. Lutz of Norvick county, Kan., says she has been in that country several months, and has not seen a better place. She says she was on Sunday and rejoins at a welcome reunion. She expects to go to Corvay, Kansas, in the Spring, and if there are any brethren there, she desires that they write to her at Council Grove, Norvick county, Kan.

At a council meeting of the church in Lamark, Mo., lately held, brother J. H. Moore was ordained, brother M. M. Eckelman was forwarded to the second degree of the ministry, brother S. J. Harrison was elected to the ministry, and brother Wm. Herington and Lynnson M. Ely were elected Deacons. The church at Lamark is now fully organized, and we hope it will grow and prosper.

PHOENIX, ILL. Jan. 17th. We learn that sister Sarah Major, of Greenfield Ohio, has been ill for some time. On the 17th of October, she had an attack of fever. After three weeks the fever subsided, but left her in a weak condition, and on the 7th inst. brother Price received a card, stating that she was very little better. Sister Major is a true friend to our brethren as a public speaker.

FROM BRO. S. J. GARDNER, OF NEW BRIDGE, VA. We have the following—
"Bro. A. Beck, clerk of the new Middle River District, on Dec. 30th, to make arrangements for holding a District Meeting, which will be at the above named place, on the 8th and 9th of next month. We are very glad to see you willing to join in with the people of God. They were none unhappy by the death of their father and mother some years ago—were daughters of a noble man and a noble woman. The death of their parents they were kindly cared for by their uncle C. and aunt Catherine Garber. The Lord be praised. Hope he will sustain them to their young sides."

A MINISTERS of Lat Place, Ill., says he took a copy of the *Primitive* along to where the brethren were holding a series of meetings and the brethren were well pleased with it, that he got five new subscribers without any trouble. That is the way to do. The circulation of the P. C. can be largely increased, if our Agents and Friends will do a little more of this sort of effort. How many will do likewise?

Bro. J. M. Mohler commenced a meeting in Trough Creek valley, on Saturday, Jan. 3d. This is a territory between the Anghwick and James Creek congregations and the brethren have not been preaching much for some time. Of late there have been calls for preaching, and brother Mohler being one of our district missionaries was solicited to go and hold some meetings. We are informed that the attendance is large, although the weather has been inclement and the roads very muddy.

A notice of Charabuse, Ind., says "I do not know why some brethren object to the State and they do say. If they do not like it, they need not read it. If an article does not suit me I do not read it, neither do I object to the paper on account of it." Just so it is the right way to do. Some brethren think everything in a paper must suit them, or else they will not read it at all. Why we read that which benefits us. That which may be injurious and detrimental to you, may be to some one else.

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

Bro. Jesse Calvert in a letter, Jan. 4th, says he was present at the dedication services of the new church built by the Portage Prairie congregation, St. Joseph county, Ind. They have built a neat and substantial house 32x40, seven miles from the old church. The congregation was large and good impressions he thinks were made. Jan. 5th, meeting morning and evening. One restook. Jan. 6th, services morning and evening. Two baptisms. On the morning of the 7th, brother Calvert left, and the meeting was carried on by P. R. Wightman and James Miller.

A. A. Purnell of Oswego, Kan., says he is much pleased with the new form of the *Primitive* and intends to show it to every brother in the neighborhood, with a view to having them subscribe. He hopes the P. C. will take the place of political papers in every family in the brotherhood. He is also much pleased with the sermon department, and thinks a single sermon worth the price of the paper. Xmas is referred to in these sermons, we would say that we have as an object in their publication the accomplishment of good. Many of our readers are led from the church and are brought back to the church in this way, by taking the P. C. they may have a sermon every Sunday. We know our efforts for this class are appreciated. A couple of weeks ago it was suggested that it looks too pretentious. We suggest to such that they look at the purpose. If that is right and the purpose is not, it certainly will not make much difference about the looks.

Some readers are coming in right encouragingly and if our agents will continue the work, our list can be increased. This should be done, in order to make our business more fruitful. It is true there is a good many who prefer to support, but we can't help that. We have been laboring for a number of years to give our readers a good paper. We might decrease the size of our paper, but we could not do it for 75 cents per year or lower, but that would be no credit to the church, and our brethren surely would not want to give a crime paper. I hope we can give a better paper than we are now giving, and I am in mind that if our larger papers will be maintained and encouraged, they must have the support of the Church.

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

We are informed that there has been a man by the name of Horst preaching among the brethren in Knox county, Ohio, and claims to be a brother. The brethren were suspicious of him, and wrote us. We replied to them. He claimed to be from our congregation. This is our prospect as no one by that name has left our congregation. The brethren will remember that there was a man of the same name traveled among the brethren in different places. This is our prospect as no one by that name has left our congregation. The brethren will remember that there was a man of the same name traveled among the brethren in different places. This is our prospect as no one by that name has left our congregation.

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

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

"Fidelity, faith, and obedience to the Word of God are the only basis of our salvation in this our great German Fatherland, which formerly was justly called the house of the faith. On the contrary, it really seems as if it were the father of all lies who is now worshipped in Prussia. What formerly was considered generous and noble is now looked upon with contempt; and theft and violence are regarded as honorable and virtuous. Marriages are concluded without the blessing of the church, counsel 'em trial' to be broken if not found to answer. We still have a Sunday school, but on Sunday is name, as the people work during church hours, and spend the afternoon and evening in the public houses and music halls; while the poorer classes, who are more preferred to bear the paining of the tortured horses to hearing the Word of God, which is ridiculed in the press and turned into mockery in the popular assemblies, servants of God are insulted daily."

Correspondence.

To the Ministers of the Northern District of Indiana.

At the last Sunday-school and Missions conventions held in the Socie-

ties of our ministry through- out the State have not yet, so I thought we would call attention to it. Brethren, what think you of such an organization? Merchants have "Boards of Trade," doctors have "Medical Societies," farmers have "Agricultural Societies," and teachers have Institutes. Why not have the ministers of the Gospel to organize an association for the benefit of their holy calling? The proposed Minister's Association would discuss no subject nor query that is not connected, either directly or indirectly, with the minister's actual work. Every one would say something to treat all. We all ought to know what to preach but some to preach might be a question with *how* to preach. We feel quite sure that if the ministers of Northern Indiana would meet together in an association, it would have a refreshing and an elevating influence upon the ministry at large of the district.

It is a sad fact that there are twenty-nine of our brethren who are not doing their calling. Here we sit and go to meeting where half a dozen or more preachers were "showing" each other with "I wish the floor" "I wish the floor" say things like that. Let us all together would not be more than one thought in words and less than one in thought and spirit. What will remedy this? We feel that we, who are not doing our calling, ought to be in preaching, were brought through under the equalizing influence of A. Miner's Association, we would be some as ministered with higher efficiency than we are now. We claim are some of the advantages we have from the Minister's Association:

1. *Secular fellows.* How selfish some of us are! How little sympathy we have for our neighbor in our work! It is often seen that the want of co-operation among preachers brings reflection upon their holy calling and upon the church. Sociability gives strength and tone.

2. *Encouraging.* How often there has been a failure in meetings and in sermons, for the want of proper encouragement. When we have been turning upon the pivot of isolation, the all-wise power of encouragement would draw us to the right and good way.

3. *Interchange of thought.* We will become acquainted with one another's minds and experience in preaching. In preaching, baptism, child oblation, love, devotions, are some of the hobbies we ride every time we go to preach. Interchange of thought may be accomplished on reaching one another, we are laboring strenuously upon the various subjects and doctrines.

4. *Intellectual benefit.* An Association would advance the intellectuality of the ministry. How often, the students of the Scriptures and of the natural things in the world around us, a knowledge of which would be of inestimable value in preaching. If we were to associate often, we could be more advanced in our calling. There would be less strife and jealousy among the ministry.

5. *Cooperation of the body with the mind.* We respect and sympathize should be shown the ministry. The congregation should appreciate more fully the minister's labors, and their interests should be more advanced. Increase the strength of the ministry and you advance the standard of the church. Increase the energies of the preacher

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

1. Devotional exercises.
2. Original papers.
3. Introductory sermon, subject—The Minister's Self-waive. Text—1 Tim. 4:10.—D. W. Yoder.
4. Mutual Preaching—Josef Galters.
5. Ministerial Qualifications—Wm. G. Cook.
6. Sermons—their matter—P. H. Wrightman.
7. The relation of the ministry to the church—Isaac Berkeley.
8. What should the preacher read besides the Bible?—John Kubley.
9. The preacher's private prayers.—Daniel Steinhilber.
10. C. Choice of a text—John Sturgis.
11. What prayer can a minister do outside of his regular prayer?—John Sturgis.
12. How obtain and retain the attention of our hearers—Daniel Whitmore.

We ask forbearance of the brethren whose names we have and will send.

From Willow Springs, Ind.

Dan Prentiss.

Some time ago I took a trip through three or four counties west of our, Douglas county, and I do not see why poor people in the East stay on rented land when there is so much good land that can be had so cheaply. I was in Kansas and I ever saw, in fact I was surprised to know there is such land in Kansas. This land is mostly in Wahannee, Morgan and Davis counties and is largely rented land. It can be bought at from \$4.00 to \$5.00 per acre and give three years time, one-eleventh down and the balance in equal yearly payments at 10 per cent. interest. There is not much timber but plenty of good building stone. Coal can be had at \$1.50 to \$2.00 per ton at railroad stations, which are at a distance of one to fifteen miles according to location. If you are ready to live on such land about this land they can write me at Willow Springs, Kan. I write this because I would like to see the brethren settle this country. Believe me would be the advantage of some brethren in the East to buy there.

The church at Willow Springs is in a good working order. We have had no success since my last hope the good lesson we learned from our ever faithful preachers were impressed deeply upon our minds. Brethren Samuel Baker and C. Fry have gone on as a possibility for four times one mile and one-half north among the isolated brethren. W. P. Weaver.

From the Yellow Creek Baptist Church, Ind.

Dec 23, 1879.

Betha Editors.

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

when I look around home it is not so pleasant a scene. We hear more talk about division than about conversion. I think it is time that we as a church waken up to a sense of our duty. I feel to write you freely to get that Annual Meeting would come right down to the plain word of God as we read it, and establish only one order in the church. This I think would benefit the brotherhood. This may be something new to you, but it is the case with us. It is no to think that our brethren are engaged with the welfare and prosperity of the church. This appears to be the result of their convention held in Miami county, O. I have written this that some brother may give counsel through the P. C. about these proceedings. JOHN NEWBAM.

From Huntington, Huntington Co., Ind.

Dan Prentiss.

On the 15th of December I left my school in White county, went to New Waverly in Cass Co., and in the evening preached in the M. E. church to a house full of attentive hearers. I was very strongly solicited to give a practical address. While here I visited old brother Solomon Mygher, who was quite weak with erysipels. Also visited a sick woman, an old friend of mine, who was conversant with me here. I was out several days and evenings very pleasantly attending meetings. Preached five discourses to very attentive hearers. The congregation were not large but in an account of both hearers and lay siders. This church seems to be in a healthy condition, with about four hundred members. George Brower, David Hester, Jacob Harshart and Isaac Fisher are the elders of this church. Daniel Bledsoe and Jerry Fish are in the second and Jerry Fish is in the first ward of the ministry. Brewer and Hester are well advanced in years and do well.

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From Mt. Marsh, Harrison Co., Mo. Dec. 23th, 1879

Dear Brethren:

When I read the well filled columns of the P. C., it brings to my mind the time when I used to enjoy some pleasure as some of the brethren do in the East. They have so many preachers there and they are completing all the time that they cannot fill all the calls. I admit that you cannot, but brethren look at it and make a different light on the subject. The church I live in is very scattered. There are some four families here on one vicinity and the balance scattered. Our minister is seventy or eighty-three years old, and we have so many disaffectionments I will soon be here four years and have held but very few sermons preached here and see if we don't wait preaching. This is one of those isolated places I hear so much talk about. If any of the ministering brethren would like to go, if you come by rail road, stop off at Princeton. That is my nearest station, which is twelve miles from my place. You can get me know and I will tell you our needs. While here I visited old brother Solomon Mygher, who was quite weak with erysipels. Also visited a sick woman, an old friend of mine, who was conversant with me here. I was out several days and evenings very pleasantly attending meetings. Preached five discourses to very attentive hearers. The congregation were not large but in an account of both hearers and lay siders. This church seems to be in a healthy condition, with about four hundred members. George Brower, David Hester, Jacob Harshart and Isaac Fisher are the elders of this church. Daniel Bledsoe and Jerry Fish are in the second and Jerry Fish is in the first ward of the ministry. Brewer and Hester are well advanced in years and do well.

From the Anselm Church, Hamilton Co., Ind.

Dear Brethren:

We have had cold weather here for several days. The roads are awful rough. Our the Anselm church, is about as usual, except three seems to be a better interest. Our neighborhood brethren took part at the meetings. Yesterday my wife and I were together. I was very much with us from Stony Creek and preached for us. Brother D. Caylor from the same church was to see on two weeks ago and preached for us. Brother D. Caylor from the north, we hear will also pay a visit and preach for us. Brother Jacob Fish informed the brethren here that he would come and hold meetings available for us, and the church agreed to accept his services, and that too very willingly. Brother Fish is the one that means work. He would like to see, have we no ministers of our own? Yes, but all are in some way affected either by age or ill health. J. N. Frazer.

From Warsaw, Ind.

Jan 2d, 1880.

Dear Brethren:

The brethren of the Washington church dedicated their new building on Saturday evening the 1st inst. The building is the largest in the state, costing the brethren considerable money. Elder Josef Calvert and John Kennedy officiated in delivering the dedicatory address. Brother Josef Calvert preached a splendid sermon. Before services closed the brethren took up a collection, resulting in the donation of \$750.00. We were very sorry that there were not many brethren in attendance, as we would have been very glad to have them come. The church here is under the control of Elder Josef Calvert. The church has no members, and they intend to establish a Sabbath-school as soon as possible. The brethren are all active workers in the Master's cause. Fraternally yours, J. KILLER.

From Free Press, Ind.

Dear Primitive:

You will please insert in your columns that the brethren of the Middle District of Indiana had taken the Orphan's Home question to consideration six years ago, August 10th, 1873. The answer to that inquiry at the A. M. Convention was as follows: "The Annual Meeting does not see the propriety of adopting such measures at present, but if the Middle District of Indiana desire to do so, we will not object." Now we the brethren of the Statewide District of Indiana, have taken into consideration the great necessity of such a home. We now call the attention and the sympathy of the brethren in the Middle District of Indiana to the question that we have to present to our next District Meeting. Launching on the Orphan's Home question has at different times been at Meeting, grants the privilege to establish such a home where orphan children of members can be cared for under the influence of the church and also such members that they become a church charge, that will be taken for. Will this District Meeting appoint a committee say of five brethren to visit each church in the Middle District of Indiana, and find how much of a fund can be raised as a free-will offering for said home, and if a sufficient amount for said home can be raised, the committee select a suitable location, and make such arrangements as may be necessary, and report to the next District Meeting. Sent by order of the church. J. A. FOX.

Brother of Work please copy

From Jesse Galters.

Dear Brethren:

I went to South Bend District, Northern Ind., to hold a dedicatory meeting until Dec. 22d. Two meetings each day. The result of the meeting was thirty added by baptism, and one restored. Among them was a very prominent one, a Methodist, a Baptist, one of them a Quaker preacher's daughter. On Dec. 22d we had a convocation. It was a beautiful indeed. I had the privilege of free-wool-bathing and the bread and wine on the table at the time of free-wool-bathing. There was as good order as I ever saw, and as good a communion as I ever attended. I believe all enjoyed it and it will long be remembered by us all. Eld. David Whitmore and Isaac Early preside here. Two brethren have recently been elected to the ministry. The church is in a prosperous condition. May God bless all and may many more be added to the church, and all live together happily until we all meet above. Older brethren, I have been a member of the Indiana 80 years old attended all these meetings. May God bless them in their old days. May I thank for their kindness. Sent Dec. 23, 1879.

Meeting at Green Spring, Cumberland Co., Pa.

Dear Brethren:

Commenced to labor with the brethren there on Saturday morning the 19th inst. and closed the meeting of the 25th, with seven additions and some very flattering promises, but time alone will tell whether or not they are true to their convictions. Six precious gifts were given on Christmas and one on the Sunday following. One young brother remarked, "One year ago I married a wife, I then thought I had a precious gift, but I now think I have a more precious gift, a noble little wife, yet in comparison to Jesus." May the Lord comfort, keep, defend, and protect them with all the sanctified, till we all shall meet Jesus face to face, in my prayer. JOHN M. MOULDER.

smoke. Through the wrath of the Lord of hosts in the land famished, and the people shall be as the feed of the fire; no man shall spare his brother. And he shall smite on the right hand, and be hungry; and he shall cut off the hand and the shoulder. And said; they shall eat every man the flesh of his own man; Manasseh, Ephraim, and Ephraim; Manasseh and they together shall be against Judah. For all this their wrath is kindled, they shall eat the flesh of their turned away, but his hand is stretched out still. Isaiah xi, 18-21.

Such being the danger, to which such publicly professors are so liable, it is surely their duty to be alarmed and make their escape from the burning heap before it is consumed with and before they are consumed with it. With what willingness and gladness would the inmates of a house be rescued from the devouring flames, if escape was possible, and if help should be offered them, if the house was not yet too hot and smoking, and anxious should those burning in sin be to sever from their perilous condition! This can yet be done. The next point in my remarks is the work of the church, in pulling sinners out of the fire. But as I have dwelt at considerable length upon my first point, and as the time now is pretty well spent, and as the other points are not worthy of an attention, I believe I will defer those points until to-morrow, and if we are permitted to meet again, then we will review the work of the church in the pouring of the Lord to lead, I would say, "Escape for thy life, look not behind thee: neither stay thou to build a tower, or to build a bulwark; neither say thou: I will escape to the mountains, lest they be consumed."—Gen. xi, 37. The magnitude of peril is Christ.

Y. C.

CHURCH.

LITTLE THINGS.

BY LEVIN M. FEEZER.

It is from the want of a proper comprehension of things, that complaint, so few are engaged in doing "little things." There are two kinds of little things: 1. There are little things that are of just as little importance. 2. There are little things that are of great importance. Consequently, there is quite a difference in the "kind of little things." For illustration: The little grains of sand, and the little drops of water, bespang the globe's surface, these are little things; but if they had not been of vast importance, God would not have made them—and water are composed of the same particles. This is the same thing. It is a little thing to sing a handful of sand, or a cup of water into the air, and it is of just as little importance. The cause of this inability to see the "big" meaning of some little things is, because it is as natural for man to aspire unto greatness, as it is for sparks to fly upwards. Therefore, man with his haughty spirit and a big look, is not engaged in doing little things, and like a fool thinks he can take and possess the reward of doing little things, without doing them. There are too many "big" matters, and he is never weary was very anxious to be cleansed of his leprosy—it was of great importance to him—but he wanted it without doing his little thing of going to the river Jordan, and washing, as was the requirement. 2 Kings 5. 10. If the prophet had told him to do some great thing, he would have done it. If the blind man had been standing in the temple and went to the pool of Sionem and washed he would never have been restored. This was a very little thing, but a great blessing earned.

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

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

Such, with many others, have been the results of doing "little things" that are of just as little importance as the few little things that were commended to Moses.

Moses was commanded to unloose the rock. He did it. The second time he tried to speak to the rock, and the same result should follow as when he smote it. But instead of speaking to it, he smote it again. This was a very small thing apparently, but, behind the effect! It says, "Forasmuch as Moses was permitted to see the land of promise, but not to enter it, because of that little disobedience."

When Saul was commanded to go and destroy the Amalekites, both man and beast, he went and did not as he was commanded excepting a small reward. Because he went *wildly*, destroyed he was rejected from being king. "Little things make the difference." "A little leaven leaveneth the whole lump." There is another little thing that is an accuser. The apostle James gives an account of it. It says, "The tongue is a fire which lacerates, and knoweth great things. Behold how great a matter a little fire kindleth."—James 3. 5. It is a fire of "biquity." To defile the body, or to defile the heart, is of the nature; and it is set on fire of Hell. The little tongue does this. The tongue is a "big" little thing. Leviticus cannot cover it. Every thing, and words, and deeds, and sermons, and of things in the sea is named, but the tongue can no man tame. It is an unruly evil, full of deadly poison. It can do more than any Jouston of water. It can send forth sweat and bitter.

Y. C.

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

Today, many a young man and woman is laboring hard to acquire a liberal education. To-day from all the churches comes the blowing upon our institutions of learning—long needed. To-day, by the help of God, all working shoulder to shoulder, we shall rear "us" to ourselves and our posterity will be the greatest blessing affording the most important support and sustenance by the word, pure and undefiled." Thoughtfully and prayerfully must we weigh all pertaining to this matter of a "liberal education." In order to reap the full benefit of the superlatively, stable and sure shall we endeavour "through, practical and progressive."

God-given talents direct and urge us to the most judicious—long needed, therein ever with zeal and thoroughness to use to discharge our whole duty to self, fellow-man and to God. To-day, notably standing in greater need of a liberal education than ever, we should be careful to take heed to our church. Should interests here provide wisdom for the harvest. "A wain, show that heapest." By sending forth from our fields of bearing those who are prepared to reap, and to reap, those who carry a soul from the altar and have acquired the power of communicating with God in all his visible forms, as revealed by science and the word of God. We must be able to bleed.

Brother, sinner, friend—lead your aid. May God direct and bless all noble efforts. May our youth to come to the aid of the great. We are guided by wisdom from on High!

GRACE-BASKET. No. 4

BY DANIEL BASKIN.

THE BLESSING OF WRITING.

A dear brother, who nearly four-score years have bleached his locks silver white, writes, in a private letter, "What a blessed thing to have a heart to work willfully for the good of others—such a heart! None its highest blessing, in its consecration of our work for the good of others. The thoughts thus directed, moved the hand to print on paper the signs of love." His strange, wise, deeply thoughtful, of the great, moved and compelled by his, putting signs on paper, which can be read by distant friends—and then the words were type and printed by his son as a book and printed, as to be read and digital by thousands.

While reading the above, I wondered why it is, that not every one in the church appreciates and realises the great value of his pen, and his heart, and what his dear old brother He deems it a sacred privilege, to find his "spirit in communion" with the brethren and sisters, when he is their reforming and soul-encouraging presence. It is a blessing to him, when his soul feeds on the "ideas felt" by others, communicated to him through a sign set on paper, by his dear old brother. The question is, why do not all in our church periodicals, what this dear old brother does? The mystery is not so deep but, it is easily explained. We seldom mention a few reasons, but the subject is too vast to go into details in a "crumb."

Though the reasons are many, yet

they may be brought under two heads: one is the lack of intellectual development, and the other is prejudice. Under the first heading there are many, especially in these parts around here, where the Pennsylvania dialect has sprung up through the influence of their mother tongue, but many learn the English almost like a dead language. Many who do not take our papers would, willingly, if they could, read anything in the English tongue, who are taking them have not the full benefit, because they cannot comprehend so as to be in communion with the writers. This class have our sympathy.

Under the second heading, I do not know whether there are many or few, but I know that there are some. Though they themselves would say they are not prejudiced against the world, yet actions speak louder than words, and their actions against them plainly prove their prejudice. For example, if a brother looks upon, and sets against the world, and speaks with contempt and yet be himself a specific reader of both ancient and modern writers, is such an one not prejudiced against the writings of the world? And if we do not see the faults and in our church papers, who have the above mentioned old brother done, because of their prejudice. One diseased with prejudice, is like unto a man that is not prejudiced against the world (immortal soul made the bread of life, and a placed before him, yet prejudice prevents him from taking thereof). This class advances many objections against the world, but are not inclined to read them, they would only read, trying to find something that does not agree with their views, so as to be able to censure them. They will not take heed to the junction of the apostle Paul to "prove all things, and hold fast to that which is good." They reverse the injunction, proving, and then hold fast to that which is bad.

As a lesson in history for us all to learn, I have a desire to excerpt into a field of pasture they will graze in delight, and they shall be happy to give us some of their goodly words, or other poisons, they will not touch it, but pass on and feed on the sweet, nutritious pasture. They will not refuse to give a whole field of pasture, looking for food, neither will they eat the poison, but the sweet grass. Hence, they come nearer fulfilling Paul's injunction, than some men, who first go over a whole field of pasture, looking for something that is not good, and if it is found, they will not eat at all, but consume all. This is in what some do over our church papers—consume all the good, but keep the things of objection in them. Writing is the communication of thoughts as well as the gathering. The former differs from the latter only in its act of operation. If the pencil has not been used, the good is conveyed in its own doing, conveying in direct, having a heavenward tendency it is right to communicate them to others. If, however, they are not good, they will tend to lead away from it, and thus to communicate them, either through the act of writing or speaking. If that writing erroneous doctrines, will also, when the pen is used, and the pencil is used, it will be wrong to take it in pills or in powder. A good nutritious cure as wholesome, whether you eat it out of a dish with a spoon, or drink it out of a cup, or breathe it into your nostrils, which render it right or wrong for us to communicate them, and not the act by which it is done. What a demoralizing, soul-ruining, and body-destroying thing, is the human factor through the communication of evil thoughts springing from the devil! But again, what a soul-encouraging, heart-sanctifying thing, is the human factor, when it is used in the communication of good thoughts, ever springing out of Christ the Son of God, the fountain head of all good thoughts! What a field of

pasture is already prepared, and is yet unprepared, for the sheep of Christ. By the communication of thoughts of the serpent, as well as of the modern Christians, in their writings, we should do as sheep do in the pasture—eat that which is good, and avoid that which is evil.

Brother, let us examine our thoughts according to the word and Spirit of Christ, and then communicate each only, as have a Christianising and heavenward tendency. It is a great blessing, in the virtuous and women to communicate good thoughts, as well as to him to whom they are communicated. Hence, writing good thoughts is as well as to him who writes, and also to him to whom it is written, if they are received.

REM OF GREATLY INFLUENCE.

The best citizens of our town, were at the managers table last night. Men of great learning and influence by the communication of thoughts of the most—such as laws, treaties, politics, etc. Such are the expressions we frequently hear, and which betray the most unchristian judgment in them. Men of this kind are not of the great and good, which is most pleasing to their carnal desires. Rich men, and highly educated men are generally in the wrong in being great, and certainly will have the greater influence upon their fellow beings.

The Church of Christ in her infancy was also possessed of this weakness, and has certainly not yet fully recovered from it. The weaklings of the gold ring and godly apparel" came into their assembly, they were apt to look upon him as being somewhat greater than a poor man, "in violation of the law." The man was invited to sit up in a "good place," while the poor man was told to stand, there, "or he was under my foot-stool." James 2. 3. 5. God judges together all men, but they do not take heed to the state of his hand-meats, and exalted but that "all communications shall either be blessed." Luke 11, chapter. The quality which we have in mind, is the quality which is justified by him rather than the proud Pharisee. God has not sought after the best citizens, "the rich and worldly-wise to establish his church in her infancy, and in this world, whether he makes a speciality of them. Not many wise men after the flesh, not many mighty men, not many noble are called. But God has chosen the foolish things of the world to confound the wise, the weak things of the world to confound the strong, which are mighty, and the base things of the world, and things which are not, to bring to naught things that are: That no flesh should glory in his presence." Cor. 1. 28. The rich and worldly-wise are made to be foolish and lowly, and they will have a "deplorable tendency in the church. It is true, such men have the greatest influence in her infancy, and in this world, whom God may regard as he did the rich men, whose grand brought forth plentifully, (Luke 12: 16) and address them as he did him, "Thou fool!

EXPOSURE OF THE FIRST PAALM.

BY J. S. MIDDLEBURY.

"Heeard is the man, that walketh not in the counsel of the ungodly."—Ps. 1: 1.

David, who was a man after God's own heart, was well qualified to give the best of instruction. Though he was king over the Jewish house of David, he was a very rich man, and his earthly prospects were such, as would minister to all his desires of his heart, yet he took more delight in serving his God and admiring to do so,

portant Christian doctrine that any man is not generally regenerated by such washing one another's feet, and non-temperance to the world in three ways. They are: first, that they will claim man's power to give away mercy altogether?

From the Sunday-school lessons in the Christian Union we glean the following in speaking of Jesus being baptized by John: "The impurities of his [John's] penance by his adoption and employment as a slave among the people, but to which he gave a new significance * * * * * The washing of dirt from the skin is a very natural symbol of moral and spiritual purification * * * * * A man is not purified nor new man of this ritual nor his employment in the case of converted heathens. He was washed as a token that he laid aside his old faith and old life, and entered forth and stood upon a new one."

Very well said indeed. And why should not unbelievers and sinners of every kind be washed as a token that they are to stand upon a new life? "Among those who came to his baptism was Jesus of Nazareth * * * * * He instinctively felt that the doctrine of repentance laid no application to those who had already the title of baptism (to him) no significance. If he protested but Jesus over-bore his protest and the Jews entered the water together. As they came up out of the river and went away, Jesus was baptized, and given to Jesus and to John a singular and beautiful witness to the character and mission of Jesus."

We give this as an evidence in favor of baptism, by honest, pulp-baptists who are not afraid to let the testimony to which they believe to be true.

THE THEOLOGIAN AND GENERAL—WHICH IS RIOT?

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

"About last I spent a Sabbath among the White mountains, at the Frolic house, with General Hooker. He speaks to me of his mother, and the religious instruction she gave him; and was not able to say that he had ever seen her lectured, or rebuked. "But the truth is," he said, "no man can be good and a fighting man. He must have the devil in him. To kill one another, men must have that blood up; and then they are just like devils. Now, there's General Hooker—naming one of the generals of the last war. He is too good a man to command men in a battle. He is a man of collision he is afraid none will get hurt, he may have to have blood on his hands a good many times, but everybody loves him, but he is not enough of the devil to be a good general."

I sought to take another view of the subject, and argued that many splendid generals had been made men of peace, and that many men of peace, who were the profession of arms as a duty, and their country required war as a necessary evil at the last resort of government.

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

How foolish it seems in men who profess to be expositors of the humble and peaceful doctrine of Jesus to try to make fighting men believe that they are actuated by a Christian spirit. No matter how willing they may be to accept such doctrines their own good sense tells them better. The Spirit of Christ cannot prompt the spirit of his brother, and when General Hooker says the fighting man must have a devil in him to make a soldier, he betrays a broader knowledge of theology than Dr. Prime, who through strategy tried to make him believe that Christ will do the devil's work. No wonder that men are inclined to idolatry.

Edgerton Department.

E. B. H. MILLS, EDITOR. LANSING, MICH.

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

Waste not your time in idleness in a world where there is much to be done, and not more than strength and vitality and fretting pleasures. Waste not your talents in the service of sin, to be buried in darkness and sin. Waste not the value of your immortal spirits in rebellion against God, to await the judgment and fear of Him who will destroy the soul in hell.

We learn from brother John W. Jencks that there is a coming anarchy among with the brethren near West Lebanon on the 20th of Dec. Brother John, brother S. H. Sayler, and brother J. D. Neher were with them. This is the spirit of the Lord to kindle a fire. To hold communion in the winter, if it is not convenient in pleasant weather, shows a determined purpose to accuse the Lord, and will bring his blessings and establish the truth.

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

How shall we spend the year? How long the years in which to work? How important the object for which man was made to live and glorify God? How important to us, every opportunity left of impotence as they pass by, improve every moment and privilege of doing good, for they will not come again. We are the living fire, give light, and warm the living while it is day, for the sun will soon go down, and the night come," like the refreshing dew, give life, and vigor to those who are weary, and who, by morning, evening, the dew goes down, and all are benefited that have touched it, so you may live to bless and be blessed, to the world which your work is done.

THE CAUSE OF TEMPERANCE.

After all that has been said against the evil of intemperance for the last quarter of a century, and the labor and prayer all done, it still increases and proves all the effects a failure. The reason is, they have been made with the men instead of the children. Temperance is a power, and the labor of all-in-power fosters it upon them, the efforts made to reform them have generally failed, and left the unpopular current, the balance of power, against it. To turn all our efforts to the children, and teach them to shun the viper as a deadly poison before they have learned to take him in the bosom, is the only way of success. There never was a man drunk with his morally, religiously, and socially without the child in trained in the beginning. Look at the Catholics drunk as the West, French-bibleism, and retained in the mother land, but introduced in the United States, and it is made drunk with it. When grown, you can no more see their intemperance than to change their religion, because both are the training of childhood, and that makes the nature pure. Mothers have the most important work in training the child, to show the evil of intemperance and enforce its cure fully. Their power and influence is not fully known by those

whose efforts are not turned to the training of their children to sin, to hate, and to fear the evil of intemperance, as soon as they learn to limp the word.

Next to the mother is either nature or nurture in training children. If half the labor and money that has been spent in temperance work had been spent to training the children, it would have effected a great deal more. The volume school, the juvenile school, the palpit, the juvenile papers, have not done half what they should have done. There has been enough science and argument given to the child to enable him to work out of temperance, and the abundance of argument seems only to make its failure more clear. But temperance men, and all other men, seeking for the good of mankind, turn their labors now to the young. Begin your work with the children if you would insure success.

CIRCULATING PETITIONS.

We have received a number of letters from brethren inquiring, which shall be done in the matter of petitions being circulated in some churches to have the A. M. order abolished thirty years ago. In regard to such arrangements then, to have no series of meetings, Sabbath schools, salaried ministry, &c. Now these petitions are sent to the council of three in the Grand Valley, to be sent to the different States, to get up trouble in the churches. The work that council of elders allowed, doing for papers, and some. I do not think their council was large enough. It should have included some elders of the different States. They would have been more likely to have effected a purpose. I wrote to brother Samuel Garber that I was willing to work for that purpose in that way. Now I will say I have no particular objection to such a thing. If you are in Council in Miami Valley, they are working according to established order in our brotherhood, through their own District Meeting. There is but one thing in it I could not understand, which is to visit to hear all the complaints of dissatisfied brethren.

This thing of circulating petitions through the churches is wrong. It is not authorized by the council in Miami Valley. It is not authorized by any general order of the church, or by A. M. It is simply noise, and one of the secret outside work of some leaders who are working for division instead of unity. It will divide many men well meaning brethren, leading them into division and trouble where they do not know what they are going into, but not one in ten who sign it can tell just what they will get, or what they are being or doing. It is so with these leaders doing on foot-feeding? Will they say expel all who use the single motto? Nobody knows what they will do, and they do not care. Therefore, for other than their abuse of A. M. they do not tell what they will do, hence I say there will be many deceived and led into this matter (especially A. M. men), and the brethren to whom I would advise the elders where these petitions are making trouble in your churches, to take no action in the matter, nor to send any orders to A. M. and the brethren in Miami Valley who have the matter under arrangement. It may be that something may be done by them to reconcile those brethren, but they will not be able to do so, but by extreme views and misrepresentation of facts, which there is no good solid reason or principle to justify in any man. It is not the matter, but the matter now, because we believe it is the time innocent brethren should be made of those leaders who do not give the position they stand on themselves. What will they do on

foot-feeding? Will they do expel with the single motto? Will they say all who go to any school, nor will they expel all who go to the common school? Will they expel all who hold more than three meetings? They will not about abolishing A. M. It is for that effect because it is opposed by A. M. But will they expel all ministers who take any money or help? What they will do we do not know by their own school, but I believe we will say they will decide many.

IMPORTANT EXPRESSIONS.

It is important that writers and speakers should be careful in the use of their words, and in expressing in any way those who oppose in an objection or chance to misrepresent our doctrine. The term essential is one of those common words that requires to be explained by its own use. It is as such. It means something important in the highest degree, and to apply that term to any human action, makes it say the word of divinity. We should be very careful in the use of any term that makes the works of the creature equal to the works of the Creator. Essential is not a Scripture word, and that makes it more important to be careful in its use. Its meaning is varied, which gives our opponents an opportunity to apply any meaning that the use of the word admits. If I say that baptism, foot-washing, the laying on of hands, and so forth, without any qualification of the expression, it gives an opponent the advantage of me. He will say, if that be true, no infant or adult can be saved without it. You do not mean that. But does not such an expression give him the liberty of drawing that conclusion? You may change it and say, baptism is essential to pardon of sins, but I will say you mean equal to the blood of Christ in the pardon of sin, and no pardon without baptism, not even by prayer. You do not mean that all; but still your language gives him the liberty of drawing such a conclusion. To say foot-washing is essential to salvation you give him a chance to say that if a man believes, repents, and is baptized, and should die before he is baptized, he will not be saved. You do not mean that either, but the question is, does not your language give him ground for such a conclusion? It does, and it is at the danger of losing this expression to make the brethren more cautious.

There is a better form of expressing the truth to say that baptism is a condition of pardon to the greatest believer. This gives the proper doctrine in that it leaves no advantage for the opponent. It is safe to hold all the ordinances as means or conditions, on which God has promised to give His blessings. We should never be willing to give any ground to our opponents, but in speaking of them it is safer to apply the term essential to the works of the Divinity, and apply means and conditions to the works of the creature.

Another expression the brethren use is, "good design of nature, to prevent an objection being taken of us. It is 'saving ourselves.'" This expression at best only gives a part of the truth, because it is not a power to save in the Father, the Son, and the Holy Spirit. An ordinance or command may be a means of salvation, they may constitute the right means or good works, which God has promised that He would work in them. In the Scriptures we find expressions to show that we are saved by faith, by works; by baptism, by prayer, &c. works of the law, as well as by the Holy Spirit, by grace, by the Holy Spirit, by the Spirit, &c. works of the Creator. But to use any one of these expressions so as to exclude the others, in uttering the good news of the gospel, is to show us saving power to the works of the creature, is giving our opponents liberty in logic to say we teach salvation by works. Always learn the power to save in the works of the Creator, and the

means and conditions in the works of the creature.

Explanation for the remission of sin as an expression used by the inspired writers; not in the space of baptism only, but in connection with faith and repentance, is inconsistent. The expression that baptism is essential to salvation, because there is no such thing. The fathers got an idea of baptism as being a means of salvation without its accessories. They called that baptismal regeneration, and that is what it is, would regenerate an infant or adult, without dependence on faith and repentance. But if faith and repentance were saying to do with regeneration, then it is not baptismal regeneration, because that is a faith regeneration; if faith, repentance and baptism have anything to do with regeneration, then regeneration is of all three, not of one only.

This brings us to the work of noting carefully the proper use of the term regeneration. It is so common that we have become careless in the use of it. Regeneration does not come from baptism, but baptism comes of regeneration. It is the cause, baptism is the effect. Growth is the beginning of life, and regeneration, and vegetating, and growing again, or the beginning of a new life. Regeneration is a translation of the compound noun, which means again, or repeat, to do something over; and generation, which means a beginning, the life, or state of being, bare regeneration applies to the beginning of a new life or a new state. It occurs in the Bible, Mark 16, but twice in the gospel. Matt. 19:28, "ye will see the Son of man in the regeneration," or the birth of regeneration. If this means the beginning of the Christian dispensation, and Thim 5: 5, "By the washing of regeneration," then it means a new life begun with the baptism, and resulting in growth, or the birth of regeneration. Growth without the compound noun, occurs but twice and means nothing in any place. Matt. 14: 6-9, "Mark 16: 7, "ye will see the Son of man in the time of regeneration," or the time of beginning, a state of being; not to condition in after life. John 1, from which it is derived, occurs but once, and is either by the term baptism, or born, or the beginning of life, and the other the beginning of a new state of being. And we can no more have a bare baptism without a regeneration which it produces. It is not a power which regeneration prior to it. Baptismal regeneration is just as absurd as making any other effect to produce its cause. Baptism has been called the seal of regeneration. That cannot be true, because all acts of regeneration must be the work of some power that can give the life that generates and grows. Baptism is the seal of regeneration, because no such effect of the seal of legislation, which requires it. We make these observations to induce our brethren to be careful in the use of such terms, and to be so used as to injure the cause of truth.

Another expression sometimes made is, "to regenerate." This expression is only a part of the truth and who made it is a general form, without any qualification, it is likely to give liberty for conclusions that will injure our cause. We should never give any ground to our enemies, and be ready to be received, believed, and trusted, as well as to be done. The idea of religion consisting only in doing as man is doing, is the notion of Jesus, say more than enough to give us a true view of its meaning. We should not use such expressions in a way that exclude the Spirit and principles of the great truth as living, the love of a heart; being, following and communion with the Father, the Son, and the Holy Spirit, as well as the works of righteousness which religion requires us to do. To present the good works of the good people, and to present the Spirit and principles that are manifested in them make the foundation, the life, and power, from which they came, that should never be excluded by any expression.

Correspondence

My Trip to Miami Valley, O.

On the 15th of December at P. O. we boarded the train at North Manchester, Ind. Soon our iron steed was in full speed, betting and rearing like a wild goose, his hoofs like fire, his wheels, whitewheels and chains jangling through the streets. His 2, 3, 20; 20; 20; 20; 4. Ours was bound of over hill and dale and at 11 a. m. arrived at Anderson, Ind., the terminus of the R. & N. E. line. We were met by our dear brother J. H. Harper, who was our driver at 6 p. m. Lodged with our dear brother's family and had a pleasant interview. Next morning started for New Haven, Ohio, arriving there at 11 a. m. I was visited, as usual, among them, James Crumpacker, an agent whom I am sufficed with enthusiasm. Had a few meetings with good interest. One meeting on Friday at the graveyard. Here I found myself standing at the head of the grave of a one kind mother who died Feb. 17, 1830, nearly forty-one years ago. O how solemn the memory of that day! Forty years to visit the grave of a loved mother. She was buried when I was a boy of twelve and yet how vivid is the recollection, when but a very young child, of her face. I remember her kind voice calling me by name, saying, "Come here." We gently stepped to her bedside, when she said, "I am now going to leave you and I want you to remember me to all my friends and hear me. O how often since that time has these words wailed my ears, "meet me in heaven." It often brings to my recollection that kind Christian mother. Leaving this solemn place I slowly wended my way back in deep meditation and renewed determination to meet her in heaven. I remained with the brethren until Christmas, when I filled my last appointment. I was talking leave of kind relatives and brethren. I was conveyed by elder Jesse Hoyt to John Falls, a cousin. Next morning left for the city of Dayton. Here I failed to meet the expected conveyance owing to some informality in the arrangement. Then took the train for Oberlin ten miles distant. Here I walked eight miles to the residence of my dear brother, John C. Stouffer, near New Carlisle. Here had appointments for meetings commencing Saturday evening Dec. 27th. Here I made the acquaintance of William Mack, one of our best preachers. He was with me until the next Saturday morning, Jan. 3d, when he went to other appointments. I continued over Sunday, had meetings at two places in this congregation with good interest. The rainy weather sometimes lessened our congregation. Here our esteemed sister Joseph Coffman lives. Monday evening took my leave of kind relatives and brethren. I was conveyed to Tippecanoe by Henry Franz. Here took the train for Lima and from there homeward to North Lewis, where I found all well for me. I then returned to all the brethren that I visited here my kind regards for their Christian courtesy shown me while among them.

A. LEADY.

Fess Oregon.

Dec. 22, 1878.

Dear Brother:

I left home on the 23d of October for Washington and Idaho Territories on a preaching tour. Held meetings in the lower end of this valley in Multnomah and Clatsop counties. One meeting in Clark county, near brother John and sister Mary Hoff's, who reside near Vancouver, western Washington Territory. They were very glad to see us, and have visited my brethren since they emigrated from Mexico Co. We they enjoyed our little meeting very much. From there we went to the city of Walla Walla, and thence one hundred miles to the neighborhood of Moscow, Idaho Ter-

ritory. Arrived there the 12th of November. Here we had a council meeting, the 14th, made arrangements for a communion and other meetings the latter part of the month. On the 17th I went, in company with brother Thomas Stewart, nearly north to Hagman Creek, Whitman Co., W. T. Held five meetings in good company, the first of October. There were forty-five or fifty-five miles from Moscow. Returned to Moscow the 25th, attended eight or nine meetings there, including the communion meeting held on the 24th. On Sunday one sister put on Christ by baptism. Brother Jesse Horsley of Kansas arrived here on the 26th and shared the desponding heart by the interest she felt in the good cause. In the last paragraph she expresses a beautiful idea and we thought the "Sunset of Life" would be a grand thing to do. We will try to do it.

We left here on the 1st arrived at Walla City, W. T. the 4th, thence to our most respected friend O. W. Hartness, who resides in Emmathia county, Washington Territory. We were in Walla City, W. T. Here we had our first meeting. O. W. Hartness and family treated us very kindly, took quite an interest in our meetings. If any of the brethren here would like to know that way he is willing to show them the country and give all the information he can. His address is Walla Walla City, W. T. Brother George also had with us an excellent congregation of that place on Monday the 5th, where we remained over night. From here we went to The Dalles, Wasco county, Oregon. Here we visited with John Edley and brother Alfred Bullman and families. Thence we went to the city of Astoria, Oregon, at which place we arrived Dec. 13th. Found all well, thank the Lord. Preached a little over one thousand miles from home. We were met by the steamer, wagon, stage, buggy, horse and on foot, sometimes on an Indian trail over very many hills and into the valleys. Had very good health and we will not feel that we are doing the brethren and friends for their kind treatment.

Brother S. J. Peffer of Ladoga, Indiana, accompanied me on the above trip, who started with me on the 19th of December. Brother M. M. Bolcare and family arrived here on the 11th of Dec. Preached in the city of Portland and last night. His address for the present is Salem, Marion county, Oregon.

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

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

DAVID BROWN.

Notes, Mexico Co., Oregon.

A Welcome Visitor

Every week a friend from our old home in the East in the form of the PRIMITIVE CHRISTIAN arrives, and is heartily welcomed. No. 1 reached us a few days ago carrying a new dress and looked as neat and clean as a new pin. We like the change from very much, and although some may say that it is not an advantage for thinking, we know it will be, more so for the printers.

On the first page we have a sermon by brother Quinter, which to us is quite a desirable feature. While reading it we imagined ourselves in the chapel again with the familiar faces all around us. This department should be highly appreciated by all. "He does not count" contains tracts, which we cheerfully carry to our brethren. We often meet people who do not "wear well." They do for a while but more through our acquaintance than through their own inherent in their character. Then again, we meet those who never wear out, and the lon-

ger we are about them the better we love them.

Next we have, "More no Another," by brother Knisley. Memory recalls the title of the subject, "The Old Order," which was led by him, and although several years have passed, yet the room and faces are vivid to night. Sister F. S. Best Book concludes it always does, some practical truths "The Old Order," by brother Ellison, explains in what particular we shall observe it, and especially are we called upon to stand firm to the principles of the church. Sister Joseph Plafie talks to young Christians and urges them to be faithful to duty. Although a sufferer, she still wields the pen and shows the desponding heart by the interest she feels in the good cause. In the last paragraph she expresses a beautiful idea and we thought the "Sunset of Life" would be a grand thing to do. We will try to do it.

Brother Sol gives us some practical advice on a plain subject, and such as should be more generally heeded. If young women were careful of their dress, and their minds, they would be less likely to be dissipated and dissipated in young men as much as they do, a better state of affairs would exist. Brother Roseman talks us of the "Open Fountain" which we should use and keep from defilement of sin, and brother Ernest speaks of the "Beautiful City," we imagine, since "brother David," as we always call him, is in Philadelphia by the title of the city which he has published, and remind him of their city out of sight whose builder and maker is God. His mission seems to be to go out among the distressed and poor in the city of Philadelphia, and to the field of labor is much larger than at Huntington.

In reading the editorial items an account is given of the last prayer meeting held in our city. It was a very good year. This union reminded us of by some days and seasons that we will never forget. These closing meetings, both religious and literary, were highly interesting, of an impressive character, and the sentiments then expressed will long remain in the hearts of those who participated, but it is now happily separated. In years to come we will look back with pleasure to these social gatherings, and may the friendship then formed remain through life and inspire us to prepare to meet is a better world.

It seems strange that some do not object to giving an account of the progress of our schools. Surely such are most interested in the welfare and education of the young; or they would glad to hear of the success of any means that is instituted in their behalf. There is a man of a few years ago, and even if a few do not appreciate such information, we know there are many others who do.

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

At a meeting held among the church assembled in council and continued until noon on the 2d. During this time J. H. Moore was ordained, M. M. Fehlan advanced, S. J. Harrison called, and W. H. Miller and W. H. Miller and Lyman Fay were chosen as deacons. WEALEY A. CLARK, Pastor.

Sabbath-School Report.

In your collection for all items of interest connected with the Master's cause, suggested the idea of reporting

the result of the humble efforts put forth in the Sabbath-school in this neighborhood. It is a Union Sabbath-school. Brother H. Snyder was elected superintendent at the beginning of the fourth quarter 1878. The majority of the attendants are Methodists. There are four teachers—two Methodists, one Quaker, and one Quaker. The number of scholars, including all things was very satisfactory. Average number of attendance, thirty-four. Number of verses committed during the fourth quarter, 1432. The exact names of which some of our boys and girls (the girls especially) went to work in committing verses to memory, deserves special commendation. They commenced with a few and kept steadily increasing until the 31st of December and fifty was the common number, and one little girl on the last Sabbath had 121. This is the first quarter that anything of the kind had been done. Last quarter we used the Bureau Leaf and Journal, this quarter we are using Mr. Cook's (of Chicago) method. As there are many errors in the teachings of the Bureau Leaf, and the simple method is a complicated and unscientific one, and the false doctrine is dealt out under the guise of flexibility, yet it is to be hoped, with resolute and bold firmness for the truth associated with reasonable caution, that by the help of God and the prayers of His children, some good may eventually be done in sowing the seed of truth in the hearts of the people. It may bring forth fruits unto eternal life.

Before closing we would say something about the little congregation at this place. At one time we numbered twenty-five, now there are but three. There have gone to other congregations, and the remainder, where are they? Gone back where they were, and have amongst the little flock. We know not who is to blame, but one thing is certain, the brethren must certain promises with respect to poor, and the brethren which were never fulfilled. They very abruptly discontinued their visits down here. They waited and waited, until at last the people un-
willingly list confidence in them. To-day is the day when we wish that the brethren had abandoned us. They often ask us "when will there be preaching again?" What can we say? No brethren put yourselves in our place, and we will be glad to see you, and the emotion of truth throw every obstacle they can conceive of in our way. But, God be thanked, there are yet a few faithful, and they can be found at this place every Sabbath morning at 10 a. m. at brother D. Snyder's residence at prayer-meeting, and every Thursday evening at the same place at social meetings.

NARVAH MARSH.

Mason, Ohio.

Dear Brother:

On Christmas day at 10 o'clock we had meeting in our church. Congregation very large and attention given to the word spoken. On the same evening meeting again, Good congregation. On Friday evening the congregation was very large. On Saturday morning a church council, being our regular quarterly council meeting. Pair turns of members. Brothers James Miller, and W. H. Miller, and W. H. Miller and Lyman Fay were chosen as deacons. All business before the meeting was disposed of in a brotherly way, and hope good may result from that meeting. Meeting again in the evening, house full of people and good attendance. All these meetings up to this time were conducted by the home ministers. Held on Sunday in the West Campbell church, and brother Knisley did the preaching to an orderly congregation, from the words, "Go ye into all the world and preach the gospel to every creature." The presence of the people was very encouraging. There were seven persons added to the church by baptism, and all had a good understanding of the Christian religion. The presence of our members around the

E. M. GARDNER, Mod.

Dear Brother:

On the 28th day of August 1878, the brethren in the vicinity of Huntington, Ind., met for the purpose of the erection of their meeting-house and finished it by the 1st day of January, 1880. On the day last named the brethren met for the purpose of the worship of Almighty God. The ministering brethren present were older D. F. Stouffer, Walt Brown, and Youst, besides the local ministers. The day was quite fine and there was a large turn out of the people from the surrounding country. Brother Stouffer preached the first sermon and was followed by the other brethren in the order of their names. On Sunday brother Stouffer again preached to a very large congregation, the house could not accommodate them all. On Monday morning of this season brethren met and the meeting was continued by the local preachers. On Thursday morning it was concluded that we send for brother Stouffer again, and he came on Friday morning and continued with us until the following Sunday evening, at which time we closed our meeting. The last two appointments were largely attended by the people. Thus the meeting continued several days, yet owing to the bad state of the roads part of the time, and also raining part of the time, and the number being very dark, there were a number of nights appointed, and also one day appointment. The fruits of the meeting are very encouraging. There were seven persons added to the church by baptism, and all had a good understanding of the Christian religion. The presence of our members around the

in the evening at this place and also at the West Campbell church. At this place brethren Isaac Miller and David Foy came in unexpectedly and preached to a crowded house. We were entertained by the good sermon preached by brother Miller. Meeting again on Monday evening, good turn out and good order. Thus our little series of meetings has closed. I hope that the good seed sown may be as broad cast upon the waters gathered many days hence. Fraternaly,

J. G. WISWAS.

From Elkhart, Inds.

Dear Brother:

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

S. M. GOSWORTHY.

From Glencoe, Inds.

Dear Brother:

Just arrived home a few days ago from a short trip to Story county, Iowa. Held eight meetings, found brethren alive to the Master's cause. Was much pleased with the friendly character of the people. Had good meetings, but I think they would give to the word preached. May God bless our humble efforts to the saving of precious souls.

JOHN ZACK.

From the Broad Run, Conn.

On the 28th day of August 1878, the brethren in the vicinity of Huntington, Ind., met for the purpose of the erection of their meeting-house and finished it by the 1st day of January, 1880. On the day last named the brethren met for the purpose of the worship of Almighty God. The ministering brethren present were older D. F. Stouffer, Walt Brown, and Youst, besides the local ministers. The day was quite fine and there was a large turn out of the people from the surrounding country. Brother Stouffer preached the first sermon and was followed by the other brethren in the order of their names. On Sunday brother Stouffer again preached to a very large congregation, the house could not accommodate them all. On Monday morning of this season brethren met and the meeting was continued by the local preachers. On Thursday morning it was concluded that we send for brother Stouffer again, and he came on Friday morning and continued with us until the following Sunday evening, at which time we closed our meeting. The last two appointments were largely attended by the people. Thus the meeting continued several days, yet owing to the bad state of the roads part of the time, and also raining part of the time, and the number being very dark, there were a number of nights appointed, and also one day appointment. The fruits of the meeting are very encouraging. There were seven persons added to the church by baptism, and all had a good understanding of the Christian religion. The presence of our members around the

date and endure, and sympathize when I read your pessimism. I sympathize with you not only as kindred spirits feel for each other, but more fully because I too, must of my time, feel the burden of affliction, even now I write between paroxysms of suffering so great that I must take a powerful narcotic to get a little rest. Paul's distress was just as real as mine in the flesh. He was a praying sufferer, yet the chief of apostles. Sustained by grace he was strong in weakness; and I pray God to give you the same sustaining power to enable your pen in exalting the name of Jesus, the work of the Spirit, the glory of Divine truth above every earthly and destructive error. Though your knowledge sometimes seems strong, heavy loads must be wrapped in strong paper; everything must be made strong to meet error. I think you brethren will soon learn not to judge and condemn every style but their own. The man who attempts to be like everybody, or make everybody like himself, is a failure. Then go on with the will of God, be sure of his blessing, and eternity alone can tell its measure. May the peace of God abide with you. Amen.

WHO MISREPRESENTS DR

BY LEWIS W. TAYLOR.

From the style of this heading, the reader will naturally begin to read with the expectation of learning something perfectly correct concerning the personality of Melchisedec. But if he expects such a thing he will be disappointed. The subject of this article is to show how it is necessary for us to know about Melchisedec. It is impossible for us to know more about him than the Bible tells. Profane history and conjectures are unavailing. All that the men of letters have ever investigated this matter; they are not united in their productions. Even if we did know all about him that the ancients know, it would not be as desirable the 7th chapter of Hebrews any better than we can without extra knowledge. Paul gives us all the information about this man that is necessary for us to have a sound understanding of his argument. In speaking of "Hope," and of "Perfection," he has a design in bringing in Melchisedec, which we will try to show. He says, "We have no high priests, for the flesh of the seal, both sure and steadfast, and which endureth into that of the veil. Whether the *forerunner* is for us entered, even Jesus, made a high priest forever after the order of Melchisedec," Heb. 6: 19, 20. For the law made nothing perfect, but the bringing in of a better hope did, by which we draw nigh to God. Heb. 7: 19. Because the law could not make us perfect by the Levitical priest-hood, it was necessary that the priest-hood should be changed, and that another priest should come after the similitude of Melchisedec. Who is this better or Quinter to be equally divided for serving the "City Mission" fund and for serving the F. C. to the poor. Who will say that he should be ashamed to send away from that which is useless and fruitless to that which is good. My desire is to do good while here in the flesh, and with the great apostle, I say, "I will be glad of the things that are good here excellent."

because Christ as a priest, was not after the order of Aaron, that therefore he was not a genuine priest, but Paul explains to them the necessity of this departure from the order, showing that Aaron or Levitical priest-hood could make nothing perfect, and under it the people received the law, and that the law made nothing perfect, but that the priest-hood had to be changed, and the law had to be changed, that the BETTER HOPE might be brought in, by which they might draw nigh unto God. Then Paul speaks of the genuine Melchisedec, and proves that he was a genuine priest, and that he officiated long before the Levitical priest-hood, that therefore he could not have been the order of Aaron. Now if it was possible for a genuine priest to exist before the Aaronic, it is also possible for a genuine priest to spring out of a tribe of whom Moses said nothing of his order or calling, and which no man goes attending to at the altar." The mission of the law was, as a school-master, to bring us unto Jesus, but after that which is come, we are no longer under a school-master. Gal. 3: 24, 25. Notice, lastly, that Melchisedec was the first priest, and Jesus Christ is the last priest. The order of Melchisedec's priest-hood is the same as the order of Aaron's, which is in "Alpha and Omega," the beginning and the ending, which was in, and which is to come," also in all the order of his priest-hood, as he is in all the order of Aaron's.

The above appears to be the design of Paul in bringing forward Melchisedec.

TO "SISTER M"

Dear Sister,

I do not wash, in the least, to give rise to any thing that will have a tendency to make "Christians" aware that exist among all the disciples of the Lord Jesus. And I assure you that the gentle rebuke you gave me would be no less a rebuke to us as we have no lessened my Christian feeling toward you. This is what you took exception to. In a former correspondence of mine to the F. C. I remarked, "I have a sympathy for every good child with delinquent sisters and evil, and that I was sorry to see them lying around the rooms of brethren." Your reply has not changed my mind. I am glad to see that you and all the brethren and sisters would contribute the amount of money to the mission fund, or any other Christian work, that is paid out for delinquent and other unclean toys and fixtures, the effect would be glorious. Would it not do later? Hope you will respond to this matter before you condemn your unworthy brother as being unchristian. I hope you will be able here propose to every brother and sister who notice these lines may see, that we take the money we would usually expend on Christmas for the above mentioned things to be better or Quinter to be equally divided for serving the "City Mission" fund and for serving the F. C. to the poor. Who will say that he should be ashamed to send away from that which is useless and fruitless to that which is good. My desire is to do good while here in the flesh, and with the great apostle, I say, "I will be glad of the things that are good here excellent."

I also have the pleasure of informing you sister M, that I have four boys and four girls, and have never expended any money for toys or dolls. These amusements have furnished enough for them to amuse them, and we teach them every day the truths of the Bible, and as soon as they can read we furnish them, we need not be surprised that he now reads the "City Mission" report. We are his "brother" in the spirit of Christ.

We again answer all his war questions at once, by saying, that Baptist churches have nothing to do with war,

but to show you and all others of your views that it is not necessary in the raising of our dear children that we expend for them that which is not needed. Bring your children up in the nurture and admonition of the Lord, in a command just as essential as any other in the Book of books. I do not believe in forcing church members to be Christians, or children to play with cards and dice, and other evil things, and that too, by experience, that members of the church can be taught Christian principles, and children can be early taught the "truth" as it is in Jesus. We are brethren of the Lord's, and we will quote the learned Doctor Webster to show the meaning of the word God:

A construction of Deceitry less of advantage which is perfectly admissible, probably an abbreviation of dict. "Little children (we understand the 'Christians') keep yourselves from idols." - 1st John.

- Let this be sufficient for the present.

W. H. DENVER.

Mystic Pill, &c., &c.

From the American Review. By J. M. Stebbins. No. 24.

PAULIST-TOKENER DISCUSSION.

Part 11. - The Baptist Church, from the Bible and the opinions of the learned and respected as Churches of Christ.

By J. W. Stebbins, Denver.

BY'S FIFTH ANSWER.

In failing to answer our questions concerning the origin of baptism that I have had surmised this. He is utterly confused. He makes baptism essential to the new birth, but seems accidental sinners may get to heaven without it. He has baptism as a condition of salvation, yet accountable sinners may be saved without it!!

1. Without the new birth no account person can either see or enter into the Kingdom of Heaven.

2. The baptism of the Holy Spirit was never bestowed upon any except the children of God. Acts 10: 43-48.

3. For position on baptism, "with-out water" is defined, the language of Paul.

4. It is "without works" of righteousness which we have done," whether of water or of baptism." Mr. Stebbins says that we call on him to prove his "vile and shameless" charges against Baptist churches, or himself stand as "a deliberate and willful liar." For refusal, he claims that he is persecuted "for the truth sake? Stop, Mr. Stein, and see what you have blantly done. Without the pretense of proof, you have made the charges inappreciable charges which are known to be as far from the truth as the "father of lies" could wish.

1. In your 1st Neg. you charged that "Baptist churches have legal titles," perform "religious acts of the flesh." Gal. 5: 19. What did you do for that?

2. In your 2d Neg. you charged that "Baptist churches are not churches of God," and you held that we may do our fight and kill, and take things that good may come? You know that this is not true.

3. Also, in your 2d Neg. you talked about "Baptist by deluding souls" are guilty of the "crime of perjury."

4. In your 3d Neg. you charge by insinuation that Baptist churches do not justify and follow up and apologize for "well-ordained and just passions," "passions," "irregularities, cruel and hebbled."

What did you make such foul charges for? We admit, we would not prove, withdraw, or stand as a delinquent and willful slameaker of the churches of Christ. Do you suppose that you can induce any one of our churches to do anything like these charges? We are his "brother" in the spirit of Christ.

We again answer all his war questions at once, by saying, that Baptist churches have nothing to do with war,

but to show you and all others of your views that it is not necessary in the raising of our dear children that we expend for them that which is not needed. Bring your children up in the nurture and admonition of the Lord, in a command just as essential as any other in the Book of books. I do not believe in forcing church members to be Christians, or children to play with cards and dice, and other evil things, and that too, by experience, that members of the church can be taught Christian principles, and children can be early taught the "truth" as it is in Jesus. We are brethren of the Lord's, and we will quote the learned Doctor Webster to show the meaning of the word God:

A construction of Deceitry less of advantage which is perfectly admissible, probably an abbreviation of dict. "Little children (we understand the 'Christians') keep yourselves from idols." - 1st John.

- Let this be sufficient for the present.

W. H. DENVER.

Mystic Pill, &c., &c.

From the American Review. By J. M. Stebbins. No. 24.

PAULIST-TOKENER DISCUSSION.

Part 11. - The Baptist Church, from the Bible and the opinions of the learned and respected as Churches of Christ.

By J. W. Stebbins, Denver.

BY'S FIFTH ANSWER.

In failing to answer our questions concerning the origin of baptism that I have had surmised this. He is utterly confused. He makes baptism essential to the new birth, but seems accidental sinners may get to heaven without it. He has baptism as a condition of salvation, yet accountable sinners may be saved without it!!

1. Without the new birth no account person can either see or enter into the Kingdom of Heaven.

2. The baptism of the Holy Spirit was never bestowed upon any except the children of God. Acts 10: 43-48.

3. For position on baptism, "with-out water" is defined, the language of Paul.

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FROM OUR EXCHANGES

The following we clip from the *Anti-Slaveryist* with the hope that it may excite a little light on the much agitated question, when the thief was not an intruder:

THE SILENT THIEF

Jesus was crucified between two thieves. One of them came to believe in the Messiahship of the crucified Jesus, and melted into penitence for his personal sin. Confession was followed by prayer, and the prisoner was then set free to return to his kingdom. The Navar's wrongs must not be considered as a part of the thief's sin. He must first be a faithful and appropriate agent. That answer was substantially "No." My prayer, O God, be answered, that our quest shall be directed. When I come unto my kingdom, I will remember you. It is common for people to apply the term "paradise" to heaven, and thus denote the condition that Christ and the penitent thief secured to be upon on the day of their death. Thus a whole system of theology is built upon a doctrine which is so clearly and so simply accepted in interpretation, if it harmonized with the facts in the case. But unaccountably, if I pursue the course I have chosen, we know that Jesus did not return to the day of his crucifixion. But that day after that tragic day, he returned in the most rapid terms. "I have not yet finished that which I have to say," he said to each thief. It was impossible that either Christ or the dying thief should actually have returned to the day after his crucifixion. It came into existence.

It is unfortunate that any should endeavor that contradict facts, or fail to harmonize with the general tenor of Scripture. It would seem that every consideration is radically opposed to the plain teachings of the Holy Scriptures. If, in the case of man, the necessity of a resurrection, and the time and place of resurrection. But, aside from the doctrinal questions involved in the common punishment and interpretation, we assume that the doctrine of the resurrection (Greek language and the grammatical construction of the sentence containing the words) is not in the least contradicted by the following rendering: "Verily" I say unto thee to-day, thou shalt be with us in paradise."

PLAINNESS OF DRESS—One of our exchanges notices the address of Margaret A. Little, an eminent Methodist, in the Washington, D. C., and recites the following anecdote of her. She said the Methodist church, when she spoke of plainness of dress, she meant "plainness," as a fashionably attired lady, she was reminded that the ministers of the gospel should wear plain dresses, not that they should be dressed in a manner that would excite the eyes of the people, but that they should be dressed in a manner that would be fitting to their office.

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

The above we clip from *The Primitiv*, and feel like expressing the same regard to our people too, in many places, are departing from the simplicity of dress, and wearing more showy and notable, and so distinguished from the more popular religions of the day. Modesty in apparel is a Christian virtue, and we hope that the propriety of it may never be a subject of inquiry by the church.

A FEW OF US IN ANIMITY—*The United Protestantian* says: "There are denunciations upon you who believe that everybody who is not a member of the same church is our enemy. Their best friends they blame with detestful virulent stratagems, and there are persons, who are uneducated, not credited with being so at least, who act in the same way—they look out for their names in vulgar news, and take it in while something like this is seen in a minister with reference to his followers." It is not true that the editor of the *United Protestantian* is a man who should be held out of it possible.

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

Educators Department.

ELLEN B. H. MILLER, EDITOR.
LANSING, IND.

Bro. D. F. Nest, Indianapolis (Jan. 20) that brethren, London West and A. J. Nixon are preaching in the Reserve Church, Ohio.

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

Bro. W. B. Dexter has been preaching at Middletown, Ind., several sermons. We have not lost the truth, but do not doubt but what the cause has been well sustained, and the church edified.

TRANS to brother MOORE for the *Children of Israel*. It looks almost as if the cause were spreading. Though it is so very early or precious as yet, yet it says a good deal, and we hope will do much good, but children must be ready for the day.

Bro. A. C. Nunez of Marmato, Kan., in a letter recently received, says they are having very mild weather, and the prospects for a crop of wheat are good. Brothers in the East want houses would do well to consult brother John Emmer, Fort Scott, Kan.

Bro. Thomas H. Higgs, of Peoria City, Illinois, says the cause there is prospering. Our elder started up to the north end of his circuit twice to receive two lay baptisms. He says No. 2 P. C. has reached them and that we will pleased with it. So say all our friends.

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

Bro. J. W. Crisp informs us that they have had quite a successful meeting at Pleasant View, Ind. Brother Crisp was present all the time. Davis Young was present all the time. Jacob Appelman of Plymouth, Isaac Berkeley, and B. Hosteler were also present. The meeting lasted over two weeks and closed with convenient attendance, and others counting the cost.

As the time is drawing near for a number of District Meetings this Spring, it would be good to remember that there is much to be learned of the character of A. M. by deciding what shall be brought forth in a query. Let an effort be made to settle all local and trivial matters at home, and not bring them up at the meeting. Trivial matters up to A. M. They take time to little or no benefit, and give a bad impression of the character and work of the meeting.

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

We are thankful for the visits of the *Gospel Prophet* to our table, and we are glad to learn that the paper is doing well in a western city. We

wish him success in the contemplated journey. Hope God will bless his journey, and that much good will be done among the brethren scattered over the West. We believe it would be well for other brethren to follow the example, for in a few years, in that way, many prosperous churches may be raised on the great farming land of the West, and the gospel will be carried to the general calling of our brethren.

"*CHRIST* EXTREME begs another." This should not be. Never let us be extreme on the opposite side. Extreme views begot extremes in action, but they should be careful of your actions as well as your opinions, and the truth soon by you. If you suffer yourself to be driven to extremes, never let the excitement of others promise the same in you. Truth may suffer. Never let the unkind words and actions of others cause the same unkindness in you: the truth suffers by their failings, and it may suffer by your avoid them. Never let the tale of others on trivial or unimportant points draw your minds from the principles and important truths of any subject, or let you talk about it. Never let the unchristian conduct or conversation of others turn you away from that Christian character you should maintain. Never let the pleasure of the world lead you to forget the higher pleasure of a spiritual life.

OUR DOCTRINE AND PRINCIPLES.

At present the principles and doctrines of our church need to be carefully studied and faithfully taught. This is a duty which every member should be studied back to their fountain head. The opposite our doctrine now has to meet more than ever before. Two difficulties in our way are the three principles and the opposite our doctrine. Hence it is matter of highest importance, when a brother takes the responsibility of engaging in a public discussion. He takes about as much as he can do to study the plan of man. The character and standing of the whole church rests on this. The cause of Christ, the truth of the Gospel is in his hands; and he must be ready to defend it to the last. All the powers of mind, all the research of study and preparation that can be made should be exhausted by a brother before he engages in it. It is not enough to only trust in God and pray to him for help. We should use all our own powers in a thorough preparation before our attempting a discussion. Men of learning and preparation, especially ministers, should be prepared to discuss freely. Men of strong prejudice are seldom moved except to grow stronger. Those seeking for the truth are rather slow to determine their own minds. They will usually decide in favor of the clear, plain, and reasonable argument. Dabbling is not like preaching. It requires a thorough knowledge of both sides of every subject and argument. It requires study and learning to meet the many ways an opponent may use them or argument or for appearance. It requires that the truth be set out as clearly as possible, and with power and confidence, which a thorough knowledge of the subject alone can give. A discussion that just comes out even in the mind of some of our hearers, but that barely gives us the victory, or one where part of our doctrine is gained and part of the opponent's. But we want a clear triumphant victory, and not only some of our hearers, but on every subject. To gain this it is important that the greatest possible preparation be made beforehand.

OUR DOCTRINE AND PRINCIPLES.

Another reason why we should study the true principles of the Gospel clearly is, that all matters of difference,

even in the church, are only to be settled right when they are settled on gospel principles. Hence the great object of studying the true principles of the gospel, to rightly determine the true ground of union and contention in the church. If there be no settled doctrine and principles understood, then will we be able to settle any question. One governed by one principle and other by a different principle, will never act in harmony. Hence the necessity of all being governed by the same principle. This requires you to present to preferably study the true principles taught in the gospel, for they are indispensable to our oneness and harmony.

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

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

Another reason why the principles of the gospel should be faithfully studied is, that, because some principles, good or bad, will enter into the heart as an early age. The evil or wrong principles often get possession of the heart, and so the man is so fully saturated with them, that he has been too late the effort to teach the principles of the gospel. The only assurance we can have that the principles of evil will not get possession of the heart, is by teaching them truthfully and early. The principles of the gospel are our safeguard against the evil and temptations around us. They are our means of writing a record for good in our hearts, and are our means of true conversion, they are our means of growth and strength in the divine life, and without them the mere forms make a weak and useless presentation.

Principles make a strong man, a strong cause. Form without principle make a weak man, a weak cause. That which is based on principles never fails, and that which is only a form is an empty show, a useless confusion. All true greatness comes from principles.

none of it from mere prestige or simple conformity to custom. All true formalism is the great enemy of principle, and only true greatness is a proper representative of true principles. The spirit of the Gospel works through principles to manifest itself in a pure Christian character, which will be appreciated, both in the church, and in the world of the Gospel.

From Athol, Kan.

R. H. MERRY.

Dear Brother,

If not troubling too much on your time I would like to ask a few questions. 1st. What bearing does the Scriptures have, if any, on a man's engagements in agriculture and agricultural fairs as an enterprise, and holds stock in the same? 2d. Do the Scriptures forbid a Christian from dealing in and raising and selling live hogs? 3d. What bearing has the question of insurance on houses, live stock and machinery? If the above is legitimate what about life insurance? I have thought about the selling of stock, and I have thought about the selling of stock in the State, namely Athol, and we have been looking to contend with our town in improving rapidly, about eight hundred horses, salt hogs, live stock, and some of them quite costly. We have most all kinds of religion here including Mormons, and perhaps ex-communicated Brethren, as we only know of one in the country, so you will readily perceive that Primitive Christianity has scarcely been heard of, and the building up of a church is away in the dim future, especially so if we do not see the PRIMITIVE CHRISTIAN, which makes its welcome visits weekly. The secret churches are Tany Creek, Nebraska and Oswego, Jefferson county, Kan. I would like to see the paper, and I would like to stand with you. Brother Braunenberg is in town recently, but we did not see him. Sorry for it. We would have been pleased to have had him remain here, and we would like to see you closer next time. News soon perhaps.

Your brother,
W. W. FERKINS.
Athol, Nebraska.

In answer to your first question, we will say that the law is simply a restriction upon the freedom of our citizens, and it would be a doubtful question whether it was wrong; but with the present popular bias, the horse-racing, lottery gambling, drinking, and other sinful and vain things to make it "pay," the far becoming one of the most popular places to introduce and familiarize evils. So that public sentiment supports both the Scripture given us on this principle to abstain from every appearance of evil. I would not go into the fair because it is not governed in its principles or details by the Gospel. There is no good in it, and it is not a good thing to be in it, unless you are in it to do good, but in almost any organization we mention, but there is evil and sinful tendencies in many of them, and for that reason we could not take stock in them.

You second question whether the Scriptures forbid a man to raise and sell live hogs. We think so, but do not feel in making of good quality than inferior. Your third question is about the insurance of different kinds of property. I would not object to it, but it is right to insure one is another. But my own views are against the principle and policy of the common insurance, though I would not object to the kind of insurance that we have in some cases. I would not object to life insurance. I think the principle and policy is wrong. The principle is wrong because it makes a matter of chance, to get money without labor, and it is not a matter of chance. The policy is wrong, because the wealth obtained by the rich monopoly is just that much less to the community. It is better to have money in some good thing that company which gives the life that new one and that which is to come.

Home Department.

TEMPERANCE DIET.

"Temperance workers," says Good Health, "may find their paths easier when science steps in to their assistance. The theory of Liebig, that liquor drinking is incompatible with farinaceous food, is corroborated by experiments on twenty-seven drinking men, by an English investigator. A remarkable instance was a man of sixty, who for thirty-five years had indulged in his wine, and had become so completely wrecked as to obtain life insurance with great difficulty. His appetite for liquor was entirely overcome by farinaceous diet of seven months duration, and although he lost flesh at first, he soon regained it. Among other articles specially antagonistic to alcohol are lentils, dried beans, carrot-beets, and macaroni, all well boiled and plentifully seasoned with butter and olive oil. The carbonaceous nature of these renders unnecessary and repulsive the carbon in alcohol. It has been often noticed that excessive meat eaters are among the hardest drinkers. The carbonaceous vegetables will aid in overcoming the passion, but are not considered as useful as the farinaceous foods. So far as the remedy is merely ought to be drawn from its very strength, and no harm can possibly result from a trial of it."

"The use of one stimulant being a demand for another. A man who lives on salt pork and salt cod, and who does something tedious water to cleanse his throat from the pungent mineral, and a man who abuses his stomach with pickles, pepper, cayenne, spices, mince, and kindred condiments and combinations, will have a flat and "gone feeling" in his stomach which will kill for other stimulants such as coffee, tea, and brandy at the table and on the road. The man who is corpulent be poor and squawks over his food before he devours it, and you will not wonder that run races are good for him."

Medical men prepare their children for a drunkard's career by perverting their natural taste, and so cultivating abnormal appetites, and men who love hot drinking, but still use tobacco and eat the more stimulating articles of food, are quite apt to fall back into the pit when they were cured."

"One great cause of the relapse of reformers is found in the lack of proper, simple, nourishing food. They eat substantial and unwholesome articles of food, and then in the morning they say, 'I do not want a mouthful of breakfast, but I think I'll take a cup of coffee.' They eat a good breakfast down a pint of hot brew, nibble a crust of bread, and feed as if they had eaten breakfast. The stomach feels the effects of what you eat, and you know it. It is simply full of hot water, with a little tea or coffee to stimulate the nerves. Then they go to work, and about ten o'clock are 'all gone.' They are not wreathed and discouraged, get tempted, and fall back into the ditch from which they had escaped."

Ret reformers men stop filling their stomachs with hot brew, and take good and nourishing food, and they will get rid of 'all the gunk' feeling; and let them put tea, coffee, spices, condiments, salted meats, salt fish, tobacco, and similar irritating substances, and they will lose their good men. And if they will put nothing into their stomachs that they would fear to put on a raw sore as a poultice, they will soon recover their natural appetite. Food is made by God, and they will not desire for strong drink, but they will feel well and contented without it."

"Who overheard of a man who lived mainly on vegetable food, becoming a drunkard? Let a man 'Dare to be a Daniel,' and live like the Hebrew captives on pulse, i. e., peas and beans,

and so will have no indications to assail himself with "the King's wrath." It will be nothing for him to get a better—he will feel well, strong, without."

Men mistake stimulus for nutrition. A moment's consideration will show that it is not the quantity, but the quality of the food of today furnishes the strength of to-morrow, and the feeling of refreshment which follows immediately after eating, is not the result of the quantity, but of an uneasy feeling resulting from the use of stimulating food."

Another delusion is that which is embodied in the expression "heavy food," as needed to salt up, or to give flesh and meat. Take the salt out of a piece of fat and not one man in ten would eat it; and we know that a spoonful of seawater will salt up a morsel of meat, and if the morsel of the hard work in the world is done on grains and vegetables. Who thinks of feeding a horse or an ox salt pork with pork or bread to work it up, as he would to salt up, or to give flesh and meat. Who thinks of giving a spring or sudden salt, but yoke one down to a plow with a load of salt, and the oxen and beasts will soon lie down as the fowls. The hard work is done on grains and grasses. We have no hobbies or fanatical notions about these matters. We have tried every way of living. We have lived for months without flesh meats, and we have also eaten almost all kinds of food. We have used condiments and we had them alone. We are not in the faintest cut and unseasoned bread, or did the angels in Abraham's tent, and we are not afraid of a piece of broiled fish and honeycomb, such as our Savior ate after his resurrection. We are not afraid of salt and smoked herring "heavy food" in a hump, which would be ridiculous if it did not seem to many persons to seek intoxicating stimulants to relieve the monotony of their diet. Soldiers in the army, with only salt pork to live on, soon find themselves in a sad condition. But a man will sit down at the table on bread, cake, pie, and vegetables, and he will not get sick, or die, or the whole two or three ounces of salt pork, and then say, "Pork is what stands by you," when, if he omitted these articles of food, and tried to live on pork alone, he would sicken and starve to death in a short time. Men need food, not poison; nourishment and not stimulus; and if mothers will do up on this principle their boys will not be drunkards, and if the wives of reformed men will furnish their husbands with plenty of good food, prepared from fruits, grains, vegetables, and salted meats, with few condiments or stimulants, and put in them of their self this "banishing" after stimulus. They will be too strong to need excitement, and will feel so well that they will need nothing to make them feel better.—Christian Register.

CHRIST ONLY.

A Spanish priest was once employed to paint the "Last Supper." It was his object to throw all the nobility of his art into the figure and countenance of the Lord Jesus, but he put on the table, and on the wall, and on the cups, the workmanship of which was exceedingly beautiful. When his figures came to see the picture on the canvas, they said:—

"Ah," said he, I have made a mistake; these cups direct the eyes of the spectator from the Lord, to whom I intended to direct the attention of the observer."

He took up his brush and blotted them from the canvas, that the strength and vigor of the chief object might be prominent, and he took up the brush, and his fingers should be removed.—St. Francis, 182.

Correspondence.

Out in the Field.

By invitation of elder Jesse Calvert, Elder John Keisley and the writer went to Warsaw, Kosciusko Co., Ind., to attend the dedication of their new church, and to complete the organization, which was three miles northward of Warsaw. The services commenced at 10:30 a. m., on New Year's day. The assembly was large and the services were conducted by elder Jesse Calvert, assisted by a few appropriate remarks from elder John Keisley. The sermon was of much interest and profit, and one long to be remembered by all present. The subject was, "The duty of funds to liquidate the balance due to the church was quite good. About eight hundred dollars were raised. The brethren of the Washington district are generally well situated financially, and manifest a desire to honor God by giving liberally to the building of a house to worship in. The church is a commodious brick structure well adapted for the purpose, and is especially for Sabbath-school and ordinary meetings, and by removing a folding partition can have the use of the whole building for communion services, music, and other religious exercises, quite tasteful. It is in our estimation the best church in our territory, and the brethren to meet in love and union to the glory and honor of his name."

"The services were over, and many kind brethren and sisters whom we had not met before, and by request of the brethren Brother Beck and I agreed to accompany the brethren to the Tippecanoe church, one and a half miles distant, to contain the meeting (conducted by brethren Calvert and Fields) on Sunday. Thursday evening met quite a good congregation, and all the meetings with a good interest. Notwithstanding the rain and the accumulation of so much mud so as to make the road almost impassible, yet the interest was good, and we were able to keep up our desire to rejoice. May God by his spirit bless the kind friends who were so anxious to receive him, although ready to come to the church, may be given a little longer and finally come in and be saved. During our stay here we found the brethren unusually kind, and very anxious to hear from our brethren. I enjoyed the hospitality of a number of the brethren, and cannot refer to them all. I enjoyed living in the Nine Mile Lake and the fish prepared by brother Jarrett and company here were excellent. May God abundantly bless brother Jarrett for his labors, and may he walk came his kind countenance (who sets members) to come to the church. The brethren of the diocese would do well to stop and preach in the Tippecanoe church. Brother Daniel Rosenberger and Ephraim Brimingham are the only ministers in this territory. The father of brother Jarrett's father is too old to do any more service. They are active, zealous brethren, and may God bless them in their field of labor."

On our return home we attended a church meeting at Oak Grove, Ind., on church, Jan. 7th and 8th. It passed off harmoniously. Here I took the parting hand of my dear brother D. Beck, my companion in labor for a season, but to return to his home in Howard county, and I to my home in Marshall, at which place I arrived the same evening and found all well. For some time I have been thinking of the seed sown as be bread cut upon the water. Heavy rains and high waters make traveling tedious. Wash. warm and foggy. May the Lord bless the brethren of the diocese to be prompt all to duty, and may love and union prevail throughout the general brotherhood.

W. C. COOK.

From the Bethel Congregation, Ohio

Jan. 17, 1880.

Dear Brethren:—As previously contemplated our protracted meeting commenced on Christmas evening, Owing to the workmen of Amherst, Ohio, who was to officiate during these services did not arrive until Dec. 27th. Elder P. J. Brown of Congress, Ohio, being kindly constituted to preach for us until that date.

Brother Workman delivered a series of sermons which were highly appreciated by the church and people of this community generally. Meeting continued for nearly two weeks. Rain, almost without cessation, characterized the greater part of the time, but notwithstanding the inclemency of the weather, and the almost impossible condition of the roads, the congregations continued large with one or two exceptions; and never prior to this did we realize the magnitude of the church and people on similar occasions. Brother Workman in our estimation, possesses clear views of theology, and we especially admire his logical profundity of his arguments, and the copiousness of his vocabulary. If space would permit I would be pleased to give a synopsis of several of his sermons, that our dear delinquent brethren, though they lack logical consciousness, yet in childlike simplicity, that legitimate conclusions necessarily forced themselves upon the hearer, without any particular exercise of reflection on their part. Like the angels, "they were all of one heart and tongue." Therefore the energy of interest manifested by the minister for the salvation of souls, was, by a natural law, transmitted to the members here. It was our membership more actively and enthusiastically engaged in the practical performance of Christian duty. As a result of these labors, through the power of God, we have seen many of our delinquent brethren, excluded to forsake the profane province of Satan, and step upon the safe platform of Christianity. These persons principally are young in years, and are generally true lovers over them, and ultimately laid their souls in that blissful home, in that brighter glory beyond the grave. May the blessings of God rest on our brethren, in the prayer of your unworthy brother is a Christian.

Worthless brother is A. E. WINTER, Middlebury, Ohio

From Maple Grove Church, Burton Co., Kansas.

Jan. 7th, 1880.

Dear Brethren:—Not seeing anything from the part of Kansas lately in the Brethren's papers, I will inform the brethren and sisters that we are still here on the frontier doing what we can. Our members are all well and cheerful and hopeful, and are often made to rejoice in seeing some of their fellow creatures take passage on the ocean route bound for glory. Four have been baptized by baptism since September, and two more are new applicants. Others we think are not far from the kingdom.

Brotherly love is cold but here warm weather now. Frost nearly all out of the ground. Farmers are plowing and getting ready to sow Spring grain. Here we have no glory and church is doing well. We have commenced every month, social meeting every Thursday evening, preaching nearly every Sunday, and the meetings are all well attended and seemingly much fruit is taken. Good chances here for fruit to get homes cheap. Many claims for sale, and some devoted land for sale, also river claims.

Travestally, N. C. WORKMAN

From Oakley, Ohio.

Jan. 14th, 1880.

Dear Brethren:—Brother Landon West, and our other ministers commenced a series of meetings on the 31st inst., preaching morning and evening, and on account of rain and bad roads the congregation was not large, but the attendance was very good and a great interest manifested. Our respected brother labored very earnestly for the building up of Zion and to bring sinners to a knowledge of the truth. It is in Christ Jesus. There were three added to the flock by baptism, and one dear brother and sisters that have just started in the good old way, but ran the race that is set before them, with patience, and that we may all hold out faithful to the end; also that those dear friends that are almost persecuted may cheer up and take their cross, and not lay it aside until a more convenient time. "To-day if you love his life, you harden not your hearts, for now is the accepted time."—Stanton Griggs.

From Lincolnton, Tenn.

Jan. 11, 1880.

Dear Brethren:—Since my last we have had a great deal of rain and mud, yet the brethren had meeting on Christmas day at the Lincolnton church, and we were glad to hear often wonder how brethren and sisters and their families spent Christmas in general, whether they meet in the sanctuary of the Lord. Here six brethren have thought it best to have services on that day and take their children with them. It is far better than to let them go to places of mirth and amusement and to mingle over the heads of the angels. Some do, however, spend the day in this way, but young friends, it is far better to be found in the house of the Lord.

The fourth Sunday was our regular meeting, and we met again for worship at the regular hour. Elder G. C. Bowman of Kosh Creek church met with us. Preceded day and night for some days. Our was aided in our duties whether ministers, deacons or laymen. Years in the bonds of peace.

HEBER M. SURVEY.

A Sad Accident.

A sad accident occurred in the South English River congregation on the 14th inst. The unfortunate man, English. Several neighbors were on their way home, one on horse back and the others with a team. Those with a team were stopped at a neighbor's stable and the one on horseback rode on, and after he had passed about twenty rods the team broke loose and ran after him. The end of the wagon broke and the horse fell. The unfortunate man fell and the unfortunate rider was found near the wagon in an unconscious condition. He was carried to the nearest neighbors and in a few days died. The unfortunate man was friend Lewis Wolf. He was over 63 years old and leaves a wife and two children to mourn their loss. Funeral services by the brethren.

JACOB BROWN.

thought to state for their satisfaction that brother J. T. Myers and the writer are on a mission work just now in Lascassas Co., Pa., about 18 miles northwest of Scranton. The community is made up of Baptists, Methodists and of the various stripes of sinners who profess no religion. There have been kindly received, and are preaching in the Baptist church, apparently with good success. I am more and more the necessity of making greater efforts, to spread the pure Gospel where it needs to be preached fully as it comes from the under of God. Though we are laboring under some difficulties, so we are in the hands of the another denomination, yet we hope the Lord will do all for good.

W. H. HEITZEL.
Annual Meeting Expenses.
The following is the report of the Treasurer of the Finance committee of the Annual Meeting of 1875, held at the First Baptist Church, Bradford, Rockingham Co., Va.

Amount received from District No. 1, \$150.00
Amount of rate after deducting 62¢ 28.25
of the rate 1.60
Received from District No. 1, Va., including \$57.15 collected at the Annual Meeting. 83.15

Total amount received \$306.51
EXPENDITURES
Lined 18602 lbs. 296.88
Hovers 42066 feet. 456.29
Broyed Cotton 1087 yds. 24.00
Cores 25 bundles. 37.50
Hardware 61.83
Dishes 104.18
Greenies 141.23
Tinkles 32.60
Chain 2 doz. 27.40
Labor 49.25
Rags 593 lbs. 74.47
Iron 21.50
Brick 2420 and landing 36.00
Hay 2 200s 16.00
Basket 10 7.50
Crying and Clerking sale 7.50
Coke 5.00
Commissionary Department 62.50
Sage Department 14.83
Timber and firewood 27.90
Housing 62.37
Bait 21.99 lbs. Gross 850.20

Total \$1319.95
Leaving a date of 54.44
John Ziegler, Treasurer.

We now make a full report of expenses of Annual Meeting, and are happy ready to do so for some considerable time past we were waiting for an opportunity No. 1, to pay her quota of expenses at said meeting, which said District No. 1, is back now, at this time \$54.44, it is hope we will soon be paid by the Brethren in the Scriptures says, "Owe no man anything, but to love one another."

Given from our hands this 6th day of December, 1876.
R. WALKER H. MYERS, Cor. Sec. of A. M.
All the Brethren's papers please copy.
From Boston, 11.

Jan. 21, 1880.
Dear Brethren:
The brethren at Hudson, N. H., are still alive, trying to do their duty towards their Maker. We had a conference of ten souls, after our strict training last fall, some young in years. We pray God for wisdom enough to our church to lead and fol-

low the tender lamb with the word of God, that they may grow and become strong in the Lord Jesus with unto Peter. "Feed my lambs." T. D. Lyon is editor of the Hebrew church. His father Michael Lyon is still alive, but very feeble. He is in his 78th year.
JOHN W. FOWLEY.

Notice.
Jan. 18, 1880
Dear Brethren:
Please announce that the District Meeting of the Brethren in Massachusetts will be held on Friday, the 10th day of March, in the Brethren's meeting house in Greene Butler county Iowa, on the Burlington City Chapel and North St. R., to which we at send an invitation to all that desire to be present at that time, and especially do we desire delegates to be present from all the churches within the district at that time.

Alter.
JACOB FENNERMAN.
DECEASED - FUNK - By the undersigned, Dec. 28, 1879, at the bride's residence near Hudson, Pawnee county, near brother Joseph McKee and sister Martha Funk, a marriage was solemnized between J. P. MELIAN and C. L. BEAL.
CLOSED - NEAL - By the undersigned, at the residence of the bride's parents, Jan. 28, 1880, between John S. Neale and Jennie Neal, both of Bedford Co., Va.
C. L. BEAL.
SHIVELY - BUTTERFIELD - By the undersigned, at the bride's residence, No. 3, 1879, at 8 o'clock, p. m., John W. Shively and sister Julia A. Butterfield, both of North Brunswick, N. J.

WILLSHEP - Of heart disease, near Mt. Crawford, Rockingham county, Va., Nov. 28, 1879. Henry Willshep, aged 70 years.
FURNER - By the undersigned, on Jan. 4, 1880, at the residence of the bride's parents, near Hudson, Pa., a marriage was solemnized between J. P. MELIAN and C. L. BEAL.
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MOTT - In the Union City church, Rock Co., Ohio, Nov. 29, 1879, brother Abraham Mott, aged 75 years, to sister W. H. Mott, aged 40 years. Funeral services by F. W. Cooper, aged 75 years, to sister W. H. Mott, aged 40 years.
COOK - In the same church, Dec. 2, 1879, Elizabeth, daughter of brother Henry and Catherine M. Cook, aged 6 years, 3 months and 4 days.
HART - In the same church, Dec. 11, 1879, brother Joseph Hart, aged 77 years 11 months and 15 days. Funeral services supplied by the brethren and the writer.
THOMAS B. WENBICK.

MERKEY - In Little Sassafras congregation, Berks county, Pa., Oct. 24, 1879, William Merkey, aged 27 years, to sister Mary J. Merkey, aged 27 years, 7 months and 29 days.
WITWOMER - Also in the same congregation, September 18, 1879, sister Susannah Witwomer, of consumption, aged 17 years, 7 months and 21 days. Operation performed by the brethren from Feb. 14 1880.
DARRIN R. KRAM.

SIDNEY - Near Mt. Olive, Rockingham county, Va., Jan. 3, 1880, Carrie A. Shugart, aged 25 years, to brother J. M. Sidney, aged 24 years and 6 months.
HERDSON - In the same church, on the night of the 12th inst., the bereaved family belongs to persuasion but are members and full members of the FATHERS. N. A.

KEESER - In the Union church, Harbor, N. H., Dec. 11, 1879, brother Henry Keeser, aged 81 years and 6 days.
It was a considerable number of the church and the offering of the church was \$25.00.
Came to this place with brother Quaker, the first one of the brethren that ever preached in our congregation. Brother Keeser resided to the left for the faith of the Gospel as it is in Christ. He leaves four sons and one daughter. One daughter counts the life of a kind father, but she did not marry as those who are engaged in the study of the Bible and who are men in heaven. His children are all members of the church. He resided for the faith of the church in the Union church. All the churches within the district at that time.

DEATHS - In the Middle Park church, Clinton, county, Ind., Jan. 1, 1880, we read sister Elizabeth S. Wild of old age, Sabbath, aged 98 years, 5 months and 12 days.
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VOL. XVIII.

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

NUMBER 6

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Bro. J. C. Metcalf, of the Working Iron Creek Church, Bond county, Ky., informs us that the brethren are now holding a series of meetings in the city of Lawrence. What the success will be remains to be seen. It is the first one ever held in that place.

The "New York Observer" offers a premium of \$100 to students in the Theological seminary for the last year designed to conduct any one of the many forms of social agitations. Christianly, by moderate intemperance. If the power of education is turned against infidelity, it will be a move in the right direction.

Bro. Geo. and D. B. Brumbaugh are now preaching a series of sermons in the James Creek church on Sunday evenings, setting forth the doctrines and principles of the church. They do not suppose to avoid the pertinent, other churches but merely to show that our faith and practices are founded upon the word of God.

We are glad that our agents and friends are still at work. New subscribers are coming in every day. We can assure our brethren and sisters that their efforts to enlarge our circulation are appreciated. Please continue the work. There is no time in the year that is out of season to get subscribers for the B. E. C. Our back numbers are about exhausted and we cannot get more. We are glad you do not fail to get all the subscribers you can for a year. We can not take the time out into 1881.

Our meetings yesterday, Feb. 13, were interesting. Our Sabbath-school, notwithstanding the morning's cold was well attended, and we believe that all teachers, tried their utmost to impress the lesson, which was the characteristic of this decade on the minds of the pupils. Bro. Sargent preached an interesting discourse in the morning, from Matt. 7:13. Bro. Quinter preached in the evening from 2 Kings 14:1. We had a great deal of good things, and if there were any that were not benefited from the day's services, it certainly was their own fault.

CHARLES W. OAKMAN, or to have, or already has had, a charity hall. Among the prominent persons engaged in it are the names of two or three prominent officers of leading churches. The Evangelical mission thinks that these men are not acting upon the principle adopted by the peace-protestant Quaker, or, as being insisted, took off his coat and being imprisoned, but by having a few dollars, and have "Lith. There, Quaker, until I think this most important matter." They will doubtless have their black coats on when while this officiating.—Morning Star

ALL through January we had snow and mild weather, and as a result, we are now preparing for more storms and blacked railroads, so that the late snow of Winter caught us with a supply of paper, and we are compelled to give our readers a half-sheet this week, and even this will be several days as we are not sure that our paper would still get through in time, but as the mails now get in

impossible, and therefore do the next best thing. To make this as interesting as possible, we will insert only the editorial and correspondence, so that after all our readers will get the usual amount of Church news, etc. Hereafter we will try to be more careful and to prepare far more energetic. Next week we will be around in our full stature.

A PAINFUL by intemperance was performed recently up in Canada, one morning when the wind was blowing sharply and the mercury stood 20 degrees below zero. The subject was a lady. There is a great cry of danger to health and life on the part of some of our brethren, particularly where the heart is full of love for Jesus, there is no climate too cold to carry out his directions in baptism, neither has there been any other than the most favorable results. Persons have been taken from their sick-beds and the primitive baptism administered to them, and in every instance instead of being an injury, it has apparently been a benefit. We have received word that it was thought there was no hope. God does not require any impossibilities, and if we enter into this rite in order to obtain our water can be found that will nullify the administration of a physical physician.

TO W. A. B. We had the pleasure of seeing our parents in the country. There who have homes to go to, and find parents there, and in what place we are visited. In the evening we had the pleasure of attending the Bible-class which meets in their church every week. It is certainly a good thing to meet together and take up God's word. If more of our congregations would do likewise there would be more spiritual life. "My words, they are spirit and they are life," said Jesus and the more we have that word, the more life and spirit we will have. When we meet together to consider the word, we receive impressions of it that we would not otherwise get, and by comparing views and investigating certain portions, we are enabled to retain more of it, and are thus better equipped for the conflicts of life. The word of God is our sword and our shield, and ourselves of every man, that will enable us to have it on our mind and handle it efficiently. This is our self-selected Bible-class will do.

THERE are some mistakes views and our school, that circumstances suggested the thoughts we shared. We reminded the young of the great amount of knowledge that is to be obtained from the Scriptures as well as from the fact, that those who have long been studying them, still did a great many things to learn. And the example of the saints and men was held out to the young as an encouragement to them to do as well as those that were wise and salvation through faith in Christ.

or poor. If the Lord preserves you much you are under obligations to give much, and if he prospers you little you are just as much under obligations to give a little. Another mistake is that as long as we are in debt we should give nothing to the Lord's cause. This would be a real mistake, for giving, for nearly all the wealthy persons are more or less in debt. When they get out of debt they are likely to make another investment and get in again, and in this way a great many of our brethren receive themselves from giving. They are in debt, but this is not a proper excuse in the sight of God. If your families are larger than your resources, then you are not under obligations to give. For God does not require us to give when we have nothing. If, however, you are worth more than your liabilities, you have something to give. Brothers and sisters, these are facts. Please consider them.

OUR VISIT TO BALD EAGLE VALLEY.

There is a Baptist church in Bald Eagle Valley, situated miles from Youngs of Smith's Parents, on the Bald Eagle Valley Railroad. It is called the Bald Eagle church, and has a membership of about one hundred members. Eld W. A. Bible is the pastor of the B. M. who lives in Port Matilda and who is a member of our Fraternity, received a written request from said church, asking him to get one of the brethren to preach a sermon on last Sabbath for them. Bro. Bible accepted of the request to go and desired us to comply with the request. We consented, and the 25th of January we left the time they fixed for their meeting, we set home on the morning of the 25th, and went to Port Matilda, and stopped with brother Byers. Here there was an appointment by us on Saturday night. We had a good congregation, and met here apparently an interesting and pleasant meeting.

On Sunday morning before we went to the place of meeting there were four miles from Port Matilda. We found remarkably rough roads, but reached our place of meeting in good time. The Sabbath-school had just closed when we arrived, and we were requested to talk some to the school which we accordingly did. We noticed that a considerable number of adults as well as children were present, and those took a part in the school as well as those. Our attention being called to the circumstance that the old as well as the young seemed to take an interest in the school, that circumstance suggested the thoughts we shared. We reminded the young of the great amount of knowledge that is to be obtained from the Scriptures as well as from the fact, that those who have long been studying them, still did a great many things to learn. And the example of the saints and men was held out to the young as an encouragement to them to do as well as those that were wise and salvation through faith in Christ.

At the appointed hour, for public worship we had a good congregation and a most successful evening. We talked upon the subject of first-fruiting for about an hour and a half. Our first point was, "Did Christ die for you?" He did not die to his disciples, they should work out their own salvation. The second point was what

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

In the evening we preached again in the Methodist meeting-house in Port Matilda, being invited upon by one of the ministers and requested to do so. The Methodist church in the place was holding a protracted meeting. We had on Sunday night a very good congregation as we had on the previous night. We regretted that we could not work more in harmony with the people we were among, in teaching seekers how to lead the Lord, as they were some of that class present, and who presented themselves at the altar as seekers. We however tried to preach Christ and his Gospel, and adapt our preaching to the occasion as best we could.

We felt comforted, and a good feeling seemed to prevail the congregation. Our visit was pleasant to us, and apparently to the folks also who we visited. Our Methodist friends kindly proposed to take up a collection to bear our expenses, as also did our Baptist friends. But as our expenses were not very great, we thought the occasion did not call for a public collection, and kindly declined it, acknowledging the kindness that prompted it. We stopped with brother Byers while in Port Matilda, in whose family we were most kindly entertained.

FROM OUR EXCHANGES.

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

For the year 1879 Peter's peace amount to over a million of dollars. Of this sum the United States raised \$189,000.

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

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

It is said that the island of Samoa has been entirely Christianized. Out of a population of 100,000, some 55,000 are connected with Christian churches.

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

From the Standard we learn that the graduates of Yale college had their annual banquet at the Grand Pacific Hotel. Five of the professors were present. Ruddy college songs and wine being a part of the entertainment. Surely it is time that we should have schools where our children can be educated free from these terrible surroundings.

The Primitive Christian. PUBLISHED WEEKLY. HUNTINGDON, PA. February 10, 1880.

EDITED BY: REV. JAMES QUINTER, AND W. A. BRUMBAUGH, PROPRIETORS. 12 S. BRUMBAUGH.

It is said that in Cincinnati the attendance in the Sunday-school and churches is down three to four times as great as that of all the churches.

Bro. D. S. Butterbaugh, of North Manchester, Ind., informs us that they baptised sixty-one in 1879 and six in 1880 and the waters are yet troubled.

On Wednesday morning we had the pleasure of a short call from brother E. B. Peller of Waterloo, Iowa. He was on his way to visit friends in Berks county, Pa.

On account of the illness of Eld. B. H. Miller's daughter, he was not able to prepare any short editorial for the Western Department, and because of being ill he could only attend a half-sheet, we have omitted the whole of it.

Rev. Jesse Calvert has been preaching at New Hope, Pa. We heard nothing but rock, that the meetings were largely attended and that there had united with the church. When the meeting is over we will likely hear more.

The Church Advocate thinks the best way to be impressed with the need of a religious awakening is to think of all a genuine, thorough revival of religion means. Very true, it means a great deal more than we are accustomed to think.

Bro. S. P. Kola living somewhere in North-western Kansas will please send his address to Nicholas Sellers, Green Springs, Seneca county, Ohio. Any of our brethren knowing his address will please communicate this request to him.

Eln. John Kinsley, of Plymouth, Ind., informs us that he and his wife contemplate a general visit to Penn's next Summer if spared. We hope their anticipations will be realized. We will give you a hearty welcome at the PARADISE home.



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Sermon Department.

THE PRODIGAL RESOLUTION

By H. B. Brumbaugh.

Reported by W. W. Outen.

I call your attention to the first part of the 15th verse of the 13th chapter of Luke: "I will arise and go to my father."

On last Sunday evening, we had the subject about which we have just read referred to. This evening, I take part of the same subject—"The Prodigal's resolution."

The subject is one which not only applied at the time when the parable was told, but it is of interest to us all. There is perhaps no other subject in the Bible that so heartily portrays to us the true character of the man and his return to God. There are different subjects in this return to God that would be very profitable for us to consider, but we especially desire to call your attention to the resolve this young man made on this occasion.

Resolutions are easily made, and I have no doubt, but what all of us have made resolutions in our lifetime. We have resolved time and again to accomplish a certain work, a certain aim. We have resolved, that we would forsake our evil and sinful ways and commence a better life. These resolutions are easily made and are just as easily broken. No doubt during the week, that is just past, there have been hundreds, thousands, and perhaps millions of resolutions formed by all classes of men and women. The beginning of another new year seems to be the most propitious time to make resolutions. We are very apt, those of us who are men, to accomplish a certain work, or to buy all kinds of male goods resolu-

tions. As the year draws to a close, we are apt to remember thinking about our sins and evil ways. We think as we have been sinning all the year, we may as well go on to the end of it in our sinful ways, then we will make good resolutions, and at the new year commence, we will commence a new life. We have, no doubt, many of us been making such resolutions during the last year. We hope, by the grace of God and by the energy and perseverance of those of us who make these, that we may be enabled to carry them out. It is very important that we should carry out these resolves. We make them, because our sins are getting unpleasant to us, and because we want to make a change, and adopt a new way of living, that will be better for us. We are unsatisfied with our present condition. How seldom we make resolutions when we are perfectly satisfied with the way we are living. We have been making such resolves, we do it because we are not satisfied with our condition in life. These resolutions are made so that we may get from the bad to the better. It is seldom that we resolve that we will do worse than we have been doing before. We never do this. All the evil we do is done without any resolve about it. We all do it on the spur of the moment, without contemplation and by weakness of the flesh.

We have in the parable of the prodigal son, a notable case. The young man, no doubt, feels very unhappy. He is everywhere discontented. He is far away from home. He studies over his condition in life. He sees how low he has fallen, and then he takes the important resolution, "I will arise and go to my father." Why does he make this resolve? Why do you suppose he made up his mind to do it? Do you think that he would have made this resolution if he had been contented with his father's house? If he had had the enjoyments of life around him, he would never have made the resolution which he did. We will imagine the young man, brought up as his father's son, to be a rich Jew, thinking of his condition. His hands, were unaccustomed to toil. They may have been white and soft, but now they were employed to perform hard labor. He was accustomed to a table richly spread with the best of food and to being clothed with the very best of garments. This young man, who had enjoyed all the pleasures of life, he now finds himself in a lowly condition. We know the rest of the story. We have him now before us ready to start away from it. He makes a resolution, and that resolve is "I will arise and go to my father."

There are many reasons why this young man should have made this resolution. Just as it is with every siner, just as it is with every child of God who has turned away from his sin. There was something wrong in his state, and that is what we want every sinner to feel. Until we can get away from our sin, we have no hope of ever coming then to make good resolutions of this kind. When they are able to see this, then they will make the good resolve that they will turn from their sinning. They will only be done when they feel that there is something wrong with their present position. This is what we desire to do every sinner who is here, to feel that you

are far away from God, that you are in a wrong condition of life. We would like to make you feel that there is a link in your present life. Make up your mind that you are far away from him, and that you desire something better. Until you can feel that you are sinners; that you have wandered away from God and the ark of safety—until you can feel that you are ragged, naked, hungry, there is but little hope of your conversion and regeneration.

We make the remark that the reason why this young man made this resolve was, because his circumstances were so bad that he desired them to be. Had the man to whom he hired himself given him a better and more honorable position, he might have never made the resolve that he did. If his employer had wanted him to be in a store and deal out goods, or if he had been taken to the cook's table and there fed with wholesome food, he would not have been dissatisfied, but that was not the case. He was sent into the field to feed swine. If his surroundings in life had been pleasant, he would not have regretted his wandering away from his father, and would not have made the resolve, "I will arise and go to my father." It was because of the circumstances that he was in, and his how low he had fallen, and how truly humble he is.

The position which he occupied was entirely beneath his dignity. Being the son of a nobleman, he would not have felt that he would do any such thing. All that would would afford that he might have enjoyment, it was a low estate to which he had fallen. It was a great change for the young man. He was now called upon to perform menial labor, where before he had enjoyed all the pleasures and comforts of life. He had plenty to eat; now he had the poorest kind of food. Considering these circumstances it does not appear strange to us, that he should become dissatisfied. He makes the resolve "I will no longer perform this labor. I am the son of a rich man; it is beneath my dignity to do this. I will arise and go to my father; I will leave this place and this humble and dishonorable occupation in which I am engaged."

That is the way it should be with every sinner. Those of us who are dissatisfied with our condition should try to Christ. We may think that we are in a hopeless position, but we may think that we stand in the highest circles in life, yet, if we are out of Christ, we are mistaken. You are feeling woe. You are performing the most sinful work of evil. If you are in the service of Christ that you are laboring; but you are in the service of the evil one. You are performing his work. We have wandered away from our Father's house. Some times we see how many of us who have wandered away from our Father's house? We are away out in the world. We are away out in a far country, doing nothing but performing the most unprofitable kind of labor. We are performing the lowest nets for an unkind master. How many of us have been as woe as this young man? There may have been another cause, it truly was, how many of us made no resolve as he did? There are many times when we see our true condition. We know that we are far away from our Father's house. Some times we see how many of us who have wandered away from our Father's house, who have wandered away from God and from his glorious position in which he has placed you, should do like the prodigal son, many of us have learned our true condition and standing in life, and we are considering what to do had done so; what good in this, he had made

contact is desired. If we are in the employ of sin, we are in the employ of Satan. If we are in the employ of Satan we run do nothing less than pervert his bidding.

Again, we make the remark that he made this resolve because he was ashamed of his conduct. He was ashamed of his father. His father was undoubtedly a good man. He was very good to his son, who notwithstanding all his kindness of his father, was ungrateful enough to go into a far country and leave him. He wandered away from his father's house. Here he was in the land of strangers. He was far away from home. All his associates were separated from him. He was in a lowly position. He realized his situation. He remembered his ingratitude and disobedience toward his father. Perhaps his father, who loved him, was heart-broken over his son. His mother and brothers are in the same condition. Their hearts are broken because of the ingratitude and disobedience of their sons. This young man, although he was away from his father, had a noble trait in his character. He repented of his evil ways and resolved that he would do better and be better in the future. Many persons instead of being heart-broken over their son, did, determinedly go on in the old course of sin until they reach destruction. This young man repented of the rash act which he had committed.

There may have been another cause of his making the resolution. He may have thought his father and mother were sorrowing because of their separation from him. They may have grieved for his making the resolve. How many of us were prompted by the same cause. We have wandered away from a more indulgent Father than this one was. God our Father. We are his sons and daughters by creation, we are his by preservation. He is watching over us like a father. We are watching over us that he has done for us, notwithstanding his kindness how ungrateful we have been. How many of us have wandered away from our Father's house? We are away out in the world. We are away out in a far country, doing nothing but performing the most unprofitable kind of labor. We are performing the lowest nets for an unkind master. How many of us have been as woe as this young man? There may have been another cause, it truly was, how many of us made no resolve as he did? There are many times when we see our true condition. We know that we are far away from our Father's house. Some times we see how many of us who have wandered away from our Father's house, who have wandered away from God and from his glorious position in which he has placed you, should do like the prodigal son, many of us have learned our true condition and standing in life, and we are considering what to do had done so; what good in this, he had made

for as our hearts were melted, our eyes were filled with tears. We repented and made the resolve to go to God and ask his forgiveness. While some of us have had this love softened, others are hardened and hardened until there seems to be no hope of softening them. Instead of repenting and coming unto God, they continue in their disobedience calling, their disobedience arrogant, and continue to serve the evil one. Why is it? It seems so strange that you may choose to continue in such a condition in life. We do not think that it is strange that this young man should have made this resolve, when he considered that his father's servants had plenty to eat and drink, yet he had less cause to make this resolution than we have, because he had forfeited all right to his father's house. He had received his inheritance and had gone away. Now when it was not expected to return to his father's house, he had no more to say. He could not expect anything more. We are in a different condition. We do not expect to be considered as hired servants, but children of God. When we come to God and ask him to forgive, he will receive us with open arms and take us into his embrace. We have so many things to encourage us. Many fathers would not have received this young man, who had returned home. They would have chased their sons against him because he had been ungrateful. This young man, who had returned home, had never had any fight with his father. He succeeded, but he made up his mind that he would go to his old home again. He would offer himself as a hired servant, but he would not be a hired servant, which his father's servants do. I will be satisfied with the clothes which they wear." With this feeling in his heart, he makes the noble resolve. He has resolved to return to his father's house.

Now, my dear friends, we have before than this is offer to you. We have before a Father in whom we can place implicit confidence. When we make a resolve as this young man did, he is ready to receive us with joy and gladness. Instead of having a jealous older brother, we are told the angels will sing and rejoice because a sinner has returned to his Father's house.

There may have been another cause. He had home-lessness. Any one who has ever experienced anything of this kind will readily enter in the shoes of this young man. We was placed in such a position that was favorable to producing a feeling of this kind. How uncomfortable we feel when this kind of thing really enters in the shoes of this young man. We have experienced the distress when our wounded by kind and loving friends? We did not have any cause to feel any sorrow, but we were far away from home. How many of us have experienced our hearts were at home. We thought of all these things and made up our mind that we would arise and go home to our father. The reason why we do not do this is because we were home-licked. Perhaps this young man was home-licked. We would not wonder at it if he was. Let us suppose a young man in Pennsylvania, a son of a rich father leaves his home, and goes to one of the Western States. It spends all his money, and he has no more to say. He did all farmer and lives out in his money any such case as this in the

What! This new Fall, the Summer's work is over. Nothing is left to be done but to feed the stock. The farmer tells this young man to get out to the corn and milk the cows. Suppose instead of giving him a horse in the house, the farmer told him to take up his abode in the corn, instead of giving him food, such as is found at a farmer's table, he tells him to go to the corn which he feeds to the swine. How would you speak to the swine-herd who would say young man—how soon he would get home-sick. It would not take him long to make up his mind to go home. If he had to go on a long trip, he would get it, thousand miles, he would start. This young man in the parable seems to have been placed in a position of this kind. He fell upon the husks, which he so much enjoyed. We do not wonder then that he got home-sick.

It may be had satisfied in sin, you would be sitting in the sanctuary as God's children tonight. You would have to go to the altar and go to your Father. You see the exceeding sinfulness of sin. You felt that you were striving for things which were beneath you. It was not your own feelings that led you to the husks of sin. When we rise to ourselves and found the true position in which we were laboring we changed our course. We changed because we knew we were wrong. We were not certain of sin, and only following wrong paths. We became home-sick and desired to return to our Father. We made the noble resolve, "I will not go any more." We were not done because we were not satisfied and because we thought that Satan's employment was beneath us.

What a list many people have made. We come to God. We are not satisfied to belong to God. We have been made the servants of sin. How low we have fallen! How very degraded we have become! When we saw our true condition, we were not satisfied with the position we had taken. As John has given us to us, we desire to seek better employment. We think that such things are thrown around our life as we are not satisfied with our best condition. We sometimes think that afflictions are very trying. We sometimes say that such a circumstance is unfortunate. This is not very trying. This is not so bad. This is our lot and unchangeable. We were satisfied in sin, we would never make the noble resolve. These trials teach us our condition. They show us where we are. They tell us that we had wandered away from our Father's house. If we had wisdom and enjoyment and everything to make us happy around us, do you suppose that we would ever get home-sick? It was because of the Holy Spirit, that entered into our hearts and told us that we were sinners, and that we were away from God's house because we had been misled and misery which is connected with sin. This was calculated to make us feel ashamed and unbecomable. We became ashamed of ourselves; and best of all, we got our hearts made up to return to Christ and to God. We fell at home in God's sanctuary. We feel at home in performing God's service, and we feel at home in the prayer-room.

Lastly we notice that he not only made the resolve, "I will arise and go to my father," but he put it into execution. We are not told how long he was away from home. He may have been away weeks, months, or years. He was working long enough to show him that he was away from home, that he was out of money; that he was becoming very needy, and that he was hungry and naked, that he was home-sick. It was long enough to make him dissatisfied and cause him to make the resolve. We are not told how long he had been away from God long enough to teach us the same lesson. We have had the same experience that this young man had. The

Holy Spirit is teaching us that we are sinners; that we are servants of sin, and are laboring for sin. We are thus shown that we are degrading ourselves, we are making us objects of the shame of ourselves. We did feel this; we felt that we were ungrateful to the kind Father who is blessing us every day.

This young man would never have reacted home if he had not carried his resolve into execution. Many of us have made such resolutions, but we do not do so. This young man did, we were not. We were not satisfied until next week, next Sabbath, next year. We say, "At a more convenient season, I will arise and go to my Father's house." This young man had felt working long enough to have the husks long enough. He says, "I will arise" and puts his resolve into execution at once. When you feel your true condition, you should arise instead of arising just to get home, and then go on your own terms.

We have examples of this every day. Many men with the best of intentions have resolved to carry out their resolutions, but they never started. What would have happened to this young man if he had not risen up when he made his resolve?

Many of us are away from God and have not intended to go home. You have thought the matter over and have come to the conclusion that you are away from your Father's house. You have brothers and sisters who are in the house with you. You have a Father. What would have happened to this young man if he had not risen up when he made his resolve?

There are many such resolves made. God has brought about such a train of circumstances as are calculated to cause such resolve to be made. Sometimes he takes away part of our wealth. This may be the thing upon which we have placed our affections and hopes. This was causing our eternal destruction. God was taking part of it away and thus awakened us up to a sense of our duty. We have resolved to go back to Christ.

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have an title to the property. Under such circumstances you would not close your eyes in sleep for fear you would lose your money. Your money may have to be sold, yet, you weary about that which may be lost in a day. You are very careful about earthly things. I am not yet concerning yourselves about the things that will be sold. You are riding your eternal life. Don't do it, but make the resolve, "I will arise and go to my Father," and you will have the blessed assurance that God will receive you, and make you his sons and daughters.

Poetry.

OW SHOULD THE SPIRIT OF MOR-TAL BE PROVED?

The following poem is published herein with the consent of the publisher, writes the author, "I am a physician, a poet, and a man of letters. I have been writing for the past twenty years, and have published many books. I have been writing for the past twenty years, and have published many books. I have been writing for the past twenty years, and have published many books."

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unto Zacharias who made known to him the following: "Fear not, Zacharias, for thy prayer is heard, and thou shalt be called his name." The above was transmitted to this good man, by the angel Gabriel who was sent to speak these things to him. I will fill with the spirit of the Lord, and thou shalt be called his name." The above was transmitted to this good man, by the angel Gabriel who was sent to speak these things to him.

My Birth. When the time had come that she should be delivered, she brought forth a son. Her neighbors and cousins came to rejoice with her, and when the eighth day came, they came to circumcise this babe, and they called him Zacharias. But his father, the mother answered, "Not so, but he shall be called John." The neighbors reasoned with her, saying, none of thy kindred are so named." They referred the matter to the priest, and he answered, writing thus, answered, "His name is John." (This was the name that God had given him before he was born.)

and they all marvelled. In the manner in which this child of Elizabeth was brought into notoriety—ever at so early a day, forces us to the conclusion that he was to be looked upon as one of more than ordinary character and purpose. He took up his abode in the desert and he commenced his preaching John the evangelist looks upon the case of Elizabeth as being that of God. This is his language: "He baptizeth with water." There was a man sent from God, whose name was John. That this is the John of Elizabeth is clear from all references in the text, and that he is the John of the prophets is also clear from what St. John in the 1st chapter and 23d verse records, in answer to the question "who art thou?"

He says, "I am the voice crying in the wilderness, prepare ye the way of the Lord, as said the prophet Isaiah." Also Mark 1:3—"As it is written in the prophets, behold, I send my messenger before thy face, that he may prepare the way before thee. The voice of one crying in the wilderness, prepare ye the way of the Lord, make his path straight." Christ speaks of himself as being that John. Matt. 11: 10, also sets his forth as the John of the prophets. Hear him, "For this is he, of whom it is written, 'behold I send my messenger before thy face.'" Refer to Matt. 3: 1, Isaiah 40: 3. These Scriptures show conclusively that the John of Zacharias and Elizabeth is the one that has fulfilled the Old prophetic Scriptures, and this being so, it must not be surprising that he should be a worthy representative among the children of men. His teachings must therefore be accepted, as inspired, as much as are those of the prophets and apostles. John, like Christ, and both were representing prophets, in that they both fulfilled prophecies.

These same parties have a good deal of God, of kind—whether he belongs to the old or new Testament Scriptures. The reason why we, they wish to get his way, or practice. They tried to connect him to the Old Testament Scriptures—and of course so we need not to heed his preaching—art, but he had the same message, that course, they would necessarily destroy circumcision, and as a consequence, infant sprinkling would be injured thereby, and to put him to the New, would necessarily destroy baptism, and that only of believers.

I read an account of a certain class of persons that had been baptized, and the very same class did not have much use for Christ's preaching, and were asked the question, "The baptizing of John."

ESSAY.

JOHN THE BAPTIST.

There has recently been much said in reference to John the Baptist, and also concerning his life and mission. To answer all, in every particular, would require too much space, and would likely not be any the more profitable to you, than just reading few prominent characteristics relative to him. I shall therefore content myself principally with the following:—The baptism of John was the same with the first institution of it. In the Gospel according to Luke 1st chapter, we have an angel appearing

where we saw from, *Heaven or Aes?* To avoid a difficulty into which they would have plunged themselves, said, "we cannot say." Our friends of the old Testament return a similar answer. I take the position that he no more belonged to the old dispensation, or Old Testament Scriptures, than his successor Christ did. As far as my knowledge goes, Christ has been up as being the Christ of the prophets, not because he is one of them, but because he fulfilled the prophecies relative to his birth and tending. Just as with John, he was baptized with water, by John and teaching. He was the rule-speak of, he was in the wilderness—away from the busy haunts of life, and from there his voice was to be heard, as He is so many times that fulfilled prophecies, and was therefore none of them. The very time that John and Christ began to fulfill prophecies, a new era was begun. This brings St. Mark's words to mind, "The beginning of the Gospel of Jesus Christ the Son of God," and then follows that which the prophets said concerning John, the baptizing of Christ. And again, the law and the prophets were until John. He was the end of them, because he came to fulfill them. Neither did his preaching end with his life, it was carried over all through the apostles, and then to the church. The ending these has been of, was faith, repentance and baptism. These became the ground work of the apostolical conversion. John preached the same as did Christ, but not the prophets of old. He preached baptism, as did Christ, but not the prophets.

This is clearly set forth by the evangelist, which was to teach and baptize with water, and point out the Messiah. By his preaching he was to bring the high and righteousness of the law and the prophets, as well as the poor publican and sinner, thereby making straight paths and lowering the high, and elevating the low places. Was unfortunately then as was, the law and the prophets, as well as the poor publican and sinner, thereby making straight paths and lowering the high, and elevating the low places. Was unfortunately then as was, the law and the prophets, as well as the poor publican and sinner, thereby making straight paths and lowering the high, and elevating the low places.

This was to be the end of them, because he fulfilled them. Neither did his preaching end with his life, it was carried over all through the apostles, and then to the church. The ending these has been of, was faith, repentance and baptism. These became the ground work of the apostolical conversion. John preached the same as did Christ, but not the prophets of old. He preached baptism, as did Christ, but not the prophets.

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WAITING.

BY LINNIE LEALIE.

Eighteen hundred years ago, in the temple at Jerusalem, was an aged prophet who, for the promise that God had made to her people, remained there day and night serving him with fasting and prayer. She cared naught for the pleasures the present might have afforded, but was earnestly waiting for the fulfillment of all she held so precious.

Nor, was she alone in her waiting and waiting for the entire world people were stretched forth in longing for the future, as the advent of their promised King and Messiah, was their only hope of redemption from Roman authority. We, as followers of the same King, now look forward to his second coming, and though his spirit ever with us as a guide and comforter, our fondest anticipations will never be realized, until the heavens being rolled back as a veil will reveal him approaching, accompanied by innumerable hosts, who have been made pure in the blood of the Lamb.

In studying mankind in my age we may, we find that they are continually looking for something beyond. Their chief source of enjoyment is in the anticipation of promised pleasures the future holds up before us, the past is no longer seen, and even the commencement of it is too often but sad memories of blighted hopes; the present rarely brings the pleasures anticipated, hence we are continually looking into the future for the commencement of that from which we expect to derive profit and enjoyment.

Though this principle may be beneficial in promoting our growth in grace, it is also a source of sorrow and grief. We too often defer opportunities for speaking an encouraging word to the sin-tormented soul, we hesitate to visit the poor and distressed to-day, we are slow to do the work of the laborer in Christ's service, all because we are so prone to wait for a more desirable time. If possible, even more serious results than these attend the use of this instructive principle. There are some who will even perish their eternal happiness, waiting for a more convenient season to embark on the Great Vessel of Life, that has been lying close in harbor for so long many years. Others again are waiting under the delusion that by-and-by they may grow better, and will then become more efficient laborers in propagating this grand life-boat on the turbulent ocean of error. But there are still others that are simply waiting—ah, my friends, for what? Something whither, that as you had so long waited to be called by your Christ's ambassadors, and had carelessly listened to the teacher, touching upon a matter above, in your behalf, it certainly was useless to present my members of one common family have for each other, it is too strong to overcome by even these discouragements.

Were it our own personal interests, for which we are pleading, we would indeed feel timid in presenting our cases, but it is yours my friends, your eternal happiness is at stake, Christ is waiting to give you a part to a maker in God. Will you accept it now, or will you wait still longer, though at the risk of losing all?

As we have said, we believe this to be the natural instinct to regard something yet to come, as our chief source of happiness in both temporal and spiritual affairs, nor does your sister's homesteading claim be an exception to the rule. The members of the organization of this school, whose highest earthly ambition was to share the privileges which this or a similar institution might provide. For that we were working for a more glorious prospect were indeed gloomy

Once we had relinquished all hope, bitterly realizing that truly "God's ways are above our ways," and through the unmerited favor of heaven, the goal for which I strove was at last attained, and my fondest hopes were more than realized. Indeed, I have been through the process of the educational privilege, and the true Christian hospitality of all here, could never be expressed; for only he that seeks all, can ever know how little I have felt my indebtedness for favors so constantly unmerited.

"There are some thoughts no other self: Deep pressed in our most best; Never pressed, but not forgot."

In sickness or in health, you have manifested the most tender regard, and when the darkness around me became almost impenetrable, it was your Christ sympathy that enabled me to realize that "behind the clouds is your sun shining." For all this and more, I will ever feel my indebtedness, trusting that a more excellent recompense, from our Father's hand may at last be awarded you.

But these associations will soon be severed, and our paths separated, we do not deeply fill the pang of separation, for I have never before been called to part with friends, whose constant association has rendered so near, with little prospect of a future, cordially meeting.

True, we have left the inmates of a Christian home, for whom we have had the most tender attachment, but it was not without buoyant hopes of a happy reunion, as we were called to part in the wisdom of our Father, this plan has been rejected, and if we are again permitted to gather at home, we'll not all be there. "Our face will be absent, but our hearts will be united." It is all a dark mystery, and we are only a knower.

"That God is true,
And how that love is true"

I have thought dear brethren and sisters, I would look further into the future for my reward, and if we are true, I know there'll be some waiting there, whose our hand will be unbroken.

Though the thought of parting, to me no least, does seem painful, I know I should not be so. We all have the same Father, faith, and Mediator, and he will not keep us waiting long before he will again unite us, where there will be no thought of separation. O, how I love to think of what our future associations may be if we are only true. We fondly believe those are loved, ah, dearly loved ones, who are loved by God, for as they are, they long some of us may be called by our Father to be one of your number, or it may be your unworthy sister, but it will certainly be consoling to those left behind, to think that when our number is diminished he will at some later date in heaven, and after a few years' waiting we'll all be there.

"Murmur at nothing; if our illness is responsible, it is ungrateful; if remediable, it is vain. A Christian builds his foundation on a better foundation than this world. He is pleased with everything that happens, because he knows it could not happen unless it had first pleased God, and what pleases him must be the best. He is satisfied with no new thing can entail him, and that he is in the hands of a Father, who will prove him with an affliction that will be the wisest of his compass; of that death cannot cure."

Faith and works are the two wings of a bird. Using but the right wing, the bird flutters helplessly on the earth. Using the left wing alone, the same is the result. But flying with both wings in vigor, it plumes its flight heavenward.

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and the characteristic. As he tries to draw me to the deluge of true immersion, which is not under consideration, I must refer the reader to my affirmative line. It remains that he cannot translate "he baptizes" (Eph. 4: 1) one dip, which is his church practice. I have not contended that "baptizing" means one dip, but he has. He says, "He baptizes" in the commission. He thinks if baptizing is frequentative we must have the commission to read, "baptizing them frequently in the name of the Father, Son, and Holy Spirit." He says frequently in the name of the Son, and baptizing them frequently in the name of the Holy Ghost."

Ans. This criticism is but impotent, and unworthy of his scholarship.

1. Because "baptizing" already adverbializes the idea of increase or repetition of action, which idea is limited only by the plain qualifying adjuncts of the text. The idea of repetition is inherent in a frequentative verb, i. e., a part of its very nature, and therefore though its sign may be added to a simple present verb, it does not make it frequentative, it cannot be added to one already so. Such a criticism, therefore, is about as uncharitable as frequent double comparative and superlative, negative, or adding the imperative termination to the indicative perfect.

2. Because no verb, in any language, can convey more than one sense. If a verb is frequentative, it cannot end in a gerund, and ending can denote repetition, increase or continuation of the action indicated by the root.

3. Because no objection can be urged against the frequentative force of baptizo that cannot be argued with equal propriety against the whole class (equal or less than) of Greek verbs ending in -o. Because the author's testimony is positive, frequentative, or adding the imperative termination to the indicative perfect.

4. Because no objection can be urged against the frequentative force of baptizo that cannot be argued with equal propriety against the whole class (equal or less than) of Greek verbs ending in -o. Because the author's testimony is positive, frequentative, or adding the imperative termination to the indicative perfect. Therefore before Mr. R. can invalidate this argument and show that any sense of repetition is (1) connected with any preposition, or (2) connected with any preposition, or (3) connected with any preposition, or (4) connected with any preposition, or (5) connected with any preposition, or (6) connected with any preposition, or (7) connected with any preposition, or (8) connected with any preposition, or (9) connected with any preposition, or (10) connected with any preposition, or (11) connected with any preposition, or (12) connected with any preposition, or (13) connected with any preposition, or (14) connected with any preposition, or (15) connected with any preposition, or (16) connected with any preposition, or (17) connected with any preposition, or (18) connected with any preposition, or (19) connected with any preposition, or (20) connected with any preposition, or (21) connected with any preposition, or (22) connected with any preposition, or (23) connected with any 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ings in the past. Finally, my brother and I met, and we rejoiced in the fact of our situation that we did go. From the general expression of almost every one we know the opportunity is excellent to do a vast amount of good here. Almost all our converse with us on the subject of religion, express themselves determined to join the Brethren when they join any church. And as far as good seed on the young ladies and boys. Almost all our converse with us on the subject of religion, express themselves determined to join the Brethren when they join any church. And as far as good seed on the young ladies and boys. Almost all our converse with us on the subject of religion, express themselves determined to join the Brethren when they join any church. And as far as good seed on the young ladies and boys.

note notice through the same medium that the Home Mission now ceased to have charge of the Belmont church, as the church was properly organized—had a resident minister and an altar to take charge of them, and that all matters in connection with said church should thereafter be addressed to Rev. Irvin as their overseer. Now at the District Meeting of 1870, brother Irvin requested that the Home Mission should cease the Belmont church. The instructions however from the District Meeting to the Home Mission were, that they should provide ministerial aid in such places as the Brethren had not made appropriate provision for, and others lived in isolated places. The Board however concluded to send a preacher to Belmont at least once during the year to conduct a series of meetings for that church, and brother D. N. Workman, of Ashland, O., was assigned to that duty. I was told by Bro. Snyder to that effect, and requested him to correspond with brother Workman as to the matter. Brother Workman agreed to that, the matter therefore rests between brother Snyder and Workman. I would further say that all grievances to your church should be sent to the members of the church to the elder having charge of your church, and the condition of the church be reported through your delegates to the District Meeting of Northwestern Ohio. Your church will undoubtedly be recognized and properly cared for.

Yours in love,
JACOB MISHAK.
Nashport, Ohio.

From Pleasant Grove, Kan.

Dear Brethren:—
I thought I would not intrude on your columns so soon as this, but being much interested and built up in love with my brethren, as we had a season of rejoicing by your aid and beloved Brother Moore, but merely from Michigan but now from Southern Kansas, I could not refrain from writing. He came to us in the fall and preached five or six times. He labored with such power that it made saints rejoice and sinners tremble. There were no accusations but we have reason to believe that there were deep and lasting impressions made.

From here he will go to Lawrence, the county seat of Douglas county, to begin a meeting on the 29th, to preach the true Gospel to the city people. There are some twelve or fifteen members living in this city. May God bless him and his labors. Brethren pray for the glorious cause here. Last year we had one twelve or fifteen members. Dear brethren, if you will by letter, and three reclaimed, as you see the work of the Lord is moving slowly. There are still many in need of the aid of safety.

I will be glad if I can well pleased with the P. C. I have had a copy of this paper in the present form and as the Gospel Tintar for twenty-five years, you see it is an old friend to me. I wish you success in your good work.

The weather is warm and pleasant but little below freezing since the 1st of August. It has been remarkably well. Health generally good.
Yours in love,
E. W. PLAMER.

From the Washington Creek Church, Deerpark County, Kan.

Dear Brethren:—
By special request of my brethren and the probable result of our labors. My last was dated Jan. 15th at brother Samuel Baker's, where I held meetings from Prizes evening until

Monday forenoon. As usual the meeting closed late, as the ladies were on the increase and the attention very good. The brethren had made arrangements to commence a series of meetings in the City of Lawrence, commencing Tuesday evening, Jan. 15th, and had procured the Unitarian church for that purpose. Accordingly I was taken there by the brethren but felt not a little disappointed the first evening, as there were not a half dozen out, more than our own members. However I was not altogether discouraged when I ascertained all the facts. First our appointment was not so extensively circulated as we had thought, and secondly there was a very exciting revival meeting in progress at the Baptist church, located nearby in the same part of the city. I was however, glad that some good meetings were conducted under the Moody and Sankey plan by two Eastern men of great renown, and they had been very all in an uproar. Next the Prizes brethren also were at a series of meetings held by one of their famous Eastern speakers. Also the newer lady Methodists were busy. Some seemed rather unfavorable for our assembling, but we were not to be deterred under these circumstances. However the brethren were due diligence, and the second evening we had a small congregation, which steadily increased to a number of about thirty. I delivered eight discourses while there, mostly on doctrinal subjects which of course was quite new to the hearers, but from my observation and from what I could hear as to the effects, I felt to thank God and take courage. I left the city yesterday afternoon and was conveyed by our old and esteemed brother Daniel Wiley, to his home a distance of fifteen miles, where I am at present writing. I left brother Joseph Michael and Ephraim Smith to continue the meetings a little longer to give what the result will be.

While in the city I made my chief home and stopping place with brother Samuel France and family. They here came from Ohio. While here I also formed the acquaintance of Bro. John Kaplan and family. Mrs. Nancy Thomas Wisney, a brother of our esteemed brother and co-laborer J. G. Wisney of Mich. May the good Lord bless our dear brethren and friends for their kind and affectionate ministrations. Unfortunately just before the commencement of our meetings brother M. F. Proyer, brother Suple and two of his sons were taken quite ill, which prevented their attending the meeting. But we left them all improving, so that I entertain no fears but what in a short time they will be able to follow their usual occupations. I give thanks to the High God for my dear Franklin county, my next field of labor, a distance of ten miles. My health has been tolerably good. I find the general health good. Weather very mild and pleasant.

Fraternally,
M. T. BAYS.
Brethren at West place, Va.

From the Macedonia Church, White County, Indiana.

Brother David Bechtelheimer of Sevanport, Ind., commenced a series of meetings here at the Pleasant Grove schoolhouse on the evening of the 17th of Jan., and delivered fifteen discourses. He labored faithfully in the Master's cause, and preached the word with power, which resulted in four conversions, and some of them on Paul's side, and we think that many more good impressions were made. I think several more are counting the cost, as we hope they will be among the redeemed. I had the honor during my brother's stay with us, was the time of our quarterly church meeting which he attended. There was con-

siderable business adjusted, which proved as well as could be expected under the circumstances. Brother E. Miller of Wolcott, one of our evangelists for Middle Indiana, was with us at our concert meeting, also the night before. He is also a zealous worker in the Master's cause. He has been in the field but a short time, and I understand there has been about thirty brought into the fold of Christ. Some of our home ministers resided in this series of meetings here. Bro. J. G. Blyer conducted the meeting. He preached three discourses after brother Bechtelheimer left us. Brother Joseph Miller accompanied brother Bechtelheimer to the Heaven Dam church, Kosciusko county, where he expects to hold several meetings, the Lord willing. May the blessings of the Lord be with him that some good may be done in the name of the Holy Child Jesus.

The church here is in good working order, but one thing we have to regret is, our beloved older J. S. Snowberger has been going to leave us in a few days and move to Nebraska. May the choicest of God's blessings go with them to their new home in the far West, that he may be an instrument in the hands of the Lord, to be used in the conversion of sinners and the upbuilding of the church of Christ.

S. H. BECHTELHEIMER.

From Easting Star, Bates Co., Va.

Jan. 25, 1850.

Dear Brethren:—

I write at this time to report more additions to the brethren here in this part of the country. To-day two more were received into the church by baptism. For the benefit of our Brethren's papers, I will say that the Brethren's papers, I will say that they are Rufus Manaway and his companion. This makes thirty additions to this arm of the church during the past year. We are glad to announce that the church appeared to be much encouraged, and the meetings were still going on when I left. Hope they will still have a good time. It seems as if some brethren were neglecting their children. The church appeared to be much encouraged, and the meetings were still going on when I left. Hope they will still have a good time. It seems as if some brethren were neglecting their children. The church appeared to be much encouraged, and the meetings were still going on when I left. Hope they will still have a good time. It seems as if some brethren were neglecting their children.

Yours in love,
A. P. FRASER.

From Salem, Oregon.

Jan. 25, 1850.

Dear Brethren:—

On the 25th of January we had a severe storm of wind. It is said the velocity of the wind was fifty miles an hour. A great deal of timber was blown down. In places where it did not come down some buildings and blew down a great deal of fencing. It is said this was the severest storm ever known in this valley. In one place it did not do much damage, only our fences running east and west were nearly all blown down, the winds being from the South. Spiritu-

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

From Purple Cove, Neb.
Dec. 19, 1849.

Dear Brethren:—
As an item of news from this part, I will say that the church is in love and union. We number some thirty and six, with three speaking men and four deacons. The church territory is very large and the members are very much scattered. We would like very much if some of the brethren would move to this country. We have been living here for ten years and from experience feel confident that this country is well adapted to the wants of the brethren. Farming is a very nice occupation here, and we are not doing any thing in the way of agriculture, or for working machinery, and we generally get well paid for our work. Will further say that any persons wishing to move West, and to desire to correspond for further information, will address me at Purple Cove, Dodge Co., Neb.
Fraternally,
JOHN KENNEDY.

From Cedar Grove Church, Hawkins Co.

Jan. 30, 1850.

Dear Brethren:—

I returned home yesterday from a visit to the Pleasant Valley church, Washington county. We commenced meeting on the 17th of Jan., and attended twenty-three meetings up to the 29th, when we left for our homes. The meetings were well attended, especially by the women. Up to the time we left eight precious souls made the good profession, and were buried with Christ by baptism and the Holy Spirit. We are glad to announce that the church appeared to be much encouraged, and the meetings were still going on when I left. Hope they will still have a good time. It seems as if some brethren were neglecting their children. The church appeared to be much encouraged, and the meetings were still going on when I left. Hope they will still have a good time. It seems as if some brethren were neglecting their children.

Yours in love,
ANK MURPHY.

From Caron, City, Mich.

Dec. 25, 1850.

Dear Brethren:—

We the brethren of the Grant church, Mich., are in peace and union as far as I know. We had our annual meeting on the 17th of January. A continued service in the evening for one week was held on that day. We had no additions to the church this time. Our annual meeting came off very pleasantly. We held a choice for one elder, one deacon and two stewards. Brother Daniel Chambers was chosen for elder, brother David White was called to the ministry, and brethren William Smith and John Chalkley were chosen deacons. May the Lord help them to work faithfully for the promotion of His cause.

We have a good climate here but not much winter weather. Since the latter part of December we have had weather, but very little snow, and some warm days. Some of the brethren want to know how we like our country. We are very much pleased one year, and we all like it. The soil is very productive and the climate is good. More anon.
GEO. A. SIMONS.

The Primitive Christian.

PUBLISHED WEEKLY.

MURKINSON, P. A.

FEBRUARY 23, 1886.

EDITORS: J. D. JAMES QUINLAN,
AND
F. B. BUNNELL,
AND
F. B. BUNNELL.

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

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

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

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

Bro. J. A. Clement, of North Georgetown, says, "Whether Bishop called a meeting on the evening of January 22nd, in the Sandy church with nine additions."

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

Bro. W. J. Srigert, has just returned (Feb. 16) from a visit to his home. He reports his father-in-law, engaged in a creditably gaining strength in his limbs, and is able to help himself some.

Bro. J. P. Herrick, of Philadelphia, Pa., says "there is much sickness in the city. Sister Mestech, daughter of Dr. Beasley, of Myresdale, Pa., is quite ill with Typhoid fever in Camden, N. J."

Bro. Robert Tate and his family, brother Wayne Thomas, and nine others of their neighbors, of Midlin county, Pa., started for Kansas, on the 10th of Feb. 10th. Bro. Tate expects to make his home in the West.

All business relating to railroad arrangements is now placed in the hands of Mr. M. K. Robinson. Persons wishing arrangements made on roads leading to Annual Meeting will write to him at Lennox, III.

From Bro. John Zuck, of Clarence, Iowa, we have the following: "We expect to commence a series of meetings four miles south of Clarence, the 20th of Feb. Ed. D. K. Brinkley, of Spencer, Iowa, will be in attendance as the 'coaster of the word.'"

We direct special attention to Bro. Tetter's article in another column, as we have not time. It is the right plan and we hope our readers will accept it. It is the Scriptural plan, and will enable us to give more to the church, and with greater ease.

Bro. James A. Baker, of Bangor, Mich., (Feb. 5th) says, "they have had a very cold winter, and very little snow. Health has been good. Special efforts are needed, not very dull." We are sorry to hear this. Are the workers dull? If so, they ought to wake up. There is no time to be idle.

Sister, solely, brother, don't knock a man down because he differs with you. This is not the way to invade the non-resistant principle. When you differ, do not try to recede, but to show that we have been with Jesus and learned of him, by giving soft answers. Christian courtesy will not allow us to knock a man down to teach him good measures.

Bro. Jacob A. Murray, of Waterloo, Iowa, says, (Feb. 9th), they are having remarkably few meetings here. The religious interest seems to be rather low, yet things are moving on smoothly. We anticipate a revival during our Sunday-school term, which commences on the 29th inst. The religious interest will be present from different parts of the neighborhood.

We will have a card-a-row of Bro. Mason's articles on the "Miracle," which will be published in a short time. We will also commence soon a series of articles by him on "Wales" which will treat of the government, the moral and social condition of the people of that country. We understand that brother Mason was a native of Wales and his articles will be interesting and instructive.

Bro. Geo. W. Thomas, of Peabody, Kansas, informs us in a recent letter, that they are having beautiful weather and excellent crops. Several brethren have been there with their hazy looking at the country and buying land. He thinks our prospects for a large congregation of brethren there are flattering. They are expecting to have about two acres and most of the stone on the ground for the foundation.

In connection with our society, we have made arrangements to issue two penny tablets, which are now extensively used by business men, editors, correspondents, and are especially adapted to the wants of our country and high schools. We are manufacturing two sizes of 100 pages or sheets each, for \$4.00 and \$8.00 per hundred. A sample of each on the receipt of five 3-cent stamps. A liberal discount will be made to the agents.

Some time ago, one of our agents informed us that his postmaster refused to give him a receipt on registering a letter, and that under the new arrangement, receipts are not given. Our postmaster instructs us to say, that such officials are either ignorant of their duty, or dishonest in their intention. We will, if they choose to do it, issue a receipt for every registered letter sent out, and any who refuse to do so should be reported to the Department.

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

All our patrons as far as abroad are well pleased with the *Diocese*. It is surely a good paper for the children, and it is to be hoped it will meet with encouragement on the part of our brethren. It is a paper for the Sunday-school, and we think it is a valuable aid in the work. We think no family, where there are children can afford to do without it, for the small price. It is a paper that will be read by the father, and the mother, and the child. It is a paper that is not so sacred as the apostle church. 2. The union of all believers in Christ on the common faith of the New Testament. 3. The conversion of sinners after the New Testament mode. 4. Holiness Christian

grass, and the fruits of the Spirit. All very good. We will see how well these things will carry out these principles in his preaching.

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

Some time ago, brother Hoisinger, of Marshall county, Ill., sent us a notice that brother Leonard Hilkey was coming East and preaching in some of our churches in which he would stop and preach. This was done by the request of brother Hilkey, but now he informs us that he cannot do so as he expected to have a meeting at his home, but is too much worn out to take the return trip, and expects to rest for several months. We make this explanation at his request, so that the brethren may understand that he has no intention of not making a representation on the part of brother Hoisinger.

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

As unusual amount of our letters containing money was last during the early part of the year, and for some time there could be no cash found as to where the leak was. Detectives were sent to work and two of the nimble kind were got to work, and the money was recovered. It is to be hoped that the brethren will be more careful in the future, and the other, one of the mail agents between Harrisburg and Pittsburg, Pa. Since then, our mail is as disturbed and we hope to have no further trouble in this direction. We mention this so that those who have sent money not received by us, will know where the trouble was. We are sorry for such losses and hope it will make us more careful in the future, and in letters without being registered, or in postal-order, check or draft. We continue to be governed by our former rule. All sums under \$1.50 at our risk if exactly put in the letter, and over \$1.50 postage stamps accepted for sums under \$1.50.

The *Illustrated Christian* gives the following reason why a minister should be careful in personal appearance: "Remember as a Christian, he recognizes the fact that his body is the temple of the Holy Ghost. It is a building consecrated to God and in which he dwells. It is a sacred structure ever built by moral habits, not so sacred as this structure. It is a reputation in nature, of what Christ was in nature. Whatever takes away from the dignity of his body, the Christian is dishonored. This should make scrupulous personal cleanliness a religious thought. Without cleanliness there cannot be a high condition of physical health, and a man cannot be a true servant of the Lord. The argument is applicable to all Christians, but applies with stronger force to ministers who stand before God's altar, and stand at all places as God's chosen servants."

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

On account of writing for a more extensive notice, we neglected to report the death of the wife of our brother and elder Gabriel Myers. She died suddenly, on Saturday, the 20th of January, and was buried on Monday the 26th. Her funeral was quite a large and impressive affair, and many friends and neighbors. On account of Bro. Myers being away from home the greater part of the time, she was the mother instead and her loss will be deeply felt, especially by our aged brother, to whom she was a helpmate in every sense of the word. In speaking of her virtues, he said that in all his long life never said so. If relatives and friends were to be asked to visit those who contemplate going to school. Bro. Swigert is a minister and will preach when asked to do so.

Or late, we notice that a number of our exchanges are printed on much lighter paper than formerly. This is an account of the great advance on the price of this material in the last three months. Paper has gone up in price from 12 to 15 cents a ton, nearly double the price. It is to be hoped that the labor in about the same proportion, so that the price of our paper, to keep up the proportion, should be from \$1.50 to \$2.00. It is to be hoped that our patrons will continue their efforts to enlarge our circulation, and in this way help to meet our loss in the rise of paper. By a very little effort on the part of our brethren, our list could be enlarged several thousand, and this would go a great way in meeting our extra expenses. The *Primitive* is in its new form, dress, and other improvements, but we do not give up our unbounded satisfaction, and all that will be necessary, in many cases, to get subscribers, will be to let it be seen. This purpose we shall endeavor to meet, as we will use them in this way. Think a little, and see if there are not some of your brethren, sisters, neighbors or friends that would be glad to receive a copy, and if so, show them a copy, and ask them to subscribe. Subscriptions can commence at any time. How many will lend us the helping hand? Let us hear from you, and we will be glad to hear of you. Who will be first?

Educational Department.

BY B. B. B.

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

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

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

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

Bro. J. E. Ockerman, one of the "Normal" teachers, was called home on account of the illness of his father-in-law. He has returned, but Sister Ockerman's wife remained home with another expecting to be called soon as circumstances change for the better.

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

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

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

Bro. D. Emmer, the artist, drawing teacher, &c., of the "Normal" has been spending the Winter in Philadelphia, to more fully qualify himself to teach his specialities, and we feel assured that those who come under his instruction, will reap some of the benefits from his experience. He will be at or over the opening of the Spring term. His return will be hailed with joy by his numerous friends.

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

We have at this date, quite a large and interesting Sunday-school in the Normal chapel every Sabbath morning, conducted entirely by the students of the school. From three to four hundred children that are commenced to meet with the Bible-class, while the school was yet at the *Primitive* building, this school has gradually increased until it now numbers about thirty, and also about four or five Bible-classes of good numbers.

The Standing Committee.

From Maple Grove Quincy.

From the Bethel Church, Mo.

being on the best of food and that that is all want. I am like brother Zuck in regard to bathing the water down, but I am well pleased with the way you do the work. C. I think it would be hard to do more than to have one of the same sized paper.

JOHN W. CHAMBERS.

A Misunderstanding.

Dear Brother:

I write to say that in reference to the circulation of petitions in the different churches to be presented to the Northern Valley Convention in March, that elder C. Horner, one of the corresponding committee for said meeting, told me that it was not, and is not, any part of the arrangements of the November meeting of Elders, or of said committee, to have any petitions whatever circulated prior to the March meeting alluded to, and that in view of the active circulation of the same, and the confusion and irritation created by the circulation of these petitions, the committee will likely be obliged soon to make and publish a correction of the petition never so far from them work our purpose.

S. S. MOBLEY.

Cherry, O.

From the Figue Creek Church, Marshall County, Ill.

From Brother Wm.

Dear Brother:

We held a meeting of six evenings and two days in the Hurricane Creek congregation, Bond county, Ill. last week. On the 29th we commenced meeting in the Mulberry Grove meeting-house and continued day and evening until this evening, the 30th. We have had no additions to our number and thank the church has been edified. May God who gives the increase bless the humble labors and save us. Yours,

J. W.

Dear Brother:

Brother C. S. Holinger commenced a series of meetings in this church on the 17th of January and preached several sermons, and the result was three were added to the church by baptism and one more made application. The place where he preached was a new one, and the doctrine new to us. He had a work to perform in the minds of the people. His brother did it with a will, and gained for himself the respect of all as a Christian man laboring for the good of souls. May the Lord help him to still continue in the same line of duty. The place where he preached was about three miles from his regular place of preaching. I heard that some did not like to go to the place, and I think they were right. He is a zealous worker in the Master's cause, and is kind-hearted, and gains friends for himself and win souls to Christ. May he have the prayers of all God's children. There is still a great work to be done and we shall all take hold and help to do it. There are none so weak but what they can do something. Let us all unite in taking hold and pressing toward the mark for the prize of our high calling as it is in Christ Jesus our Lord. Fraternally,

H. C. LOGG.

From Cherry, Pa.

Dear Brother:

By request of the brethren of the Giffis Hill appointment in our own (Johnstown) congregation, I consented to labor with them for a short time. I began to labor on the 17th of January and closed Sunday evening, the 24th inst. The Lord was pleased to bless our labors, and we had the satisfaction of receiving twenty-four by baptism, one re-baptized, and five converts. The first four days we held meetings day and night, and the brethren and sisters laid aside their worldly affairs, and sided us not only by their presence but their prayers also. We closed if you would send me a paper. She belongs to the United Brethren Church, and is seeking the true light. Please send her the paper for 1880. As to the form of the P. C., we are not particular. It has always

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From Cherry, Pa.

Dear Brethren:

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

People here are very busy about for water, which is very good, but sometimes it lies pretty deep, from twelve to one hundred and sixty feet deep. We had one month of the most delightful weather here that could be imagined for the winter season, but now we have about an inch of snow which will not melt until the winter is over. We have had good and solid roads here all winter, and scarcely ever any mud in the summer season. This country is improving very fast, nearly all the land being taken up now.

We have established a tract society for the spread of the Gospel by means of pamphlets and tracts setting forth the doctrine of Christ, as taught by His dear Brother. Our dear brother, Strayer is quite low with consumption, but is strong in the faith, and has a blessed hope of eternal life. May God send him a speedy recovery, and give us the privilege of listening to a very interesting and instructive sermon last Sunday on "Christian Union," by Bro. N. C. Werkan, which was presented in a clear and forcible way that is made good impressions upon those without. This congregation has appointed two regular correspondents for our church papers, hence you will like, and we have most of them completed. A short session on Monday would enable them to finish their work and have a little time left to enjoy themselves. S. R. HOLLAND, Mod.

From Bethel English, Iowa.

Feb. 3, 1880.

On the evening of Jan 23rd brother Solomon Stacy from Iowa county, Iowa, came into our midst on a mission of love. As his time here was very limited he preached only five sermons. We had good attendance and good order. Although there were no additions to the church, yet we were well pleased to hear him preach so well on good ground. The brethren and sisters seemed much revived and built up in the faith on hearing the word so so graciously delivered in its pristine purity. Oh, how we need all such wholesome admonitions received during the meeting. May the Lord bless our dear brother, and may he be abundantly rewarded for his ministry in working out their salvation "while it is day, for the night cometh when no man can work."

Yours in the bonds of Christian love, Wm. A. CUMBS.

From Mulberry Grove Ill.

We had a council meeting in the Hurricane Creek congregation on the last day of January. Business passed of pleasantly. One reclaimed who had been out of the church for a number of years. Many tears of joy shed in the season of love. His godly and about five years old was playing with her and her clothes caught and burned her so badly that she died in a few hours. Let parents take warning. Wm. A. CUMBS.

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Many of those who have attended Annual Meetings are aware of the great labors usually resting on the Standing Committee. The Committee consist of men who work every evening, work all day, and sometimes till midnight. Early on Tuesday morning the work is renewed and continued till time to open the services in the morning. It needs an extra session is held. When the Council is adjourned at 4 o'clock, the Committee men, instead of resting as others do, must enter their room for business. They get up there, have a little rest, till after midnight. Thus they work and lose sleep till the meeting closes. In some instances brethren fall asleep during the session, and must be aroused so that the work can go on. I have seen prominent members of the Committee fall asleep while sitting at the table in the Council room—they could not help it, they were simply worn out. It is not an easy task, and is well worn, the Committee is sometimes severely censured because it does not do its work right. Considering the advantages which they enjoy, and the honor which accrues to them for performing their work as well as they do.

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

Let the Standing Committee reach the place of meeting on Thursday evening before the Council, and commence their work early Friday morning, say on Saturday or Sunday morning. They will have most of their work completed. A short session on Monday would enable them to finish their work and have a little time left to enjoy themselves. S. R. HOLLAND, Mod.

This arrangement would permit the Brethren to open the Annual Meeting early on Tuesday morning and commence business as usual. Thus the business would go on from day to day, early and late, without wasting hours waiting on the Standing Committee.

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

But before closing we have this much to say: If arrangements can yet be made to have the Standing Committee meet on Thursday evening before the A. M. so as to be ready for work early Friday morning it will be just what the Committee of Arrangements would like to see, we will welcome the Committee to make all necessary arrangements to entertain them. The Committee can have the use of the Brethren's meeting-houses in town, near the place of meeting. We will see that they are boarded and have comfortable places to sleep. Now brethren, what say you? Are you in favor of having the Standing Committee meet on Thursday evening before the next A. M. or do you prefer to have it as it is now? We will be much better satisfied.

Lennox, Ill.



VOL. XVIII.

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

NUMBER 9.

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to the character of the offense committed. This will be the way in which our punishment will be commensurate to us. We do something to our fellow-men and it comes back to us again. We have instances upon record of persons who tried to destroy their fellow-men. They laid their plans and made their arrangements, but were taken in their own scheme. In the book of Exodus, we read of one Haman who made gallows fifty cubits high upon which to hang Mordecai. When the day of execution came, the king Almansera commanded that Haman should be hanged instead of Mordecai. There are a great many people, who like Haman make their own gallows. The criminal is his own judge, makes his own sentence. The murderer as he brings the fatal blow which robs a human being of his life, is forging his own chains, building his own gallows and hanging the noose around his own neck.

The individual who commits a wrong which necessitates his expulsion from church, pronounces sentence against himself. He is the author of his own misfortune. In the book of Kings, it is recorded that Ahab the king, wanted Naboth's vineyard. He refused, but Jezebel, his wife, had a plan. She dressed as a widow and procured it for him, by the fraud murder of Naboth. But Elijah told him, "In the place where you have sown the seed of thorns, shall the dogs lick thy blood; and the dogs shall eat Jezebel by the walls of Jezreel." The man committed sin, and he was punished. There is a man named Gilbert and when the peepal Jezebel was thrown from the window to be broken under the feet, and became food for the dogs—the same measure meted back to him.

Sermon Delivered.

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

Reprinted by W. W. Gaitan.

"For with what judgment ye judge, ye shall be judged, and with what measure ye mete it will be measured to you again, Matt. 7: 2."

Some one has said, "Man is the architect of his own fortune." And that matter he might have said, man is also the architect of his own eternal destiny. Man is a very finite creature, yet there is a great God created him, yet there is a great amount of power which he controls. He not only has the goodness of his being in this world, but he has, in a sense, within his power the destiny of his life or heaven. He may pronounce judgment by his acts as to be judged by his own measure. Judging and being judged are interchangeable. And as we measure, so shall it be measured to us again; as we judge so shall we be judged. Man is his own judge. The point we wish to present is, that man by his judgments establishes the basis upon which he will be judged. He establishes the measure by which it shall be measured back to him again.

Man oftentimes strikes at his fellow-man and hurts himself. "Every thought that is uttered and word which is spoken, is our own seed, and this seed shall only in regard to us." If our actions are kind, just, and charitable, we can expect to be treated kindly and charitably. It is well known that punishment to be effectual must be adapted

to his mind, "I lead that individual to his first great glory, or here?" "It will be impossible to tell himself of such thoughts." The thought of men is much to be feared, whether that influence has been to encourage persons to come to Christ and reform, or whether it has been tending to lead farther away from the path of right.

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

When Solomon had that dream when he had the privilege of choosing what he wished, he did not ask for gold, but for wisdom, that he might be able to rule wisely, that he might be able to give that which he thought that request. They may not ask for wealth, and long life and honor, but they cannot get out of their thoughts, the fact that Solomon got these things away. The nature gives character to the measure. Opportunities for lightening the burdens of others, of aiding the worthy, of contributing, the fact that Solomon got the church or for worthy cause, are so many means of grace to us although it is too often looked upon as the most unimportant thing.

There are many men who are willing to do good. If we sow liberally, we may reap liberally, and doubtless, we will be able to give to the good cause, with good measure, that will ever last anything, even in dollars and cents, but it will be given back in the enlargement of the soul. The soul will be enlarged. The liberal soul will be made full. Every time you make a visit to the lowly friends to relieve the wants of the sufferers, every time you visit the sick, every time you do an act of goodness, you are doing good to yourself. When Christ will be made full. Every time you make a visit to the lowly friends to relieve the wants of the sufferers, every time you visit the sick, every time you do an act of goodness, you are doing good to yourself. When Christ will be made full.

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

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

The exercise of this judgment may be properly considered under two cases. First, in man's dealing and use of law, and second, his feeling and attitude towards society, or his fellow-men. In the first, but also extend to, for judging implies not only denunciation in the case, but also sentence or condemnation.

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

The other day I saw a man beating a sow with a garden pail. The pail was open and the coat that was simply falling over her back, and she was the most natural thing in the world. Now, because the man's pail was open, and the coat was falling over her back, she was dumb brute. The man was a rational being—the brute was not. The man takes the matter into his hands and punishes her for a fault that is not his fault. The man is not doing wrong, which is itself, but is doing wrong. The brute was acting upon nature's guidance—which was all she had. This was very hard judgment. A sow may stand all day, striking at the flies, and no wrong is seen to it. But let him by accident, put his feet upon the bigger field of his master, and the horse will receive a lashing. This brute is whipped because it has done something which was right for it to do—save the accident. The horse sometimes shows more sense than the master, and not unfrequently gets punished when the driver ought to have it. "A merciful man regardeth the life of his beast." Men get out of humor and then vent their spleen upon the poor brute that has not power to cry out. He who is unmerciful in his judgments of the heart that is irrational, and man's inferior, how can such a man expect any mercy from God? He who is infinitely superior in power to man.

We are also exercising our judgment with respect to those who are placed in our society. We are constantly condemning men as pronouncing judgment against them. It is for in many cases, there is not enough charity exercised in making our judgments of others' words, conduct and life. If we are unmerciful in our judgments, we are ever ready to condemn. We are never in our judgments. We do not take into consideration all the circumstances of the case. A man falls in sin, and we judge of him as he is. We have watched things better. I would not make such a mistake. An individual falls in sin, society immediately fills his heart in horror, and pronounces condemnation upon the poor man who has watched things better. I would not make such a mistake. An individual falls in sin, society immediately fills his heart in horror, and pronounces condemnation upon the poor man who has watched things better. I would not make such a mistake.

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the "woman in the winner," we are only the "winner" in the "winner."

Men too often judge the actions of individuals with regard to their surroundings here on earth. We do not know all things, we do not know the temptations that were theirs. You make your comments. People point the finger at the unfortunate one. All the kindly feelings are driven out of him, and he may fall into a deeper sin. Hold out to him a hand of sympathy. Try to raise him up. It is nothing but the grace of God which has preserved you from falling some similar act. If you had had the same influences at work upon you, you might be as low down in sin as that one. Our circumstances may have been better, our surroundings may have been developed under better surroundings. To what can we attribute a higher order of life? To the goodness which God, who by his grace has surrounded us with help influences.

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

God only knows how void the selfish hearts of many are of charity. God only knows how little there has been to cultivate good in the heart and character of thousands. God only knows how cold and unmerciful the world has been in pronouncing its judgments upon men; God only knows how much influence a bad word, instead of a hard judgment would have had in bringing on a crime, and making one back to goodness in Christ. As we have not only the destinies of our selves, but the destinies of those around us depending over our pathway. As we are unmerciful in our judgments, we are ever ready to accomplish great good in the re-robbing of a sinner from the clutches of sin. I had better submit my case to be judged either God than to the world. A kind word may reach far more than a hard judgment. God only knows how much influence a bad word, instead of a hard judgment would have had in bringing on a crime, and making one back to goodness in Christ. 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The Primitive Christian.

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EDITORS: A. D. JAMES QUINLAN,
AND
W. H. BACCHAGUAY,
PUBLISHERS: W. H. BACCHAGUAY.

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

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

Bro. Swigart is now traveling in the East in the interests of the *Brubaker's Normal*. Brother D. Emmert will be company him part of the time.

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

Bro. L. S. Keim, of Meyersdale, Pa., in a business letter of the 15th inst., states that Daniel R. Bachler has received two paralytic strokes, and is not expected to recover.

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

Joachim Heiler of Bloomville, Ind., Feb. 15th, says "Elder David Heiler has been holding a meeting every night and will continue for a week or more. Good attention."

Bro. M. T. Bear writes from Osgeska, Kansas, Feb. 11th: "Our meeting has just closed in Franklin county. Had a very good interest. Four were baptized. Meeting closed ten o'clock."

From brother Daniel Hayes of Moore's Store, Va., we learn that elder Jacob Wise is in this writing. Feb. 29, dangerously ill. First paralysis, then in succession, biliousness, fever, delirium.

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

Bro. Davis, of Watersville, Bedford county, Pa., has recently moved to Huntington, and expects to make his home among us. He is writing. Feb. 29, dangerously ill. Our brethren make their homes here.

Any business relating to the *Christian*, such as change of address or filling of orders on the paper, should be addressed to Quinlan & Sharp, Ashland, Ohio. By so doing the business will be attended to promptly.

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

Bro. S. C. Keim, Elk Lick, Du., speaks of an interesting incident, in singing among their people. He also tells us they have good faith, beautiful worship, and that they are entering the sabbath season. The "sabbath season" probably means more in Somerset than in any other county in the State.

Bro. Emanuel Still informs us, that in addition to a visit from brother Hoeger, brethren Horst and Braun, of

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

The brethren of the Johnston congregation have been holding a series of meetings at the Henshot meeting-house. Have not heard the result. The congregation has lately had a refreshing shower, and it is to be hoped the good work will continue.

We have received some orders for the debate between brother Bachler and Mr. Bergstrom. We will inform all who have had selected that it is not yet published. We have not heard any thing of it recently, and do not know when it will be ready, but we suppose before long.

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

A CONTRIBUTOR to the *Christian Standard* says that during a controversy as to the question of woman's privilege of speaking and praying in meetings, one said "If they decide that women shall not speak and pray in meetings, they may as well close the doors of many churches on prayer-meeting evening."

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

The *Colorado Gold Post*, is a neatly gotten up Bulletin of information concerning Colorado. It also is a weekly paper, and is published from the office at Colorado, and sent to the subscribers of the capitalist, stock man, miner, farmer, capitalist, invalid, tourist, laborer, &c. Sent by mail to those who may apply for it by sending 10 cents to the *Home Mission*, Logansport, Ind.

Our prayer-meeting on Wednesday evening last, was well attended. The subject was the "Bread of Life." The importance of partaking that bread, how we partake of it, and the effect it has to develop the spiritual or lazier man, were points that were made prominent in the subject. These matters we regard as excellent means of grace, and are sources of enjoyment to all Christian hearts.

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

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

Some time ago we published in our columns an item of news from California, in which it was stated that the mercury had fallen 18 degrees below zero, which was a mistake. It should have been 15 degrees above zero. Bro. W. informs us that there was thicker ice this winter, than there has been since he has been in the State, which has been twenty-three years. The prospect for a good crop this season is not very good, as there has not been a sufficient rain fall. The church is in love. There have been sixteen additions within the last two months.

From Brother J. H. Moore, editor of the *Children of Work*, we learn that the brother Eshelman is sick, and it is feared he will not be able to do much work for awhile. Bro. Haxvoin is in Iowa visiting among his friends. The arrangements for Annual Meeting are being made. Bro. Moore goes to St. Louis in a few days to arrange for the next year's work. We are now a circular text 100 feet in diameter. The other is a dining tent 62x100. Five wells will be dug. Bro. Moore also informs that every one advances his pocket department, and adds to the interest of the paper in the West. His efforts on principle are fruitful.

The prayers of every Christian brother or sister, united to help the "Brother's Normal College," that it may be wholly devoted to the glory of God—that all those connected with it may be converted to Christ—faculty, students, laborers—that God will prosper the labors and lead it to greater success. The contributions to its funds need the blessing of God upon their benefactors, that He will own them to His glory. Pray for the Principal, that he may be very faithful, for the members of the faculty that they may be more devoted who have professed Christ, and for the speedy conversion of those who have not.

Any of our friends wanting books of any kind should consult us before purchasing, as we can probably get the cheaper than you can. We have terms with a number of the leading publishers as cheap as you can get from the publishers, and in some instances, furnish them a little cheaper. We have just received the *King's Bible Illustrations* in four volumes, which we think is valuable to every Bible student. We can furnish it, bound in cloth, for \$7.00. We can furnish the same as cheap as you can get them from the publishers.

Last week we said, that all railroad passengers were given into the hands of M. M. Eshelman. We meant to say yet of Chicago. We now say King's Brother Howard Miller of Elk Lick, Pa., is the only one authorized to make arrangements at Chicago. All applications for Tickets to Annual Meeting end of Chicago, and of Chicago to St. Louis, should be sent to M. M. Eshelman, editor of the *Children of Work*. We thought we had made the statement correctly, and did not notice the error until the time was past.

Bro. S. B. Still of Chambersburg, Va., informs us that he has been afflicted with rheumatism and has not been able to get around much this winter. He had intended to go West, but he wants us to inform the brethren that he cannot go on account of a lack of funds. He says: "I have plenty of calls for preaching but I really cannot go. On account of sickness I could not do anything last Fall and this is the reason I am so ready. My address is Chambersburg, Pa." We are personally acquainted with brother Still, but we hope that the brethren in the adjoining congregations will see to his wants.

RELIGIOUS MEETING AT MARTINSBURG, PA.

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

TO OUR CONTRIBUTORS.

We propose, in the future to commend our correspondents, so that it will cost less paper. We hope this will meet the approbation of our correspondents. Our correspondents will please be as brief as possible. There is already a decided improvement in this respect, and with the exception of Notes of Travel, as a general rule, the correspondence is briefly stated. Those of our correspondents who travel, will please state the congregations in which they preached, the result of the meetings, and some thought that may have especially impressed their minds. It may be of interest to refer to some of the brethren with whom you lodge.

We would like to stand all night and the next morning at a certain hour, and by a certain conveyance went to another brother's house, and staid there a certain number of days, and there a certain length and preached from a certain text, and keep on in this way through a long time is not interesting to the general reader. Let us have more description, more details, more of our own feelings. Now we do not refer to this in a fault-finding or with a disrespectful feeling towards any of our correspondents. We merely wish to make suggestions.

We want to do the very best we can to make our paper interesting to all, and we think by condensing our church reports, and giving more general intelligence, and a greater variety of reading matter, it will perhaps be more acceptable to all. We want, however, some one in every congregation to give us short reports. We want to know how many were frequently. There is doubtless something occurs in your congregation or neighborhood, nearly every week that would be of general interest. Perhaps it can be stated on a postcard, at any rate, it is not necessary to sit down and write a long article. We would suggest too, that there be some one to take notes of the reports. It is not our purpose to get several reports of the same meeting, and if there was some one in every congregation to do the reporting, this would not occur. We will have our hands full of reports.

We will send an article from some of our ablest pen, which will be forthcoming. Do not think they are rejected, and in the meantime, we solicit all our contributors to write. Many of our penmen show us how you will have in the Summer, and if your production are not now inserted, we will have them on hand.

THE WEST AND WHO SHOULD GO.

ADVANTAGE.
In our last, we promised to say something about the advantages and disadvantages of going West, but we have so far only the result of the circumstances attending those who go there. But while this is so a considerable extent, there are some that are natural and are not to be expected. It is speaking of the advantages, we shall do it as compared with the other and more eastern States. The leading object of the people always was, and is yet, to procure a home that they can

call their own. To get this in the thickly populated States in the East, requires a considerable amount of money, especially if we wish to procure a small tract of land. By taking this money West, there, four or five times the amount of land can be bought with it; and of a much better quality. This will give us the ability to get farms and homes for their children. In this, many have succeeded while others have failed, but it must always be remembered that those successes and failures should be attributed, perhaps, as much to the character of the persons as that of the soil, and the attending advantages or disadvantages.

The greatest financial advantage reaped by those going West and buying land, was the enhancement of the value of the land. Formerly, ten years ago, you would from \$2.00 to \$5.00 per acre, may now be worth from \$10.00 to \$20.00 or more per acre. While this enhancement of real estate forms the exception in the East, it is the rule in the West. This being the case, many reap a large benefit from the migration, and if they do not at first, make more than a living, on the land purchased. The gain consists in the improvement made, and the advance in value.

Another advantage is the small amount of labor necessary to go the land in a condition for cultivation. While in the more eastern States it requires a vast amount of labor and time, to get the timber off, and eight or ten years to get clear of roots and stumps, all that is necessary on the prairie, is a good team to break the soil, and you are ready to put down a crop. This, by enabling the purchaser to get on his feet very soon, is a great advantage that will be appreciated by those who have settled down in heavy timbered sections, and opened up a new state of cultivation.

Again, the general fertility of the soil is an advantage of great importance, to the farmer. A farm that can be cropped in succession, for almost an indefinite number of years without the necessity of any source of income of so small consideration, and yet, there are thousands upon thousands of acres of such lands for sale in Kansas, waiting for more capital to come and utilize it. We might also notice the ease with which the land is cultivated with machinery, no hills to pull over, no stones to wear or break the machinery, good things are left in the soil to make—we mean on wood farms. Hedges grow readily and cost but little money.

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

We were especially pleased with the educational advantages. The State already has a permanent interest bearing fund of \$3,204,202 with 2,838,004 acres of land to be sold. If the land is so disposed, each sold, will sell the permanent school fund to \$12,000,000. The interest of this money is appropriated to school purposes, thus greatly decreasing the school tax.

All these are advantages that can be looked for in a permanent, permanent, can be accepted as inducements for Eastern men who think of turning their steps westward.

In our next we shall have something to say about the disadvantages that will meet the Eastern farmer, and the West. He stakes in the Kansas prairie, a. s. n.

Educational Department.

BY H. B. B.

—Some seven of our students expect to graduate in the Normal English Course, as has doubtless the Spring class, which will end Thursday, July 1st.

—The students and friends of the school have inaugurated an Aid Society for the benefit of the poor of the upper end of town, and, as is a quiet way, doing quite a good work.

—All those who expect to attend the Spring term, should make application as soon as possible, so that the necessary arrangements can be made to their accommodation.

—Donations to the "Normal" Library are kindly solicited. Any book or books that would be proper and profitable for our students to read, will be thankfully received.

—Some of our teachers and sisters are donating quite liberally towards getting suitable apparatus for our school. Such persons are highly appreciated and will be duly acknowledged.

—The Literary Society of the Normal is continued with good interest. The meetings are well attended and the exercises are generally both entertaining and instructive. Exercises in literary drill are here afforded to the students that may be of great benefit to them in after life.

—In a late number of the *Independent*, we notice that the trustees and managers of Bowdoin College have been elected quite liberally towards educating the sexes. The opinion of a number of the principals of Colleges here has been asked for, and out of some eight responses only three are opposed to such a course. It is evident that education is growing in favor among our best educators and the day is not far distant, when all of our educational institutions will be open to both sexes alike.

We call attention to Bro. Miller's sign on what our schools should be, and what they should teach. We hope the time will come to be here when we, as parents, will be so conscientious in regard to where we send our children to have them educated as we now are, in regard to where they receive their religious training. Cold and indifferent parents, who would send their sons and daughters to schools where they might get good, may be endangered. We are glad that our aged and prudent brethren are looking at this matter from a true standpoint.

—We had the pleasure of hearing the recitation of several classes in the Normal, last week. Our first class in the English History, who had charge of a grammar class. The lesson was in the potential mood, and some of the pupils' ideas in regard to the tenses were decidedly of a potential character. On the whole, the recitations were interesting and Bro. B. manifested considerable capable aptness in conducting the lesson. We next entered Sister Wrasley's class in Literature. The recitations of this class were especially interesting to us on account of their character. The lesson consisted in short selections from choice English poems, (some American). Each member was called upon to recite a portion, give its author, and then comment on its meaning. All seemed to be well prepared, responded promptly, and recited well. The whole exercise was agreeable and profitable. We are glad to see that we are in the period again very pleasantly, and we cease to the conclusion that students, under such training cannot well fail to gain some proficiency in literary drill.

Western Department.

ROBERT B. MILLER, EDITOR.
LADOGA, IND.

THANKS to brother M. M. Ebelmeier for the *Brothers of Work*. It looks familiar to us, because we could find some connection with the paper. Though we are of the general brotherhood, we are desirous to prepare a course towards rules that will work for union and harmony among us as far as possible.

Words of conflict and encouragement may be found for those who meet everywhere. To reform the erring, words of admonition and hope may brighten up the right way. To the weak, words of kindness and love will inspire courage. To the sorrowing, words of sympathy smooth and cheer the rough pathway of life. To the penitent, words of promise in the mercies of a risen Saviour lead to rest in the work of hope and encouragement. God has given to all who obey him.

There are certain essential principles in all organizations that cannot be disregarded or ignored, without danger to the institution itself. Such is true of the church. God has built on the Gospel. To believe in the merits of a risen Saviour leads to rest in the work of hope and encouragement. God has given to all who obey him.

Bro. Isaac H. Christ of Clear Creek Church, Christian Co., Ill., may thank their communion meeting four miles southeast of Warren in a test, the late response to it. At that time, Bro. Whitmer was called to the ministry. We now have two speakers, two deacons, and about forty members. In November last brethren M. Steuffer and H. Knox of Terre Haute, Ill., came and preached eight times. One soul was added by baptism and many good impressions were made. Land leads here at a reasonable rate and there are prospects for a mill. We need a church-house badly and hope to be able to build one before long. We need preaching badly, and we hope those brethren that have partly promised will not forget it.

It has been a common idea with many Protestants, that children should be left free from religious training until they are grown. In the words of the apostle, "The words of the Gospel, they will be trained in the ways of sin. The customs of the age begin the work of the will with the child when it is young, and in the years that come on, we are by our faithful parental efforts. The great wrong in Protestants, is in not beginning soon enough, not working hard enough, not spending time enough in the ways of the word of Christianity to our children, before the allowing power of sin is fastened upon them.

Some persons seem naturally inclined to do good, and criticize everything they see or hear. If they hear a good sermon, they can pick out some flaw, they can find "some error in your address," they can pick out some fault. Such persons may not be the most pleasant company, but they may do us good when they tell us our faults for a good purpose. Such persons too, may be of general bene-

when they work in the right way. When you have written an article for our paper, and it comes out with some wrong words that do not make good sense, just think that your proof reader was not one of those fault-finding folk, but good natured, and inclined to overlook errors. I do not know of any certain remedy for you, but to be sure, you must read carefully. When you had words that do not make good sense, just take them out and put in those that do. I do not wish to do much good to scold the proof reader; he will do his best, and you must be sure that when he is so hurried that he cannot help it.

SYSTEM in doing business of all kinds is the only source of the best possible results. The opposite of system is confusion, and it will abound more or less where there is no system. In church business there is no one thing so important as system. A young man or young lady has peculiar way, and every case its special plan. Without it, favors or partiality, prejudice or special promise, may come up at any moment or occasion, and will obstruct the way. Without it we can have no assurance of success in difficult matters, for anything may come in by chance or scheme to stop or prolong the trouble. But with system, we can do all things well. Without it we can have no assurance of success in difficult matters, for anything may come in by chance or scheme to stop or prolong the trouble. But with system, we can do all things well. Without it we can have no assurance of success in difficult matters, for anything may come in by chance or scheme to stop or prolong the trouble. But with system, we can do all things well.

TEMPERANCE is an overshadowing theme of all civilized workers for the good of our race. But the partial work leaves all in doubt. To reform a man in drinking, and leave him still to practice swearing, gambling, and may other sins, is only a partial work. His reason and experience prove to be a general failure. The practice of other evils, soon destroys all the power of temperance virtues, and leads back the reformer to the same old sins. A thorough sin begets another; for the weakness of the partial reform in drinking only, the Morphy movement, in blue ribbon societies, makes an impression that does soon to be retraced by another, whose intemperance has taken its level with hindered evil. The true principle of reform does not stop with the evil of intemperance alone, but takes all sins and every appliance of evil. A thorough work is everything in the full assurance of success. If a man has half a dozen serious sins, to heal one only amounts to little. Cleanse the whole system of sin, and the great cure. Do not think one evil only is liable to fall, but cleanse the community from all the evils which attend pieces of drunkenness, and we have a solid reform because all the evils are put under our feet, in return for the good on Gospel grounds, to put down everything that tends toward drinking and all the evils that are associated with it.

KNOW THYSELF.

There are some things that hinder, and some things that promote, a correct knowledge of the truth, which should be watched with all diligence. They are the more dangerous because they are like an enemy in the camp, and often surround us in the most unobtrusive way. The first is prejudice: when it rules right is what out, reason is of little force, argument is of no avail, and if the truth and the right is not on the side of prejudice, it is real-

ly tramples them down as the victor rears. The man full of prejudice is to be pitied as one with leprosy; as it marks on the body, prejudice marks on the soul, and where truth can only live by chance, if at all.

Second, Jealousy is a terrible opponent to the pure principles of charity. It spreads its evil magnification all over the field, and its most dangerous foe kills all the noble affections, and sends out every evil emissary after the innocent unsuspecting, and drags with its wings of abhorrence, to be sacrificed on the altar, to satisfy the evil craving of jealousy. It can blast the beauty of life, injure the church, and cripple the ministry. It will ever try to rise by putting others down. It hunts for something bad to tell, and tells it for something bad. It makes a man strive to put others below himself, instead of improving his own mind, to grow in grace, and in the knowledge of the truth, that will make him the structure of a perfect man. It is charity to say the jealous man, who can do no good, or worth, or merit, is any one but himself. We would pity one who by troubling, or making any one else angry, or peace himself, nor suffers others any when he can prevent them. Third, Self-righteousness is a strange and deadly poison in the mind. It is a moral pest so terrible that it makes a man believe he is serving God when he is not the selfishness of Satan, because it is blind as a man that he thinks his own actions are perfect truth, though they be their perfect opposite. The spirit of self-righteousness never allows a man to have right views of himself or of others.

Prejudice, Jealousy, self-righteousness, these three, and the worst of these is self-righteousness. Shun them all if you would grow in grace and in the knowledge of the truth.

SCHOOL.

There is no tendency to evil more to be deplored, than it is fully understood, than the dangerous surroundings of the rising generation in their education. The common schools of our age are, usually of them, a common place of serious peril to the moral and physical safety of a child sent to such schools, is the least thought of. We do not oppose the common school as a system of education, but we feel deeply anxious to reform the moral and physical surroundings of the present system of education. Reform is nowhere needed more than in the moral influence surrounding the education of our children. Parents of the great mass of them, when they send at school the common language and conduct of their classmates great eyes and ears, it is habituated the child to evil, as often as it is possible all the power of home influence.

On account of these facts, we feel that our brethren should be everywhere available in the way of having their children educated where all the surroundings are strictly moral, and the true principles of the gospel rule all the training. And if our brethren who are conducting schools, high or common, are not of a correct and religious training and all the surroundings such as to insure the safety of our children, in moral and religious principles, they will be a blessing to the world, and to the community, if they will be looked to as a house of

safety for the young. We then would advise our schools to turn their greatest effort to the moral and spiritual welfare of those under their care. To fall to this, will do more to advance the cause of schools; and neither as a individual, or the church, can have any special interest in the school that does no more than is common for the welfare of the youth.

FREE SPEECH AND FREE PRESS.

The idea of freedom and independence may easily be run too far. At present the tendency is toward a kind of liberty dangerous to the church and society. Every man is under obligation to do as he pleases, to society in general, and to each individual with whom he is related religiously, morally, socially, or politically. To claim a liberty or freedom that ignores any of these relations or obligations, is simply that kind of inanity or rebellion. There are many obligations growing out of our relation to religious and political government. In the practice of these obligations, we are to drink, gambel, swear, and practice many other vices on their own independence regardless of the welfare of others. They claim the right to sell their souls to the devil, and to do anything they can, stave, and kill others. The practice of any other sin brings similar results on communion, even to the glaring wickedness of those who claim the right to advocate these evils on the ground of liberty. If such right or liberty exists the devil, it is his author. To advocate the devil, is only a degree of crime in law. It is simply wrong to advocate any such free speech, but it will punish the crime when committed. If the crime be treason, the free speech which produced it is rebellion.

There is a free speech and free press" may be a good source of evil to lead man into error and rebellion as it is in politics when it led the north into rebellion. Have any man the right to advocate error, to practice it? When free speech or free press advocates an error in the church, they should be dealt with as promptly as one who practices the error. Free speech is the right to advocate error, as the forerunner of the practice, and will soon have some trying to do the same thing the press advocates. Nearly all men are of this character, and liberty; if they give their children, they will ask. But the true position is that no liberty or freedom be allowed by the church, to violate the obligations a man owes to God, to the church, and to society, or to advocate error, or to expel, as the wrong may deserve. The church at Pergamos had in it those who held the doctrine of freedom. I suppose they had free speech. I suppose they had the doctrine of the Nicaitation. I suppose they claimed free press, for that would allow them to hold forth whatever doctrine they pleased. But God took them. He had these things against them, and would come with the sword if they did not repent. Paul commanded the Thessalonians in the name of the Lord to abstain from all such things. We may brother that walketh disorderly. If free press or free speech advocates a disorderly course, this command is against them as well as the burnment of their houses. In a community, a man lives in a community, his relation to it brings him under many obligations. If he ignores or violates any of these obligations, or desires to do so, he is under a moral obligation of liberty or freedom; but it is the province of the community to judge whether such liberty be allowed, and deal with every one who violates the obligations he owes to the community in which he lives.

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

Full of an Elevator.
The large new elevator of Douglas & Rice, at and beside the track of the Chicago, Burlington and Quincy railroad, in Chicago, gave way under the heavy pressure of gain recently, the whole northern partition falling out completely, and the cars were wrecked. No trains could stop, and coming in trains were compelled to stop at Clark street, whence passengers came down in the street cars, and the cars were run to the wreck. The elevator was completed about six weeks ago; it was made by Manger, Wheeler & Co., who had it erected in a regular elevator, and set at the top of the shaft. It was in the spring when their loss is \$50,000. The elevator was considered one of the best constructed in the city, and only on Wednesday had been repaired and pronounced safe. It is considered now that the accident was due to the weakness of the foundations. Its capacity was placed at 150,000 to 200,000 bushels. The building cost nearly \$100,000, and is almost a total wreck. The loss will be at least \$75,000.

Public Buildings to be Leveled.

The House Committee on Public Buildings and Grounds, at their recent meeting, has reported and recommended the passage of bills appropriating \$200,000 for a public building at Denver, Colorado, \$50,000 to be expended during the current year, and \$100,000 for a public building at Mesquite, Minn., \$10,000 of the appropriation to be expended during the current year. During the extra session of Congress, bills were introduced in the House and referred to the committee, which, if passed, would require appropriations aggregating \$4,945,000, and during the present session the bills already introduced and referred to the committee would require \$5,810,000. The committee thus far has recommended appropriations for the erection of new buildings and the completion of those in progress to the amount of \$2,610,000.

The greater your warts, the greater God's goodness in supplying them; the greater your enemies, the greater the display of God's power in subduing them; and the greater your sin-wretchings, the greater his grace in saving you.

Concerning the Pennsylvania Railroad.

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

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

Correspondence.

From Clover Creek Church, Bluff Co., Pa. Feb. 10, 1880.

Elder Mark Minger, long a member of a meeting here on the 30th of Jan. I was glad to be delivered in Martinsburg and eight in the large meeting-house near Frederickburg. The result was, two were baptized and one desired to be reclaimed. I returned to my congregation a series of meetings commenced in Martinsburg, expecting elder Jesse Call, but he failed to come until the 19th. In the meanwhile our home meetings were held, and a large congregation that ever convened here upon religious occasions. It is said that some lingered outside in the streets, not being able to gain admittance, and many were disappointed in their spiritual journey. The last evening I had a good opportunity of viewing the large audience, and never saw such an impressive assembly. All were drawn as by a powerful magnet. The next morning, on account of indisposition, our brother left us for home. This we were suddenly left to do. We were gathered together for a gathering over known how Saints revived and sinners trembled. Aevly it was depicted upon the countenance of the unconverted. The upheaving of hearts showed indications of troubled minds. Altogether the Spirit of the Lord was upon us in mighty conquering power. Next day, the 12th, nine were baptized and one reclaimed, and a prospect of more to follow. These ranged in age from the silver-haired grandfather down to the quite tender youth. Elder Calvert left us in the early morning train on the 12th, so that we were left to do as we pleased ministered after he left. Had he stayed with us several weeks, the general opinion is, a work would have been accomplished for good, such as never before experienced in this village. Why were we thus dealt with? But God's ways are not our ways and we try to be resigned. As it is, the enemies of true Christianity are now misrepresenting the work in this village. He gave his substance to understand that immersion was the only apostolic baptism, and that the Gospel was preached to men and women, and not to infants and infants who are not able to perform and observe its requirements. This our society is in harmony with our denominations. Hence our laymen, and the good presbytery, is a threatening Scripture in their correspondence to one another; nevertheless it is a true doctrine, and they cannot change it with all the power of the world. We are not as we are astonished and discomfited if they turn the cold shoulder with con-

tempt. Christ says, "They hated Me before they hated you, think it not strange." We still here, not their ways and doings, but their results are valuable in the sight of God the Father. S. B. FRANK.

An Acknowledgment.

Jan. 13, 1880.

Dear Brother:—Through the kind solicitation of brother Benjamin Moonan, in my behalf, I have received very recently some nice gifts, and I beg space in your good paper to acknowledge the same; and to extend to you my best and kindest thanks. The first laborer was a nice present from brother Benjamin Moonan and J. M. Haystack of Rockingham county, Va. These letters are both members of our arm of the church and live about twenty-five miles from my home. I feel very grateful to them for their kindness towards me. The next present was from the dear sister, Mrs. Long of Carroll, Va., communicated to me by brother George Burk, (if I make no mistake in the name). This favor I received on Christmas day, and an excellent Christmas card, which I have not yet opened. Dear sister, I cannot express thanks enough to you with pen and ink, but I have a kind and sympathizing friend, who is watching in tenderness over the dear one who gives you a good fold in this life and in the life to come a crown of never-fading glory. I learn from the note sent me by brother Burkler that you are a widow. Such is the case of the dear sister, who has my sympathy and hearty commendation to you, who I promise to be a husband to the widow and a father to the fatherless.

The next was a draft of \$5.00 sent me by brother I. L. and sister Annie Northart of Bridgeport, LaGrange Co., Ind. Dear brother and sister, please accept my sincere thanks for this kind gift, which I have not yet opened worthily answer. Yes, speak of it as being a very small gift, but I regard it as a significant gift and very truly so. My kind regards about went out in the note, but I was wondering how I would get a new pair, when all of a sudden your kind favor came which enabled me to get a comfortable pair of shoes. I have just received this evening \$2.00 from brother A. B. Brambaugh, accompanied with a letter stating that the gift was sent him by a good and kind brother of the State Capital of Pa. Brother Brambaugh does not give the name, yet I think his name is written in the Lamb's Book of Life.

In conclusion, I would say for the benefit and encouragement of the brethren everywhere, that during the last ten or twelve months we have had a considerable ingathering of souls in the arms of the church, many from South Buffalo church. We have received in all, if I am not mistaken, twenty-eight additions, with flattering prospects of a goodly number more in the future. Prayers and intercessions, think of it when it is well with you.

A. F. PIERCE.

Boiling Run, Baltimore Co., Va.

In the Hospital.

Dear Brothers:—I have been suffering for a long time with a cancer on my nose. I have been in Rome, New Jersey for treatment under Dr. W. J. Finckley. I had to have my nose and part of my face taken off. I now seem to be getting along freely and happy in a few weeks to return to my family. My sufferings have been great, though not so long as I feel that the good presbytery has done for me. I feel very lame because lying here in the hospital. Many of the cases that come near head of a people who practice all the commandments of the Law of God. My home is at Silver Falls, Perryco, W. Va.

W. L. BERRY.

From Central Illinois Mission Field.

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

C. K. HOLMES.

From Kentucky, Athens Co., Va.

Feb. 8, 1880.
Dear Brothers:—I left Oostan, Wain county, Ind. and moved to Muscatat, Kan. I arrived here the 23d of January, and have since had a house under the roof. This is a nice country and produces large crops, and is near market. I don't see the reason why we have to be in the winter when they can get in crops and make more money from twelve to twenty five dollars per acre, and in a section of country where you can't see to drink like it is in Southern Kentucky. The three or four northern counties are good and land cheap, and I can tell there are regular rains. There are the largest corn crops here I ever heard of. The average farmer makes from six to six hundred bushels of corn every year. It would be a sight for an Eastern man to come and see the corn and cattle in this country. But enough of this. Your paper follows me here and has made me feel good to read its pages and see the good teachings and advice it gives. I have felt quite lost away from church and without the paper, but as soon as I get settled I will read it. I can't do without it. Remember us at a throne of grace.

Fraternally yours,
A. CHAMBERLAIN.

From Brother B. C. Moonan.

Dear Brothers:—As an item of news we submit the following notice of a series of meetings held in our community by brothers H. D. Keedig of Augusta county, Va., and Graham associate of Maryland, Va. These two young brethren happening to meet at this place on the 22d of January, and the opportunity afforded, we commenced preaching on the 23d as a result. The meetings were well attended, and the greatest interest manifested. On the first Sunday, two were baptized, and on the 29th, two more were added to the church. The most remarkable feature that can be noticed, is the radical reformation of the general tone of the community, which two years ago was more than ordinarily corrupt. Now, about one-third of the population are converted, and consistent members of the church, many many of the rest exhibiting a considerable degree of concern for and interest in the subject of religion.

Fraternally,
B. C. M.

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

Brother James A. Sell of Michigan, Pa. writes on the 1st of January, and on the evening of the 7th of February, and also on Sunday morning and evening. Brother Sinschaker expects to hold a series of meetings at the Carson Valley meeting house in about three weeks. Yours in love,
EMIL A. KINSEL.

An Acknowledgment.

Dear Brothers:—In response to my appeal for aid from the Brethren, made on New Year's day through the I. C. M., brother A. B. Brambaugh, of the State Capital of Pa., sent me one dollar in aid, which was very thankfully received. May the Lord bless these grateful gifts, and may the bread thus sent be used to the glory of God in His own way, and my many days in the prayer of your sister in Christ.
SARAH STIVERS.

From Park County, Neb.

Feb. 11, 1880.

Dear Brothers:—Temporarily we have nothing to publish of us, as we are fitting in the land of peace and plenty. Thank God for his many beautiful blessings. Spiritually, we are about as stated in some of our former communications. We have no preaching at present, there is edifying, we are able, enough to serve as we stand, but, although we try to gather what encouragement we can by reading the Word of God and the I. C., which is the best of all books, and which I speak words of consolation to the many lone ones pilgrims in the West. We do not only look to our own interests, but also to that of our many warm-hearted friends around us who apparently have never heard the Gospel preached in its purity and as held forth by the Brethren. Are there no ministers in the West who to come West where they can get a cheap house and all help to advance the cause of Christ? If so, there are no better chances than can be found in Nebraska. Brethren, is it not too long since we have had a brother from the brethren west they are careful to stop where there are already churches organized and plenty of ministers? Now, brethren, would it not be better to scatter our efforts where our help is most needed? We need a minister here with us, as there has never been a pure Gospel sermon preached in this community to our knowledge. Is it not time for us to make a stronger effort to spread the Gospel news throughout the land? I attended a meeting of the Brethren in Butler county on Saturday and Sunday after Christmas, the first for nearly a year. I attended a meeting which I can say was one of my happy ones. The meeting was conducted by our brother, the Rev. Filmore of Iowa. Brethren, let us not forget to pray for the West, especially for the many isolated members in the West. I know of no meetings in the West, and I think heart's desire is that we may all hold out faithful, ever looking forward to that blessed hope that is in Christ Jesus. Fraternally yours,
CHAS. W. BEAN.

From Allston, Pa.

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

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SARAH STIVERS.

THE RELIGIOUS PRESS.

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

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

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

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

—There are about 60,000 Monomaniacs in America. They have 500 meeting-houses, one-eighth of that number being in New York. They are distinguished by taking out, doing public inflictions, do not accept public offices and never go to school. They are nearly all farmers.—*Philadelphia Record.*

—From the *Observer* of Raleigh, N. C., we learn that 1,253 colored people left Goldsboro for Indiana, during November and December last, and that less than 5,000 more will go from the south-eastern counties during the winter. Strong inducements are held out to their poor deluded brethren by Western men, and it is feared that they are being sacrificed to accomplish some political end.

—The *Springfield Republican*, N. J., says they have a cattle disease down there—Pneumo-pneumia. To counteract its dangerous results the State has formed a medical bureau and sent a physician to look after the matter in stock, and as a result it is declared that it costs the State \$24,000 to kill eighty sick cattle, and \$14,320 to sell that was the matter with \$554 worth of hides. This is an exaggeration of facts, but it is a noble fact that all of these governments bureau are financial courses to the country and are interested more for the sake of making positions for the headed politicians than for the general good of the people.

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

—Dr. Burrows says in the *Western Register*:

"On the difficulty of immersing the three thousand, have I not furnished a satisfactory solution by showing that on the 3d of July, 1878, 2,222 Telego converts were immersed in one day by six ministers, only two of whom were in the stream, and the candidates at the same time? The same six could have immersed 3,000 on the same day, and have had plenty of time to spare. Consider the inefficiency of water for the immersion of 3,000 persons in Jerusalem, let any of your readers who wish to learn, consider the book so heartily recommended by Dr. H. W. H. in the *Western Register*, Robinson's Biblical researches, vol. 1, pp. 323, 348.

Western Department.

EDWIN B. MILLER, EDITOR.
LANSING, IND.

Too much talk, too many words about one thing, weakens the influence and power of any who do so. Too much talk in the school-room weakens the power of the teacher or his pupils. Too much talk in the family about one thing, in the infant of the parents to control their children in sin. Too much talk in the pulpit of one matter, wearies the patience, weakens the subject, and wears out its interest. Friends who use many words to tell what their heart are not so interesting and often are read. The fewer words used to express an idea clearly, the easier it is understood and the greater its power. All we need express and state their thoughts to us, should strive to do so especially when writing for the press. It requires less time to print it, less time to read it, less room in the paper, and less room to understand it.

There is probably no evidence so strong to prove a man's defect in discernment as assuming the part in dispute, and the making of a long list of assertions without proof. Proface them with "I have proved," "It is a fact," and "he has asserted." A man of such assertions without proof to sustain them, is painful to the ear of the logician. It can only reach one who is too shallow or prejudiced to ask the proof. One who does so in dishonesty is to be killed, but when things, the cause of truth does not seek such defence or such men until they are converted. In a discussion of such kind, solid arguments make the most pitiable compound swallowed by prejudice. Soft words and hard arguments is the greatest relief for intelligence, and they decide eventually where the truth is.

Never let life in the church meet more from spirit and life in its members. This is the great power working for the good—love, peace, prosperity, and happiness. It should never be where it is not only moved toward the cause of Christ, but it kills little matters of difference, it kills prejudice, jealousy, selfishness. Spirit and life in the members will kill the disposition of strife and contention over little differences in policy. It washes the great principles in the river of life, washing over all the little dirt in human nature. It is not a thing to keep and comes not up to hinder the work of grace or truth. Oh, how much Christianity needs the spirit and life of the apostles, age to become a burning and shining light, to be a power of power of manhood, heating up the cold, lukewarm, semi-deficient work of the Robbe Knox, till they are hot and glorified, warm, white, and not a tinge of false and fact. Oh, for that spirit to come shining in every heart, with all the grace, love, charity, meekness, kindness, forbearance in the primitive, one body in Christ, all highly united, all bright of righteousness, illuminated by the bright example made by holy men of God.

In the Gospel we have a system of salvation, the most reasonable, consistent, and powerful. When it is rightly accepted by man, it makes him the subject of a divine kingdom: it is the life and the blessing of the spirit world into the actual life and spiritual nature of man. In the plan of salvation we have the means of conversion in great truth which God appoints to bring man to himself by the means of adoption appointed to bring man into the kingdom or church

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

OUR WORK.

A number of our ministers need this admission: They are doing too much in the name of life. They will wear out their mental and physical powers too soon. It is true that we appreciate, and God is blessing their labors, but we must turn them to last. We have many good men who sacrifice house, health, and strength, of body and mind. We need them, the church and the world, and dying sinners need them too. They are never work, but the mental and physical can bear, because the spirit is strong and the life is great, will often stop your work and your home. We would have you give up, but make it your own mental and physical powers. When they grow feeble, rest. When they are strong and vigorous you will continue in their work, and when they are gone you could hardly tell the loss. We would better stop this heading of the subject, for there are some ministers it will not apply to, they would like to revert to our text, hence it will not be of interest to all.

DEDICATING OURHOUSES.

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

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

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

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

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

As we look to the apostolic use of these ceremonies in Acts 1, when Matthias was chosen to the apostleship, a ceremony of appropriate remarks and prayer, was made by the apostle. And in Acts 13, when Paul and Barnabas were chosen to the apostleship, and ordained to begin their work, laying on of hands and prayer, was the ceremony used by the apostles. Also in Acts 14, when Paul and Barnabas were chosen to the apostleship, and ordained to begin their work, laying on of hands and prayer, was the ceremony used by the apostles. Also in Acts 14, when Paul and Barnabas were chosen to the apostleship, and ordained to begin their work, laying on of hands and prayer, was the ceremony used by the apostles.

Paul's men often prayed on special occasions. Jesus made his prayer at the crucifixion, at the grave of Lazarus, in the garden, on the cross, and in the 17th chapter of John, for his apostles to be for time. Moses said the prophets often prayed on special occasions for Israel. Paul prayed for Israel, for the churches, and for Timothy. Their prayers were more special than general, and the blessings of God were asked on special occasions in baptism, in laying on of hands and prayer, in the ordination, and in almost every service. Blessings are prayed for to suit the special occasion.

Paul writes to Timothy that "first of all prayers, intercessions, and giving of thanks, be made for all men." Here the apostle teaches us to begin every prayer with prayer. Whatever the occasion, first of all, we should wish, to, to ask his blessing to control and lead in peace and prosperity. Hence when we have a church built for God, we should begin with prayer, in connection with the spirit and truth of the Gospel, to have the first sermon in the Gospel, to have the first sermon and the prayer suited to the occasion—to the wants and the blessings which God will apply to us. In fact it is perfect harmony with the teaching of spirit and principles of the Gospel to do so, and on such occasion it would be contrary to Gospel precedent to use the terms of prayer or prayer that would be suited to the occasion.

This form and ceremony of dedicating the house to God by appropriate remarks and prayer, represent, and manifest the true principles and spirit of a Christian life more fully than can be done without it. And on this point we insist that manifesting the Christian spirit and life by such formal ceremonies, is the most appropriate and best applied where any opportunity offers. How beautiful the ceremony when Paul and Barnabas were sent away to the Galatians, to see the solemn devotion of the church. How beautiful the ceremony when Paul parted with the brethren at Ephe-

so, and started on his mission to Jerusalem, see them bowed on the seashore and greeting each other with the last adieu, and the last embrace. The beauty and solemnity of these sacred ceremonies, mainly grew out of their appropriateness to the occasion, and the inner spirit from which they came.

It is a precedent in a house built for the worship of God, may suggest many things of importance, which we must make fore by the peculiar circumstances more than we can illustrate here. But some of the things are as follows. First, the spiritual nature of the church God has established on earth. Its design and work for the conversion and salvation of sinners; its holiness and sacredness in power, its peace and happiness in fellowship with Christ and its union, love, and fellowship with one another; its sacred ordinances and its solemn assemblies to manifest and show the spiritual life and holy principles of God's church. These make it needful to have a house devoted to the worship of God.

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

Fourth, the example set by building a plain church, without display or ornament, shows the ancient spirit of humility still living in the hearts of God's peculiar people, while showing the true character of the church, in building a plain church, is driving the poor away from the church. The brethren and sisters who worship God in the plain church, should be an humble, plain people. In this day of vanity and fashion in dress, they should be maintained and represented that plain and humble church which, like Christ, can carry the Gospel to the poor, and to the lowly and poor, and to give our views of the course which would manifest the true spirit of the Gospel and the order of our church.

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WHO SHALL TAKE CARE OF THE CHURCH?

BY LEWIS W. TRISTEN.

This is a question that is continually answered by different individuals, but there is but one answer for it, and a variety of answers only prove that they are at best all wrong, but we will illustrate, showing, if we can, the order of Church work.

We will suppose a family is compared to a plant, neither more nor less. The children are of various ages, a few are full grown—some half-grown. Ac. down are in their infancy. Now we ask the question: "Who shall take care of this family?" The answer is, "God." Some say my wife, my father and mother." Some one will say an evangelist. Let each one take care of himself, then the family will take care of itself. That which is wanting on the part of the helpless and the weak, will be supplied by the helpful and strong, because being supplied by the strong, helps of mutual love, and parental regard, that the family sympathetic nerve that pervades all the family becomes the medium by which the wants of the weak are dispatched to the strength and fortress of the strong, and thus can be relieved and relieved in consistence which suggests duty always produces. Therefore, the strong in the family are under moral obligations to watch over for good, and supply wants of the weak. It is the duty of that to help aquire, consist in doing his whole duty to God and man.

The Church is a family—an organized body—a body of parts, that are dependent upon each other. Paul illustrates it as follows: "For we are many members in one body, and all members have not the same office; so, we being many, are one body in Christ, and every one of us members one of another."—Rom. 12: 4.

We have all experienced the force of sympathy in our bodies in time of suffering or disease. When a single member of the body is suffering, how we sympathize with that member, and we endeavor to ease the afflicting one from its usual vocation, suffering its service during the time of affliction!

When the right hand is afflicted, the left hand will sympathize with it, and take up any other member of the family, ministering remedies, and doing its labor besides. When the finger (one of the smallest members of the body) is taken with that distressing disease—fistula, because of the excessive heat attending it, almost all the members of the body are called upon, to assist in bearing the burden, and procure medicine, apply the mind in active devising every proper remedy, your calling one Lord, one faith, one baptism, etc. Then the members of our natural bodies are dependent upon each other, and the welfare of one member depends upon the welfare of all the rest. For as many as are united with me, many members, and all the members of that one body, being many are one body, so also, Christ—1 Cor. 12: 12. There is one body, and one Spirit, even as ye are all called in one hope, your calling One Lord, one faith, one baptism, etc. God and Father of all, who is above all, and through all, and in you all.—1 Cor. 12: 6.

Christ is the head, from whom the whole body fully joined together and compacted by that which every joint supplicates, according to the effectual working in the measure of every part, that the increase of the body, the edifying of itself in love.—Eph. 4: 16. The above passages prove the unitedness of members, the dependence upon each other, a variety of capacities in relation to the body, and that the body (Church) is incomplete without the least, and most insignificant member. Therefore, in the

Church body, each member should labor to know his place and labor it, and whatever he does to do it heartily, as to the Lord, and not to men." Bearing one another's burdens, and so fulfill the law of Christ, and the strong must bear the infirmities of the weak, and not to please themselves." When this is carried out the Church must prosper—when it is neglected it cannot prosper.

Let us be successful in this work, we must lay down this principle: *That which is at the greatest importance shall have the first attention.* SEEK YE FIRST THE KINGDOM OF GOD, and the strong must bear the infirmities of the weak, and not to please themselves.—Matt. 6: 33.

It is very necessary that we remove the "beam out of our eye," that we be successful in the duties of our brother's eye. To do this, we must like Paul, keep our bodies in subjection to the Will of God—take every day the prescriptions of our Great Physician—exercising in prayer, faith, adding to faith, virtue, to virtue, knowledge, to knowledge, temperance, to temperance, patience; to brotherly kindness, to brotherly kindness, charity. For these things will be in us, we are assured that we shall not be unfruitful. They act upon us as curatives, restoratives, and preventives.

Paul's own words we bring *anxiety* under the hollow of his hand in humility. At this point, we may cut out our case upon the face of the temple, (see Eph. 5: 6, 7). Thus we are assured that the will of the Church is answered, simply each member taking care of himself. This involves the duty of supplying the wants of the needy, recollect—Then having drawn up into him, will draw it down into him, and bless his efforts, and the consequence is, the Church remains the eternal means of the salvation of souls.

*Physicians to keep each other Last,
Each other's misery to heal,
Let each his brother's want
And his own burden bear.*

WALS.

BY EDWARD MASON.

A GENERAL VIEW.
This week we will ask the reader to go with us across the Atlantic and imagine that he is in the metropolis of Britain, England, and from there we will take him into Wales, where he will find the most advanced and best equipped of passenger cars on the English to the Welsh, in all its directions. And as we go through the country with its narrow and irregular streets, we will be met with the plain, substantial and old-fashioned appearance of the buildings. There is not the bustle and confusion here that is to be found in other large cities of Great Britain. It is absolutely a commercial city we would naturally expect to see more traffic along the streets, but there is an immense business done here in a very quiet way. The streets are not very wide, but very rich. There are not many factories here, although everything has a stately appearance. As we have no time to visit the Arcades, the Cathedral, the Church of St. David's, which is the oldest and largest parish church in England. (It is said of this church that it was built when laborers received but a penny a day.) The workmen's houses built and dumb orphan asylums, which were built and are supported by the mighty efforts of man, and the philanthropist Muller (The most illustrious benefactor) are busy on our way to catch the boat that is to take us over to Wales, across the Bristol Channel. The steambot is nothing like the commodious river and lake boats of America. They are all side wheelers and are built upon the principle of the ocean steamer. The accommodation for passengers is none of the best. There are no new rows of seats, but we are crowded together in which are more convenient, but in this one was the most convenient fifteen years ago, and the most familiar to the writer, we choose it for our imaginary trip this week. As we stand down the river, we pass and that wonderful masterpiece of engineering skill—the Clifton Suspension Bridge. The hills on either side of the river are all of a magnificent and uniform height in height. The bridge is suspended from the summit of the one to the other about 300 yards or more in length. At the immense height, and in the narrow gully, the bridge is wide, it merely looks like a stretched-out rope as we pass beneath. We cross the channel, and in a short time we see the Welsh abarons in the distance. They are now in Wales, and we wonder as we approach Cardiff how we are going to get into the land, amidst the thousands of ships of every size and every description, and the great lock like an immense forest. But as we get nearer we see an opening we did not perceive in the distance. We are at last safely landed, but we are surprised to attract our attention. We were once used to think we were in another country, unless it is that we never saw and then some one speaking with a strange accent. But we are surprised to find the frequency of the remark. On our way through the town, we watch closely for something that we expect to see strange in the customs, dress and language of the people, but we find nothing of the kind. The shops and stores we are struck with the many foreign names that we see, and that neither English nor Welsh. We are struck with the appearance of the shops, with the well known sign of three hanging balls. We proceed to the railroad station, where we will take the train and go farther into the country. The train soon arrives. There is marked difference in the appearance of the engine and cars to those of the United States. The engine does not look so powerful. We are struck with the appearance of the passenger engine attract our attention, and we further notice that there is no cab on the engine, the engineer and firemen have no protection from the wind, and the engine is resting on each side of the boiler the full extent of the engine with a circular wheel on each side through which they may look, and as we pass by the engine we notice the doors on the sides, not the ends. The cars are very nearly the same size as ours. As we come to the door we look in and seeing a vacant seat we attempt to enter, but the door is locked. The "guard" as the conductor is called, comes and opens the door and looks at us, and we find ourselves safely seated in a third class car. We are now on the Great Railway. On looking around we notice that the car is divided into compartments of two seats facing each other, running transversely across the car, and we find that the car is very comfortable, therefore each car has many doors. The third class carriage has these partitions about two-thirds

up to the roof, so that the heads of all the passengers can be seen through the whole car. The second class carriage has these partitions up to the roof, so that each compartment of one or two seats is separated from the other, and they have the addition of a cushion on the seat. The first class carriage are the most comfortable fixed, they being well cushioned, padded and carpeted. The conversation from the first class cars can not meet with those of the English, such as stoves, water, etc. The American traveler who has been always used to these conveniences, comes to this country and he does not think he will never be able to get along without this. But the English people do not think anything about it; such is the force of habit and custom. When all is ready the "guard" blows his whistle which is immediately answered by a sharp whistle from the engine, the invariable signal for starting, and away we go. Looking around on his car we get a view of a great variety of all classes and ages. Though probably all strangers, yet they enter into conversation in such good earnest, as if they had known each other for years. It is particularly amusing by two elderly, plainly dressed matrons, conversing earnestly in an unknown tongue. Their keen voices raised to higher pitch, so that they can be distinctly heard above all the din and clatter. The peculiarities of the Welsh language would be here indubitably impressed upon the mind as we hear it for the first time. The frequency of the "oh" which is pronounced by scrapping the throat as if in the act of expelling some foreign matter; and the "th," which denotes a sound similar to that which a person would make in endeavoring to drop a potato which he holds in his mouth that would be too hot to swallow or chew by blowing on it. The same thing made its representation in the fact that the frequency of the "oh" will signify us for the long distance we have made we will close for this week.

Harris, Belmont, N. Y.

RECEIPTS.

BY N. L. STANSON.

We should be careful to make no promise that we may never be able to fulfill. If a man owes me money and I go to see him about it, I would much rather he would tell me he did not know when he could pay it, than say he would have the money in two weeks, and at the same time, not have the least idea of being able to meet his promise at the expiration of the time.

Remember our word should be as pure values all the time, with each other and the world.

If I owe a man money, due at a certain time, and I delay the time expires, that I cannot meet my obligation, it is my duty to go to him before it becomes due and tell him the fact, and he will much more likely to forgive me, than if I say I cannot pay, and he and disappoint him. It pays best to be truthful.

CONDENSED ARTICLES—No 3.

BY CURRY MENNER.

Forming resolutions and never carrying them into effect is like blowing into the saucer where there is no fire. The man who makes many promises will never be able to keep them. He will promise only to break them. They will prove no benefit, and you only water dust around and sometimes get the eyes of those, so that you cannot see the man who is blowing into the saucer. If you will get stronger to keep more and greater promises. But if you break them, you will become weak in your own eyes, and will be considered by others as a man who is not to be trusted. Make few promises and perform what you promise, both to your neighbor and to yourself. Do not allow a treasury of courage, sympathy, will love.

Home Apptment.

DOMESTIC HAPPINESS.

Domestic unhappiness might be cured by both the husband and wife would agree between themselves—and faithfully abide by the agreement—never, under any provocation, to utter a retaliatory or harsh word; or, if one of the parties, in a moment of passion, does speak harshly, let the other or reply only in the tones and language of devoted kindness. If they cannot speak in the words of friendship and love, let each retire, and sit alone during the virtue of silence. We say if they cannot; but it is, indeed, a lamentable condition of domestic peace when silence is only means by which both husband and wife should converse together or much and often, and each should aim to introduce such topics of conversation as are known to be agreeable and interesting to the other part of it in such a manner as to please and edify.

LADIES ABOUT TO MARRY.

In marrying, make your own match, do not marry any man to get rid of him, or to oblige him, or to save him. The man who would go to destruction without you, will quit you as readily you would quit him. Do not marry along. Do not marry in haste because you repent at leisure, do not marry for a home and a living, when by taking care of your own business, you can do so. Do not marry because you are living. Do not let assets, fathers, or mothers sell you for money or a position into bondage, tears and lifelong misery, or marry you without fully knowing the man you are to marry. In the society of any sister until you have decided the question of marriage; husbands will be weak, and people often become humiliated, and do not know how to escape temptation. Do not get away from their influence, steal your head, and make your mind loose. A promise may be made in a moment of sympathy, but it is not binding. Do not marry which must be redressed through years of sorrow, toil, and pain.

WHAT MEN NEED WIVES FOR.

It is not to sweep the house, and make the beds, and wash the dishes, and cook the meals, chiefly that a man wants a wife. If this is all he wants, hired servants can do it cheaper than a wife. If this is all, when a young man calls to see a lady, send him into the pantry to taste the bread and cakes she has made; send him to inspect the needle work and bed-making; or put a brown linen to her hands, and say, "I will be glad to do it for you." Such things are important, and the wise young man will quietly look after them. But what the true man most wants of a wife is her companionship, sympathy, and help. He does not want his many dreary places in it, and man needs a companion to go with him. A man is sometimes overtaken by misfortune, he meets with failure and loss, and needs one to sympathize with him, and needs one to follow and sympathize. He has some stern battles to fight with poverty, with storms, and with sin, and he needs one to stand by him, and to be his strength and his shield that he has some good fight, will help him his fight; that will put her lips to his ear and whisper words of sympathy, and help. There are some who have obtained more than they sought. Their wives surprise them by bringing riches and help, and they are following a treasury of courage, sympathy, will love.

Correspondence.

From Cameron, Mo.

Dear Brothers:—As some of the brethren think we are out here in Northern Missouri surrounded with able ministers, &c., I would say, we are living in Dakota territory. I don't know of any members living in the same county outside of our own family, but if there are any, and the falls near their setting, they will place us in a class from them. I have also written an article setting forth our faith and practice, to be published in the *Missouri Baptist*, expecting in that way to have them to be a clear opinion. We have two places of holding meetings, so we have meeting twice a month when Spring opens up we expect to be engaged every Sunday, as we do not intend to have a state organized that will add to the advancement of the Master's kingdom. We are among a very religious people, only that they differ from us in points of doctrine, &c.

Now I will say to those brethren seeking homes, that there is a good country for you. Hundreds and thousands, if not millions of acres yet to be settled at 25, 30, 35, and 50 cents per acre. The best of good water and good facilities, and plenty of timber and coal, you would be astonished to see it. I am a carpenter by trade, but I have been doing this cotton and oak wood forty years. This was beyond my expectation when I left Pa. Then we had a good fruit country. All kinds of fruit do well here, and the climate is such that the winters are mild. We only had two snows this winter. Any of the brethren wanting further information will address me at the above named place.

JAMES H. SPA.

From New Enterprise, Va.

Dear Brethren:—As an item of church news I will inform you readers that, according to previous announcement, brother Jesse Calvert came amongst us on the 15th inst. and held a series of meetings, and continued until the evening of Feb. 7th, when he closed with an immediate result of thirty-nine additions by baptism. The next day he returned to his home in thirty days. Brother Calvert labored with zeal. The weather was inclement and the roads bad, yet the congregations were usually large and his labors were crowned with success, notwithstanding the enemies' work of slander and misrepresentation. He was able to meet them all, and we hope some day he may be able to meet with a people, if he is ever to see more than a few heads of delinquency, and to show the full fruition of "standing earnestly for the faith once delivered to the saints." I have stirred up our friends—the Reformers—so that they try to meet his arguments, and on yesterday (Feb. 29) the Reform minister tried to prove infant baptism to be the law of God, and that one who is not a Deak-and-er in the latest times is in the hands of the devil, who is not bound by the same covenants children were included. So covenant of Noah, covenant of Sinai and Mount and with Moses, &c. &c. I have also stirred up our friends to a point, if not to the point of 11, and asserted that baptism takes the place of circumcision, and had the same force or power. He also asserted that family baptisms were infant baptisms, and that the only way to get "W" is ever known that family baptism occurred in Baptist dominion

is that the Reform minister, who for fifteen hundred years after Christ set a single stone on a crucifix in which infant baptism was opposed, and says no historian will dispute it and say that the council at Carthage, 253 A. D. said it was not necessary to wait until the next day, and that the Reform minister said that Origin's say he never heard of a Christian who opposed infant baptism. He next tried to meet some of the objections against it, such as "circumcision," "baptism," "believer," &c., and asserted that it was "enough to make one shudder to hear such expressions." The objection is folly, the faith is expressed by the presence of the water, the objection he brought was that, "What good can a few drops of water on the head of a child do?" He answered by Paul's language, "What profit is circumcision?" and answered many every way—but forgot to quote all—and said, "So answer of infant baptism." He further asserts that Baptist churches do not believe in it, because it conflicts with their favorite dogma of immersion, and asserts that they treat their infants like beasts of the stall, being themselves in the kingdom and leave their children standing in the way of the kingdom. He asked the proof of infant baptism, and we are glad that it need not be a Deak-and-er Baptist to see that it is false.

We will say further in the way of church news, that we had our quarterly council on the 14th of Feb., and considering the number of "babes in Christ" we decided in order to feel them, to have services, either by the week or in each church on the first of the month, instead of every three weeks as before. All things passed off pleasantly, to the honor and glory of God. One hundred contributions from the faith-
Years in Christ.

R. Z. HEMLOCK.

From Mulberry Grove, Ill.

Dear Brethren:—On Feb. 13, 1880
OUR BROTHERS' WORK
At the District Meeting of Southern Illinois there was a grand application for membership on the part of orphan children of deceased members, and other poor and infirm. The secretary was authorized to call a meeting some time in the month of Feb., which appointment was made for the 16th at Carro Gards, Ill. According to appointment, the members of the board met at the above place and time, except T. D. Lyon and J. H. Gish. Brother Lyon sent brother Z. Y. Sawney in his stead. Brother Gish, an alternate. On the morning of the 16th the board met at the Brethren's meeting-house in Carro Gards, and in the absence of the secretary, brother John Was was appointed Sec. Protom. The meeting was opened with devotional exercises, in the presence of the members of the church from Carro Gards, Milbino and other places, when the following was adopted by the consent of the entire congregation:
Whereas, the District Meeting of Southern Illinois having appointed a board of managers for the purpose of adopting measures for the erection of an "Orphan's Home" or "Asylum for the aged and infirm" and that certain brethren and sisters, and other pious and infirm," we the said board adopted the following
PLAN.
1. The board to appoint the said selectors to visit the congregations in Southern Illinois District, and receive donations, as free will offerings, from all who may favor the enterprise; 2. The farm and land to be purchased, or a tract of land with suitable buildings, for the above purpose. The said farm, or tract of land, shall not be less than eighty acres; 3. The farm and land to be purchased shall be under the control of five brethren of good standing, as trustees,

whose duty shall be to superintend the business thereof.

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

4. The said farm and bereftment to be purchased, shall be sold by a brother and sister, who shall be selected by the said trustees, and shall be subject to the instructions of the trustees.

The appoint trustee David Kins of Milbino, Ill, treasurer of this board, shall receive and take care of all the contributions for this enterprise, until a probate shall be made.

5. The said trustees shall appoint a committee of five brethren to be a locating committee, to select a suitable place, purchase property, erect buildings, &c. On the 23d, in the evening, we met in the Home Church, at the house in Rockton district, Clearfield county, for the worship of God.

6. Received that these proceedings be published in the Primitive Christian and *Archives of Hope*.

It was thought proper to answer the following questions:
1. What shall the donations be paid? It is understood that the selectors will cross the district, and as soon as a sufficient amount shall be subscribed, the selectors will inform the donors whom it will be wanted, and the time of our next District Meeting.

2. Should the first canvassing fail to obtain a sufficient sum, what then will be done? Ans. Try again. This matter is in the hands of the board of managers whose motto is "SUCCESS."

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

JOHN WISE, Sec.

From Watons Haven Co., Mo.

Dear Brethren:—Feb. 12, 1880.

The P. C. makes its weekly visits regularly in my family. Have not many members here, but yet it is about the only preaching we have here in these parts by the Brethren, and it seems that some of us can hardly wait from one week to another for the next number of the paper of the brotherhood, and the sermon by brother Quinter each week I think is well the price of the paper. I think if all the brethren would prize it as highly as I do, your circulation would double before the close of 1880.

I will advise all isolated members to take the PRIMITIVE for 1880, and also try and get your neighbors to subscribe. It has been over a year since I have not got a sermon by brother Puller, and yet they were the only meetings here, and in Harlan county by the Brethren, and the neighbors are all anxious to hear more of our doctrine. Why are there no other denominations that get the start in a new country. We have meetings by several other denominations at the place in Norton Co. Kas. We had a mild winter with the exception of two weeks in December it was very cold. They have been working on the R. & M. Republican which is a weekly paper. Their track saw half four miles west of this town. Our little town along the line are all building up very rapidly. Households are all about taken up. The price of wheat is 1.00 per bushel in very few years. The frost is nearly all out of the ground, and farmers now

are, some of them, busy sowing Spring wheat, and if the weather continues fair by the time these lines reach you all farmers will be busy putting out their Spring crop. We expect a good wheat crop this season.

D. P. KEEZER.

From Rural Valley, Pa.

Dear Brethren:

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

On the 24th we met at the house of elder Peter Brock in Rockton, and held services in his house. Brother Brock is the only resident minister in the Rockton district. On the evening of the 25th we commenced a series of meetings at Clearfield church, about five miles southwest of Clearfield. We continued meeting, steadily, until the 5th of February. During our meetings at this place the Lord opened the eyes of many who were unwilling to attend to the things that He required of them. Seven were added to the church, five of whom were converts members of the Methodist church, and one was a young lady, who had been a probationer, and another had been a member of the Baptist church about eighty years. Several of these were added to the church in its 170th year in its 75th year.

May God's blessings rest upon the faithful band of believers who have exposed his cause in the Rockton district. Hope this tract will be of some use to you, and more shall be added to their number.

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

During our absence we found the members and friends generally well, and some promises made that we hope will not be forgotten. We feel thankful to our brethren, sisters and friends, who manifested such an interest in our welfare while with them. May it please God all grace manifest itself in them to them and leap us faithful until dead. Fraternally,
J. B. WARDNER.

From Blountville, Ind.

Dear Brethren:—The church here is in here and out at present. The non-appearance of the secretary has troubled the members here, through our papers in regard to certain members of certain brethren, is no reason that we are not all at peace manifestly, and we hope for the church. If ever there was a time for the church to be wide awake, it is now, not only unitarians or elders, but every den, and every brother and sister. That there is trouble ahead no one, old or young, need deny. How to meet it time will tell. Paid in referring to this time, says, "Doler'd brethren, think it no time to be idle. We are all trying which are to try you at a rough some strange thing had happened." And again, "while inquiry abounds, the love of many shall wax cold. And I say, 'None shall depart from faith, giving heed to seducing spirits.'" Having those Scriptures just we need,

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

JOSEPH HOLMES.

A Question.

Feb. 13, 1880.

Dear Brethren:

In P. C. No. 7, Feb. 17th, 1880, on night meeting, 25 columns, in the communication concerning the meeting in Trough Creek Valley, occurs the expression: "The Lord and I commenced a meeting." &c. I presumed myself to be correct, but I have since seen in it in the paper, that I did not. I did not want to say so. I will now take that expression back, and say that the Lord, the brethren and sisters (James Crispin and I) held in the missionary cause. I do not think that I ever saw brethren more interested in the cause of salvation of souls than those of James Creek. Brother James Crispin has quite a number of young brethren and sisters in Christ, who are so full of the love of Jesus, so to think that everybody must be just as they did, follow Jesus in all his sayings.

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

Lew-ber, Pa.

An Acknowledgment.

Feb. 17, 1880.

Dear Brethren:

I received from the Better Creek congregation, Washington county, Maryland, on a free donation through the hands of brother D. F. Steiner, fifteen dollars, which I feel very grateful to my God, and the dear brethren and sisters who so kindly responded to the cries of the needy. Your sister,
SARAH STEVER
Morris, Dakota Ter.

From Anasazi Burdette Co., Ind.

Dear Brethren:—Brother G. W. Studebaker held a series of meetings, at Fair (Glade) school house, commencing on the 15th and ending on the 22d. He had good attendance and good attention was given to the word spoken. One was added to the church, and many were made to tremble, and were convinced but not quite ready.
SAMUEL A. MARTIN.

From Brother W. B. Bell.

Dear Brethren:—On the above date at our regular meeting we received three into the fold of Christ by baptism. One eleven, one sixteen, and one seventeen years old. May the good Lord bless the souls of all who are becoming bright lights in his church, and hold out faithful to the end and receive the crown. I was requested to continue the meeting, which I think of doing, and will be glad to have you and friends to join us. Try for us.
W. B. S.
Darlington, Mo.

The Primitive Christian. PUBLISHED WEEKLY. HUNTINGDON, PA. MARCH 9, 1900. EDITOR: FRED JAMES GIBBS, AND B. S. BRUNDAUGH, PROPRIETORS: F. J. GIBBS AND B. S. BRUNDAUGH.

Bro Blunbaugh speaks out plainly in another column. Don't fail to read his article.

Bro R. H. Miller is now in the field preaching. He will take subscribers for the Primitive, his loads, &c.

Bro. Christian Seibert, of Millin county, Pa., who had an apoplectic stroke is still on the mend.

The last Number of the Herald of Hope comes out with a new look and presents quite a neat appearance.

We have just finished having a good supply of hymnals and hymn books. All orders will be attended to promptly.

From the Advance we learn that Ed. J. F. O'fer had been quite sick, but is now improving so that he hopes will soon enjoy his usual health.

Bro. Jacob Price of the Antislavery congregation, has been in delicate health, but is now able to attend to his ministerial duties.

ONRAYS'S Hours for the children of poor brethren are now being continued. Meetings—hope every effort in this direction may be followed by God's blessing and prove a success.

Bro J. M. Moore says "We believe in such wars" when necessary, but not enough to have fire works dug up as stated in No. 9 of the Primitive, for the use of Bro. W. We think two wars will be sufficient.

On the 21st of March, brother Philip Lands and family, brother George Shinkler and family, and brother George Brindle and family, intended removal to Oshoro county, Kansas. They are all from the Lower Cumberland Church, Pa.

SUBSCRIBERS to the Primitive are still coming in right courageously. All that is needed to give us a large increased list is workers. We want all of our brethren and sisters who are laboring on hand to enlarge the circulation of the Primitive to feel that their labors are appreciated. We feel that it would be a pleasure to respond you all in an easy way. But we don't do it, but hope that some seed may be sown that will be the seed bring you a bountiful harvest.

THE NEW YORK PRIMER announces that its receipts are exceeded by its expenses, especially since the recent heavy rise in the cost of paper, and unless it obtains a large increase of new subscribers by the end of March, it will be compelled to suspend. The I.P.C. has struggled long with a slight gain every year since 1872, and would probably have been obliged to suspend long ago had it not been sustained financially by people interested in religion. This shows how much the American people are interested in religion. If so many duties devoted to similar matters can be supported, surely one religious duty ought to be supported in our Christian land.

Maxt church reminds one of a story told of Daniel Webster in his boyhood. His father went out one morning and left Dan and his older brother Zeke some work to do on the farm. Returning in the evening, he found the work had not been done, and

calling up the boys he said, Zeke, what is this? How have you been? Zeke replied, "Please, sir, I've been doing 'nothing'." So he scolded Zeke well, and then turning said, Dan what have you been doing? Dan replied, "I've just been helping Zeke." In many of these cases, the members are doing nothing and the deacons are helping them. —Belgian Herald

The following receipt for making a sermon was written by Dr. Salter in 1771—

"Collect, weigh, sift and divide sermons from the best books. Mix into them parts of the Bible, and of the best sermons, or sermons, Sell well. Use in nothing not digestible. Vain is used to raise it and prevent it from becoming heavy. Garnish with flowers, laurel, will the substance. Let it not be overdone, the same will not taste it. If cold weather, twenty minutes are enough. If temperate, thirty, if done in winter, it fit for a King.

This receipt is not under copyright, all can use it.

The Golden Rule says that a Church that pays a debt of \$80,000 to the Lord, is worship, that does not have that, is a shame to any Christiana society to spend half that amount for a house of worship, when the Lord has built forty others in places where they are needed." Very true. If the money that is spent for the useless adornment of churches, were used to spread the Gospel, it would be better, and there would be no so many church debts which bring so much reproach upon the cause. Grand churches are built wherever the congregation are able or not necessary. And so result there is a heavy debt, and the people are financially oppressed, all the result of pride and extravagance. As a general rule, the people that get fat and rich, churches are cold, formal and selfish.

AS THE poor children of our fraternality are long remembered by urging the brethren to remember our aged, why not also remember our aged, who more especially need our care, aid and sympathy. There should be, at least two institutions provided for the aged and infirm brethren in the West. These institutions should be made plain Christian homes where our aged who have no friends to care for them, could go with the ease. It is distressing to the aged to feel that they have no place to go where they feel that they are welcome. Many have just asked for help, and we have to have them unless a provision of this kind is made for them. What do the brethren and sisters of the Middle District of Pa., say to a work of this kind? What do they make up in the right direction?

THERE are many evils for preaching in the far West where perhaps only a few of our brethren have been. These evils are not received more attention. Missionary work put forth now will bring returns, such as can be gained in few localities elsewhere. In the broad lands of the West, people are heathen's children, and we as a people, ought not to spare any effort or let any opportunity pass, to impart the bread of life to these people. Among these are our brethren and sisters. Will we make no effort to plant churches in the far West? If brother and sister who has the good sense as heathen's children, that work, I think, and that there is no time to lose. We ought to have our missionaries at work, and every brother and sister should feel that they individually are responsible for the work. Our brethren need us, and we need their expenses and support their families.

den which in the field, then, too, where are churches needed. In the far West, where there are only a few brethren, and their means limited, the cause might be promoted by adding them in building churches for women. There is plenty to do. He that is indifferent and looks only at home, or to his own pecuniary interests, looks interests in the great work of saving souls. We brethren are, let us be out doing. Let us encourage our missionaries by showing them a disposition to stand by them—aiding them by our means and principles.

If all professors of religion had the Spirit of obedience and were seeking to know the will of the Lord, these would not be so much caring over points of doctrine. The trouble is that men and women have not learned that they are not to exercise their own judgment in reference to obedience. We must obey his law and not the construction of men. It is not by our own convenience. Jesus says, "I am on the way," and it is not in our province to inquire whether some other way will not do. When Philip preached to the Ethiopian eunuch, he said, "See here is water, what doth hinder me to be baptized?" — 8 — And he commanded the eunuch to stand still, and they went down both into the water, to be baptized. When the baptism was over, "they came up out of the water." Philip knew what the Gospel required in order to baptism. He went, according to the word, into the water, and took the subject with him and baptized while in the water. Now some seem to think they know a better way. Instead of going into the water to baptize, they go to the Church—cannot follow our blessed Lord into the water—to be baptized as he was. That don't suit the people of this day and age. An improved and more convenient way has been baptized. But it should be remembered that God's word is to be our judge at the last day, and so our opinions or judgment in reference to the matter will not avail.

A BILL has been introduced in the Senate of North Carolina Legislature to prohibit the carrying of pistols, knives, bow-knives, or any other weapons. We suggest that State feels the necessity of a measure of that kind, as in three of its counties, the State courts have ten cases of homicide on hand. The members of some other States show likewise that some on the increase. Oh, that men could know and feel that it is their duty to adduce their persons. Here is another work for the Sabbath school.

Let us all who are the youth under their charge. Special efforts should be made to teach them the self-denying and non-resistant principles of the Bible. The youth who are under their charge, and who are called to resist every little injury as strengthened for the greater conflicts in after life. Let all who have the youth under their care try to impress these words of the great truth that "He that ruleth his own spirit is greater than he that taketh a city—that to govern ourselves, restrain our passions, and bring them under subjection to the greatest work of our salvation. Set this as a standard in the minds of the children, and we are less prohibiting the carrying of weapons for defense will not be required. A great deal of the crime of the present day is done, directly or indirectly to teaching that is not in harmony with the Spirit of the Gospel.—Professors of Christianity teach their children that it is right to fight, and that it is mainly to resist injury and defend their rights by violent means, and as a result when they grow up, their passions are unrestrained, and when they are mature, they are ready to take the life of an opponent. Much of the fighting and murdering of the present day may be attributed to wrong teaching. Hence, the importance of making greater efforts to teach the young the true principles of the Gospel.

At our prayer-meeting on Wednesday last, we had the subject of temperance. Bro A. B. Brundage officiated and read a lesson the 1st chapter of 2d Peter, also the last four verses of the 12th chapter of Acts. The use of intoxicating drinks and their effects were fully explained. In doing this we offer to send it six months on trial for 50 cents, or eleven copies for \$5.00.

We make this very low offer for the purpose of having the Primitives of the West, thus presenting the cause of Christ.

Now brethren and sisters, here is an opportunity for you to work for and for the promulgation of the truth. How may we go to work at once and subscribe as a good trial list of subscribers? Look around you and see how many of your neighbors would be benefited by reading it. Perhaps you have married one, and daughters that are not taking it. If so, send it to them for six months. It may prove a good investment. If no children to send it to, send it to your friends. Please make a strong effort and see what can be done. It all depends on what you do for us, and it is to you we look for success. Single subscriptions are arranged on the terms. Amounts of \$1.50 and less at our risk, if carefully put up. Larger amounts should be registered or sent in check, draft, or postal order. — 11 —

ANNUAL MEETING PREPARATIONS

The following from the B. A. W. report gives our readers an idea of the preparations that are being made for our coming A. M. The Council will be held on brotherhood in the hall. Only a brief distance from the road is a beautiful view or rather basin, three sides of which have been admirably fitted by nature for the council tent. The tent committee, who are the test committee who understand the lights committed to them. Over this basin a canvas tent (tabernacle form) one hundred feet in diameter will be erected, and arranged on either side a large number may be accommodated. The sides of the tent will be arranged so as to be opened or closed at pleasure from the center of the tabernacle, so that the Moderator and Clerk can be distinctly heard in every part of the tent. The bowling tent or refreshment room will be made of canvas material. Its dimensions will be 160x122 feet. There will be twenty doors on one side for the admission of males and twenty on the other for the admission of females, guests will go out through the doors to the interior arrangements will be simple and convenient, and arranged to give comfort and entertainment. On the sides for males there will be a table for each party, and a table capable of holding 640 persons. On the other side there will be twenty tables each twenty-two feet in length and will accommodate 440 persons; in all 1080 seats. There will be 1000 tables, and the tent will be made of canvas material and will be prepared and delivered to us under the control of Abraham and his assistants. It will be under the supervision of D. N. Winger, Benjamin Swartz and Samuel T. Price of Millin county. This tent will be located at a short distance from the council tent, and is open for members and all who are so requested by them. Every male guest must purchase a ticket for \$1.00. This ticket will admit the holder to all the dining tables, and all females are permitted to go in!

CONGRESSIONAL SINGING

Our prominent feature in our Church has always been to maintain congregational singing, and it is strange indeed that anything else should be tolerated by those who would be recognized as true worshippers of God. The most effective part of our Church worship, the service of song, is to sustain a spiritual loss that will prove fatal to the soul's best and highest interests. The Church, as a body, that is adapted to the ability and desire of all God's people. David, in doing the Psalmist said, "Praise him with stringed instrument and organ, with harp, with psaltery, with lute, with tabret, praise the Lord." Singing is that part of worship in which every soul breathes out his praise to God for himself or herself. Hence, all should be able to sing.

To enable all of our brethren and sisters to take an active part in this service, we have arranged to issue the most non-bearing part of worship—the Brother's Hymnal has been published and we are glad to say, that they are being very generally introduced, and we hope the time will soon come when every meeting house will be supplied with this Hymnal. It is a great benefit of those who are not members of the good and happy.

ONLY 50 CENTS PER COPY. SIX MONTHS ON TRIAL.

As there are still hundreds and thousands of families into which the Primitives of the West have not yet been introduced, we feel to make such extra efforts as will enable our friends and agents to have in every family where some good might be accomplished by reading it. In doing this we offer to send it six months on trial for 50 cents, or eleven copies for \$5.00.

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Correspondence.

From the Dorchester Church, Dorset Co., Va.

Dear Brethren: Met with the Brethren in council. Business transacted agreeably and in love. Then to the afternoon went to the water and baptized one, and in the evening met for preaching, and Sunday morning and evening again, and on the 7th left for home leaving two applicants. On the 31st brother Henry and wife, brother Jacob Cain and wife, from Schencko Valley came to us, and had two meetings with us and with the members at Walker, Ellis Co., then on Feb. 4th, we next drove to Dorchester, and commenced a series of meetings on the 5th, 6th, 7th, 8th, 9th, 10th, on the 13th, 14th, on the 14th one more, making ten in all. Brother Landis left for home on the 14th. We continued the meeting till Sunday eve. There was one more applicant and some more persons intended to come. We now number some sixty members scattered over my miles east and west twenty five miles north and south. We would need some ministerial help in the west end of our district. German and English is needed but either language received. We have a good country and a good people. Our meetings are attended with good interest. Yours fraternally, JOHN HOLMELAND.

Ward, Wood Co., Va.

From Washington Territory

Feb. 8, 1880.

Dear Brethren: As there are many letters making inquiry about our country, I will give a short history of it. We have good soil, good water, and a healthy country. Wheat, barley and corn are the staple products from 20 to 40 people perse, and still more than this I raised last year, on one rod ground 25 bushels of wheat per acre, and 50 of barley. Vegetables do well. Fruit trees flourish in this country. We had an unusually cold winter for this country. Still stock looks well without being fed. Now, as we have a good country to say have back in the Eastern States, and far better in a good many respects, we would greatly desire for some of the brethren to come to our country and carry on the missionary work. We have an organized church about 40 miles from here, but at this place there are no members but wife and I. There had been a small church here but as we needed a good steersman feed and help in carrying on the work. This caused us to feel very lonely. Hoping the brethren will remember us in their prayers. I am yours truly, A. K. TRAVIS.

A Missionary Meeting.

The Lord of evangelizing, of North western Ohio, met on Dunbar, Ohio, Feb. 26, and a majority being present, they disposed of the business in a satis factory manner. There being sufficient funds in the treasury to meet the demands of the work, an arrangement was made. There are at present six evangelists in the field, at work, and the calls are still coming for more preaching. Apparently the people are hungering and thirsting after righteousness. We have this work in it as its infancy, the prospects are becoming better as B progresses, and we think that the time is not far distant when it will be what it was intended by the author.

There were some who opposed this way of spreading the Gospel, not knowing the object in view, but they have changed their minds, and are now taking an active part in the work. We are now putting forth a united effort, all having the same object in view; we hope to do good to the human family. S. W. WOODS, Secy. of Board.

From Upper Dublin, Pa.

March 1, 1880.

Dear Brethren: Having been requested to send you church news. I will give you an account of our meetings here in January and February. There were J. E. Hertz and wife, E. Nye, were present, and held a series of meetings for us. They were truly a feast of comfort to many, and we hope that most of their work will be fruitful. Some of the work which will remain for many days to come. Nine persons were baptized yesterday by brother J. Z. Gotwald, and several others are expected soon. We have organized a prayer meeting which was regularly every Wednesday evening, and is well attended, good interest manifested, and the members are apparently in earnest in their work. Our meeting will be held on the 22d of May. A general invitation is given.

Practically, J. HOWARD ELLIS, Secy.

From Millard, Ind.

March 1, 1880

Dear Brethren: Our meeting is still going on near this point at Pleasant View meeting house. Twelve associates, and one applicant, and two retained; one of those two had been out of the church for thirty years. Yesterday I baptized person H. B. Berman, private of the Syracuse Normal School, Ind. J. JOHN NICHOLSON.

From Brethren Church Pa.

Our meetings in Keystone Hall, Pottawatomie, closed February 28th. Good attendance throughout. Preaching by J. P. Hertz. Two persons were baptized. The work is progressing, and more will follow. Two were baptized three weeks ago Sunday morning, at Lawrenceville, W. J. Swigart surprised us with his presence, and favored us with a good sermon. His appointments for meetings next Saturday evening and twice on Sunday, at the County church.

From Reynolds, Ind.

Feb. 27, 1880.

Dear Brethren: I commenced a series of meetings in Markin, Ind., Feb. 15th. Preached four sessions, and baptized three persons. I commenced a protracted effort in the French Creek arm of the Church, in Sugar Grove, Peabody, West county, Ind., Feb. 15th. Preached 14 sessions and baptized six persons. The results were almost inspiring during all of these meetings, yet the congregations were reasonably large. Fraternally, W. R. DEAN.

From Brownsville, Pa.

We have just received the act and intention of our uncle, brother Charles Snyder of Conemaugh congregation, Cambria county, Pa. He died at 9 o'clock, yesterday morning (March 5th) and will be buried tomorrow at 10 A. M. He was an intense sufferer since about the middle of Nov. Was fully resigned to the will of the Lord, and bore his sufferings with Christian fortitude. A singing class has been re-organized at the Brethren church, near Pennsylvania, to practice church music. They use the Brethren's Hymnal. The class meets every Sabbath evening, and is conducted by brother L. C. Suffer. The class has met four sessions, and seems to be growing in favor. We hope it may prove a success.

Brother J. W. Smoother of Penn Run, Indiana county, contemplates holding a series of meetings in our (Dunbar) district, and we are glad to hear of it. 15th Sabbath previous to our regular day for preaching, so the brethren also expect to hold meeting on Sabbath evening. Trust sinners may be awakened to a sense of duty. E. H. H. STREYER.

From Mecklenburg, Iowa.

March 1, 1880.

Dear Brethren: Please say through your valuable paper, that the District Meeting for the Southern District of Iowa will meet in district county with the Farmers' church in Appanoose county, Iowa, on the first Monday in April, 1880, at 10 o'clock a. m. Also meet on Saturday before at 11 o'clock a. m. for worship. A general representation of the church desired. An invitation is extended to all who may wish to meet with us. Those wishing to come by rail will please correspond with M. Replegh, Valmeyer, Iowa. M. THOMAS GIBB.

From the Hopewell Meeting.

Dear Brethren: Brother J. W. Brougham came to our arm of the church on the 18th inst., and commenced a series of meetings, preached eleven sermons on various subjects. The meetings were very interesting, teaching good, and good attention given to the word preached. The result was five persons were baptized, and good impressions were made, which I hope will all be put into practical use. JOHN B. BILMANN.

From Brethren Church Or. Pa.

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From Butler, Calvert.

March 1, 1880.

Dear Brethren: We had a good meeting at Delta, Ohio, I left March 2d. Found had been baptized, and five more have signified their willingness to come to the church and obey the Gospel. Arrived home in the evening. Found all well.

Notes

Feb. 17, 1880

Dear Brethren: The District Meeting of the Northwestern District of Ohio, which will be held, the Lord willing, with the brethren of the Logans church, Logans Co. Ohio, on Friday and Saturday, April 24th and 25th. There will be a missionary meeting commencing at one o'clock. All are heartily invited. There will be conveniences at Bellefontaine and Defroat, on Thursday and Friday. Further information can be had by writing to the undersigned.

J. I. FRANTZ.

Bellefontaine, O.

Notes

Feb. 20, 1880

Dear Brethren: We propose, the Lord willing, to hold a singing communion of the Plum Creek congregation, Armstrong county, Pa., on Saturday, April 17, 1880. As this is the Saturday before the Western Pennsylvania District Meeting, and only minutes are left of it, we want a number of brethren going to said meeting to be with us. The meeting house is one half mile from the Turnpike from Lehigha to Kilmantony. The usual invitation is extended. By order of the committee, LEWIS KIMMEL.

Notes

Feb. 25, 1880.

Dear Brethren: We expect, the Lord willing, to hold our District Meeting of the Southern District of Kansas, on the 6th day of May, 1880, at some place north-west of Peabody in the Peabody congregation. Meeting to commence at 10 o'clock, a. m. Brethren of the different congregations in Southern Kansas are invited to be with us. Those churches wishing to delegate by letter will please correspond with G. W. Thomas, Peabody, Kansas. If Southern

Brethren of 17th place only

ONLY ONE CHANGE OF CARS TO KANSAS CITY.

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THE PRIMITIVE CHRISTIAN.

Published weekly on the 1st of each month.

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The Primitive Christian.

PUBLISHED WEEKLY.

BURLINGTON, I. A.

March 23, 1890.

EDITORS: J. H. JAMES QUINCY,
AND: J. B. BURMAN,
MANAGER: H. S. BURMAN.

Edw. R. H. Miller was, when last heard from, preaching for the brethren at Zikhart, Ind.

He has just received an interesting communication from brother C. H. Balbungh on the "Selection of Texts," also one from brother Hagar, of Missouri, entitled "Vigilance," which will do us no apparent harm.

The Post-Tennessy appears to have managed his pecuniary affairs rather more wisely than many others have done. It is said that the sale of his literary production has brought him property that is probably worth a million dollars.

Good news is being received from all along the line. From the Pacific to the Atlantic faithful evangelists are all work pathfinding wandering sheep into the fold. In the various cities at work and great victories are being achieved. Let every soldier of Jesus put on the whole armor of God—the shield, and we shall have good reports from our Zion.

Samuel Curtis Miller, who has been a visitor to the Dry Valley congregation, Milne county, Pa., informs us in his paper, *How*, that success in enjoying good health recently. They hold a series of meetings, a week or so long conducted by the house minister. The meetings were well attended, with a good attendance. Bro. John Miller is now in Bedford county holding meetings.

Bro. A. H. Newberger, of Indiana, writes: "The Pastor" gives general indication as far as I know. My family lay the Primitive come and ask you to send them from it which I often do until late bedtime. We would like to know how to do without it. Brethren generally well, but there is some sickness in the country. Mostly lung and typhoid fever. The weather is warm and things are growing."

Tim, *National Baptist*, thanks the tax on paper as a tax on knowledge, and offers the suggestion that Congress "take it off and put it on tobacco." That would be just right. Let the tax be taken off of paper, and I promised another useful article in our paper on tobacco and liquor. If we could get on becoming filthy and on destroying soul and body, they ought to pay dearly for the agency through which it is accomplished.

Brother J. C. Fowling has been following in the footsteps of our brother A. H., Ohio for two weeks. The meeting closed last night. We had a glorious meeting. Nineteen wanderers returned to the daily abode home. Today we go to Highland, O. Will stay there two weeks and then go to Bush Creek for a two weeks' meeting."

Bro. Reese, in the *Arkansas* at *How*, has written a series of articles in "Behold of the Righteous Printers" that should open the eyes of some of our brethren in the matter of our papers. Our papers have frequently been compared in price with large dollar tracts, but such persons are not aware that the matter they contain is made from the daily abode type-setting is required, and the only expense in the paper and printing. There would be more money in the large tracts; the way they are put

out, at 50 cents per annum; that is our religious periodicals at \$1.50; taking into consideration too, their large circulation.

The Young Men's Christian Association in Chicago seems to be doing quite a work. They have established a branch station in each town of Illinois of 10,000 people. They have done a great work among the railroad employees, 50,000 of whom go in out of the city daily. They have so demonstrated to military, that the monetary value of improved morals among employees, that several rounds were sent to the support of these agents as high as fifty dollars per month. The investment it is said does a great deal of good in the city. It employs both men and women, and seeks all who need moral help, and seeks many to employment and safe boarding houses.

In the town of Worcester, Mass., it is said that the brethren have maintained as far as possible, a Sabbath day as much as possible avoid public functions on Sunday, and in cases of necessity, the services should be simple and that the most important things should be avoided. This is certainly a move in the right direction. We can, however, see no harm in burying the dead on the Sabbath, if it is done in words of prayer. It is a good thing to have a sewing show and expose certain commodities in it good sense, and all Christian people should try to encourage a move of this kind by endeavoring to cultivate a sentiment against it.

Bro. Knott Ely says in the last *Arkansas* at *How*, that there are members, and even churches, who do not get the paper, and hence are not informed of the change in time of holding our Annual Meeting. He knew a few years ago, went to the wrong State to attend the meeting simply because he took the wrong minutes for reference. He therefore recommends that the delegates to District meetings be instructed to notify the members of each district of the time and place. All well except we suppose, but such members would better take the paper and then they would be able to get going on the right track. Perhaps a few churches like that of the brother referred to, would do such brethren good.

Samuel says: "He that is slow to anger is better than the one that is quick to retaliate his spirit; than he that takes a city." How many appreciate this grand truth? How many realize that it is an evidence of a strong man to be able to govern ourselves, and that it is an evidence of strength that is certainly very much overlooked, as there are so few who possess it. David was considered great because he slew Goliath, but for me to kill a man, to take a whole city and take it, would be still a greater feat. The man that ruleth his own spirit accomplishes all more than the man that is not beyond the limits of man's power. It is our duty to help, to do it. Paul said he could do all things through Christ who strengthened him, and so can every regenerated soul. Who would you be truly great? This would be a new question."

Merch has been said of late, about changes in Palestine, and of the large number of Jews who are immigrating from there. F. S. De Haas, in the *States* Congress, at Jerusalem, writes in regard to these statements: "The facts are, there is no railroad in all Palestine, and the Jews are being driven from the Holy Land into Christian Sunday-school. But one Protestant church in Jerusalem, another out-side of the walls, and one at Nazareth. The Jews are being driven from the Holy Land during the last few years, but the population of the country has more plentifully decreased. The Jews have an intention of re-occupying the land. They

go there to die and not to live. No Jews around Jerusalem ever cultivate an acre of ground. The Jews of Europe and America will never return to Palestine, unless forced back at the point of the bayonet."

There is a man in our Eastern Prison in a cell in a term of some eight or ten years, and who seems to be up for him to be set at liberty, he was so loath to leave his place of confinement that he wanted to remain there, and he was not permitted to do so, he committed a murder in order that he might be put back to his old place of confinement. We think it very strange that a man would prefer imprisonment to liberty, and that he is precisely the feeling and disposition of every sinner. There is no slavery like sin, and from this bondage Christ offers freedom, yet how few, comparatively, are willing to accept of it. Look around you, and you will see that light, or in other words they prefer the dark prison of degradation and shame to the "glorious liberty" of the children of God. How strange! It is the same with our brethren, who, like those who have been slighted, have lost of the goodness of God, and have been made free, should again receive the full part of Egypt—the state of bondage and oppression that is so many there are that by their actions show that they do not enjoy their freedom.

A CORRESPONDENT to the *Tennessy* for March, gives a description of a protracted effort held in a certain congregation by a certain brother. "We were never heard of such proceedings before among the brethren, and it seems strange to us that any congregation would tolerate such things, other than any one minister would tolerate such a thing. We know it is the practice of many congregations to give those who have made up their minds to come to the church, the liberty of designating their own 'devotional time' for a few days, and then after that time, the examination, if found to be in the faith of the Gospel, are baptized, but to baptize any one on the condition that they will be allowed to preach, is another thing—never—never become in harmony with the Gospel method of calling men to the ministry. There too, we have never known the Brethren to have any services in their own day of order, and conduct a service in order, and conduct a service in order, is no argument against series of meetings and Sabbath-school properly conducted."

Every Christian ought to be well acquainted with the Bible, and then to be able to give account of his teachings at all times and under all circumstances. We should not be ashamed to hear the crowds, for if we are, our heavenly Father will be ashamed of God's word. It was the prospect of sharing with Christ in glory, that gave courage and nerve to our Reformers, when they had to face the enemies of the truth. Luther's defense before the Diet of Worms is a beautiful example of courage. When asked to retract his faith he said, "Sir, unless I am convinced of my error by the testimony of Scripture, I cannot and will not recede. It is my duty to obey God rather than man; that of Kings. This should be the determination of every Christian. There are too many to think that the least of God's creatures are not ready to sacrifice their principles. Brother, stand, stand up for the right. If the world wrongs, do not let fear forward, be true to the Captain of our souls. You may not be able to fight with him, but if you endure it patiently you will share with him in glory."

SIX MONTHS ON TRIAL.

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As there are still hundreds and thousands of families into which the Primitive Christian has not yet been introduced, we feel to make such extra efforts as possible, and we have agents to have it read in every family where some good might be accomplished by reading it. In doing this we offer to send six months on trial for 50 cents, or eleven copies for \$5.00. We make this very low offer for the purpose of having the Primitive introduced and thus promoting the cause of Christ.

Our brethren and sisters, here is an opportunity for you to work for us and for the promulgation of the truth. How many will go to work at once and raise to a good trial list of subscribers? Look around you, and see how many of your neighbors would be benefited by reading it. Perhaps you have married sons and daughters that are not taking it. If so, send it to them for a month, and they will prove a good investment. If no children or good friends, if a good friend or neighbor. Please make a strong effort, and see what can be done. It is all done for you, so that you may do for us. Send us your list for success. Single subscriptions, 50 cents, or any amount less than \$1.00 may be sent in stamps. Amounts of \$1.50 and less at our risk, unless we receive cash. Large amounts should be registered or sent in check, draft, or postal order.

Educational Department.

BY H. B. B.

A FOLDED LEAF.

BY V. L. BURMAN.

A folded, folded page, and blurred.
I found myself looking to night,
Cared not to read one line of light,
I trace in the now shining light,
I pull back, and lo! it there,
And I am glad to see it there.

As I have had a folded leaf
That in Time's book of old age,
We leave—some a half ruler
And some a whole ruler,
We fill it up, then turn away,
But who will read that page one day?

Not you, my sister, in your prime,
Who will be wiser by study then,
You are something in this time,
That they, and they alone, may hear
And live 'til so, as in it be,
Not one between my life and me.

My folded leaf! I wish light eyes please,
And read! the speaking book I see;
As now, so now at evening beam,
I find that half steps reverse to me!
And I do not feel to fold it,
Yet do it, it speaks, 'we are no crowd.'

And I love these, 'we are no crowd,'
My best and dearest—shower you
And I love these, 'we are no crowd,'
What brings the shadow on my face
So 'til be folded when I die.

E. V. Norville

The question discussed at the last Literary Society was: "Dissevered, that railroad trains should not run on Sundays." The resolution was sustained.

The Ashland Times says: "Saturday the boarding hall was opened to the boys, and most of them ranging in the College, spent the day in morning."

of the Normal. Bro. Swigart has won a golden reputation as a teacher, and we have no doubt that he will prove himself worthy to the important position to which he has been called. We are sorry to lose his services as a clerk, but are willing that he shall labor in the field in which he has accomplished the greatest good. Sister Lizzie B. Reese, of Missouri, is at his position in our office, and as she will be well recommended, we hope the change will be no disadvantage to our business.

OUR MOTTO: ONWARD AND UPWARD

From the *Exhorter*, Board, of the Beth-el Society's Normal.

Onward to the bright hall of knowledge, and up the hill of difficulty, never faltering, never pausing to look back over the past, but still with eyes firmly fixed on the top shining crown of glory ahead, ever seeking and through tribulation it may seem hard—it is hard; but whoever obtained knowledge but it costs a struggle and a severe one. It was not in one day, or even one year, that great multitudes reached their place on the roll of fame, but—

"The angels by great men weeded, and men by angels weeded."

But they, while their companions slept,
Were tilling wisdom to the night."
When we are putting this motto into effect, we should proceed slowly and cautiously, never leaving one difficulty for another, until we have fully mastered the first, step by step, lesson by lesson, by present; until we are unable to receive any more knowledge. But when will that be? Never, so long as we are on the side of the grave. Still receiving and we shall be going on, and we shall pass through the gate of heaven into the hall of true knowledge. How different the knowledge of those who have talked on, surmounting all difficulties, from that of those who have passed through the gate of heaven into the hall of true knowledge. How different the knowledge of those who have talked on, surmounting all difficulties, from that of those who have passed through the gate of heaven into the hall of true knowledge. How different the knowledge of those who have talked on, surmounting all difficulties, from that of those who have passed through the gate of heaven into the hall of true knowledge.

JENNIE C.

THE STUDY OF LANGUAGES

ANY PERSON AT ALL familiar with the rules and regulations that were entered upon the translators of King James' version of the Scriptures, will at once see the advantage of having a knowledge of the language in which the Scriptures were written.

Any person at all familiar with the rules and regulations that were entered upon the translators of King James' version of the Scriptures, will at once see the advantage of having a knowledge of the language in which the Scriptures were written. Any person at all familiar with the rules and regulations that were entered upon the translators of King James' version of the Scriptures, will at once see the advantage of having a knowledge of the language in which the Scriptures were written. Any person at all familiar with the rules and regulations that were entered upon the translators of King James' version of the Scriptures, will at once see the advantage of having a knowledge of the language in which the Scriptures were written.

We sometimes hear our ministers say that every word of the Scriptures was written by inspiration. While we accept this as being true of the original text, we regard the English translation as not being inspired. We do not have a literal version, but only the substance of the original as understood by the translators, so that in many instances we are not inspired by the mind of God as written by inspiration we have the biased opinions of sectarian hosts.

Home Department.

TENS-MINUTE SERMON TO CHILDREN.

BY THE REV. L. A. VOORHEES.

OUR WORK.

I wish to talk to you, my little men and women, about our work. We will first be important in our subject. I will read the words of Christ in Matt. 12:37: "For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

We shall be judged by our words. It is right that we should be, because our words reveal the state of our hearts. You look at the hands of a doctor, and you know that behind them must be some serious or successful work that keeps them so busy. If the hands were just right, we know that the words are good. If they are crooked, we say that the words are bad. Now, our words are the outward sign of an inward state. If they are good, it is a proof that the heart is right; but if they are bad, it is a proof that the heart is wicked. I wish to show by some familiar objects, what words we should not and what we should use.

I hold in my hand a piece of Indian pipe. It is very elastic. I can stretch it until it is twice as long as when lying on the table. We must be on our guard against speaking *Indian-pipe* words. Boys and girls who will not tell a lie will sometimes try to stretch the truth. I have known boys who, when they did not want to do as they were bidden, were always "so true" or "so nice." They stretch a little robe into a severe sickness. The other day two girls were running and when they stopped one said, "Oh, dear, I thought I should die," while the other declared she was "nearly dead." They rested about one minute, and then they were running again. When I go into a store I find that a salesman will sometimes say a little more than is strictly true in order to sell his goods. I most also avoid those who stretch the truth, and who always stretch the facts to make them more interesting. This carries you of talking in a very wrong way. Now our love of truth when we are boys is exaggerated. When I was a boy at school I sometimes had a sharp knife and would sharpen my slate-pencil with it, and would thus split the edge. So our love of truth is abused by sharpening the point of an untruth or a story. There are no untruths in such as "white lies" *India* or *white* lies are falsehoods, and every falsehood is so black as a stove.

Here is a comb. Here is a comb. Taste it. If it gives you some of its teeth they will draw up your faces, so that they will not look half so pretty as they used to do. *Verges* contains a sharp edge. The followers of the gentle Saviour should be careful not to sharpen words. Boys and girls see when they are angry and quarrelsome. I have seen fathers and mothers sometimes, pained by the vinegar words of their children and pupils. When there is unkindness in the heart it shows itself in the words we speak. Unkind words are sometimes like a kick or a blow, and for that it is easier to bear a word of the body than those of the soul. In the 21st chapter of 1 Sam we read of a very charitable man, called *Nabal*, who is such a word of Nabal that you can't speak to him." What a terrible thing it is to have such a thing read about a man for people to be written for hundreds of years after he is dead. It is a sad state of mind. When they speak to you, you feel drawing back as you would from a cross dog. Such a man makes one shrink like a northeast wind. Don't be like Nabal.

Children sometimes use very bad words. I have been thinking that what

object I could represent them. I have thought of a bird that is fond of making a noise called *chatter*, and have concluded to call them *chatter words*. While the humming-bird, looking like a piece of rainbow with wings, goes flitting about breathing the perfume of the flowers, and feeding upon their sweets, the *chatter* goes flying about and is not doing any thing it finds some offensive thing that any decent bird would shun. Once, when I was out for a walk, I was by night and killed a great many birds, and some a great army of buzzards ready to devour their dying flock. They have an appetite only for dis-
I hope my young friends have all too much respect to use buzzard words. When I hear a child using vulgar words I feel as if I would like to take his head under my arm and wash out his mouth with soap and water. Here are some lines from one of our poets which I hope you will learn and always remember.

"Annoyed words stink of an adder,
The words of anger are like a snake;
We have seen that we should shun
Indian-pipe words, vinegar words
and buzzard words. Can we find any objects that will represent good words? I have some to tell you about good words: 241 here. Pleasant words are as a honeycomb, sweet to the soul, and health to the bones." What is sweetest to the soul, is his better than pleasant word? Honey words do nothing, and yet do much good. In sorrow or sickness a kind word is, indeed sweet. Many a child has been started in this way by a kind word; many a weary traveler is refreshed by a kind word; many a miser led to Christ, and many a young Christian strengthened in his faith. Pleasant words have many a happy effect. I have seen many a dark life and sweetened by a kind word. I have seen a man who was a miser, led to Christ by a kind word. I have seen a man who was a miser, led to Christ by a kind word. I have seen a man who was a miser, led to Christ by a kind word.

I have one more object with which to illustrate good words. Here is a twenty dollar gold piece. Solomon says (Prov. 25:13): "A word fitly spoken is like silver." What is the difference between the wise man's word? Look at this piece of gold. How bright and pretty it is! God is the material from which every good and most beautiful thing are made. There is nothing more beautiful than this than this coin unless it is a golden word.

Gold is genuine money; money that has intrinsic worth. Look at this five dollar counterfeit note. It looks like the truth, but it is an out-and-out lie. Here is a silver coin that is marked "one dollar," but it is worth less than ninety cents. It carries a falsehood on its face. Our words should be like the counterfeit five dollar note, but should be like the truth itself. They should be the exact truth and not a great exaggeration, as is the silver coin. Our words are like the counterfeit coin as well it fall upon the table. Good words are those that have the ring of truth. These are the words that will be pleasing to God.

There are three words, young friends, that all the words are based on. It leaves. You should speak only such words as you are willing that God should hear, for "by thy words thou shalt be justified, and by thy words thou shalt be condemned." It is hard to speak only such words as your Saviour would approve, but if you will go to him, and ask him to help you, he will help you. We need often to pray as David did, Ps. 138:1: "Set a watch, O Lord, before my mouth, keep the door of my lips."—*Christina* Ump.

It were a desirable thing, indeed, to forbid the love of earth, if there were nothing to fill the vacant space in the heart. But it is just for this purpose that a sublimer affection may be fed, that the lower is to be expelled.

Extravagance often leads to villainy.

MISCELLANEOUS.

—Mrs. Elizabeth Thompson, the well known lady philanthropist, has published a curious little tract, contrasting the relative expense of religion, education, rum and tobacco. From this tract we learn that the cost of \$675,000 annually; religion, \$75,000,000; education, \$95,000,000. Rum costs each person \$17, whereas they drink or eat. Mrs. Thompson computes also that the man who drinks, smokes and uses tobacco, will spend \$100,000, or \$3.83 per week; \$4.17, she argues, will feed a family of six persons one week.

—The Supreme Court has filed a decision concerning which the *Spirit* speaks.

"A recent decision of the Supreme Court is, that property conveyed with the condition that the promise shall never be used for the manufacturing, sale, or giving away of intoxicating liquors, is neither null and void against public policy, but on the contrary, is imposed in the interest of public health and safety." It is to be hoped that prohibitory title deeds, which are so common, and that real estate owners, may be moved to do their country a most valuable service by inserting a perpetual proviso in their conveyance to that effect.

—A story is told in Rome as to the coming of the Jesuits in connection with the late Italian Pope, the "Apostolic" Pope was anxious to establish a paper directly representing his views, and while the matter was being discussed a gentleman came to certain officials with references, large funds, and an offer to take the management of the paper, promising that it should represent the views of the Pope. His offer was soon and was accepted. The gentleman then began to advocate political opinions, and the views of the Pope, who was compelled to disavow connection with it. It is now said that the Jesuits were anxious to control the press, and as they knew they could not get the Pope, they took this means of making the Pope's intended paper their own.

—A correspondent of *Zion's Herald*, referring to Mr. Purcell's mission in this country, says:

"The simple fact, that the thirteen or fourteen million acres of land under cultivation in Ireland cannot sustain its population of five and a quarter millions. The people multiply too fast. There are no manufacturers to employ the surplus population. If the people will stay at home their farms must be subdivided; families must live on the product of two to five acres, and buddle together in occasional hours. Potatoes and butter, and milk, are the only products that must constitute the staple food. When we see a case and potatoes rot in the ground, they will come famine, disease and death. This was the case that Ireland, which has a population of eight and a quarter millions, and contained 91,728 one roomed mud cabins. The potato disease of the last the following year compelled multitudes to emigrate, and in 1859 there are three millions less people than there were then. But still there are too many for the productive capacity of the country to support. There are 100,000 acres of unenclosed lands now; but that is 125,675 too many."

—At the Evangelical Conference, now being held at Wellesport, Pa., the following resolutions and resolutions were unanimously adopted:

AMONG CHURCH FOLK.

WHEREAS, There is a growing tendency among our people to resort to the use of means to raise money for church building and other objects, we expose plainly our regret to the spirit of the New Testament and deprecate to the interest of our beloved association, therefore,

Resolved, That this Conference protests against the introduction into our churches or societies of all those questionable measures, such as fairs, festivals, bazaars, organ suppers, &c.

Resolved, That it is the positive understanding of this body that our book of discipline strictly forbids all our members to favor any such petition in any church or society, or have any of their property used in carrying on the Episcopate traffic.

Resolved, That we, as a church, shall withhold our support, politically, from those who are engaged in the selling or manufacturing thereof.

Resolved, That we commend the proposed temperance law to the members of our church and our fellow, and ask them by petition and all lawful means to secure its enactment by the Legislature of our State.

CONVOCATION.

WHEREAS, The use of tobacco is considered an unnecessary and unchristian habit, and is certainly an appearance of it, not an evil itself; to say nothing of the enormous sums of money squandered annually by professors of religion; therefore,

Resolved, That we reiterate the resolution on the use of tobacco passed by this Conference last year, and that we earnestly request our people to abstain from the use of tobacco.

A resolution was also passed relating to the sanctity of the Sabbath, urging due observance of the Lord's day, and abstaining from all menial or secular business, attending to necessary worship, and all things forbidden by the Word of God.

GUBNER AND STAGE.

The following announcement from a Michigan newspaper suggests some reflections as to the appropriate means for raising funds for church purposes. It is in substance as follows: "The drama entitled 'Married Life' will be performed in aid of the building of the Baptist church. The dramatic company have made arrangements whereby the net proceeds of the performance will be applied to the building fund, and it is hoped that those who feel an interest in the upbuilding of public improvements will be present to give in their mite. 'The popularity of the play will no doubt result in great profits. At the conclusion of this play one of the most laughable and moral farces ever played will follow, entitled 'A Regular Fric.' The whole concern to be interrupted with some choice instrumental music." It is added that "at the close of the concert exercises the friends of the pastor are invited to carry and have an organ supplied, and the pastor will be the organist. The elder and wife will be there to make it pleasant for you."

FACTS IN HUMAN LIFE.

There are about 3,064 languages spoken in the world, and its inhabitants spoken more than 1,600 religions. The average number of children born to a woman is about thirty-three years. One quarter die previous to the age of seven, and those who pass this age of seven are supposed to lose one-half of the human species of the earth. Of every 1,000 people only one reaches one hundred years of life, to every one hundred only six ever reach the age of five, and not more than one in five hundred lives to eight years of age. There are on earth 1,000,000,000 inhabitants; of these 30,353,333 die every year, 31,824 every day, 1,282 every hour, and sixty every minute, or one every second. One man married or longer lived than the single, and, above all, those who observe a sober and industrious conduct. Tall men live longer than short men. Women have more children of life years in their favor and survive to fifty years of age than men have, but fewer afterwards.

CHRISTIAN UNITY.

BY JOHN KEMBLEY.

"Behold how good and how pleasant a job brethren are called together to supply." Ps. 133:1.

Abraham and Lot separated to prevent strife, and that caused a great deal of trouble in the east Gen. 13:3-16. Behold, Lord, consider how good, how agreeable, how comfortable, how inconceivably and inexpressibly good it is for brethren to dwell together in unity! The more they are in unity with our brethren the happier we shall be ourselves and the greater benefit shall we derive as a church or society. It is the objects of our love, which should ever be the objects of our love, 1 John 5:1. God's peculiar love to us should produce a peculiar love to us. 1 John 3:16. What a contrast brethren dwelling together in unity presents with those that live together in enmity! How natural it is for brethren to be assisting and sharing, debating and contending, quarrelling and wrangling, striving and backbiting, reproaching and deriding, tearing and devouring one another. Gal. 5:15. It is natural for a wolf to kill a lamb, but very unnatural for lambs to kill one another. It is very natural for men to be in happiness to be objects of our love, it is certainly in among brethren who dwell together in unity. Union will give strength and stability to the Christian warfare, dwelling together in unity.

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WAS THE SUPPER ON THE TABLE WHEN CHRIST WAS SET THE DISCIPLES FEET?

BY AARON DIEHL.

The supper was not on the table when Jesus came to wash the disciples' feet. Now we will suppose the disciples knew the custom and practice of washing feet and of eating the supper with their guests, and visitors. Gen. 18:4-8; 1 Sam. 25:41. And Peter did not make any objections to the supper after he had washed his feet. Now we will make the charge that when Jesus came to the supper, John 2:26; Luke 22:8-13; Mark 13:16. And John says, "Supper being laid," which refers to the same time and place that Luke does where he says, "meat ready." Then John says, "Jesus riseth from supper." Now our common English usage is, "The supper being laid, when we are down and seated at the supper from when there is no supper on the table. Brother Sayer is all right in case point, in saying "supper being laid," the parentheses, which that master is content, who did the sentence. But he does not give the meaning of the sentence. It means no supper on the table at that time. And it is clear from the time between the time that the supper was made ready to the time it was set before them on the table, when Jesus arose from supper to wash feet, the supper was made ready to eat on the table after it had washed feet and rested. This reason Peter did not ask any questions about setting supper on the table, because there was no change in that case, so he did not say it.

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ADVERTISERS: J. ED. JAMES GUNTER,
W. B. BURNHAM,
AND PROPRIETORS: J. B. BRUNNENMAN.

SISTER LIZIE HERR, our prospective
sister, arrived from Chicago on Sunday
evening last.

From the *Advocate* we learn that
Bro. Boleman contemplates a trip
East after the Annual Meeting.

Bro. B. S. Repley, of the Wood-
bury district, Pa., informs us that Ed
Griffith Myers is with them, and is do-
ing some preaching. He expects to re-
main for some time.

Our services in the chapel on last
Saturday were well attended and were
quite interesting. Bro. Quiner pre-
sided in the morning and evening. Bro.
H. B. B. and brother Stogard were
about.

Bro. J. P. Harsheger, son-in-law
of brother Arvey Van Dyke is now
with us. He will probably be with
us here in a few days. The emigration
West from Pennsylvania is very strong
this Spring.

We received another volume of
it to see that the brethren in Ten-
nessee are at work. We are glad to
know that the cause is prospering
among our brethren in the South. The
Truth will prevail where it is
faithfully presented.

Our supply we have been unable
to supply our patrons with. The
Lynn books, on a grand scale, are
about to have them made to please us.
We now have a lot of them ready for
copy, \$1.00 per hundred to express,
\$11.00; for bill, \$11.40.

A NUMBER of our brethren sto-
mache additions to their homes are
enriching their homes. They are
being able to do this for give satisfac-
tion, and we wish our brethren
who want books to give us a trial.
Communications, Articles, Ac. Pa. He
will receive through us and all orders will
be replied prompt attention.

Howers for the aged and the orphan
are being considered by our Western
brethren. What are we to report from
the East? We will do our best to make
more by our next District Meeting?
These are things that would be worthy
of our attention and deliberation, and
we hope that a number of our branches
will take the matter into considera-
tion.

Bro. C. G. Hart, informs us that he
is about to start into the field of labor
again and expects to return in the
field most of the time, until District
Meeting. Our readers will hear from
him. Epiphania had been told at My-
ersville that he was a little in the
divine. There are not so many fatal
cases, at the present time, con-
sidering the number sick. His moth-
er, who had been confined to her
room for some time is improving a
little.

Our aim for the new Time book
is coming to rapidly and what is most
encouraging, there are but few dis-
satisfied with them. They are giving
general satisfaction. Of course, we
know they are not by means perfect,
but we hope for improvement and so
we have to be satisfied. We think
there is an every-day work in the
world. We think they are adapted to the
wants of the Church at the present
time, and we hope they will be intro-
duced generally, and meet the needs
for which they were intended.

Bro. Edward Mason, of Warwick,
Ohio, in order to enlarge his place of
living and get some more of the
brethren. He says he is a single man,
thirty-four years of age, is accustomed
to do nothing but farm labor. He
can do anything from carrying stones
to clerking in a store. The latter he
is not doing, but knows nothing about
forming. If any of our brethren, re-
siding in or about our place, would
be engaged to give brother Mason
suitable employment, they will much
gladly to address him at Warwick, Belmont
county, Ohio.

Mr. Full, our agent for the book-
industry, informs us that the Brother's
church at Johnston is approaching
completion. Bro. Keen shared him
the building while there last week, and
he reports it a neat and substantial
building, with two stories. The first
story is intended for Sunday-school and
Bible-class purposes, and the second
for an audience room. The first story
is already completed and will be ready
for service before long. We hope the
cause may prosper at Johnston as it
has in the past.

Our agents and friends in collecting
for the *Primitive* will please not forget
the *Young Disciple*. The boys and
girls should have a paper that is es-
pecially for them—that they can claim as
theirs, and a number of our printers
are ready to do just the paper for
them. Now let there be a greater ef-
fort made to enlarge its field of useful-
ness. All that is needed to do so is a
little effort. There are many of our
readers who do not get the paper for
either of the juvenile papers. This is
not as it should be. Children should
be well supplied with reading matter,
and such too, as will point them to Christ,
and explain to them the principles of
the Gospel.

The brethren at Jones Creek are re-
peating some meetings—white wash-
ing, and selling the cards. This is
right. Our houses of worship
should be plain, but neat and clean.
Some brethren are very particular
about their houses at home, but are
seemingly indifferent to their houses
of worship. This is not as it should be.
Our meetings-houses should be
carefully garnished and everything
that we should present a homo-like
appearance. We do not mean to say
that they should present a stylish ap-
pearance as some of the popular
churches. Our churches should re-
fect the principles of plainness and at
the same time they should reflect our
principles of cleanliness and neat-
ness.

We do not understand that
we have an offering our paper ex-
ceeds on trial, our agents are not to
continue to take subscriptions at
the regular rate for the full year. Indeed,
we have a number of names he told
us for the full year at the regular rate
(\$1.50 per year) which is very low,
considering the continued advance in
the price of paper. The object of the
50-cent offer is more especially for the
purpose of having the paper intro-
duced into families where it has not
yet been read. We hope that all of our
friends will make an effort in this di-
rection. There are few families that there
are hundreds and thousands of fam-
ilies that would read the *Primitive*
with interest and profit, had they this
offer presented to them.

Some persons give themselves a
great deal of concern about their finan-
cial affairs, or how they will get along
in the world. Now let us fight for us to
be "diligent in business" and do what
we can for every-day work in the
world. We think they are adapted to the
wants of the Church at the present
time, and we hope they will be intro-
duced generally, and meet the needs
for which they were intended.

that time and attention that it de-
mands, and leave the rest to the Lord.
If we do our duty—do what we can
in an honest upright way, we will
certainly not come to want. David
said, "I was young and now I am old,
yet I have never seen the righteous
taken notice of begging bread." If
we give up proper time and attention
to our vocations, and are upright, hon-
est and true to God, we have no
cause to fear or worry.

It appears that there can be no doct-
rine so absurd as that it will re-
sult to liberate it. There has been
a great sea of air in England, which
it is said, is gaining many ad-
herents. All the Unitarians. It had
its origin 1840, and its founder was
T. W. Hartshorn, a student of medi-
cine and vegetation. It is somewhat
of a new sect, and is not a
formal initiation, degree, badge,
and other paraphernalia of a secret
order. The persons who wishes to be
accepted members submit a solemn pledge
to each other, to abstain from all
vices, from wine, flesh and food, and from
smell of tobacco. A member may be
lost if he abuses, so long as he
firmly maintains a solemn pledge
of abstention—a vegetable diet.

Our friends were so gratified
for they live two sons rendered
her for some occasion that the payed
that might be rewarded with the
same. We thought that the paper for
them. Now let there be a greater ef-
fort made to enlarge its field of useful-
ness. All that is needed to do so is a
little effort. There are many of our
readers who do not get the paper for
either of the juvenile papers. This is
not as it should be. Children should
be well supplied with reading matter,
and such too, as will point them to Christ,
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will take the matter into considera-
tion.

is so many only look at the privi-
lege of his church. It does not make
difference how little matter is in it,
either are they the least concerned
about the support of a Church paper.
They can save a few cents it would
not make any difference to them who
of our publishers would suffer pecuni-
ally. We suppose if the number of
small and cheap papers continue to
increase, our larger papers will be obli-
gated to raise the price of their pa-
pers. Then we will have our Church
news divided between about seven,
eight or a dozen little papers, none
of which would do credit to the Church.
How can it be otherwise? Our
papers now have the support fan they
ought to have, and it is the result of
so many papers circulating among us.
This matter is not under the control
of a paid-man, it is in the hands
of the brotherhood at large, and it is
for every brother and sister to consider
whether it is best for the Church and
the cause to support all the papers
that are doing in the world.

A BROTHER who has had fifty
years experience in a teacher, says he
has shown his low little of a subject
he really knows, until he begins to ex-
plain or teach it. If any one has ever
tried to give in conversation what he
has read, he will understand what we
mean. It seems to fix what we read
on the mind in a way that it is not
forgotten. This then shows us the value
of reading, and we should cultivate
the habit of relating what we read. It
will not only help us to remember, but
it will cultivate our conversational
powers, and form the habit of clear
and connected statement. A very
good time to talk about what we read
is at the table. If we engage in con-
versation, we are not likely to out-
step our own knowledge. If we do not
business cases, we mistake our food
letter, and besides all this, the time
is spent more pleasantly and at the
same time profitably. When we read
we should try to get the meaning
on the mind so that we can give intel-
ligible expression to them, and after
we have related all we can in reference
to what we have read, or in reference
to any other subject, we should give
much cheer. This is the main ad-
vantage of a recitation. If it were
not for this there would be but little
use for the recitation to pupils who
lack the ability to think for them-
selves.

THANK some brethren who seem
to be constantly knowing trouble.
They are so fearful and are constantly
prejudicing their fears. There are
some who are afraid to go out
to look on the dark side of things,
and then, too, there are some very
wonderful people that get into the habit
of exaggerating. When they make a
statement they will find that it is
they may do it by the manner of ex-
pression or by the language employed.
Now this, it seems to us, is a little
ray of some good-meaning brethren
and sisters in making statements in
reference to our Church difficulties.
They make things just a little too
strong. We know brethren that when
talking about an "error" for the
first time. Every time there's talk-
ing to be a "crisis." Well now, there
is not anything serious occurred, but
if there should be a "crisis" let it come.
The Church must have its stormy
days—let it be a trial, and we would
suggest that there be more watching
and praying and not so much sorrow.
During the rebellion there was
a company of men, but he was consid-
ered a regular soldier. For when there
was the least indication of danger he
was predicting all sorts of things that
would happen. If our brethren would
not be so much restricted, he would have
went following through the whole
camp the danger to which they were

exposed and was imagined was
going to happen. That man never got
into a fight, because he would stand
at a distance, and so it may be with
some who have enlisted under the ban-
ner of Jesus. They may not stand
for the purpose of making war, but
they know that there is conflict coming
and be in readiness for it, but we should
at the same time feel that the victory is
sure. We firmly believe that our
Church is the only Church of the
Ages, and what power can overcome
it? Mark them which cause division
among us, but that don't mean that we
are to make a great stand about them.

OUR VISIT TO THE RETIRE.

On Saturday morning last we,
in company with wife and son, left home
for the purpose of making a visit to
our parents who reside near the Bethel
meeting-house, and we are glad to
say we found them in the enjoyment
of very good health, though both in
fact are well past the mark of fifty
years ago father bought a farm on the
banks of Rayston branch, where he
located and raised his family. At the
time, and for many years afterwards,
the family consisted of twelve persons,
seven sons, Woodcock Valley, and
the children, but the benefit of attend-
ing meeting about three times a year,
was then held in private houses
at intervals. From this about a
greater interest seemed to be felt in
the good work, and occasionally there
was an accession to the number. The
membership continued to increase and
for many years it was thought neces-
sary to build a meeting-house, which
is known as the Bethel. To-day, out
of that small beginning, the whole
neighborhood, excepting three or four
families, are members and attend there.
On Saturday evening there was an
appointment for us, also the regular
appointment was on Sunday. We en-
joyed very pleasant seasons of worship
with the brethren and sisters there,
and was pleased to see so many there
of a life precious faith.

50 CENTS-1890

SIX MONTHS ON TRIAL.

As there are still hundreds and thou-
sands of families into which the *Primi-
tive Christian* has not yet been
introduced, we feel to make a few extra
efforts as we will endeavor our friends
and agents to have it read in every
house where some good will be accom-
plished. We are now offering the paper
for 60 cents, or eleven copies for \$5.00.
We make this very low offer for the
purpose of having the *Primitive* intro-
duced into those promoting the cause
of Christ.

Now brethren and sisters, here is an
opportunity for you to work for us
and for the promulgation of the truth.
How many will go to work in once
and raise us a good trial list of sub-
scribers? Look around you and see
how many of your neighbors would be
benefited by reading it. Perhaps
you have married ones and daughters
that are not taking it. If you send it
to them for six months, it may prove
a good investment. If no children to
send it to, think of a good friend or
neighbor that you can send it to. It all
depends on what you can do. It all
depends on what you may do for us, and
it is to you we look for success. Single
subscriptions, 50 cents, or any amount
less than \$1.00, will be taken in stamps.
Amounts of \$1.00 and less at our risk.
If carefully put up. Larger amounts
should be registered or sent in check,
cash, or postal order.

Home Department.

IMPORTANT RULES OF CONDUCT.

Never exaggerate.
 Never point at another.
 Never betray a confidence.
 Never wantonly fight another.
 Never leave home with unkind words.
 Never neglect to call upon your friends.
 Never laugh at the misfortunes of others.
 Never give a promise that you do not fulfill.
 Never send a present hoping for one in return.
 Never speak much of your own performance.
 Never fail to be punctual at the time appointed.
 Never make the hero of your own story.
 Never crack the teeth or clean the nails in company.
 Never fall to give a polite answer to a civil question.
 Never question a servant or child unless on matters of business.
 Never present a gift saying that it is of no use to yourself.
 Never read letters which you may feel addressed to others.
 Never talk of a gentleman, when he is being civil and polite to ladies.
 Never call attention to the features or form of any one present.
 Never refer to a gentleman by name, unless you have previously mentioned him.
 Never associate with bad company.
 Never look over the shoulder of another who is reading or writing.
 Never appear to notice a scar, deformity, or defect of any one present.
 Never avert the attention of an acquaintance by a touch. Speak to him.
 Never punish your child for a fault to which you are addressing yourself.
 Never answer questions in general company that have been put to others.
 Never, when traveling abroad, be over boastful in praise of your own country.
 Never call a new acquaintance by the Christian name unless requested to do so.
 Never read an article you have borrowed, unless you have permission to do so.
 Never attempt to draw the attention of the company constantly upon yourself.
 Never exhibit anger, impatience or excitement when an accident happens.
 Never pass between two persons who are talking together without an apology.
 Never enter a room noisily, never fail to close the door after you, and never show it.
 Never forget that if you are faithful in a few things, you may be ruler over many.
 Never exhibit too great familiarity with the new acquaintance, you may give offense.
 Never will a gentleman allow to converse with a lady he may have made with ladies.
 Never be guilty of the contemptible weakness of offering a private letter addressed to another.
 Never fail to offer the easiest and best seat in the room to an invalid, an elderly person, or a lady.
 Never neglect to perform the commission which the friend entrusted to you. You must not forget.
 Never send your guest who is accustomed to a warm room off into a cold damp, spare bed to sleep.
 Never enter a room filled with people without a slight bow to the general company, then first entering.
 Never fail to answer an invitation, either personally or by letter, within a week after the invitation is received.
 Never accept of favors and hospitalities without rendering an exchange of civilities when opportunity offers.
 Never cross the leg and put out one

foot in the street, or, places where it will trouble others when passing by.
 Never fail to tell the truth. If it unkind, you get your reward. You will find your punishment if you do not.
 Never borrow money and neglect to pay. If you do, you will soon be looked upon as a person of no business integrity.
 Never write to another asking for information, or a favor of any kind, without enclosing a postage stamp for a reply.
 Never fall to say kind and encouraging words to those whom you meet in distress. Your kindness may lift them out of their despair.
 Never refuse to receive an apology.
 You may not receive friendship, but courtesy will require, when an apology is offered, that you accept it.
 Never examine the cards in the card-table. While they may be exposed in the drawing room, you are not expected to turn them over unless invited to do so.
 Never walk in arm with a lady, be continually changing and going to the other side, because of change of corners. It shows too much attention to form.
 Never should the lady accept of compliments at the hands of a gentleman, unless not related or engaged to her. Gifts of flowers, books, music or confectionery may be accepted.
 Never insult another by harsh words which you applied for a favor. Kind words do not cost much, and yet they may excite nobody's happiness to one to whom they are spoken.
 Never fall to speak kindly. If, if an over-seer, you are a young clerk, if an overseer, and you are a clerk, if you exercise authority you show yourself to be a gentleman by your pleasant words to all.
 Never attempt to convey the impression that you are a genius, by imitating the faults of distinguished men. Become certain great men were poor poets, and good poets were poor politicians, it does not follow that you will be great by imitating their eccentricities.
 Never give to any pleasant words and smiles to strangers. The kindness words the sweetest, and which should be reserved for home. Home should be our heaven.—*Holmes Protestant.*

BLONTING REMEDIES.

Tasting, smelling, hearing, seeing and feeling are the five senses. To be deprived of any one of these is a misfortune. God has given us these senses and will require of us an account of the use we make of them. Now to blur and blunt any by bad habits, is surely committing suicide so far as it respects the greatest and most important part of the soul. This injury is irreparable, it does not follow that you will be great by imitating their eccentricities.
 Never give to any pleasant words and smiles to strangers. The kindness words the sweetest, and which should be reserved for home. Home should be our heaven.—*Holmes Protestant.*

disturbed sleep. Health was soon restored after discontinuing tobacco. It is also equally a social evil, because it infringes upon those not using it. Many streets have been rendered unwholesome by dirt and spitting for an entire evening. Often have been at church and could scarcely find a place to kneel. Often have we swept the ground round and found spitting for tobacco. No one has any right to indulge in anything at the expense and comfort of others.
 "Be not confirmed to this world" is a special warning of our consideration. Stress has been put upon dress, but the command applies with equal propriety to the use of tobacco. Its use is an indulgence by a large number who do not seem to remember that all must give an account of their stewardship. Every one, therefore, must give an account for every cent spent for the poisonous weed just the same as for every other cent.
 Some people who think themselves good model Christians, too, are entrusted with much of this world's goods, and with a hidden pride delight in their money, and in their own industry and ingenuity. They frown upon others not so favorably blessed, and notice every investment, while God observes with a keener eye who do not seem to remember that all must give an account of their stewardship. Every one, therefore, must give an account for every cent spent for the poisonous weed just the same as for every other cent.
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THESE are 59,000 members on the rolls of the American Methodist Episcopal Church, that Church having been organized in 1816. It has one college, a publishing department, six bishops and many churches.
 Over those who steadily watch the reports of the missionaries of the Sunday-School Union, are aware of the great success attending their labors. The missionaries of the Northwestern Department report for the past year 408 schools organized with 1057 teachers, and 12,610 scholars; 1097 Bibles and Testaments were distributed.
 Since the first of the year, six Baptist congregations in the West Indies have paid off debts on their meeting-houses, varying in amount from \$5000 to \$80,000, and one more is expected to be cleared of debt within two weeks. This amount of faith has been largely aided by Edward Kimball, who has been so blessed in this special service.
 A time of deep religious interest has been experienced in Charleston, S. C., under the preaching of John S. Joscelyn, and in his advocacy of holiness as a present experience through conversation, faith and the baptism with the Holy Spirit and fire. The whole community is said to have been converted, and is acquiring the love of Zion, with their feet thitherward.
 The Friends meeting at Loomister, England, has more than doubled its membership in the last twelve years. Its last meeting belonging to the same Quarterly Meeting, thirty-one have been received into membership in the last four months, "but it has been by earnest Bible exposition, by individual prayer, and by preaching, and by preaching the glad tidings with all the power of God unto salvation."
 The City of New York, says the *Christus Union*, had a population in 1875 of 1,041,880, to meet the religious wants of whom there are 483 places of worship, and 1,000,000 which provide accommodations for only 375,000 persons. The New York City Mission and Tract Society has five missions chapels and forty missionaries. In the last year 9000 converts have been added to its auspices, and 250,000 people were brought within religious influences. But a vast multitude are not reached by any religious agencies.

J. C. YOUNG.

TEMPERANCE NOTES.
 The WISCONSIN Christian Temperance Union of Illinois have begun to publish a paper. It is named "The Signal," and is edited by Mary B. Willard, who was associated with Frances E. Willard in the charge of the "Chicago Post."
 An extensive temperance work in Geneva, Switzerland, is reported by the *Christus Union*. A society has been formed like those in America, and a religious campaign is being made against intemperance. A number of temperance office houses have been opened in Geneva for the poor.
 The money spent for liquor in drinking places in New York, is estimated at \$50,000,000 a year, while the total amount of this same portion of the national receipts, including the American Bible Society and American Tract Society, was 60,000,000.
 A Letter From Missouri.
 Dear Primitive:
 All of our several articles in regard to the straw water, suggestive of subjects which may be taken up again for further consideration. The article concerning marriage is one, and that of brother Brumback describing the West is another, and now something of the vicinity in Missouri in which I reside, Caldwell county, a few miles south of Kingston, its county seat, is my home. We con-

sider Potosi, near to a half mile south of Kingston, next to the center of the homes of our brethren. Our membership is not large, perhaps about thirty. C. C. Root and Zeobias Hendricks are our ministers. The neighboring religious societies are the churches as you may find in the counties of Iowa and Illinois generally, namely: Methodists, Baptists, both old and new, anti-missionary or missionary Baptists, Wesleyan, and other such, Disciples or Campbellites. A few Mormons and Catholics may be found by accident. The inhabitants are generally folks also. They are of Virginia, Kentucky, Pennsylvania, the Northeastern States with a sprinkling of German and Irish.
 This is a good but the subsoil holds water. Timothy and clover grow well all most every year, but often the mid-summer and fall drouths make the after grass of meadows of little value. The soil is rather a heavy loam. Corn plants early in the spring, and the land is the most certain of the cereals. My sons, each of them, worked about fifty acres, using three horses or good mules, and a few oxen. The soil is very rich, and the yield is fifty to sixty bushels of corn to the acre, worth twenty cents a bushel to those who fatten cattle. Land is not high. The soil is twenty dollars an acre, according to circumstances. Wood is not scarce, and is cut for sale for as large a load as you care to put on. If at any future time wood gives out, coal is not far off and is abundant. The soil is very rich, and the orchards are planted and apple trees are generally cheap, and so are peaches when there is a good crop.
 The people are generally in debt. Many have great pretensions. Great self-esteem, and so no more working and productive capacity, as in their power of out-writing the "ignorant Missourians" in trade. When a man has a good deal of money, he is speculative, more instead of his hard labor, he has as good a chance to come out second best as victorious, which truth is verified abundantly in our country. A man who has bought too much land, or went too much in debt and bank. I would here make an important remark. This is what is good a country for a man of limited means, and a small stock of land, as well as generally does in the creek bottoms and on sheltered hillides or slopes in the timber, but it is unprofitable on the prairie. Corn and hay, or wheat, cattle feed is the surest produce here. Unless you buy large cattle to fatten you have to wait long on young stock, and it takes many or credit and high interest to carry to you profits. It is true you may sell it, but it is hard to load away a large amount of corn or hay on the prairie (generally) of this country. But this is not a great thing, as you can sell at the nearest railroad station, according to your necessities or your judgment. A load of wheat is likely to bring you as much as three or four loads of corn, and you can sell it for more. Here the returns are quicker, and the working capital consequently may be smaller. But then if you have a large amount of land, it is profitable. By the land here. By the system of what growing as carried on in Iowa, when I lived there six or seven years, and in Missouri, the straw water, the straw was generally burned in the field, and the grain and the fitness of the soil in the grain, was shipped to Chicago. At first the crops were heavy from the heavy soil, but as the soil, there was something a certain falling off of the yield somewhat like five bushels yearly, or rather for every acre of wheat, as sometimes

Belleisle, Pa.

RELIGIOUS INTELLIGENCE.
 It is said that in the Welsh language an infidel book does not exist.
 In San Francisco the Greek Church has a chapel and about 250 followers.
 A society in London is about to publish, at Madrid, a periodical which will represent the Protestant cause in Spain.
 The Episcopal Church in the past year has fallen off in Maine, and in four years a gain of only a hundred members.
 Four years ago, says a French Protestant, we very rarely saw in Canada, but the number is said now to be thousands.
 The Congressional Church of Windsor, Conn., which is looked upon as the oldest church in that State, will celebrate this month the two hundred and thirtieth year of its existence.
 The entire Bible has been translated into the tongue of New-Hebrides, and a number of the Free Church of Scotland has succeeded in inducing the natives to pay all the printer's bills themselves.
 The Methodist Church of Canada has 14 missions among the Indians of the Province of Ontario, and 115 missionaries, ten native assistants and 3115 members. Between Puget Sound and Alaska there are six Methodist missions among the Indians.

The Primitive Christian.

PUBLISHED WEEKLY.

BOSTON, PA.

April 18, 1886.

EDITED BY Wm. JAMES CHITNER,
H. B. BURMANSON,
PROPRIETORS; J. S. BURMANSON.Jas. D. P. Snyder has an article on
the Sapper question which will appear
next week.Our patrons desiring a paper con-
taining general intelligence, religious
and literary notices, etc., will please
send to subscribers for the New York
Weekly Tribune. Price \$1.50 per year.We learn the brethren of Hill Val-
ley, have concluded to hold the next
Sabbath-school convention of the Mid-
West District of Pa. No definite time
has yet been set but will be made
known in due time.BROTHER George Hopkins, of Water-
ford, Bedford county, Pa., who was on
his way to the National this week, in-
forms us that there is a good deal of
sickness in that vicinity. Fever and
phlebotomy seems to be the principal
disease.We have a large and interesting
prayer-meeting on Wednesday evening
last. The subject was Christian Unity.
The beauty, necessity, and effects of
unity in the church were fully dis-
cussed. These meetings are much
more appreciated by our brethren and
sisters at this place, and are regarded
as very efficient means of grace.It is said that there are not twenty
new newspapers published in this coun-
try exclusively by colored men.
Of these, twenty-two are published in
the South, and seven in the North.
When we consider how fully fitted they
are to enlighten the colored people, and
patronize people, we must conclude
that considerable progress has been
made.TAKING exists at present a famine in
Brazil which is said far exceeds that
in Ireland. Mr. H. H. Smith in Scot-
ny's Monthly states, that within the
past three years 200,000 persons have
starved to death, and 400,000 have
died. The resources of the Bra-
zilian government in way of relief
have been heavily taxed, and a sub-
scription has been started in this coun-
try by Scribner & Co., New York,
for the benefit of these starving peo-
ple.Our correspondents in sending in
editorials and announcements, will
please send them on separate slips of
paper from any business pertaining to
the office. We have a box into which
we wish to deposit all matter of this
kind, and if this matter is written in
connection with any other business or
business in a way that they cannot be
separated, they are more likely to be
overlooked, and fail to appear in the
paper. Please comply with our re-
quest. We want a number of this kind
to appear more promptly.The last Philadelphia Grand Jury
in their presentment declared that the
slamming procedure of the character
was the basis of ninety per cent
of the month's action. Of Christen-
son, (S. C.) News and Currents says,
"that whiskey and the practice of en-
joying of deadly weapons are at the
bottom of nine out of every ten
bloody offenses perpetrated by the
white people." It is the uniform
testimony of all who look at the cause of
crime, that whiskey is the cause of
it, and with all the illustrations of
it, should not the friends of temperance
be more vigilant, and make great
efforts to subvert this national evil?In writing for the paper, be sure to
write all proper names plainly and ac-
curately as if printed. We can usually
make some sense out of a bad name,
but when we cease to boldy
written proper names, we are
forced to hope that our correspond-
ent will exercise care, especially in
writing proper names.The *Illustrated Weekly Herald* of
London, in a recent issue, has written
of the Church of England, and what
it aims at, with the following:—
"It will be a good day for our country
when all our churches resolutely and
in their motto, so far as their financial af-
fairs are concerned, shall be, No Union."
The motto would certainly be a good one,
and if carried out, would not only be
a benefit to the country, but would
bring about the progress of Christiani-
ty. Church debts, in very many
congregations, have been great obsta-
cles to successful Christian work.
If the motto were carried out, it would
bring into this error, and it is to be hoped
that the evil tendency so apparent
among other denominations, will serve
as a warning, and that churches will
not be built before the funds are
raised.This time is now drawing near for
our people to prepare for more suc-
cessful and profitable work. We should
look ahead and make good prepara-
tion for our Spring and Summer work.
Let us not forget the work of the
Sabbath-school. It is an important
work, and should have a good share
of thought and attention. During the
Winter there were comparatively few
of our Sunday-schools in session, but
soon the work will commence again,
and our attention should be directed
to many new schools organized this
Spring. We have before our mind a
number of churches that contemplate
organizing schools that hitherto have
not done so. We should have a good
faith in the Sabbath-school as a
means of promoting Christian truth,
and are glad to know that as the
fruits of effort in this direction be-
come apparent, our brethren are con-
tinuing willing to accept the means.THERE are a great many exhibitions
of Christian benevolence and prompt
response. The resources of the Bra-
zilian government in way of relief
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crime, that whiskey is the cause of
it, and with all the illustrations of
it, should not the friends of temperance
be more vigilant, and make great
efforts to subvert this national evil?We are glad to see that, there is to
be no taking place in the Annual
Meeting grounds. This is just right.
We should discard all noise and loud
habits. A word of caution we think
is in place to our brethren on theirway to and from the meeting. A
brother gave his experience in this
wise: He was on his way to the An-
nual Meeting, and on his arrival at a
certain town, and when he alighted from
the car, a porter informed him that
the brethren were putting up at his
hotel, and that he would conduct him
to the room they were occupying.
Of course he was glad to leave the
company of the brethren, and was at
once conducted to the hotel where he
was introduced to a company of them,
in a room so saturated with smoke
that it resembled a scullery. He
thought, "There was some of that class
that lounge about the bar-room with
their feet in the room enjoying the smoke
with them, and seemed to be pleased
that they had such good company."
Our brother of course felt badly, and
it did not wonder. Does it exhibit
the proper light for a plain people,
a people professing godliness, to indulge
in the habit of the scullery?
There was some of that class
that lounge about the bar-room with
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that lounge about the bar-room with
their feet in the room enjoying the smoke
with them, and seemed to be pleased
that they had such good company."Do, *Christians*, speaking of the regu-
larity of a minister says, that a sound
body is an indicator as a sound mind.
It should have clear perception, sound
judgment, industrious habits, system,
arguative ability, good temper, and
kindness. All this a minister should
doubtless have but he farther states a
qualification that we want our minis-
ters to observe especially. It is this
"A minister should have a good dispo-
sition, never be insolent, or arrogant,
petulant or morose, or fagabulous, or
careless, or covetous." We Bar that
many ministers, and even elders, are
not exhibiting these good qualities.
We are glad to see that the
Philadelphia express for Heidelberg,
where they intend to make their fu-
ture home.—*Illust. Tribune.*Mr. Kiser is our efficient book-keeper.
He gives us a most reliable slip ac-
companied with our best wishes.Church controlled the conscience, and
could restrain men from evil and make
them honest and true, and there would
be no danger for the morals of the
country if the whole country became
Catholic. If the Church did not desire
we should have the grandest republic
that ever existed."The past history of the Catholic
Church does not seem to indicate such
a result. It has not been very suc-
cessful in controlling the conscience
of its members, and there has perhaps
been more gross crimes committed by
its members, than any other denomina-
tion. The fact stated is authorized by
the proper authorities at Lanark, hav-
ing the arrangement of the Annual
Meeting, to attend to the Railroad ar-
rangements and to the Chicago business
before they attempt to claim the favor
of any company. By corresponding
with him, and by working in harmony
with them, they may help to subvert
"snatch" but to do anything without
consulting him, may lead to confu-
sion.AN INTERESTING MATRIMONIAL
EVENTLast evening Mr. John William King
of Huntington, formerly of Buffalo,
New York, and Mrs. Fannie Kippen,
also of Huntington, were united in
the holy bonds of matrimony at the
residence of the bride's father, Mr.
J. H. Stitzel, after which the
happy couple repaired to the residence
of Mrs. Beales, on Twelfth avenue,
where they received the congratulations
of their friends. The bride was the
recipient of many beautiful, useful
and ornamental presents. May they
live to celebrate their golden wedding
in peace and plenty in the wish
of their many friends.Philadelphia express for Heidelberg,
where they intend to make their fu-
ture home.—*Illust. Tribune.*Mr. Kiser is our efficient book-keeper.
He gives us a most reliable slip ac-
companied with our best wishes.

—ONLY 50 CENTS—

SIX MONTHS ON TRIAL

As there are still hundreds and thou-
sands of our countrymen who have
not embraced the truth, we have
introduced, we feel to make such extra
efforts as will enable our friends and
agents to have read in every family
where a good book will be read. Single
copies by sending 50 cents. In doing this
we offer to send six months on trial
for 50 cents, or eleven copies for \$5.00.
We make this very low offer for the
purpose of having the Brothers intro-
duced into that promoting the cause
of Christ.Now brethren and sisters, here is an
opportunity for you to work for us
and for the promulgation of the truth.
How many will go to work at once
and raise us a good trial list of sub-
scribers? Look around you and see
how many of your neighbors who
are ignorant of the truth. Perhaps you
have married sons and daughters
that are not taking it. If so, send it
to them for six months. It may prove
a good investment. If children to
be given a good trial of a good
neighbor. Please make a strong effort
and see what can be done. It all
depends on what you may do for us,
and it is to you we look for success. Single
copies 50 cents, or any amount
less than \$1.00 may be sent in stamps.
Amounts of \$1.00 and less in our
office, if carefully put up. Larger amounts
should be registered or sent in check,
draft, or postal order.SUGGESTIONS IN REGARD TO RAIL-
ROAD ARRANGEMENTSAn Article in reference to Railroad
arrangements, for persons going to
Annual Meeting, from brother Howard
Miller will be found in this number of
our paper. Accompanying the article
were some remarks and statements by
Bro. Miller, by which he designed to
show that the contrary course pursued
by too many brethren laboring
to obtain reduced fare. We call the
attention of the brethren to this mat-
ter, as it is very evident that this
course should be judiciously man-
aged.Railroad men, like all other business
men do not like to be annoyed un-
necessarily. And where different par-
ties apply to Railroad companies, un-
less they are well prepared to do so,
result. There should be, therefore, a
proper understanding among the
brethren, who are to apply for Railroad
arrangements and to the Chicago busi-
ness before they attempt to claim the
favor of any company. By correspond-
ing with him, and by working in har-
mony with them, they may help to
subvert "snatch" but to do anything
without consulting him, may lead to
confusion.There are some statements in brother
Miller's official statement that we
do not understand. We would much
prefer tickets to Chicago independ-
ent of the political complexion at
Chicago. And we hope this change
can be made and the time extended, as
we know in all cases, what we are
going to the meeting. We hope Bro.
Miller will succeed in getting the
change made. The amount of money
going to our Annual Meeting will
be greatly increased. Many Railroads
companies will feel that our convenience
and wishes should be regarded, and we
trust they will regard them as they
have heretofore done.We are glad to see that the
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Amounts of \$1.00 and less in our
office, if carefully put up. Larger amounts
should be registered or sent in check,
draft, or postal order.

ANNUAL MEETING INFORMATION.

As some of our readers are asking
for information in regard to the ap-
proaching Annual Meeting, we give
the following information. Bro. Moore
will give from time to time such
information as will be necessary for
our readers to know.This year the Annual Meeting
commences on Tuesday the 1st day
of June. The members of the Standing
Committee should reach Lanark or its
vicinity by Saturday evening so as to
be on hand early Monday morning.
The decision of the Board of the
Annual Meeting it is expected that
each brother attending this meeting
will pay one dollar for a ticket, which
will entitle the holder to all the meals
in the Eating Tent. The dollar
is not regarded as a compensation for
the meals, but as a donation to help
defray the expenses of the meeting. No
one can attend the Eating Tent without
a ticket.

Home Department.

HABIT.

There was once a horse that was used to pull around a sweep, which lifted dirt from the depths of the earth. He was kept at the business for nearly twenty years, until he became old, blind, and too stiff in the joints to be of further use. So he was turned into a pasture, or left to rot the grass without any one to disturb or bother him.

But the funny thing about the old horse was that every morning after getting up, he would start on a tramp, going north and round in a circle, just as he had been accustomed to do for so many years.

It would be hard to say how many people either stopped to look and wonder what had got into the head of the venerable animal to make him walk around in such a solemn way when there was no earth to be trod on.

But it was the force of habit. And the boy who farms had no good habits in his youth, will be led by them when he becomes old, and will be miserable or happy, accordingly.

SUCCESSFUL BOYS.

Who are the boys that succeed in the world? This, my young friends, is a very important question for you to answer. Shall I answer it for you? As you are I am strangers, let me say, I have had thousands of boys under my eye as a teacher, and that I know who succeeded in all the noble walks of life. I have watched these successful boys in the school-room, in the street, in college, on the farm—everywhere.

One trait of character is possessed by all of them in a greater or less degree, viz: they all have great powers of concentration. What do they do? They do all their might. Is the lesson to be learned, they bring all the powers of their mind to the task until it is mastered. They do not allow themselves to be trifled with by this subject, and those upon that; but, with an iron will and an unconquerable determination, they give the task to be performed, whether of the head or the hand, mind, and, close attention till the work is done. This power of concentration is the secret of one scholar's success over another in the same class. How you study is of more importance than study or how much you study.

I have in my mind now several of my old scholars who are eminent as lawyers, physicians, ministers of the gospel, civil engineers, millmen, merchants and farmers, all of whom were noted in school for their undivided and close attention to whatever was to be done, either at their desks in preparing the lessons, or in the classroom at recitation.

I remember one of these boys in particular, although it is nearly thirty years since he was a student in my school. I can see him now at his desk, working as a diligent problem in algebra or arithmetic, or trying to translate a sentence in Latin or Greek. It was not until long after he was away from school upon it with the most resolute determination to master it in the least possible time. He seemed to bring his whole body, as well as the powers of his mind, to the accomplishing of his task.

Now he would extend one leg, and then the other; now run his fingers through his hair, and then perhaps take a little rest, or even move his feet, or lean on his back, and do some working, heard nothing, until that lesson was thoroughly prepared. He was *an fœtus of resolution*. That boy has had some of the same qualities as the prominent judges in this country, and one of the most eminent of the governors of New Jersey.

Boys, if you wish make your mark in the world, for all that is noble

and good, strive to gain the mastery over both your mind and your body. Learn to put your whole mind to the work in hand, and your word for it, you will succeed.—*Golden Days.*

HOW I WOULD PAINT A BAR-ROOM.

BY REV. T. M. GIFFERS.

If I had the adorning of a bar-room, it should be done somewhat in this manner:

In one side I would paint *Death on the Pale Horse*, his arm wielding the slaughterer, the fiery wheels of his flying steel trampling down everything that is lovely, the garden of Eden before him, a blackened waste behind him.

On the other side I would draw the picture of a *rotten hotel*, on a happy home, the roof broken in, the windows stuffed with rags; in the door way a weeping widow with ragged children clinging to her skirts, pitiable and forlorn. In the distance I would place the once happy husband and father, now a roiling drunkard, on his way from the village tavern to the hut he calls his home. Below this I would draw the *blasted crucifix* that stand with the cup to their lips, I would paint a company of demons, in the death-dance of frenzy, hilarity around a fire kindled in the flames of alcohol, and over it I would write in lurid letters:

MODERATE DRINKING LIGHTS THE FLAME THAT BURNS TO THE LOWEST.

Opposite the bar should be a lonely and dishonored grave; a lightning-blasted tree should stretch its lifeless branches over it, and on some wither of holly should perch the melancholy owl hooting to the wintery moon. At the foot of the grave should kneel the angel of mercy, with hands and eyes applied to the suffering sinner, and at the head of the grave should be the angel of justice, carving, with stern, relentless hand, upon the tombstone those fearful words of doom:

BEWARE OF THE DEATH THE KINGDOM OF GOD.

In the intervening spaces I would have, here a grinning skeleton, and there a broken banner, a shattered hourglass, a stranded boat torn and distinguished in blackness of darkness, while from over the door-way and from the ceiling should hang all kinds of useful human faces—pale imploring, wretched, deadly despairing.

The walls of the room should be shrouded in sackcloth, and the floor covered with ashes, and the air breathed in weeping willow and gloomy cypress; while all the vessels that hold the damning fluid should be black—black as the gates of doom. If I would call it a tin rattlesnake, if he would, to take his place behind the bar; and though a few besotted wretches, battered in crime, might stagger into the room, and, with a look of scorn at their feet, yet I should hope that the young—the pride of mothers and the light of homes—might turn away as they would, they had caught a glimpse of the infernal world.—*Temperance Tr.*

RELIGIOUS INTELLIGENCE.

—Southern Methodism is strong in Texas. It reports 80,489 members and 79 local preachers, 827 churches and 385 pastors. The total amount promised for their use, and it is expected that the total number will foot up at \$105,887. Not one cent was paid.

—The Methodists of Philadelphia, N. J., are having a great revival. About 300 persons have professed sorrow for their sins, and it is expected that the total number will foot up at least 500. Over 2,000 have signed the pledge.

—In the Congregational house at Boston there are 20,000 volumes of books, and the library is devoted to the history and theology of Congregationalism. It perhaps is not generally known that this building stands on the spot where the first stone house in Boston was built 217 years ago.

—The Baptist denomination of the United States, according to the Year Book for 1880, in 1879, had 2,734 churches, a gain of 219, 15,401 members, a gain of 447; a total membership of 2,133,045, a gain of 31,021. The increase reported is not so large as in the preceding year. Other denominations practicing the same profession of faith, number 550,541 members.

—One of the Philadelphia lecturers has just put it in the power of the Baptist Literary Society to offer to the members of that denomination 100 schools organized from March 1, 1880, worth of Bibles, Testaments, periodicals, or books, as the school may prefer, provided the school gives some promise of permanency and efficiency as evinced by raising in their neighborhood \$100 or more with which to procure an additional outfit.

—The New York *Observer* publishes extracts from letters written by the presidents of a number of the leading churches in England. It shows that skepticism is not more common among students than in former years. Dr. McCosk of Princeton says that "out of the thousand and more young students who had been sent out from our university at Princeton, only four were skeptical, and three of them were afterwards converted, and became members of the Gospel."

—Girard College now contains 870 orphans, and is increasing in number since Girard's death that the new buildings necessary to receive this large number have been built entirely from that income without stretching on the fund. The college has thus far received and educated 2,484 orphans and has indicated under the provisions of the will, 1928 boys. A large proportion of those who look its benefactor are being educated, and while some have already attained distinction, the "brotherhood of Mr. Girard's good" adds in Pennsylvania has raised that gross income of the school from \$100,000 in 1870 to \$1,000,000 in 1879, and \$1,000,000 in 1879.

AGENT OF ST. PETERS.

BY REV. D. M. MOORE.

ROSE, Italy.—On Thursday, from 8 to 10 a. m., the public are permitted to see the dome of St. Peter's. My visit was a little late, and I had to contend at first, about his head, but after a little propping, probably to impress upon us the magnitude of the work, and our consequent obligation to put a good face on his hand on our return, he graciously let me pass. As a large number, in different groups, followed on and on during the next hour, we concluded his reconnaissance house for the means late, but a part of the regular program. The ascent to the roof is so very gradual that it is said loaded mules often pass up without difficulty.

From the top of the long spiral stairway, we walked out upon the spacious roof. It was difficult to imagine that we were already one hundred and fifty feet from the ground. For several minutes we were in the midst of a little village, which had by some magnificent force been raised to its present level. There were broad piazzas, long walks, circles of dwellings, fountains for the workmen, a fountain playing, domes that might be taken for temples; and every opportunity of life. The views, even here, were far-reaching and full of beauty. The dome that we would be still better from the cupola of the dome, so we hurried on. At every turn a guard was stationed to direct us on our way. This was a great improvement, and it is in agreement between the inner and outer wall sufficient to allow of narrow stairways and passages by which you ascend to the top. Long before you reach the summit, your feet are pressed with the enormous magnitude

of this stupendous structure—the result of Michael Angelo's consummate genius and skill. Almost every inscription on entering St. Peter's is disappointing. It does not appear as vast and imposing as he had anticipated. But looking down from either gallery of the dome, the features of the church never fails to reach its grandeur. The great central altar, 97 feet high, seen from this point, resembles some small ornament; men and women, the children, and, as the eyes range from transept to transept, the mind is overwhelmed and bewildered.

Another climb and we are at the top of the dome. What a view! One sees, as one can ever forget it! There lies the Eternal City as our feet, the rubble of that mighty Roman race, one comparison of the whole world. And there are the swarming domes, the dome—the same that Constantine, Constant and Virgil gazed upon. Among the most conspicuous objects in the panorama are the Vatican and Castle of St. Angelo, the dome of St. Peter, St. Peter's, St. John Lateran to the south-east, while further to the right, covered with tombs and ruins of stately aqueducts, stretches the Campagna—that plain of desolation and

But we had not yet reached the top of St. Peter's. There was the copper ball still above us, and the guard was standing in the narrow passage, and there was a time to perform this last feat. To get into this hall, which will hold about eight persons unobscured, one party, one by one, climbed an almost perpendicular ladder, through a narrow office like the hatchway of a ship. Having reached the top of our ambition, we were rewarded not by any view, for there was nothing to see, but by a magnificent view of that we had been in that ball, 430 feet above terra firma. The descent was rapid and easy; but on leaving the church we were surprised to find a narrow passage, and a narrow way. We shall always remember that oval visit—a tour to the clouds.—*New York World* 11/10/80.

ADVERTISEMENT DODGERS.

Some of the advertising dodges of the present day are crafty enough, if it were possible, to deceive the very sick; and we greatly regret that we have to do sometimes get deceived by them.

Perhaps no class of people are more cruelly imposed upon than those dying with consumption. Hundreds of thousands of thousands of dollars are wrung from the thin hands of poor sufferers, by the villains who advertise worthless medicines, and warrant them to cure cases that are utterly incurable.

From the summit of Mount Ebal the priests of God used to cry out, "Curse is it that makes the thief to do his wrong, and the adulterer to be brought to the brow of Gerizim all the people thundered back 'Amen!'" Would that a similar curse might ring in the ears of those who delude the sick, and rob them of their money and the remnant of their lives.

Most newspaper readers will recollect advertisements that have gone the rounds of the papers much like the following: "An old missionary having been forced to abandon his field of labor in consequence of pulmonary disease, learned while in South America of an infirm man who had been cured of his disease, and he was restored to perfect health. His friends have since tried it with equally satisfactory results."

From motives of pure benevolence, we will send the recipe for preparing this medicine without charge to any afflicted person who may stand in need of it. Write to the undersigned, Nathaniel Peckniff, Bible House, New York.

Was there ever anything more dis-

interested! Here an aged minister whose sins of life are nearly uncounted. He receives a list of drugs, giving a recipe for preparing a medicine to cure consumption, and gives away the recipe in the bargain. You send for it, and receive a paper by return mail. It recites a list of drugs that are to be compounded, and you send the prescription to the druggist to be filled. Most of it is plain enough, but before the druggist goes through his list of drugs, he has one article on the list which no druggist under heaven ever saw or heard of under those names, and which cannot be found in any drug store in the world. This he does not know—yet you know that your druggist cannot supply them, but presume they would be found at once in the city. Well, you are in trouble, when suddenly you observe a note at the bottom of the receipt, stating that for the convenience of those who cannot easily obtain the materials composing this medicine, the Rev. Nathaniel Peckniff keeps a few bottles of your medicine, which he will send for \$2 per bottle, merely to accommodate. This helps you out. Away goes your three dollars and back comes a bottle containing perhaps one ounce of pure whiskey, a mixture of stimulants and opiates, a mixture that would make a wall turn sick, and help a sick one onward toward that horizon from whence no traveler returns.

And there are the swarming domes, the dome—the same that Constantine, Constant and Virgil gazed upon. Among the most conspicuous objects in the panorama are the Vatican and Castle of St. Angelo, the dome of St. Peter, St. Peter's, St. John Lateran to the south-east, while further to the right, covered with tombs and ruins of stately aqueducts, stretches the Campagna—that plain of desolation and

But we had not yet reached the top of St. Peter's. There was the copper ball still above us, and the guard was standing in the narrow passage, and there was a time to perform this last feat. To get into this hall, which will hold about eight persons unobscured, one party, one by one, climbed an almost perpendicular ladder, through a narrow office like the hatchway of a ship. Having reached the top of our ambition, we were rewarded not by any view, for there was nothing to see, but by a magnificent view of that we had been in that ball, 430 feet above terra firma. The descent was rapid and easy; but on leaving the church we were surprised to find a narrow passage, and a narrow way. We shall always remember that oval visit—a tour to the clouds.—*New York World* 11/10/80.

Some of the advertising dodges of the present day are crafty enough, if it were possible, to deceive the very sick; and we greatly regret that we have to do sometimes get deceived by them.

Perhaps no class of people are more cruelly imposed upon than those dying with consumption. Hundreds of thousands of thousands of dollars are wrung from the thin hands of poor sufferers, by the villains who advertise worthless medicines, and warrant them to cure cases that are utterly incurable.

From the summit of Mount Ebal the priests of God used to cry out, "Curse is it that makes the thief to do his wrong, and the adulterer to be brought to the brow of Gerizim all the people thundered back 'Amen!'" Would that a similar curse might ring in the ears of those who delude the sick, and rob them of their money and the remnant of their lives.

Most newspaper readers will recollect advertisements that have gone the rounds of the papers much like the following: "An old missionary having been forced to abandon his field of labor in consequence of pulmonary disease, learned while in South America of an infirm man who had been cured of his disease, and he was restored to perfect health. His friends have since tried it with equally satisfactory results."

From motives of pure benevolence, we will send the recipe for preparing this medicine without charge to any afflicted person who may stand in need of it. Write to the undersigned, Nathaniel Peckniff, Bible House, New York.

Was there ever anything more dis-

it is to go on. All who desire to put in the matter of that edifying "missionary" work readily can have the privilege. But if he advertises from the "Bible House" hereafter, the Society's officers would like to hear of it.

Now what shall we think of the religious and secular papers of the land, which for a little money will give current news of the world, and which by Reverend doctors, and so on in humbugging, deceiving, and swindling those of their patrons who are sick and perplexed and unsuspecting?

THE OMBRE OF MISIONG PROGRESS.

The spirit of progression seems to pervade in all things, and we see the fruits manifested in the different arts and sciences, the farms and gardens the houses and plantings, the religions as well as the secular world, everything seems to be advancing—the world in its eagerness to go ahead has often, to the lookers-on, seemed to overstep the bounds of reason, and advance to the truth, ahead—and hence, to the crown, entrench her brow, and proclaim bold her victories and achievements over the past. It is any wonder then, when the world in progressing in all things, the greater the extent that religion affairs should also assume a better state of affairs—a looking up. Shall we for one moment think that this is wrong, or against the general course of nature? Scripture teaches the little tribe progression?—"Go on into perfection."—"Not as though I had already attained." Yet says the apostle, "I press forward unto the prize of the high calling of God in Christ Jesus."—"Ye therefore perfect, even as your Father in heaven is perfect." These and many other texts may be referred to establish the position of the world, the progression in the divine life is strictly scriptural, and therefore should be earnestly sought after by every truly devoted follower of the Lord Jesus Christ. Let us not think they are idle; and do not diligently search them, for Jesus says, "They testify of me"—John 1:29. The mission service, whether it be in the field, or in the city, should observe the individual attention of every true lover of Gospel truth; for if we earnestly desire and pray for the will of the Father to be done on earth, as it is in heaven, we will that all should come to a knowledge of the truth as it is in Jesus, how could we withhold ourselves from the work of progression, in the evangelization of the world, from the work of sin and iniquity, and from the corrupt teachings of the present age on matters of vital importance.

Brethren and sisters, we should conscientiously consider the work of God. "Prove all things." If the work of me, doubtless it will come to naught, but let us be very careful not lightly we be found fighting against God's will, for it is the will of God that all should come to a knowledge of the truth as it is in Jesus, how could we withhold ourselves from the work of progression, in the evangelization of the world, from the work of sin and iniquity, and from the corrupt teachings of the present age on matters of vital importance.

name shall remain in prayer and praise, wherever the sun, doth his successive journey's run, and all shall rejoice in the God of our salvation, who hath redeemed us by His most precious blood. For this we will praise, we pray, wait and watch, and may God bless every effort put forth in the right spirit for the sake of Jesus, our blessed Redeemer.

My Kansas Visit.

March 27, 1880.

I have just arrived home from Kansas, which makes my third trip to this healthy, rich country. I have every reason to believe that my health, and to-day I feel that I have the God of my salvation for the good health I now enjoy, and that I am now able, by his grace, to fully engage in ministerial duties. I am pleased by his goodness, that I now meet my brethren and sisters in a church capacity and talk of the love of Jesus and the power of God to save sinners. The Lord has so graciously provided for this purpose, is indeed to me a happy privilege, as well as a pleasure and delight. God be praised, for he is good, unchangeably good.

One year since, recovering from a severe spell of sickness, and when scarcely able to travel, I started West. I stopped off in Lincoln, Nebraska, next in Hastings, and lastly in Kearney county, Nebraska. There, I bought some land, and then went on to Denver, Colorado, spent the Summer in the plains and mountains of Colorado; next in Kendrick and the city of Denver. The Lord has so graciously provided for this purpose, is indeed to me a happy privilege, as well as a pleasure and delight. God be praised, for he is good, unchangeably good.

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is good, mostly limestone. Some places soft, some hard, some red, some blue. No alkali here, which spoils the wells so badly in Colorado.

THE TRON.

In Kansas and Nebraska is far better than in the Middle or Eastern States; that is, the masses of society; they are intelligent and mostly well educated. They are kind and generous, and far more hospitable than the masses of the Middle and Western States. Their present Governor, Mr. St. John, being a strong temperance advocate.

are very good and well governed, and in many respects, far excel many of the other States. Good common school-houses now dot the prairie all over, as far as the western extends. The schools are occupied with teachers well qualified for the duties of imparting instruction.

is found in many places, and in rich abundance, and selling at fair prices, from \$1.00 to \$2.00 per ton, and of good variety.

THE TRON.

In Kansas is rich in resources and wide areas than in many places East, and more favorable circumstances. I was made to rejoice to learn most of our members in Kansas meet up for conference and seem to be interested. The matter's case, taking God's Word for their guide so far as formed their acquaintance.

The field of labor for the minister here is large. There are many ministers in the West, and almost idle, and here in Kansas find pleasant homes, and useful employment, in the use of the talents the Lord has given them. All people are anxious to hear the Gospel; have not yet been Gospel preached or preached to sleep.

Any person wishing further information about our district, can obtain it by writing to the office of this paper, but let your letters be to the point and short. Persons coming "playing good will," will find it to their interest to connect with us so as to railroad, and see for us. I am acquainted with the best sections of land, and how to obtain them; water and markets, &c. As far as your brother in Christ.

P. H. WRIGHTMAN, M. D.
South Bend, Ind.

A Letter to Bro. Jesse Price.

Brother and Sister—

Your letter of exposition and criticism and inquiry came a few days ago. I am not sure that I grasp your intent at all points. You have doubtless given me more study and wider investigation to this subject than I have.

I do not believe that alcoholic drinks truly represent the blood of Jesus, more than the fermented liquors represent His blood. Both processes and results are wholly foreign to the fact of the atonement and the redemption of sinners, and the offering of bread of life is simply a willing process, erected at a certain stage to prevent alcoholic proterfection.

Thus will not utter this Holy One in any opinion. If you are right, it requires bread from Don Lewis, and wine in its pristine state.

I am at a loss to know what you discover in Mark 7: 15, to disturb your mind, in your beautiful old edition. The declaration of Christ given of no simple a matter, that I can see so difficultly in ascertaining the exactness of its application. The Sermon on the Mount, is a simple selection of their food, so as to remain strictly within the limits of the Levitical code. To this they had added restrictions of their own, as to every thing that was not in the Levitical code from their traditions; submit even Christ to the charge of gluttony and wine bibbling. But in the 7th of Mark they did not fault with the disciples on their own, they they reproved them for

their manner of eating, and not with the composition of their food. The first six verses are explanatory of this limitation. Christ did not go outside of this limitation in declaring that a man is unclean by what he eats and drinks. It is simply an answer to the supposition that unclean bread in the participation of *alcoholic food* and drink is moral or ceremonial defilement. It is simply an answer to the import of his language. None the less, our non-drinkers can inherit the kingdom of God—Philipp 3: 1 Cor. 10: 10. Paul and Christ do not clash, but are mutually consistent. The Pharisees restricted their diet to the unclean bread, without estimation of a breach of law on the score of prohibited articles of food. Christ's prohibition is limited by and to this fact. This allows the anathema of Heaven to remain on surfeiting and inebriety, and there it will remain forever. Love to these and to them.

C. H. HALSBAND.

District Meetings.

The District Meeting for the State of Michigan will be held with the brethren of the Alma, Michigan, at the residence of brother M. B. Burdett, six miles north of Mattawan, on the Michigan Central railroad, on Thursday, the 23rd of April, 1880. A full representation is desired.

N. M. MILLER, Clerk.

The brethren of the Middle District of Iowa, propose holding their District Meeting on Friday, the 14th day of May, 1880, with the brethren of the Big Grove church, Benton county, Iowa. Also to convene on Saturday evening, the 15th. The usual invitation is extended to the brethren and sisters to be with us, and we hope to have a good representation. Brethren will notice that our District Meeting is later than usual an account of the A. M. being later.

S. S. SANDERS, Sec.

The District Meeting of the Western District of Pennsylvania will be held at D. V. with the brethren in the Glade Run congregation, Armstrong county, Pa., on the 20th of April, 1880.

JACOB H. GOTTFAHL, Clerk.

The District Meeting of the Middle District of Pennsylvania will be held at the Lord willing, with the brethren of the Woodbury church, Bedford county, Pa., on the 27th day of April, 1880. Delegates from the different churches are requested to be at place of meeting at 10 o'clock, in order to hold an organization on said day. Brethren coming from the East will come via Altoona to Curry Station. Trains leave Altoona 8:40 a. m. and arrive at Curry 10:30 a. m. Ministering brethren coming on Saturday should inform us and appear at 10 o'clock to be made for the meeting over Sunday. There will be convocations at Curry to place of meeting. Any further information can be had by writing to the undersigned.

JOHN S. STRYKER, Cor. Sec.
Corryville, Pa.

The Lord willing, we the brethren at Salem, Oregon, expect to have our district meeting on the 18th of June, our communion meeting on the 19th, and our preaching day on the 20th, commencing on the night of the 17th and continue over Sunday. Much desire to have our district meeting and communion meeting well represented. All are invited.

DAVID BROWNE.

Please announce through your paper that the Eastern district of W. will hold their district meeting in the Green Tree church, on Tuesday April 29th, 1880. The date of the meeting is the 29th at 1 o'clock, p. m., to organize. (That date may of way reading will stop off at Philadelphia, and those that come by Philadelphia will stop off at Okla.

JACOB H. GOTTFAHL, Cor. Sec.

Altar.

BARLOW—PANTFOUR—By the bridegroom, at the residence of the bridegroom's mother, near Kewanee, Keokuk county, Iowa, Feb. 15, 1880. W. W. Barlow to Miss F. M. Pantfour. Both of Keokuk county, Iowa.

Obit.

STAYNER—On the 23rd instant Mary was born to Mr. and Mrs. J. W. Stayner, aged 6 months, 11 months and 30 days.

Brother Steiger Informed on a bed of pain for several days, was resigned to the will of God and did not desire to live any longer. One week previous to his death he was unable to get up, and his health was good.

He then said to me, as I laid him down, "I have done my duty, and I leave a wife and five children. Funeral services conducted from Feb. 10, 1880.

DEAR—Also in Waterloo, Bedford Co., Pa. March 6, 1868, George R. Dear, aged 35 years, 4 months and 4 days. Disease consumption.

J. O. B. BELMONT.

ARTHUR—In the Johnson's church, Cambridge county, Pa. March 15, 1880. Brother Arthur, aged 67 years, 6 months and 7 days.

BROTHER BELMONT.

DOOLY—In the brethren of the Yellow Creek church, Adams county, Pa. Feb. 22, 1880, of Philadelphia, Lydia Ann Dooly, aged 7 years, 7 months and 14 days.

Funeral services arranged by Jackson Joseph Hopgize and C. C. Beck, from Feb. 18th chapter and the last two verses.

SUCKREY—Also in the Woodbury district of Pennsylvania, one week with the dead. Jacob Suckrey, aged 67 years, 1 month and 10 days.

Brother Suckrey had a widow, three children, and 13 grand children. The family has just a kind father, the neighborhood a good neighbor and a good citizen, but we need mourn on his loss, as he was a faithful and an improved by the brethren from Feb. 10, to a large congregation of relatives.

D. B. HERRICK.

PARKINS—In the Upper Deer Creek congregation, Cameron county, Ind. Feb. 5, 1880. Brother Parkins, aged 54 years, 8 months and 7 years, 11 months and 13 days.

PARKINS—Also in the same congregation, Feb. 5, 1880, Noah Clark, son sister Elizabeth, aged 4 years, 10 months and 9 days.

Funeral services by brother A. Hinshaw, Feb. 6, 1880, at 10 o'clock, at the same time Detroit, nearest form.

W. S. TOKER.

BURNS—Deceased this life, March 26, 1880, at the residence of her son, aged 84 years and 30 days.

Brother Burns was born Feb. 9, 1796, in Herk Co., N. Y. Married with his parents John N. and Anna E. Field when she was but a child to Center county, Pa. On the 29th of August, 1811 commenced in Danville, Va. and in the spring of 1813 she, with her husband and parents, moved to Miami county, Ohio, and remained until the latter part of August, 1815, when she and her husband and family she removed to Marshall county, Iowa. On the 22d of August, 1880, she was bereaved of her husband, and she continued to reside on the homestead until shortly before her death. She had been married 64 years, and lived in full triumph of the faith. Funeral services by the brethren.

W. H. DUNNIE.

SNYDER—In the Cornsberg church, Cambria county, Pa. March 2, 1880, brother Christian Snyder, aged 72 years and 8 months.

He leaves a wife and 5 children, to mourn their loss. His family consisted of 8 children and 13 grand children and 7 great grand children.

W. H. HARRISON.

DARRINGER—In the Green Tree church, Pennsylvania, Keokuk county, Iowa, March 15, 1880, of typhoid fever, James, only son of Dr. Isaac and sister Susan Darringer, aged 10 years, 10 months and 5 days. S. Miller officiates by the will of brother S. P. Miller assisted by Mrs. U. W. Whitford. From Feb. 20, 1880.

W. H. HARRISON.

KUFFMAN—In the Perry church, Jackson county, Pa. Sister Joseph Kuffman, aged 36 years and 20 days. Funeral services by the brethren.

W. H. HARRISON.

Home Department.

POOR HEALTH.

BY THE HENRY HALL-DEWSTER.

Many suffer all their lives from ailments that scientific research has been only able to guess at, but as yet do not fully understand, and which no amount of intelligence, care, or temperance in food or control. But there are very many more causes of suffering that but for negligence, willful ignorance or culpable carelessness would have been disturbed long since.

In the early stages of infirmity there are evils lying in wait which amenable and well-informed mothers by a proper degree of care have the power to avert; or, if these troubles chance to occur, they can be eradicated entirely if promptly met at the beginning, while if such disturbances are suffered to go on unchecked as if of slight consequence, they soon defy control. Feasting the infirm, mothers may easily learn that many diseases and weaknesses assail childhood which are quite harmless if met at once, but watchful care, but if neglected, may have powerful effects on the young life and make mature years and old age intolerable. From the contagious disease of pain, permanent evils in the shape of deafness, blindness, partial blindness, or serious bronchial difficulties—these are scarcely to be apprehended if those who have the responsibility are quick to realize that each one of these assailants has latent powers and waits only a good opening to take full possession and hold this advantage unshaken by its efforts, however overzealous, if made too late.

One of the "ills" that flesh is heir to" may also be traced to the reckless carelessness of youth just far enough advanced toward maturity to rebel at parental restraints. Needless expenditure of money on dress, dissipation, unassisted appetite or immoderate eating most inevitably bring their own punishment. There is no escape from the inevitable results in dwarfed powers that come entirely through ignorance or willful disregard of natural laws.

We do not design, nor do we feel competent to give into close description, of those errors which may have such serious consequences, but simply to glance at some of those small deficiencies usually considered too insignificant to begot any serious consequence—only implicating the neatness of the outfit—but which really often have disastrous results. Incomplete ventilation—as connected with the building of houses, and arranging the grounds—with various other items are continually brought up into public notice and held up as warnings. These warnings need no introduction to us. The same may be said of other acts of carelessness so small as to be thought unworthy of the slightest notice, and yet they are all of danger.

If proper sleep in some portions of our clothing that has been worn through the day, and perhaps after a morning's bath routine that some garment, it may be accounted an utterly baneful, but how few will see that they have any effect on the health. But robustness, whether drenched with perspiration from hard work or warm weather, or only saturated with the natural exhalations that rise from the body, or in seasons, no one doubts that it would be more cleanly to remove all articles of clothing worn through the day, and hang them up to be thoroughly aired, while other articles, especially those worn at night, but who advocates that course on hygienic principles? Most partially understood that if there are any obstructions by which these vapors or exhalations, cease to be drawn off from the body, injury to the health

will follow, is itself therefore sufficient to suppose that if the garments which receive and absorb them are kept on the body these vapors will be again absorbed, with possible results to complete change in the day and night garments, and nearly folds and lays them in the wardrobe, closing doors and windows, and opening doors and fire, or, as is often done, put the night attire under the pillow of the owner, which has been done to prevent injury to the health? Nothing. It is my great belief that the clothing that hangs the clothes, as they are put off, one by one, where they will be thoroughly dried and aired? It will not take five minutes extra time. Leave the party the ball, and cover you by the *Grand* (five minutes earlier if too tired to take it in this way properly. And in the morning don't be late to breakfast—that's the best; but even that breakfast—before you hang the night-garments, take the night-garments in a lamp, leave the bed unmade and the windows unopened. Rise five minutes earlier if need be; hang up the clothes, wash the bed, and have the full benefit of the pure, fresh morning air; raise the windows, throw off the bedclothes, hanging them loosely over chairs, put the pillow on all sides of the bed, and pull the mattress over the foot-board, and go to breakfast with a clear conscience.

Do not be in too great haste to have the night-garments hang the night-garments long enough for the sun to dry of the morning dew that may have dampened them. Hang the night-garments up in the closet, but never allow them to rest on the pillows. By strict observance of this method one may be sure of sweet, healthful changes, for morning and night, and exemption from more suffering than is necessary to be endured to believe on spring from such slight neglects.

There is another cause of ailments in ailments, unassisted appetite, unassisted circulation and cleanliness in cellars, particularly in milk and vegetable cellars. Too much cannot be said on these points. But give the evidence of their own senses that such advice and minute directions are carried out? Go into the milk cellar. Well, the place looks bright and clean and sweet; warm, but the chairs, the butter bowl, and other butter utensils. Ah! the odor comes from this corner, and every article seems clean. But you have only looked into the open bowls, and you have more to look. Lift up some of the things near the spot where the odor is offensive. Ah! what have we here? Surely Jean has left her old scrubbing brush in this corner, and is dripping with milk. This is the cause. Others will be found on examination.

Do you now understand why the milk and butter have tasted badly this morning? It is not because of the milk, unless it is the health, and if these odors are allowed to exist day after day, with no real, thorough, active effort to trace the evil, how long will it be before the health will begin to suffer from the same causes?

If the milk cellar gives the first warning, and the mischief is cast out there, how more than probable that it will be found in the cellar of the house will be found in the vegetable cellar, and poison from that source will bring much more serious results. We do not think it safe to store vegetables or other food in the cellar of the house. The exhalations from a large mass of fruit or vegetables packed into a cellar are poisonous even before decay commences, and also the vapors that rise from them when they are put on at night, but who advocates that course on hygienic principles? Most partially understood that if there are any obstructions by which these vapors or exhalations, cease to be drawn off from the body, injury to the health

and see the necessity of investigation. The sewerage is found defective, or vegetable or unseasoned wood have been stored directly under the homeroom. The vapors from these causes naturally rise, and those who sleep at day think themselves blessed in the enjoyment of such a lovely home are breathing disease and death with every breath. The vapors from these causes, or other reasons when too late that at times more disagreeable odor was perceptible in the air of the room, but no danger was thought of.

It is not proper to enter into any minute detail of all the causes by which health is injured and life shortened through carelessness, but hope a few hints will start householders and housekeepers especially on a tour of investigation in their own homes.

PETER'S PRAYER.

It was one of the shortest prayers recorded in the Bible—only three words, and yet it brought an immediate answer.

It was in these words, "Lord, save me!" that secured such a prompt and effectual response?

It was an *unable* prayer. Peter knew he was beginning to sink—his feet were slipping, and he was in the midst of angry waves which were ready to swallow him up, and he was willing to acknowledge his helplessness.

In that crisis, sharp cry for help, and his prayer.

It was *his* prayer for just the thing that he wanted. Those three significant words went exactly to the point of his need. He wanted to be saved, and without any vain repetition of meaningless words he cried, "Lord, save me!"

If he had had time enough, he might have said, "Oh, thou omnipotent Ruler of the universe, in this terrible crisis, direct me to stretch out thine almighty arm for the rescue of one of thy feeble children." But such a prayer would not have been answered so soon as the simple, pointed one that he did utter.

May we not learn from this example to say just what we mean when we pray before the Lord, and to call upon his precious words when we have no time for more?

But while we rejoice in this privilege, let us guard ourselves against the mistake of supposing that a short prayer is necessarily better than a long one. Three words will not remedy us if enough to cover all our needs.

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray,"—*American Messenger*.

RELIGIOUS INTELLIGENCE.

It is said that quite a number of Lutherans are settling in Italy. There is a strong Lutheran church. It has a parochial school in which there are one hundred and thirty children.—*Van Dorn* an agent of the Bible Society in Italy, who died lately at the age of eighty-seven, during his years (from thirty to forty) of labor put more than 110,000 copies of the Scriptures into circulation.

A cause of the Society of Friends shows that they do not have 25,000 members, viz: in the United States and Canada, 68,850; England, 14,725; Ireland, 3,948; other countries and missions, 3,500.

The New Testament has been made a reading book in the school of Geneva. The demand for the Bible is greater than the missionary depositories are able to supply, and an enterprising publisher has begun to publish it as a speciality.

The year's work of the American Bible Society closed at the end of the year with 1,200,000 copies of the year were 808,342,28. The re-

ceipts for the month of March were \$72,895.54. The whole number of copies of the Bible issued from the Bible house during the year, not including the *Gift* and *Foreign* Bibles, was 1,130,345.

It is estimated that there were not over 2,000,000 copies of the Bible in existence at the beginning of this century. Since then the American and British Bible Societies have printed 110,000,000 copies.

It is only twenty years since Italy was regarded as a Protestant Nation. Now there is hardly a town in the kingdom of even secondary importance which does not possess at least one evangelical church. Fifty of the churches are for Protestants, 138 are Italian, and are distributed among the denominations as follows: Methodist, 41; Waldensian, 33; Free Church, 22; Baptist, 19; Plymouth Brethren, 15; Florence, 12; Roman Catholic, 12; Italian, one Free and one Plymouth Brethren churches, Naples, three Methodist, one Waldensian, one Free, one Plymouth Brethren churches; Rome, two for Protestants, 138 are Italian, and are distributed among the denominations as follows: Methodist, 41; Waldensian, 33; Free Church, 22; Baptist, 19; Plymouth Brethren, 15; Florence, 12; Roman Catholic, 12; Italian, one Free and one Plymouth Brethren churches, Naples, three Methodist, one Waldensian, one Free, one Plymouth Brethren churches; Rome, two for Protestants, 138 are Italian, and are distributed among the denominations as follows: Methodist, 41; Waldensian, 33; Free Church, 22; Baptist, 19; Plymouth Brethren, 15; Florence, 12; Roman Catholic, 12; Italian, one Free and one Plymouth Brethren churches, Naples, three Methodist, one Waldensian, one Free, one Plymouth Brethren churches; 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Correspondence.

From Hilliard, Ohio.

Dear Brethren: May 15, 1880

On the evening of the 7th inst., according to previous arrangements made by the brethren of North-eastern Ohio, our beloved brethren F. Brown and S. T. Bosserman came to us and delivered eight discourses, generally doctrinal in character. Their preaching seemed to be appreciated by both saint and sinner.

Very truly yours, H. P. BRINKWORTH.

Bro. James L. Switzer. Preached for the first time on Sunday morning at 11 a. m. Found them well engaged on Sunday in a Sunday school, which seems to be in a good working condition. Brother William Loggessit is now meeting with the members at that point once a month, but they are sadly in need of a resident minister. Who will volunteer to go? The land is good, and only four or five miles to town. Good schools, mills, and everything in abundance. Sister Daggott will answer any questions relative to the country that may be desired. Brothers, think of our mutual needs.

H. P. BRINKWORTH.

Organization of Sunday-School at George's Creek, Va.

Dear Brethren:

The good grace is still flowing on. Last Sabbath, May 24, we organized a Sabbath-school with a full house, by electing as superintendent, S. C. Johnson, assistant, O. L. S. T. Bosserman, for a year; treasurer, S. C. Cover. This is the first effort toward a Sabbath school for several years, but with the apparent good will and interest manifested on that day, I have no doubt but that the success. We intend having the Sabbath-school paper and perhaps a library, which shall be only of choice selection. I say choice because I think that there are many books well calculated to properly instruct the scholar. In the Sabbath-school our great aim should always be to bring the children of the will of God, towards that day, in the nurture and admonition of the Lord. S. C. JOHNSON.

Non Gravata, Pa. S. C. JOHNSON.

From Elk Lick, Pa.

Dear Brethren:

On Saturday the 12th we had an discourse for a speaker in the addition portion of our congregation, and it resulted in a vote: the church decided therefore to have two, and the lot fell on Jacob W. and Lewis Day. I have no doubt but that we have respectable brethren; men of good talents and liberal hearts, and who believe that it was truly the Lord's choice. The installation was deferred until Sunday. Brother Jacob was absent from meeting; brother Lewis was only installed. Brother Jacob we trust will be at our next meeting. Our lordship, the Lord willing, will be held June 12th, commencing at 3 o'clock, p. m. A general invitation is extended and especially to the minister. By order of the Bishop. S. C. KEYS.

From Oary, Ill.

May 7, 1880.

Dear Brethren: I moved in November, 1878 from Northern Indiana to Cumberland county, Illinois, and found a few members here. We have very good meetings and have good attendance. Have baptised ten and expelled one from the church for disobedience. We have granted him a rebaptism and the privilege to call for elders from any church he may choose. JOHN CHASE.

N. B. If there should be a call for a committee from Annual Meeting to visit the Cumberland church, as there are very few of us here, and all in limited circumstances, it must be at the expense of the expelled brother.

From Passerby, Ohio.

Dear Brethren:

I like the P. C. very much. I think the organ department is an improvement, especially for those like myself, far away from sanctuary privileges. I live between two great thoroughfares,

East and West. The B & O. R. R. on the South, Pittsburgh and St. Louis R. R. on the north. The best named railroad has no such privileges for stopping at small places as the first. Now the reason of the description is this: the brethren traveling over either of these roads might stop at or preach a few sermons if they knew where they would be welcome. I would prefer brethren in order with the Brethren, and also necessitate the fact. The main body of the church (Johnathan's Creek) is near twenty miles away. Brethren traveling over either of these roads at any time would be welcome to our congregation. DANIEL G. PERRY.

From Simpson Station, Taylor Co., W. Va.

Brother Editors: April 14, 1880.

Please insert in your columns, say one knowing the whereabouts of Isaac Purkey and John Purkey, who were a fact on our road, would please let me know through the P. C., or address me at Simpson Station, Taylor county, W. Va. They and their wife were on the State of Ohio eight or nine years ago, and we have not heard from them for five or six years. Isaac and his wife, when they left here were members of the Dunkard church. If he is living, he is now past fifty years of age. DANIEL G. PERRY.

From Brown County, Ind.

Dear Brethren:

Brother Sayer has charge of our little flock here and we are permitted to have preaching every two weeks. We would be glad if some of our brethren seeking homes in the West would locate with us. Our soil is fertile and crops good. Wheat is in bloom and corn is up and looks well. We are near a fact on our road of Athens. The church is in union, but the laborer is few and the funds are white as the wall. Oh! may we glorify our God on until sinners stop the error of their ways, and the mercy of God before it is forever lost, and may we, brethren and sisters live faithful until death. A. C. CROMBIE.

NOTICE.

To those who think of attending the Annual Meeting at Lancaster, Ill., commencing June 1st, 1880, arrangements made via Dayton, Ohio, Anderson, Ohio, Chicago, Ill. Tickets on sale from May 15th to June 5th, good going to July 5th, with privilege to return to July 5th, with privilege to those who desire to stop overnight at North Manchester, Ind., leaving at 6.00 p. m. train from Dayton at 1:10 p. m. Passengers by the trunk are at Chicago at 8.00 a. m. and by P. M. By order of John L. Miller, Gen. Ticket Agent, & A. V. R. R.

A. W. FROST.

ANNOUNCEMENTS.

The brethren of the Thors Apple church, local church, Mich., June 19th and 20th, at the camp of the Thors church, Indiana county, Pa., June 19th, at 10 o'clock.

The brethren of the Brookville district, Pennsylvania Co., Iowa June 30th, at 10 a. m.

The Bethel church of Curtis, Neb., June 20th, at 8 o'clock, p. m.

The Scholastic church, Huntington Co., Ind., June 19th, at 8 o'clock, p. m.

In the Upper Creek church, Wabash Co., Ind., June 19th, at 3 p. m. In the South Waterloo church, Iowa, June 19th and 20th.

In the Shade congregation, Somerset Co., on the 20th of June, at 4 p. m.

In the Zion United congregation, Clinton county, Iowa, June 19th and 20th.

The brethren of the Manassas district, Delaware county, Ohio, June 12th.

In Waterloo, Iowa, June 19th, commencing at 10 o'clock a. m.

The brethren of Central Illinois will hold their lovefeast in Florida, the 19th and 20th of June, commencing at 4 o'clock, to which there is a general invitation. Brethren come and assist us. C. S. HERRINGTON.

Please announce that the brethren of the Open Creek congregation, Indiana, will hold their communion meeting on the 19th of June, commencing at 2 o'clock, p. m., 6 miles south-west of North Manchester where brethren coming to the meeting will meet at the train with cooperances. All are invited, especially ministering brethren. Cannot some ministering brethren returning from A. O. M., who may chance to see this notice stop with us. A. LEBBY.

Please announce in your paper that the brethren of the Farmers Grove church, Juniata county, Pa., intend the Lord willing, to hold their lovefeast on the 17th of June, commencing at 1 p. m. The usual invitation is given. JOHN B. DRASDAK.

The brethren of the Markleysburg district, Fayette county, Pa., intend to hold their lovefeast in their own church on Markleysburg, commencing June 19th, at 3 o'clock p. m. A general invitation is extended to all, especially ministering brethren. A. J. URRAL.

(Good Preacher, please copy)

The brethren of the Grassy church, Grundy county, Iowa, will hold their communion meeting June 15th and 17th, commencing at one o'clock. The usual invitation is given. H. P. STICKLER.

The brethren at Fairview will hold their lovefeast on the 19th and 20th of June, commencing at 10 o'clock, p. m. The usual invitation is extended. JOSEPH J. COVAN.

GOOD BOOKS FOR SALE.

For sale by the publishers, Messrs. D. Appleton & Co., 23 N. 5th St., New York. All books will be sent by express, freight extra. All orders by mail. The following are the prices: The Bible, 50 cts. The Psalms, 50 cts. The Gospels, 50 cts. The Acts, 50 cts. The Epistles, 50 cts. The Apocalypse, 50 cts. The Prayer Book, 50 cts. The Litany, 50 cts. The Creed, 50 cts. The Lord's Prayer, 50 cts. The Lord's Supper, 50 cts. The Baptism, 50 cts. The Marriage, 50 cts. The Burial, 50 cts. The Funeral, 50 cts. The Visitation, 50 cts. The Anointing, 50 cts. The Exorcism, 50 cts. The Blessing, 50 cts. The Ordination, 50 cts. The Consecration, 50 cts. The Dedication, 50 cts. The Installation, 50 cts. The Inauguration, 50 cts. The Coronation, 50 cts. The Enthronement, 50 cts. The Investiture, 50 cts. The Installation, 50 cts. The Inauguration, 50 cts. The Coronation, 50 cts. The Enthronement, 50 cts. The Investiture, 50 cts.

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Sermon Department.

THE JUSTIFICATION OF CHRIST.

Sermon by Ed. James Quinby.

"And without controversy, great is the mystery of godliness, God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."—1 Tim. iii. 16.

This is the text the clause "justified in the Spirit" and my subject will be the justification of Christ.

This is what Sunday or white-Sunday, the festival of the Christian Church, is in commemoration of the descent of the Holy Spirit on the day of Pentecost. It is called White-Sunday, or to give it the full name, White-Sunday, because it was one time the custom of the ancient church on which baptism was performed. And as a symbol of spiritual purity which baptism expressed, the candidates for the sacred rite were clothed in white. On White-Sunday, however, seven weeks after Easter. The descent of the Holy Spirit is a memorable event in the history of the church, and its anniversary may be observed with profit.

I have selected my text as an appropriate one for the occasion, as it refers in part at least to the day of Pentecost, in which this Lord's day is the anniversary.

My subject will be the justification of Christ. The justification of the sinner is a precious Gospel doctrine. To know that the sinner, though his crimes are heavy been great and many, can be justified, is a part what Paul calls "the excellency of the knowledge of Christ"—Phil. iii. 8. He further says, "Being justified by faith, we have peace with God, though our Lord Jesus Christ, by whom also we have peace, by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."—Rom. v. 1-5.

Here is the precious form of justification. And justification, the source of so many blessings, is obtained through Christ, as Paul taught when he said in speaking of the Lord Jesus Christ, "I have been justified from all things, from which ye could not be justified by the law of Moses."—Acts xiii. 39. But before sinners could be justified by Christ, it was necessary that sin should first be justified. His justification is the ground of ours. As we have already seen, we are justified by believing in Christ. But to believe in him was not sufficient, we must have authority, or divinity, in his statement, and in everything pertaining to him. Hence, the necessity of his justification or approval. He was "justified" in the same manner as we are.

In presenting my subject, the justification of Christ, I will first notice his *Condemnation*, and then his justification, and finally his *condemnation*. It is said, Mark xiv. 64, "And they all condemned him to be guilty of death." What cruelty, ignorance, and gross wickedness! This holy Son of God, who had denoted "we his glory of death." How much had our blessed Lord to endure and bear for us! And he did it without a murmur, though he was innocent. "Who did sin, neither was guilt found in him, neither, who, when he was reviled, reviled not again, when he suffered, he threatened not, but entrusted himself to him that judgeth righteously: who himself hung on the tree, that we, being dead to sin, should live unto righteousness: by whose stripes you were healed."—1 Peter ii. 22.

He was condemned, for *sedition*. "He stirred up the people," said his accusers. Luke xxiii. 5 And because he claimed to be king, his accusers constructed that claim as interfering with Cæsar's honor and right. They said, "whosoever saitheth himself a king speaketh against Cæsar"—John vi. 15. But Cæsar was not a king, as other folks. He sought not Cæsar's honor, nor his throne. This was proved by the answer he gave to them that tempted him, and sought to perjure him the Roman authority against him. When they brought him to "go away," and he found that it had Cæsar's superscription upon it, he said, "Render, therefore unto Cæsar the things which are Cæsar's."—Matt. xxii. 21. He sought not Cæsar's glory, for the kingdom that he came to establish, was not of this world.—John xiv. 36. He came to set up a kingdom of regenerated subjects.

Hence he taught, "Except a man be born again, he cannot see the kingdom of God." (John iii. 3), and "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God."—John iii. 5. Such are the nature and spirituality of the heavens, privileges, and enjoyments of the kingdom of God, or of that kingdom which Christ came to set up, that the natural or unregenerated man can never appreciate or enjoy them. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."—1 Cor. ii. 14.

He was condemned, second, for *blasphemy*. It was blasphemy in the eyes of those who were his hearers, when he said self power that did not belong to him. When the man sick of the palsy was brought to him, he said, "Son, thy sins be forgiven thee."—Mark ii. 5. In his decision to heal the man, the sick man as physicians examine their patients to know where the disease is located, or the nature of the disease; he directed his attention to the man, the trouble, and this was sin. Hence, he said, "Son, thy sins be forgiven thee." But the scribes said, "Why doth this man speak blasphemies? who can forgive sins, but God only? for we know that we are permitted to know that Christ acted by the authority, of God, and hence he could forgive sin. He arrogated no power to himself, but what was given to him by God, and therefore was no blasphemy. Though he pardoned the sinner.

Other charges were made against him, and he was looked upon by many of the Jews as a meddler with God's authority, and consequently was crucified between two criminals. It is not a little strange that the human mind can become so perverted and prejudiced by its bad truth and argument too their influence upon it, and then it commits the most terrible blunders and errors. The Jews under their bitter prejudices, looked upon the Savior as a man who had blasphemed, and was crucified, and condemned him to death. And the Gentiles united with the Jews in the unjust condemnation.

It is not in Jesus and justice and right must have their due. The sentence of condemnation and death was executed upon the innocent Son of his Father, and he was crucified upon the cross. From this he was taken down and buried. But the grave could not contain him, and the third day he rose again, having conquered death and the grave, and having been raised up again, and justified by God, as is declared by Peter in his sermon on the day of Pentecost, saying when speaking of Christ, "Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it."—Acts ii. 24.

But there was to be another vindication and justification by the Spirit. It is true, the Spirit had justified the Savior at his baptism when it came upon him in the form of a dove. "And John bore record, saying, I saw the Spirit descend from heaven like a dove, and it abode upon him. And I

knew him not; but he that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and have record that this is the Son of God."—John i. 32-34. This was a justification of his character as the Son of God. But his holiness, and his holiness must be justified as well as his character. And these were all most gloriously justified and vindicated by the Spirit on the day of Pentecost.

The Lord knowing the greatness of the work his disciples were to perform, and their inability to perform it without divine aid, said to them after he had given them their commission, "Behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high. Luke xii. 12. In his decision to send the Holy Ghost, he did tarry at Jerusalem, "in an upper room," the number of rooms together about a hundred and twenty."—Acts i. 13. All this continued with an earnest in prayer, and supplication."—Acts i. 14. The disciples and infant church this was a time of solemnity and interest. The whole number of disciples was engaged in prayer, and the church was united in blessing for which they prayed was not very definite to them. But they knew they would receive a blessing with power, which would prepare them for the work which they were to do, and they waited. The anatomy looked for period at length came, and with it the divine Spirit. "And when the day of Pentecost was fully come, they were all together in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance."—Acts ii. 1-4. This was the baptism with the Holy Ghost. As in the baptism in water the subject is overwhelmed and entirely immersed, so in the baptism with the Holy Ghost, their entire being was brought under the influence of the divine Spirit.

And how was the Savior justified in the Spirit when it came upon the apostles as it did on the day of Pentecost? In coming as it did with its gifts and comforts, and power, upon the waiting disciples of Christ, it showed its approval of them, and its presence to them. And as they were the disciples of Christ, and believed and practiced his doctrine, and imitated his life, its coming upon them followed the disciples of Christ, was a virtual and manifest vindication and justification of Christ, and his doctrine. And though he had been condemned as a criminal by the Jews, he was now justified by a divine messenger. Although the Jews thought they did God's service in condemning the Lord, the Holy Spirit did not come upon them, and they were not justified by his approval of their conduct, neither did it come upon the Jews in general who shared the condemnation of our Lord, who was now come upon the Gentiles who united with the Jews in condemning him. The Spirit in directing its

course from heaven, made its way to the upper room in Jerusalem, in which was assembled the infant church of Christ, and there it diffused its light, its life, its liberty and power, showing that the instigators of Christ were the ones which heaven deigned to honor.

I draw two inferences from the justification of Christ in the Spirit. First, as the system of Christian truth has been justified by the Holy Spirit as well as by God himself, how strong are its claims upon all men for their belief in it. And how reliable are all its facts, doctrines and teachings. Secondly, to my Christian friends I would say, hold fast the apostolical faith, since it has been justified in the Spirit. It is some times thought, or estimated that it is not necessary to be so particular in adhering so strictly to apostolical precepts and practices. Now as no form of Christianity has ever received the sanction of the Holy Spirit, as the apostle Paul has it, it is wisdom, in respect to a matter involving interests so great as that of our salvation, to risk our hope of heaven, and immortality upon nothing that has not been justified in the Spirit, and approved of by heaven. Apostolic Christianity has thus been justified and approved, and commended to us in "the Holy Scriptures" (1 Tim. ii. 13), and "I shall be saved in the Lord with an evangelizing salvation; ye shall not be seduced; nor confounded; world without end."—Rom. xvi. 25.

MERCENARIUS OF CHIST.

By J. G. S. MYERS, M. D.

"Ye ask me, not because ye saw the miracle, but because ye did not of the Father."—John 6: 29.

This foregoing rebuke was worded by the Greatest King, Author and God of the universe, and it is a rebuke to the fact of whose hand the sick, chained the limbs, restored the blind, raised the dead, subjugated kingdoms, stopped the mouths of devils, quenched the violence of fire, and what shall I more say, for these would fail to tell the power of the word of God and the influence upon the human family. The Lord knew why the people were ask, and he answered them, he motives, he understood their deepings; no doubts they were lead in their formalities in meeting him, pretending their love for his captivity, and also following him to Capernaum, calling their attachments for him, asking him Rabbi, but what had Jews say concerning these hypocrites: "Verily, verily, I say unto you ye seek me, not, because of the miracles, but because ye did out of the love and were filled." Therefore, brethren and sisters, in your traveling from foreland to foreland, as is the custom of many during the season, might it not be well to meditate upon the above and ascertain, if you have the good of the church, the good of the people, or your own good in view, if you do not act by the possible pure entire vocation is a ruthless rascal. Hence examine yourself carefully, if you may possible, you, too, are outside the love, and if so, the rebuke commend for you as well as the possible pure entire vocation is a ruthless rascal. Therefore examine well your motives.

Rev. Mattias, P.

Lowliness of mind is not a flower that grows in the cold of nature.

of the ministry, yet there are opposers to this work. We ask, why? We receive no answer. Brethren and sisters, will we do our individual duty in this matter? If so, let us and every minister will receive a glorious invitation, and much good would be done.

Burr Oak, Kansas.

MEMORIAL SCIENCE

By ALLEN A. CHERLIN.

Charms which is enfolded in the term memory, as used historically. What a field of thought it overreaches! It not only bears a record of past events, but it portrays to the faithful mind the incidents in the sands of time, of great and gigantic magnitude. It shows to us how faithful a busy world has been, in preserving the memory of the past.

The illustration we will refer to is only of the sciences. Astronomy is only a memory of past discoveries of the stupendous solar system, termed the "fixed stars." Geology also is a memory of the life which has been lived on the earth, which the lofty mind is enabled to look still further into the yet undisclosed regions of the universe, and really it may be termed but a beginning of a history of the earth, which is left for ages. The innumerable host of undiscovered stars that may yet appear as planets, by the aid of the mammoth telescope, but indicate as the great work of a past eonarchy.

The names that designate the moving planets are exponents of the mighty mind that once existed in a scientific world. Geology also is the memory of the discoveries of those scientists who have explored the subterranean world, and closely observed the rocky strata, in which are deposited the remains of a terrestrial life which is left for ages. This is but an indication of what is a sandy beach untilled ages ago. The deep hidden timbers when raised to view, show us a buried state and administrative system, by the aid of the great microscope, will determine from its disfigured side, and by the impression left of the connecting link of a past eonarchy, the history of the wind of long forgotten summers.

We find insects and animals of all descriptions from the great to the monkey. This arrangement is also an index of a past eonarchy, eternally fixed. We notice in this arrangement, first, insects and animals simple in form, and along the strata still higher up, those more elevated in character, until we reach the monkey, which is the highest of all.

History too, is but a key to unlock the transactions of past generations of nations. The monuments and statues mounting in no science, as presumed by some, nor can it be regarded as such, unless established in the minds of scientists, and placed as such upon the records of a past eonarchy. Theology ranks also as a science among the rest, and as such needs no commemoration.

White Springs, Pa.

FEET-WASHING.

By S. S. W. BANNER.

I wish to offer an apology for plain and honest sentiments. Not being in fellowship with those who put to practice the commandments of our Lord and Savior Jesus Christ, yet I desire to see the examples and injunctions of Christ pose into neglect.

Some time ago one of the learned divines declared from the pulpit that feet-washing as a religious work was unpopular with the ministers of most denominations, and through them it would gradually pass into neglect. I have since had the opportunity of feet-washing at the whole New Testament. If those so called learned critics have the right to set feet-washing aside, then the common usage of the word "to wash" in the communion shall be set aside, but when the Savior said: "As I have washed your feet, ye

also ought to wash one another's feet." If I have given you an example that ye should do as I have done to you," then the learned pulpit divines, who set feet-washing as unpopular with them, but at the same time they fail to say how their doctrine stands with the Judge of his own life. Will they say, that they wash the judge or the example of the Judge? We say, unpopular.

I to-day believe feet-washing to be a literal washing of the saint's feet, and I believe it to be a positive ordinance of the Lord, and the example of the church, not the same as baptism and the Lord's Supper, &c. For the support of the practice of feet-washing, see the example and injunction of Christ recorded in John 13: 1-17, which certainly, without a doubt, was designed to inculcate a literal washing of feet as a religious rite. You may take it as a symbolic act, teaching the duty of humble love service, but don't stand on this point alone.

Now again, when the Savior said, "As he who is set at this bread and drink this cup," certainly every-day occasions of the Lord's Supper are not the same. Now I ask, how can some of our pulpits stand up and accept the communion and reject feet-washing, when it is just as much of an institution in the Lord's Supper as the bread and wine? I will yet say that if there is a being, who can reach heaven by leaving off feet-washing the same being can reach heaven independent of feet-washing. I am saying a good deal but I know whereof I speak. Now, dear reader, who may have chosen a position among the professing Christians, admits of all the examples and commandments of the Savior without a doubt.

Gettysburg, Pa.

CONDENSED ARTICLES—No 9

By CHAS. ROYER.

I never yet saw a more person engaged in singing, nor a more cheerful and admiring one near death engaged in the same. This touches us that it takes a pleasant spirit to give forth melodious tunes. In the second part, I also to-day met with an instance of one who sang well, so when the thoughts are occupied with grave things, we do not feel to engage in singing. This, therefore coincides with James 5: 13, "Is any man afflicted? let him pray. Is any merry? let him sing Psalms." But we should be careful in singing, so that we get the meaning of the words we utter, so that we sing with the spirit and with the understanding also. When we sing, we often use words that constitute solemn thoughts and prayers, we should therefore be careful, for God is not a trifler. He does not desire to delight in the tunes as he does in the spirit sent forth. Singing is a gift and can be used for both sweet melodies. When we can only help to engage in the same, let us sing and the Lord, who will all help.

Rettsville, Pa.

THE BAPTIST-DONOR DISCREPANCY.

From the American Baptist, vol. 1, Letter, the following extract will be regarded as interesting.

By S. B. BAY, Editor.

THEY ARE TWELVE NEGATIVE.

I speak not as a Baptist preacher when I say "a soldier," having been born into the ministry after the year 1835, & D. H. when I was a man of 10. My opponent seemed addicted to reckless statements. Notice (1) It is a fact that Baptists engage in carnal warfare. (2) It is a fact that no member of the Baptist Church ever engaged in war or any account without doing "variance, emulations, wrath, strife." Gal. 5: 20. This Mr. Bay has not been able to deny. (3) It is a fact, that Paul declared that he would not be called the "Kiss," of which he declared, "They that do such things shall not inherit the

kingdom of God." Gal. 5: 13, 21. (4) It is a fact, that Baptist churches are responsible for whatever they encourage or condemn in their members. Rom. 16: 17; 2 Thess. 3: 14; 2 Jno. 10: 11. This, Mr. Bay has not denied. I now ask him if he can deny that the spirit of war "travels, crush, feed, and conquer" in the hearts of men, of last and passions? "Yes or no, please.

Robinson was setting forth the *logos*, *prophetical* in the *London*, or the *Anti-Monastic*, in the *willage* of *Protestantism*, or *Orthodoxy*, and *the doctrinal and denominational* *of the Waldonian churches*, when they referred to the *liturgy* of *Robbie* requiring "trine immersion." I state the first. If Mr. Bay deny this, I propose to refer it and other references which he disputes to committee of learned gentlemen, neither Baptist nor Brethren, to inform him whether he have these things, the *fact* in the *case*. Will he agree? Did Orchard commit "a during historical *road*," Mr. Bay, by not telling us that this was a *Catholic* liturgy? (p. 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

to the contrary. The present and Cardinal House speak, were the trine immersion Novatian Donatists, Waldenses, Albigenses, &c.

In addition to the nineteen answered facts, I give by eight and half negatives, I submit the following: (1) Was first used by the Waldenses? (2) Is a fact that learned eclesiastical historians inform us that trine immersion was the general practice of the three first ages of the church? (3) Was first used by the Waldenses in the primitive manner? (Du Pin's Eccl. Hist. vol. 1, p. 559, Chamber's Cyclopaedia, Art. Bapt. Rom. Hist. vol. 9, Campbell and Rob. Deb. p. 274.)

(1) It is a fact, that the most prominent eclesiastical scholars and writers of later ages have declared their opinion to be the practice of the primitive age of Christianity. (Cave's Primitive Christianity, pp. 155-157; Chrysal's Hist. of the Modes of Baptism, 102, 124, 232; Riggsby's Antiquities of the Bapt. vol. 1, p. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.)

(2) It is a fact, that the early writers, whose testimony is generally sought and employed by Baptists in support of immersion, state nothing in regard to trine immersion. (Origen's Hist. of Foreign Bapt. vol. 44, 45; Compend Du Pin's Eccl. Hist. vol. 1, pp. 223, 261, 262; Hincius' Hist. vol. 1, p. 157; Whetst on Bapt. p. 248.)

(3) It is a fact, that the Waldensian scheme existed in the early church before the positive questions of discipline that Catholic, Manichean, Novatian, Donatist, Ariane, Melchian, Macedonian, Gnostic, and other heresies, and the Waldensian, Servian, Aephan, Mahlar, Christ, the Jacobites of Syria and Mesopotamia, Monophysites, Monothelites, Alogians, American, Chanaan, Oriental, and other true trine immersionists. (Read and compare Rob. Eccl. Res. pp. 72, 92, 93; Rob. Eccl. Res. of Baptism, pp. 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.)

(3) It is a fact that the Greeks and Orientals, including the ancient Waldenses and Albigenses, &c. did not dip trine immersion, but they accepted the title do, but bowed forward in baptism. (Rob. Hist. of Bapt. pp. 545, 547, 549-551; Judson on Bapt. pp. 132-136; Writings of Hippolytus, vol. 1, p. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27,

The Primitive Christian.

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EDITORS:) ED. JAMES GIBSON,
) JOHN STEIN,
 PROPRIETORS:) J. S. BAUMBAUGH.

During Saturday night, Sunday and Sunday night we were blessed with refreshing showers of rain. Truly our heavenly Father is mindful of our wants.

By next week we expect to be able to tell our readers all about Annual Meeting. We will try and give you to all that will be of interest to you.

There will be a love-feast in the Snake Spring Valley congregation, commencing at 10 o'clock on the 15th of June. The usual invitation is given.

Bro. D. D. Fabray informs us that the Frederick City, Md. Mission is growing in interest, and that things look encouragingly. They will have services every two weeks.

We were made aware in hearing of the death of Eld. Andrew Miller, of Upper Colonus Church, Pa. He was a faithful laborer in the Lord's vineyard and always found at his post when his work is near done, and he has gone to his reward. May the peace that is undisturbed, be his.

We notice that our brethren of the given have all given their views in regard to the "Brethren's Clothing House." Last week we gave a bit of our mind on the same subject, but was crowded out. It was then said what we intended should go on, we shall not now hang it on account of its unreasonableness.

TO DO THE business of a Printing office and Book-binding, play copy chiefly, to read and write in French and write editorials, keep one man about busy, and if we should say a few hasty or crusty things we hope our readers will make due allowance, by considering the attendant circumstances.

There seems to be an unusual amount of interest manifested in regard to the forthcoming Report of Annual Meeting, and we do not wonder at it. It will be one of more than ordinary interest to the brotherhood. We shall make all possible effort to have it out at a very early date. Send in your orders fast. Only 25 cents per copy, or 45 so per dozen.

ONE of our agents writes us that if the brethren do not soon close their subscription will refuse to take the paper. We are quite so anxious as anybody to have it through, but we must exercise the grace of patience, as there are some who refuse to read it as others are to get the paper first of all. On Mr. Gray's manner of debating we forbear to comment. Our readers will come to their own conclusions.

MR. GREENGLASS, the stranger that was baptised by Eld. James Sell about a year ago, called with us the other evening, representing himself as a brother. His acquaintance with us, however, we could not accept him as such. He was a better man—so that he had again been received into fellowship with the church. As he could not produce satisfactory evidence of his membership, we could not accept him as such. He is a palmer and varnisher by trade, and we had reason to fear he was appropriating some of the alcohol to a bad purpose. He should not be received as a brother unless he carries with him a bona fide certificate of membership.

MR. GRABILL Myers informs us that he intends to take a trip east and remain several months. He desires to make a visit to the head of his nativity and spend a season among the scenes of his childhood. Bro. Myers has devoted his whole life to the church, and we hope all his brethren everywhere will give him that friendly recognition that an aged servant of Christ so richly deserves. His correspondents will please remember his absence from home during the time named.

OUR ORCH is the only place which is understood by anybody in town as being a place for religious instruction, therefore, it is the only place which answers the divine requirements, as set forth by the apostles, of a religious society. Now, we suppose you will not see the force of our argument, nor the point in our conclusion, but there must be force in it or our mind has been somewhat muddled by a conclusion of the "receiving" question from which we have just been emerging.

How plain logical reasoning sounds things!

A PART of correspondence from Kansas has been consigned to a waste basket for the want of a name. Ever the initials, W. H. II. II. are strung out long to be genuine. It purports to be an advice to the poor who attend the meetings to Kansas. There is nothing especially objectionable in the article, but as our Kansas people do not like to be talked about promiscuously we must exact from our correspondents a compliance with our very reasonable view of giving the full name of the writer to every article. The withholding of them may be optional with us but not with the writer.

SEVERAL of our brethren are very anxious that more stringent measures should be resorted to in order to have more uniformity among us in dress. We do not uniformly and are in favor of using all Christian means to accomplish so desirable an end, but this should not be our greatest concern. When brethren use so large sums for food and make it a habit to pay, we are compelled to believe that there is something more needed than a suit in the order. Let us stick to our "old order" ideas of honesty. To deviate from this is to sap the foundation of our Christianity. When yet a boy we were proud of Buckard honesty, and we hope that our reputation in this grand principle, may never become tarnished.

The following we clip from the Lebanon News, Pa.:

"At a conference of the Brethren, or 'Dunkers' held in Lancaster county, recently, two practical duties were suggested, to wit: first, to do that which was extravagant in funeral feasts must be discouraged; and another, that the signing of tavern licenses is regarded as unbecoming to those who profess to follow Christ." "A curious one of ecclesiastical legislation is the prohibition to serve 'in any civil office farther than supervisor or roadmaster, overseer of the school, school director, and postmaster' and also this 'birtly and surpise parties are not permitted among the Brethren.'"

We are glad to know that our brethren in the East have at last taken measures to discourage funeral expenses. Death is always a sad affliction for a family to bear, but as it is generally providential, it is wisdom to humbly bow to the stroke, and to instruct the survivors, as the Lord's will is crucified wrong. As to signing tavern licenses, we are surprised to know that there should be any occasion for such a prohibition. A brother who would be so foolish as to sign such a destroying a business should have no communion with God's people. We need more of this ecclesiastical

legislation. It has already been decided that our brethren shall not sell their grain to the distiller for the purpose of manufacturing alcoholic spirits. Let the next decision be, that no brother shall devote his farm or fields to the raising of tobacco. Decisions of this kind, in fact, are the "old order," but as indicated by the prophetically old order brethren of today. The following decision was made at the Annual Meeting of 1857, Art 12: "The brethren are requested, who engage in the raising of tobacco, to select that members should have nothing to do with such things, by which so much mischief is done, and so many men and women are lost, as to give the one with tobacco 'revolunt et libentia et puritatem.' As this decision has not been repealed it has been allowed to become obsolete simply because those who sign it, and 'money makes the mare go.'"

SIX MONTHS TRIAL.

IN ORDER that the PRIMITIVE CHRISTIAN may be more generally read, we continue to offer it for six months on trial for 50 cents. Our friends, and especially our traveling ministers, will please note this as it may be an opportunity for introducing the paper.

THE BROTHER'S CLOTHING DEPOT.

With due respect to the opinions of Eld. H. H. Miller and Bro. S. H. Bush or to the propriety of establishing a Brother's "Clothing House," we take against such things. What we love and respect what is termed the "Order of the Brethren." We do not see the propriety of getting up such enterprises, because we see no necessity for them. While such cases may promote uniformity it is equally possible that they may promote style.

Take for example the late invention of Brother's hats. It is true, they are useful, and yet a little costly to those who have heads to fit them, but who can define the division line between them and the 'style' after the signified name "Brethren" is crossed for the inside lining? But upon the same these things are more significant than the thing itself, and we must have a "Clothing Hat Depot," let us leave the matter to you, we suggest that it be put on the outside instead of the inside. Then everybody can see that we are "Brethren."

France commenced her "Dress Reformation" on the plea of consistency and today she stands at the head of the fashionable world, and may not the "Brethren's Clothing House" lead in the same direction?

Another reason why we feel to protest against the mere is, because it will be pleasing to no one. But upon a subject on which the Scriptures have but very little to say. This may be from the fact that there has but little occasion to talk about "hat" should be worn, or that it was a matter of minor importance. "Modest apparel" was thought to be sufficient and that, any talior of ordinary ability can make, especially if he has the pattern. We are not in favor of such a system of propriety, but we must exercise charity towards each other in these things, but if we were to have a clothing business program, it would be to establish a "Brethren's House" to train missionaries to go out and preach the Gospel.

While we are favorable to using legitimate means for the perpetuating of our cause, we do not think it prudent to resort to such measures we would become conspicuous in the world, and show that we are more concerned about dressing people than we are about saving their souls.

Our first and greatest concern should be to institute and sustain such enterprises as will enable the church more

successfully to have the Gospel preached and sinners converted. After everything is done in this direction that can be done then it will be time enough to consider the propriety of things of minor importance.

It is true, if an enterprise of this kind was started and the whole church were to back it, it would be a tremendous business and we recommend West Huntingdon as a suitable location, but then we want it understood that we are to have the brethren, as a congregation, would spoil the business. Who says, yes?

THE LOST CREEK AND WARRIORS' MEETINGS.

AT OUR District Meeting we were requested by Bro. Seltzer, the elder of the Lost Creek congregation, in Juniata county, Pa., to attend their communion on the 26th of May, and we promised to comply with the request, as we had not been with the brethren for some years. Accordingly, we attended that meeting. It was attended by a large congregation of people both in the day and at night. It commenced at 2 o'clock in the afternoon. We had a very pleasant meeting. The brethren were anxious to enjoy it. And the friendly spirit present was very attentive to the word preached, and manifested considerable "earnestness." We enjoyed such a meeting and had a very pleasant time. We were separated from one another with the blessed hope of meeting some time in the great future, to be forever together, in the presence of our Lord, who promises to afford his people such great joy.

We returned home on Wednesday evening, and on Saturday morning we left home to meet with the Warriors' church in communion service, commencing on Sunday morning. The congregation in the afternoon was not very large, but in the evening the house was filled. The order was very good, and the occasion was especially enjoyable on account of interest. On Lord's day morning the congregation was large, and though the house was crowded, and the day passed in the order and attention were very good. Bro. Seltzer, Mayor from Hill Valley, and brother Grabbitz Myers, besides the ministers of the Warriors' church were present, and returned home in the evening after the morning service, with pleasant recollections of our fellowship in the communion meeting, and with pleasant thoughts when thinking that our labors and travels on earth will be over after awhile and we shall then rest, if we are faithful, in our Father's house, in which there are many mansions.

J. J.

WHAT WE MEAN.

The Gospel Preacher wants to know what we mean by "spitting" after the ecclesiastical of the "spit." We answer give him what it really signifies, and as a result, some become eccentric in their judgment and ideas of things. Indeed, the judgments of some brethren, who are so unreasonable and unjust in their demands, and the hateful effects we have had to contend with for many years in the church. Such brethren as oppose Sunday schools, and the "Bible class," series of meetings, education, and such brethren as brother Leedy mentions in his article on Sunday schools, who would rather have their children go to a "day" school than to have Sunday schools, we call eccentric in their ideas of things, and we account for it, because they are aged and have been educated in their youth before their changes were generally introduced. For such we feel to make considerable allowance as they

may be both honest and sincere in their convictions of right. But when young brethren who have fair ability and who are of sound ideas we call them such things, because we observe their ability as their better intelligence and an unbiased judgment ought to teach them better.

As we have said before, we have some young brethren (we hope the number is very small) of professed ability, who are anxious to become popular among the old brethren, and to accomplish their ends, they commence spitting and profaning their speech, regard and esteem for the opinions of the old brethren, when the whole truth of the matter is, it is their dear old brethren, who think they are so right. We have seen this game played until it became so thin, that even the old brethren themselves laughed in their sleeves about it. We mean that we are equally as firm, more, and unwavering of a Christian even average ability.

We entertain as high a regard for the aged, as brethren and sincerely we regard as my own life, but we feel that their willful malice, and do not believe that the infirmities of age tend to the development of any special wisdom. The intellectual faculties of the aged are deteriorating circumstances and the pressure of the times bring new issues before us, and we as the men of the age, and the called of God, are to stand up and we especially in this, we must assert ourselves, be ourselves, and not make ourselves impulsive in merely spitting after others to gain their good graces. If there is any one thing that we especially value, it is our integrity who is neither ashamed or afraid to stand up for his convictions of right.

EDITORIAL CORRESPONDENCE.

LANARK, ILL.

May 27th, '80.

Dear Primitive:—Our last was written from Mt. Morris, and we promised to say something in regard to the same and our visit there. Mt. Morris is situated on the Iowa Central Railroad, about one hundred miles west of Chicago, and in the midst of a large country of Brethren. It is becoming noted among the Brethren, as it is the place where one of our institutions of learning is situated. The college buildings are located in the centre of the town, on a slight elevation. The grounds are beautiful; the buildings are somewhat ancient in their appearance, but have recently been repaired, and now present rather a neat and cozy appearance. We had the brethren did well when they purchased this institution at a cost of \$60,000.

About \$6000 have been spent in repairs making the whole a fine and commodious and grounds as they stand, not much over \$12,000, which is certainly very cheap. We did not inquire how many students could be furnished with lodging apartments, but we would suppose at least a hundred. Bro. Stein, the President, is laboring hard to bring the school up to a proper standard, so as to meet the wants of the young of our fraternity. It is necessary to have the love and respect of all his students, and if kindness will govern an institution of this kind, we feel certain it will be very successful. We are not in favor of financial extravagance, and if not lightened may prove detrimental to a successful career in the future. In addition to the care and oversight of the school, he has the duty of his office, which requires time and careful thought.

Bro. D. L. Miller, the Secretary and treasurer, seems to be the "right man in the right place." He has a general acquaintance with the affairs of the institution and will, doubtless, keep things "straight." We were in the college and in the vicinity from Friday

until Tuesday. There was preaching in the chapel every evening. Bro. Foley, of Va., and brother Oliver, of Pa., did the preaching mainly.

On Sabbath, there were arrivals at the Silver Creek meeting-house, some four miles from Mt. Morris. Bro. J. D. Trostle, of Maryland, was present at this meeting. After services were over, we went to some homes where whose name we cannot now remember and returned to the college buildings by 3 o'clock for Sunday-school. The school was well attended. The school, and some of the teachers were absent, attending meetings in adjoining congregations. The school met in the chapel, and after the usual opening exercises the children retired to the rooms, where instructions adapted to them were given. The adult portion of the school remained in the audience room, and were entertained by an interesting lecture by sister Mattie A. Lee.

We had pleasant visits to the homes of brethren in the vicinity of the college. All were kind and sociable and shall ever remember them with pleasure. We visited to Mr. Moore, one of the very enjoyable ones, and we feel under special obligations to brethren Stein and Miller for the very cordial assistance in which we were received, and entertained. At this place we were favored with the pleasure of meeting Eld. R. H. Miller, our associate on the editorial staff. We were glad to find him somewhat improved in health, and ready and willing to work for the spreading of our glorious Truth.

From Mt. Morris we went to Lanark, where we arrived on Wednesday evening. At the station we met Sister Weasley Clarke and brother Silas Dabbel. Our visit to Mt. Morris was one of sister Price, (his aunt) with whom he and his father, (also Dabbel), have been some time. What joy and comfort we have in our associations and fellowship afforded us in this life!

Last night we were at prayer-meeting in the Brother's church. There were not very many present, and we suppose a large part of the congregation were engaged in the meeting at Quarry, Iowa, John Harshbarger, of Va., and S. C. Miller, of Brooklyn, Iowa, were ministers present from a distance. Eld. E. K. Bunchly, of Iowa, was not in the evening, but was not present at the meeting. We here met the editorial staff of the *Brother's Truth*. A few weeks ago reference was made in that paper as to how others ought to feel in relation to getting up a good paper. If, by the blessing of one of the editors as a large compensatory as his proportionate body, the rest of us editors, whom we had to leave in the land, were to feel to get up a paper, then let us be true to the text. "Ye shall be true to the text."

This morning we visited the Annual Meeting grounds where things are being put in readiness for the approaching council. A couple men from Sil. Lee are putting up some benches and brethren are coming in from all three towns, and it is thought by Tuesday morning there will be an immense crowd. There was some little excitement a few days ago in some localities about the small pot. It was once reported that there was a case in Lanark, but was false. We were not aware as we have had some experience in small pot reports. There are some cases of it in Chicago and at a few other points in this State. Last night we had quite a rain storm. It had been very dry and was much needed. We are in firm faith that the weather will be just what is needed and pleasant. The dust in the land which will make it much more pleasant for the meeting. If spread you will hear from us in a few days again.

2. n. n.

Western Department.

REVEREND R. H. MILLER, EDITOR.
LAGODA, IND.

We have some very excellent articles from brother C. H. Bishopp, which will appear soon. We hope you will read them with care. Some important questions are put on the true basis, and we all can receive benefit by hearing from him well.

Our health is quite poor this week on account of a little exposure. We become more convinced by experience, that proper care is the most adequate and of best constitution. So it is spiritually. Those who are weak need more care, and must often have more attention than the strong. As the invalid needs doctoring, so do they who are weak in faith. Some of us will do a great deal to help and relieve the infirmities of the invalid; we will bear his weakness and help him sit. But the spiritual invalid is soon left without help or forbearance. Not much patience with him if he is spiritually sick. Still we ought to doctor him as we would a body. We should be doctoring as long as there is any hope of a cure. Never give him up till you are sure he is dead. I fear some who were spiritually sick have been neglected, and have died before they were dead; but now we have run the parallel far enough, and we let you extend it, and draw your own conclusions.

The Spirit of God manifested in the minister in his preaching. In his looks, in his words of truth, in his earnest purpose of heart, is the great power and means of its operation on the heart of the sinner to convert him to God. The Spirit of God is the fountain from which the mighty power of God is manifested to convert and save the world. Let the Holy Spirit be manifest in all his workings and help him sit, and let him with the truth and Spirit, turning all to the glory of God and bringing his glory before all, then the church is light, the world is saved, and sinners are called to God. In any other conduct your very tone and manner show forth the Spirit of God, and sinners must see his power. The Holy Spirit is the great power of conversion. We seek those who are humble way of ministry, in your character, in all you say and do. The Holy Spirit comes to reach the sinner and save him; and that States may come to him through your ministry to condemn him forever. Thus careful, how earnest and zealous you should be who are standing every day as the ministers of life by manifestation of the Spirit of God. In the light of death manifesting the Spirit of Satan. May God help his Church to manifest before the world that Spirit of Christ which brings salvation in it.

WORK OF THE HOLY SPIRIT.

The Holy Spirit, working through the mind and understanding, without knowledge of truth, the Spirit cannot reach the heart. In order that the Spirit may come in contact with man's spirit to give the seeds of truth in his heart that the spiritual life may grow and bring forth fruit.

Let him draw the Spirit's operation on the heart of the sinner? Evidently through knowledge and means. But the Spirit must be in the heart of the ministry or ministeration which uses the means and knowledge through which it operates. If the minister has the Holy Spirit in his own heart when he preaches the word in his power, his spirit will reach the heart of some of those who hear, and the Holy Spirit will take up his abode just as if the Holy Spirit is in it, it is the very means that will exit the condition of sinners. If he be only an exhorter, when the Spirit of God is in

it, it is God's means of reaching some. Or they want no need doctrine, and when the doctrine is preached come with the Holy Spirit in his heart, it will be God's means of reaching him. Or it may be the prayer, the exhortation or the counsel of some lay member, and when the Holy Spirit is in it, it is God's means of reaching the heart of some sinner to save the seeds of life. The great sower and laborer may preach in style, but if the Holy Spirit is not in it, it is like a man sowing in stony, brist and tinkling cymbal. The Holy Spirit gives converting, regenerating power, when the heart is prepared to receive it. He built and organized his Church that the Holy Spirit may live and work in it, and all its members to use the means appointed of God to reach the heart and save the sinner.

OUR DANGERS.

The greatest danger before the church now is in the disposition some have to depart from the order of plainness in their conduct and dress as a principle of the brotherhood. There is the greater danger because it is the key-note to a similar departure from the principles of humility and non-conformity to the world. The one who runs with the world in dress, will soon run with it in other families, the show, the theatre, or any other worldly amusement. The principle that makes a man follow in dress, will make the inclination toward the world in other things, which destroy the peculiar order of the brotherhood. In high schools, the only danger is in the disposition of worldly spirit, which will destroy the principle of humility and plainness of God's peculiar people. There is the danger, too, in the Sabbath-school, that it be run in the spirit of worldly custom and not in the principles of the religion of Jesus. There is the danger, too, in protracted meetings or any other meetings. If the principle that turns the plainness of God's people into worldly spirit in the meetings, it will turn them into the ways of the world. This same principle will turn the whole of us into the ways of the world. The character, the houses and bars, and all the influence may be turned to the world by this same worldly spirit that begins in the desire to follow the ways of the world. The recreation, the character, the houses and bars, and all the influence may be turned to the world by this same worldly spirit that begins in the desire to follow the ways of the world. The recreation, the character, the houses and bars, and all the influence may be turned to the world by this same worldly spirit that begins in the desire to follow the ways of the world.

The most important matter in church government is to keep in harmony with the teaching and spirit of the Scriptures in all its ruling power. The subject and nature of church government is to keep the members that the divine will should be consulted in every part of it; from the smallest body of members to the greatest council in the brotherhood. God's will is the supreme law of the church, and its government is to execute his will in his kingdom on earth. There are many forms of human government: there is but one form of divine government; that God gave his church; to be administered first, by general council; second, by conferences by churches; third, by the officers; fourth, by individual members. Of each one we wish to say in proper place, that each one be understood, and does not infringe upon the rights or duties of the other.

The first work of church government is to see that all the teaching of the Gospel is observed by its members. This is the first work of church government in one body; that all be of one mind and one judgment, and all speak the same things. For this purpose a general conference is indispensable, as shown in the first chapter of Acts. Without it each church would be independent of the others, and even each minister would be independent of all others, except the general conference of his own church. The general conference is the great head of union for all the churches and all the members.

The form of church government ordained in the Gospel is founded on one sect, something more than one sect, one mind, one judgment, one spirit, one faith, one body, one as the Father and Son are one. Hence a limited democracy and republicanism form, when every member has an equal rank and rate in the business transacted by the church, in charging its officers, receiving and expelling members, the voice of each member must be heard; because each

one is interested and must take care of their own interest, in the fellowship and as necessary to the happiness of the church.

Another feature of importance in its government should be noted here, and that is, in all cases effecting the fellowship and oneness of the church, the voice of the church must be heard; for that is the only principle on which fellowship and oneness can be obtained. Such a giving rights of membership, receiving members, and pertaining to the church, and all such, and many other things that are essential to fellowship, should be unanimous, for that is the meaning of the apostle when he says the church is one, of judgment, etc. But there are many things that are matters of policy or expediency, that are not essential to fellowship that may be decided without having unanimous consent; such as where a man whose house shall be built, what time meetings shall commence, how long it shall continue. These and many other questions of a similar nature may be decided by majority. The man who is not enough to insure peace and harmony in any matter of importance, and wisdom would lead us to obtain the consent of all, even in small matters when it can be obtained.

The council of the Annual Meeting being the highest council in the church, its work is a matter of importance in church government, next to the Scriptures. It is not a legislative body to make laws, but a body that is empowered to decide such cases as are brought before it, by the teaching of the Gospel, the law God has given to govern his church. The man who is not a member cannot bear and investigate the testimony concerning special cases of trouble, but decide questions that may arise concerning them. Hence the business brought before it is of a legislative character of legislation. The matters of doctrine are generally plainly settled in the Gospel, hence they seldom come before the Council. Matters of expediency and policy are those that are most circumstantially that effect their work. Matters of policy or expediency come up for its advisory council. The business of the church is that when it decides doubtful questions its decisions are binding, and when it decides questions of Christian duty, its are binding, but many questions of expediency and policy are those that are only advisory and may be reversed by circumstances.

CHURCH GOVERNMENT.

But one of the greatest benefits derived from Annual Conference comes from the freedom or liberty given to all present; that each one may speak their sentiments on any subject present before the Meeting; that all are on equality in discussing every subject; that all may discuss any subject. This equality in itself, being the right of every man, and of the greatest safeguards in its deliberations, and gives a general influence to its work.

Another thing which gives additional influence and makes its decisions more as a ruling power, is that they are required to be unanimous. Though this rule has often delayed time in disposing of business, yet it often prevented the passing of queries that would have wounded the feelings of many brethren. But in the manner of doing business, there is one rule that has often been the means of giving subjects passed over, and that is, the rule of unanimity. This is done in two ways; one, to defer till next year, which brings it up as another business; the other, to defer till next year, which brings it up as another business; the other, to defer till next year, which brings it up as another business.

This course gives good opportunity to consider the subject well and generally brings harmony and union.

(To be continued.)

may have been grieved, and however ardently some might desire a different state of things in some respects to what we have in some localities, and in some individuals, it was very evident that we felt with one voice in our council, were ready to assume the weighty, the solemn, and dangerous responsibility of leaving the fraternally, and according to what we regard as the best interests of the cause, and with that hesitation, in taking a step attended with the far-reaching and wide spreading effects that such a step would necessarily be understood to have. It is fortunate for them that they saw the terrible danger to which they were exposed before they committed the act.

As our Annual Council for 1899, was looked forward to before it was held with considerable anxiety and concern by some, we think it may be legitimate now if its true character and localities are to be properly considered and understood, with feelings of encouragement, joy and hope. Our beloved Father has made a step, and if it is a short one, it is a profitable one, and one which will give us more or increased opportunity for assembling in peace in the Master's vineyard. While the church in our late Annual Council affirmed its confidence in the maintenance of the principle on which it was organized, and also its justly recognized conservatism, it also accepted the idea of progress, in what was the power and liberty in some respects in adapting itself to the wants of a perishing world, whose confusion and salvation the church is to labor for.

The missionary work upon which as much has been written and spoken, and upon which a considerable thought of interest has been awakened throughout the Brethren's ranks, and which was the subject of the meeting, is a board of five brethren was appointed to superintend the Domestic and Foreign mission work of our General Brotherhood, and to report to the next Annual Meeting, and it passed the council without any objection. Such was the work of our late Annual Meeting. And the meeting was an important one, and cannot be forgotten by the members of our Brotherhood. The feeling was strong and general that the blood of the Church was purified, and by a gracious extension of His power and mercy, overcame the meeting and made it one of unusual interest, importance and enjoyment.

And now what is our duty, and what have we to do? First, we should all feel very humble before God that we have been so evidently his done, and to favor us so abundantly has done, we should be humble, for no Christian ever commends us to God that does him justice. Should we become lifted up on our success and progress, the Spirit of God would be grieved, and we would be doubt fully as low as the degree of sorrow and trouble as we have been elevated by God and his help. We should be very thankful to God for his interposition and help when these were most needed. By a due appreciation of his favors, and proper returns of gratitude and service to him for them, we may expect a continuation of them. Brotherly love toward one another should be cultivated, and we should love one another with a pure heart fervently. When we were assembled in the great tent at Lausack, there seemed to be so much love and unity, and we were so united, we wished the whole Brotherhood was present to receive the anointing of the pervading Spirit. But we trust it will spread and leave the whole Fraternity.

Let there now be a fresh consecration of ourselves and all we have to do that it is our duty, and by the example of our brethren, and the sanction of the Brotherhood, let us work faithfully and unflinchingly, and as we have opportunity, and a "full revival" will be ours, when our Lord comes, and we shall be saved according as his work shall be.

Educational Department.

BY T. B. R.

—Sister Laura M. Keweenaw has again returned to the Normal. Well come.

—Rev. J. B. R. expresses himself much pleased with his visit to Mt. Morris, and reports the school in fine condition.

—The closing exercises of the Normal will be on Thursday, July first, and it is very so glad to know that to be present, especially the students and teachers.

—We have specimens of having some students from California for the Fall term. We shall certainly be pleased to have them come, and do everything we can to make their stay with us pleasant and profitable.

—In the *Rebbera* of First Annual Meeting Daily we notice the advertisements of the three schools, "Brethren's Normal," "Ashland College" and "Mt. Morris," and we are glad to know that they are all in a healthy and flourishing condition.

—Bro. G. W. Broughing is now out among students from California for the Fall term. We shall certainly be pleased to have them come, and do everything we can to make their stay with us pleasant and profitable.

—Our Brethren are all in a very healthy and prosperous condition. The College's Normal College has the most prosperous session it ever had, having one hundred and thirty enrolled at present. His has been in progress four years. Ashland College has an excellent class of students with a present enrollment of ninety-five, and an enrollment for the year of one hundred and ninety, and excellent prospects for the future—*Rebbera* of First Daily.

—The fifty colored theological students attending the (7th) Baptist Church Institute here, and which is stated, to play quicquet and base ball, because some of the deacons of the colored churches felt aggrieved against them. They said it was injustice. We do not believe that there can be any sin in our taking such exercise; but if it hurts your conscience, we will play no more quicquet and base ball while the world stands.

—Common Sense.—Old Dr. John Brown of Haddington, England, was in the habit of impressing his divinity students with the importance of common sense. He would say to them:

"Young men, ye need three things to make ye good ministers, ye need learning and grace, and common sense for the learning. I'll try to give ye the way of it, as for grace, ye must always pray for it; but if you have not brought common sense with ye, ye may go about your business."

—There are two Henry societies organized in Ashland College, and hold their meetings each Friday evening. The exercises consist of Orations, declamations essays, debate and vocal music. Party politics are not allowed to be brought into discussion, and the exercises are required to be in harmony with the character of a Christian institution. Each society furnished its hold at its own expense, and are taking a great interest in its welfare. A large assortment of philosophical apparatus has been placed in the college by a gentleman, who is making some fine instruments for the college.

S. Z. SHARF.

Western Department.

ELLEN E. H. MILLER, EDITOR.
LAUNDA, IND.

CHURCH GOVERNMENT—CONTINUED.

And there is another feature about Annual Conference that probably does more to keep union and harmony than any other one thing, and that is the assembling of so many brethren and sisters from all parts of the brotherhood into one body, to meet in the presence of kindred spirits in such a large assembly, on such sacred and important business, where the fellowship and oneness of mind and heart are manifested by a corresponding oneness and uniformity in every external appearance. The friendly greeting and converse of those who labor and work together in fraternal union, the many opportunities for conversation and intercourse, all come up to make one great thought and theme, hold the heart, the affection bound in sympathy, love and union to the work of the Master's kingdom on earth.

And long in the memory do these meetings lead to bring back with fondness and joy, the strong encouragement that many a saint has found in them. Though many long to attend, and long to be present at such a meeting, and many tears of sympathy are shed, yet they make those a freer fosterer of the great congregation, those participants in more. How vividly do the sacred scenes in the memory, and are carried home by each pilgrim to spread its influence throughout the land.

Though such large meetings are attended with a good deal of expense, the rest they afford to members is not very much they need. The short time spent in traveling, the common mode of life, is of real benefit to those who are living them. The renewed energy in body and mind more than repays for the expense; thus it tends to turn the pilgrim into a freer fosterer of the great congregation, those participants in more. How vividly do the sacred scenes in the memory, and are carried home by each pilgrim to spread its influence throughout the land.

But there is another consideration for those who are not members of a general blessing. When the members meet from all parts of the country to mingle in fellowship, socially and religiously, it teaches them to forget their own interests, and to look upon matters of difference, the peculiarities made by the surroundings in different localities come together, creates a spirit of forbearance more strongly to live in league than by any other means it tends to prevent other members from running into ways and customs that would give offense, or wound the feelings of their brethren. Such meetings make us more uniform in order and worship, than any other one thing. We give these reasons to make an argument in favor of the general assembly, and to show the great benefit of the tone of delegate or episcopal power ruling the church.

Next we want to speak of the effect of these decisions upon the churches. The leading members of the decisions of Annual Meeting being held before the gospel in the government of the church—decisions that have been given to the churches in matters of expediency, those which have been made by the law of love by some have been thought they were gospel teaching. This course has made trouble, and has caused some to blame the Annual Meeting. It would be a good thing if these questions of Scripture interpretation were pointed out by reference to the Scripture authority, and that are not should only be given as advice, that they are not to be taken as a law of making a tone of fellowship of every thing decided by Annual Meeting. And we hope the day will come when we can do have more time, and make its decisions be based and founded on the reference to Scripture, but the short

space of time allotted to the work is necessarily make it very imperfect, as it is plain to be seen, but that should only make us more careful to take the spirit and design of its work.

For this and some other reasons there are those who see but little for the decisions of the Annual Meeting. They feel that the decisions were not a fair trial in the mind of the brethren, hence they incline to the view of congregationalism, and have not little use for the decisions. This course is to be feared mostly because it is carried out in the mind of the brethren, the principle that one church is independent of others, even in its decisions of matters of fellowship.

All churches should hold decisions as precedents for all cases where they apply, and regard those for the time being as the best course to be taken for our union and oneness; but all of them are not to be brought up by the decisions, but to be recognized as amended. This is a better course for our people than congregationalism, and much surer the apostolic example in the 15th of Acts.

The Committee is the official body of the Annual Meeting. It has too much work put into its hands at Annual Meeting. The work of sending committees to settle difficulties is very important, and they are very busy in some investigation. Often the amount of business of that kind is enough to take their whole time, the calls for committees are so informal frequently are not called; third, the efforts to get a committee should be submitted to the church; fourth, if they will not agree, the petitioner should do all the signs he can obtain, and let it rest with the church to send a committee; fifth, there should be some assurance that the expense of the committee will be paid. All these things require some labor, and restraints upon the freedom and counting upon making a very important work that the Committee must perform.

Another important work given to the Committee, concerning queries that are not answered by the churches, and other questions referred by the meeting. This often makes far too much labor for them; probably this last could be well done by others. This large amount of business demanded of it, has often made it consume a good deal of the time allotted to the meeting. In this there should be a change if possible, that the meeting may have ample time for the business before the meeting.

Next we notice the management of business in the Annual Council. The larger share of the benefits derived from the Annual Meeting is a blessing to the member in which his labors are performed. A mild and kind manner of speaking, a special regard for the feelings of those who differ with us, to avoid the general rule, and to give character to the meeting. A spirit of strife and ambition manifested in harsh words and exciting remarks does much to destroy the goal of the meeting. The leading members of the meeting, especially of the standing committee, have much to do by their example in showing that mild and Christian spirit should govern the meeting.

The leading members of the meeting should have a bearing on its character and influence to the meeting, is to the brethren using more care in the matter of when it is the right time to speak, and not to speak. It does not do to let one brethren when they wish to speak, but if it is out of order, it sometimes must be done. As a deacon's body like the Annual Meeting it should have a rule, and a discipline. We have known brethren to become so excited because they were not allowed to speak when it was out of order for them to do so. While a brother is speaking, and is not to be interrupted except to a point of order. When a

motion or query is put on the passage, no brother has a right to speak except to give his vote. After it is passed it is not to be spoken to except as a matter to reconsider. We speak of these few things, and there are a number of others just as simple, that should be observed to make the meeting a profitable and pleasant one.

There is another thing in reference to the Annual Meeting, and that is a number of brethren often too much time to keep up with queries of little general interest, while some of the more important ones are crowded out for want of time. It is a pity that such a thing is done, and free discussion should be had. The Annual Meeting is the appointed place for that purpose, and if ample time was given, and every thing fully and freely discussed, there would be little need or disposition to discuss these subjects in our papers. The reports would give us much discussion on each subject as would be needed.

We make these remarks hoping there will be a effort made to devote more time to business of greater importance in the church, and by the clergy. We still more benefited, and we wish we were able to induce our brethren who take part in the meeting to a greater effort to make it profitable to the laity. Another thing in reference to a little more study about the rules and regulations and spirit that should govern our deliberations.

This form of church government is not original, and regards the rights and interests of the laity. A lay membership equal rights with the clergy, so far as can be done, which makes a better form of government than where the church is ruled by the clergy. Every episcopal form of government tends to give too much power into the hands of the ministry, and taking all from the laity, which is contrary to the true principle of a better form of government. Another thing in reference to a little more study about the rules and regulations and spirit that should govern our deliberations. Delegated power should be made a sacred rule; an official power should not be made a sacred rule. To insure oneness and harmony, the rights and liberty of each member must be regarded and the role of each be held in all the deliberations of the church. The church is laying the foundation of liberty in government. Beyond it is nothing more; to be asked anything further would be an independence that denies the government.

There is another dangerous rule which has become popular, because it is thought to be a kind of necessity. It is the idea that the majority shall rule. A bare majority making a ruling power in the church is laying the foundation of party. There is no church where a bare majority rule in its government, but what division has followed when troubles have come. Ministers have been divided, and the church has had a majority rule, and when they can do so, they are not thereby they seek relief in withdrawing from the body. To avoid this trouble all matters affecting the church should be decided by a unanimous consent. If any matter of consequence should be passed by majority is should be a large majority, because the larger majority required the less the chance of a mistake.

Committees sent by Annual Meeting are an important power in church government. Their work is the most difficult, because it is to adjust the greatest trouble that arises among us. The spirit with which they do their work is very important, because of its general influence. All their investigations should be done in a kind and friendly way. They should be strict in the enforcing of order, add proper Christian conduct in every investigation or trial had in any way, resolve and abuse, as a disgrace to the church, and to the cause. Generally results in more harm than good. A committee sent by Annual Meeting should follow the same proper way of settling difficulties in a Christian

for which you are fitted by nature; pursue it faithfully and diligently. You have a part to act, and you must be content with that part depends upon yourself. It is sickening to see a parcel of idle boys hanging around a father, spending the money which he has earned by his own industry, and about to die by consuming their substance. *Be something* should be their motto. Every one is capable of learning some "art, trade or mystery," and can earn a comfortable living, and not bring down the gray hairs of his father to the grave. He should learn to depend upon himself. Idle boys, living upon a father's bounty, are a disgrace to any employment, and ill qualified for good members of society. And we regret to say that it is too often the case that it is the parents' fault that they are thus brought up. They should be taught to *Be something*, to know how to provide for themselves in case of necessity, and to act well their part when they reap the honor which therein lies.

PATMOS.

We were close in with the tide that is called Patmos several hours, and had good opportunity of examining its appearance, so far as it is possible from the sea. It is about twenty miles in length, and very narrow, for hiding and shelter. The shores are in most places steep and precipitous, and from our vessel appeared as if the inhabitants would be in constant danger of sliding down. The highest part of the island is surmounted by a monastery, dedicated to St. John, round which are built the houses of a respectable town. We were not within fifty feet there. The saline was larsh in their palaces of the inhabitants.

It was with unutterable feelings that I gazed upon the fiery sea; and I observed that the noise was before me, who were banished from the pleasures and applauses of Imperial Rome, and were sent to inhabit this dull and dreary island, and to wear the crown of wild and suffocant in some calamities, whose very attempts at consolation would only add still deeper sorrow. What must they have felt, and how must they have wept, when they beheld from the barren the little speck that was to constitute their world? There was no one among these exiles whose brow was calm, whose eye was luminous by joy, and who, from whose countenance seemed to beam the serenity of a spirit in bliss. It was the beloved disciple of the Lord. The benediction of the venerable apostle came upon our hearts, and we from that ray of the oracle who had preceded him, as it was "for the word of God, and for the testimony of Jesus Christ," Rev. 19.

It was upon one of the eminences of the island and turning toward the continent, St. John would be able to distinguish the mountains that might also be seen from the whole of the island, and he would have had his hand placed some of them with his own hand, and probably visited all its scenes. We can doubt he would often stand there, as looking toward the rocks, and seeing upon his hands to be seen, and pour out his soul in prayer, that he who walked among the gold on "radiant" would continue to visit them in memory, and not to be forgotten by the rest-heret that was to come. It is of those thoughts upon which the mind so much delights to dwell, that from this rock, surrounded by other islands, and rocks, and looking out upon the distant mountain, there should have been an insight into fatherly faith and cheer than in any other place was ever given to any man.—*Henry's Notices of the Holy Land.*

Lowliness of mind is not a flower that grows in the field of nature.

"FINDING A WIFE."

The true girl is to be sought for as you would seek after gold or a diamond. She does not parade herself as the superficial glib who is fastidious as to flatter her fiery on the street for the purpose of attracting attention, and extracting flattery and praise from a society whose compliments are no less a fashionable vice. Generally she is not rich. But what a heart she does possess when you feel her: so large, so pure and so womanly. When you find a girl who is fastidious, so few of these things are really women. If you gain her love your few thousands are a million. She will not ask for a first-class house. She will wear plain dresses, will entertain in various ways when necessary, though vulgar magnificence may overwhelm her. She will keep everything neat and nice in her domestic, and give you such a welcome when you return home as being by the arduous duties of the day that you will think your residence is a palace. She will entertain true friends on a dollar, and an acquaintance on a penny. Her little happiness depends on money. She will make you love home and appreciate it as being one of the most precious places on earth (if you do not possess it), while you see a poor fashionable woman who thinks herself blissful, and vainly tries to think herself young man, now not, I pray you, to be so sure, "I can't afford to marry." Go find the true woman and keep her. Turn away that cigar, keep out of the saloon, burn up that twisted cane and be sensible yourself. Stock your wife in sensible ways, and success will crown your efforts.—*Dr. J. K. Crosby.*

LAST FAREWELL.

Lustiness prevents a man from getting out of his horse to put on the first nail that gets knocked off the fence, and he will find in the end that his field of care is seriously damaged. Lustiness keeps a man from driving one nail when one would do, and finally costs a carpenter's bill for putting in the right and proper nails for the hinges to lie in the mud, or stand priggled up by nails, or burn to leath, and damage hundreds of dollars' worth of provender. Lustiness, in fact, is the right and proper name for hundreds of excess given for bad farming. But by far the most prolific of the money wastes that are due to laziness is the waste of ignorance.

A MODEL COUNTY.

A correspondent to the *Johnson Daily Times* referring to the records of the county of Potter says: "What is to be done with Potter county?" An exchange says: "At recent terms of the quarter Session Court of Potter county, Pennsylvania, the following resolutions were adopted: That the undersigned Court that he had no indictments or bills to present to the Grand Jury; the sheriff also stated he had no criminals in the prison, the Director of the poor reported that he had no paupers in the almshouse, and that he had no charge or expense. Potter county has had no tavern license for ten years, and this is given as the reason for the lack of most business. It is desired to know whether or not this statement was made in accordance with the fact in the case. It clipped it out of the paper and enclosed it in a letter to the undersigned, and he has been waiting to post him to inform me of the facts in the case. In due time I received the following:

Cornegans, Pa., March 12, 1870.—
J. D. Leflar.—I have no Young men in the county, and no paupers in the almshouse. On December term of court we had no jury, for we had nothing for them to do. We have no poor house

in the county, for we have no tax licenses, and I am sorry that we have no license to sell whiskey for nearly thirty years. Therefore our jail is empty about one-third of the year.

Respectfully yours,
O. H. Cleary, Freeholder.

ORATORICAL EXPRESSION.

Mr. Gough, the temperance lecturer, with much effect, this incident from his experience: I remember riding once in Scotland to a place I can not pronounce. It was a fine country, and they laughed at me. I can spell it, A-u-c-h-e-r-n-u-b-u-h. A man came to meet me at the Ladybank Junction, and took me six miles in a fly—an ox-carriage called as I went together, I noticed the man was leaning forward very strangely; I saw him take a handkerchief, and was the beginning of it, and so it would have been.

Then he would sit a little and shake it out, and then tie it another way still leaving his head forward. Said I, "Have you the tobacco?" "No." "Have you taken cold?" "No." "Then will you be good enough to tell me why you lean forward like that handkerchief, if you are not cold and have not the tobacco?" "Well," he said, "the window of the fly is broken, and it is difficult to keep it shut, and so I am trying to keep it from you." "Why," I said, "you don't mean to tell me you are sticking your head in that hole to keep the wind off?" "No," he said, "Well, I am trying to keep my dear fellow. I never saw you before."

"No, I saw you; I was a *bellis* singer, and used to go round with a *salifera*—wife and baby in her arms, and my children with a black sky. Some how or another I got to hear you in Edinburgh in 1833, and you told me I was a *man*, and I went on the stage, and said, 'By the help of God, will I sing, *Uber* and now I have a happy home, and wife and children gathered around me. God bless you, sir! I would stick my head in any hole to keep the wind off, and do you any good. God bless you!'"

PADDLE YOUR OWN OAR.

Judge S gave his son a thousand dollar, telling him to go to College and graduate. The son returned at the end of the Freshman year without a diploma, and with several ugly habits about the close of the vacation the Judge said to his son: "Well, William, are you going to College this year?" "No, father, I am not." "But I gave you a thousand dollar to graduate on it." "It's all gone, father."

"Very well, my son, it was all I could give you; you can't stay here; you must pay your own way in the world."

A new light broke in upon the vision of the astronomer, who was in the midst of being kind to the situation he left home, made his way through college, and graduated at the head of his class, studied law, became Governor of the State of New York, entered the cabinet of the United States, and has made a record for himself that will not soon die, being some other than William H. Seward.

God has a mother's capacity for attending to little boys. The father is shocked at the brokenness of his son, or the sickness that sets the seal on his death, and not let the mother know that it is something, and that a little but sometimes is a very great hurt. So with God; all our annoyances are important enough to look at

and sympathize with. Nothing will do it, and he is troubled. "As one whom his mother comforted, so will I comfort you."

RELIGIOUS INTELLIGENCE.

The machine of life is made up of very little beams that are bright all the time.

Those who excel in strength are not the most likely to show contempt for weakness.

Intemperance is a flower that withers and is crushed, but does not again flourish watered with tears.

No one ought to enjoy what is too good for him; he ought to make himself worthy of it, and raise to its level.

Politeness is the imitation of natural good will among men, this good will, therefore, exists somewhere, for without a model there would be no copy.

Men's happiness springs mainly from moderate travail, which affords the most healthy stimulus, and are followed by a reaction which produces a cheerful flow of spirits.

An ambition to excel in petty things obstructs the progress to noble claims. The aspiring spirit, like the winged angel, should keep its gaze steadily fixed on the sun towards which it soars.

The law abolishing slavery in Cuba, by the Spanish Government, was published and proclaimed on the 19th ult. in the Madrid official gazette.

In Japan there is a law many hundred years old, which holds the mother responsible for her children's good, she gets credit, if bad, she is punished.

—*Edw. J. H. Moore* has been elected *Children of Mr. S. Z. Sharp, O. H.* Mr. S. will remove the office to his home in Ashland. Elder Moore's address will be Westport, Me. We have moved, says the thousands of readers of the *Children of Mr. W.* will regret it too.

What Field Moore intends to do, is not made public yet. We hope he will save the city.—*Leavenworth Gazette.*

—The Dunkard denomination held a love-feast in their church at Petersburg, Maine town, on Wednesday evening, May 29th, and it is estimated that not less than two thousand were present. Several ministers from abroad were present and aided the local clergy in administering the sacrament, of which there were upwards of 300 partakers.

—A decree of toleration to the Baptist churches in Russia has recently been issued by the Emperor. It provides that their worship shall hereafter be unhindered, and indeed expressly permitted throughout the empire. It also provides for the celebration of civil marriages, and for the recognition of the marriage all ready celebrated by the Baptist pastors.

On Tuesday evening, May 25th, a unanimous love-feast was held in the German Baptist church, at Green Tree, Pa. The meeting, which was one of the most interesting affairs of the kind ever held in that locality. Revs. Jacob Hoffer and S. R. Zug officiated in a congregation that completely filled the church, and not less than one thousand young folks were assembled on the outside, unable to gain admission, and yet, notwithstanding this large concourse of fully two thousand faithful people, there was not a trifling disorder, and not the least unbecoming occurrence, accidental or otherwise took place. It was a meeting to copy after. At the firm residence of Mrs. K. K. K. in Leacock town, Pa., on the same night, a love-feast was held by the Dunkard denomination. The services were held in the large barn, and fully one thousand

people were present on the ground.—*The Standard, Pa., Nov. 25.*

—The following we slip from the *Gospel Banner*:

There was handed us a short time since, by a friend, a copy of a weekly publication, entitled, *God's Proverbs*. It is a very interesting and instructive tract, and containing much and interesting matter, and we were pained to notice that it had not the idea that water baptism constitutes the only new birth, or rebirth; it is called by this new *Gospel Proverbs*. Whether or right or wrong, in our view of the matter, it certainly did not sound like scriptural preaching; but we further further considered upon the subject a present, only let all beware and heed the Savior's language when he says, "Take heed how you hear."

—From time immemorial, and during the dark ages, as they are called, the people who then held the same faith as the Primitive Baptists do now, would not receive persons coming to them from any other denomination without baptizing them; these other denominations were of course very much offended at this, for it was saying to them, "you are not the church of Christ," and they called them by way of derision *Anti-baptists*, or those who rebaptized. It came to pass, then, from their denomination, just as Primitive Baptists now do; for they will not receive any that come to them from other denominations without baptizing them; we consider, for we were baptized by the Baptists before the division of Baptists; for we consider such a baptism good. But we do not regard this as rebaptism, or a second baptism; in this, we consider good, we get credit; for this, we are the true church of Christ, and if they are not the true church, of course their baptism is not true.—*West's Londoner.*

FROM THE DAILY BRETFEEN AT WORK.

ANNUAL MEETING ITEMS.
—One thousand six hundred pounds of beef and two thousand pounds of bread was consumed at the eating tent on Monday.

—Mr. Stagg, of Indianapolis, a skillful stenographer, has been engaged to make a full report of the deliberations of the Council.

—There were about 13,000 persons in attendance at the Conference yesterday. The day was calm and pleasant, and the order very good.

—About four thousand pounds of beef were delivered to the Annual Meeting, and six thousand pounds of bread.

—Two thousand six hundred persons ate dinner at the tent yesterday, and two thousand entertained in the evening.

—Brother J. W. Stein preached to about three thousand persons in the Tabernacle on Monday afternoon.

—Seven persons have been baptized in Denmark on Easter. The Lord works as he pleases.

—Brother David Emmer, the artist in our ground, Emmer, is a diligent student and we take pleasure in becoming acquainted with him. No doubt he will give us some good sketches of all Annual Meeting grounds and surroundings.

—Miss Charlotte M. Blunk, selector and collector for the Protestant Episcopal Synod Chicago, was on the Annual Meeting grounds yesterday in the interest of that institution. She was rather of the order of one attending to meeting by brother Holinger. She gave a description of the work and character of the Synod, and what a collection was taken which amounted to \$135.45.

from the rich man's coffee which he had, or his bad letter, or his bad feet, or his cold, and the Gospel to the benighted heath, or, while bread gives vigor, health and joy.

"My dear fellow-laborers, raise your voices against this great evil, on every occasion that presents itself in your Sunday-school."

"They are the greatest source of misery and crime, and that more money would do all their evils connected with them."

One suggestion and I leave the subject for the present to re-visit it at an opportune moment that presents itself in my writing to be placed in a conspicuous position in every Sunday-school room.

Intemperance, Idleness and Ignorance lead to crime and poverty.

Three of the most fruitful sources of misery and degradation.

WHAT DOES THIS MEAN?

By W. B. STEWART.

"So ye ate all the world, and prech'd the gospel to every creature." Mark xii. 13.

What meaneth this Scripture? Has it lost its signification? or has the world advanced and the gospel preached to every creature? These are practical questions and should have our serious consideration. If the text means, go, preach, and apply to those who are ready to preach in the same sense that it did to the apostles, are we fulfilling the command? The wheels of time have rolled us along to the 80th year of the nineteenth century, and we very near the close of the Christian era, and my dear brethren, what are we doing? Thousands of souls are going into eternity without a knowledge of the truth. At least four-fifths of the people of this United States have never heard the doctrine of our church. Brothers and sisters, I call your attention to the text. It means *Go, and it applies to you and to me*. It was said to us, as well as to those that should account for all the opportunities afforded us to go and preach. No time, money or pains should be spared in every laudable effort made to call to advance the cause of the cross. Oh! that we all, ministers and laity, might see the importance of more missionary work.

THE ASSOCIATION PAPER, No. 2, MARK XII, THE BAPTIST-DUNKER DISCUSSION.

By T. M. BROWN, pastor of the Baptist Church at Cambridge, Massachusetts.

W. B. STEWART, Editor.

29 N. STATE STREET.

STEVEN'S LITH. ESTABLISHMENT.

Again, it is not true that I plead exemption from the guilt of war when a Baptist soldier. Mr. Ray cannot deny that Baptist churches are guilty of all they encourage in their members. He very honestly admits that Orchard was a soldier when writing about the Waldensians, and that the story of Bobbio. They were setting forth Waldensian baptism. Did they "commit sin by not fighting?" Mr. Ray does not say so.

After fully accusing me of "speaking with references to Robinson's statement of the Cathari and then committing of himself, he tries to escape it by saying he overlooked the grammatical construction of the passage." But why continue to overlook? Mr. Ray knows that the "theology of the Trinity at the Athanasian in the church" and "theology of the Trinity as Robinson says, 'All Rome then, from Novatian, one of the chief managers of the church. They called themselves Puritans, or the friends of the Holy Spirit, the word, Cathari, and they intended by the name to signify the fact, that they separated from the rest because they were more pure in worship.'" Rob. Rev. pp. 124, 125.

We will now contest the charge of "speaking with references to Robinson's statement of the Trinity at the Athanasian in the church, and then committing of himself, he tries to escape it by saying he overlooked the grammatical construction of the passage." But why continue to overlook? Mr. Ray knows that the "theology of the Trinity at the Athanasian in the church" and "theology of the Trinity as Robinson says, 'All Rome then, from Novatian, one of the chief managers of the church. They called themselves Puritans, or the friends of the Holy Spirit, the word, Cathari, and they intended by the name to signify the fact, that they separated from the rest because they were more pure in worship.'" Rob. Rev. pp. 124, 125.

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Rob. Rev. pp. 124, 125.

Rob. Rev. pp. 124, 125.

YOUNG LADIES, READ!

Rob. Rev. pp. 124, 125.

Rob. Rev. pp. 124, 125.

The Primitive Christian.

PUBLISHED WEEKLY.

HERTSING, PA.

JUNE 22, 1896.

EDITED BY
E. J. VAN KINGSBURY,
AND
PUBLISHED BY A. BRUNSWICK.

This Brother & Bereanizer Debate can be had from brother J. P. Miller, Waynesboro, Pa., for 55 cents per copy.

IF PRESENT we are having very warm weather in this country. We have had abundant showers and every thing is growing nicely. The grain is coming and soon the reapers will thrust in their sickles. The harvest will be abundant if nothing very happens it.

We have had more than a usual amount of selected matter from a paper for the last two or three weeks but we were not so much able to prepare manuscript. After this we will give more from our correspondents and give the paper more attention generally.

We publish in another column the proceedings of the Sunday School Convention of Eastern Pa. To us it is very interesting and it may be of interest to our patrons, but to the whole we think it will be better to get reports of this kind up differently. We will be pleased to have reports of these meetings, but in the future do not seem to give the whole proceedings, give us merely the some of the meeting with some observations and comments.

This Report this year will be full and as correct as it is possible to make it. Mr. Stagg had the reputation of being one of the best reporters in the country, and we think our patrons expect to see his reports. Our brethren expect it will be impossible for us to put the report out for 25 cents this year, and on account of its length we fear they are right. We are making a larger margin for this year than we did last. We hope all our brethren and sisters who are interested in a full report, will make an effort to sell them. We are sure no obligation is too large, and if we are not sustained this year without loss, it will be the last report we will take. The proceedings of the meeting this year are of more than usual interest, and we think all our brethren and sisters should have a copy. It will be interesting to all concerned in the welfare of the church.

We do not like to see brethren and their families as the Brethren and their male light remain at it. It is a very strong indication that such brethren have the firm men the principle. There is a good deal of public religion merely to become popular among a certain class, and we fear some brethren wear a certain cut of clothes for a similar purpose, and we maintain the principle of plainness and non-conformity by wearing apparel just like all other people do, we cannot see the propriety of any thing different, but this is a reason why we cannot do in order to maintain the principle, we think it is necessary to have some form, and for brethren to adhere to that form, and then make sarcastic remarks about it, does seem to us to be unbecoming. It is true this matter of form in apparel in some localities has become so prominent and the theme for so many sermons, and discourses, and the topic of so much conversation, that it is almost disgusting to the thoughtful mind, but this is no reason why we should speak contemptuously or unduly about it, as there is an evidence of a Christian principle.

ROW SAU!

Yes, how sad!—to us all, and, as you know, it was sad to us little Nina had died. It was brother and sister Ockerman's little during A beautiful little flower was—so pretty in death that we nearly broke whether to mourn or to admire—but when we think of the quieted home, the empty cradle and the bereaved ones, we again say how sad, how very sad. The little girl had only been removed to a finer place there to eternally bloom in all its fragrant beauty. On Saturday afternoon the funeral was preached by brother Quaker, and then it was tenderly borne to the cemetery on the hill by four or five students, followed by a large number of sympathizing friends. There lies awaiting the judgment of the trumpet, in robes pure and white, she shall come both to meet papa and mamma and be ever with them in the Lord. To be bereaved we think only by leaving the world, and only to be forgotten to be unkind to her comforter and their everlasting joy.

A FULL DAY.

Sunday is frequently one of our most busy and we hope most profitable days, and such was our last Sunday. Arranging seemed to be the order, it being complete in Christian sympathy. Even early in the morning we were awakened by hundreds of the feathered minstrel all around us making a fair melodious with their songs of praise.

Next followed the family altar where it is always sweet to partake of that spiritual food which alone can prepare us for a profitable spending of the day. Soon after this, while in our study preparing for the duties of the day, we received the glad news message that our young sister had decided to be baptized, and wished to unite with the church.

At 10:30 a. m. we met in the chapel for public worship and had the pleasure of attending an interesting sermon by brother Quaker. After church the whole congregation resorted to the water-side where baptism was administered. The scene was beautiful, solemn, and inspiring. At 11:30 a. m. we met in the Sunday-school Institute in the chapel for the purpose of discussing questions pertaining to Sunday-school workers more life and zeal. It was a pleasant and a profitable meeting of two and a half hours, and we hope that we may have many more of the same kind.

After tea, evening at 7:30 we again met for public service and enjoyed a pleasant meeting.

Thus was the day spent and such are the religious privileges which it is our joy to enjoy. Why should we not be glad?

EDITORIAL CORRESPONDENCE.

LANARK, PA.,
June 21st, '96.

Dear Friend:—When I wrote you last week, I thought I would write you again a few lines, or rather (for I have nothing to bring along to you) on Friday morning, we went to the Annual Meeting, we went to preaching at the Cherry Grove meeting house. The congregation was largely young brethren and sisters from a distance were present, and quite a large representation of ministering brethren. We had four or five short addresses, the subject of devotional appearance was pretty well neglected. Here we had the pleasure of meeting brother and sister Rudy in Lord. Sister Rudy is a daughter of Ed. W. How. Her father, brother and we were formerly acquainted and we were much pleased to meet her.

Brother and sister from all portions of the country were now coming in, and we gradually made our way towards Lanark, and by Friday evening the people of Lanark and vicinity began to realize considerable of the Annual Meeting. Every train load of people, and every carload evening nearly every hour in the town was laid irrespective of denomination. All opened up their homes for the reception of the brethren, and the streets about the houses of worship were also occupied by the brethren.

On Saturday there was a heavy rain storm which lasted all day, but on Sabbath morning it cleared and in a few hours it was quite pleasant. We went to the Christian or Disciple church, to hear Eld. R. H. Miller preach. He discoursed from the text, "I will not ashamed of the gospel of Christ." He presented the point that we ought not to permit the God's power to save, and that we should recognize his power in everything.

After the power of the Holy Spirit, the Brethren in reference to works. We do not expect salvation from works. For instance, baptism. The water can't give the power of the Holy Spirit, but while the power to save is in God only, we cannot have the benefit of that power unless we comply with his plan to save. The congregation was largely young men was apparently appreciated.

In the evening we attended service in the Methodist church. Bro. Slamp preached, and took for his subject, "The way." He preached plain practical sermon—showed how Christ is to be by precept and example, and how the principles of the Brethren harmonize with that way. He read the service in the tent on the Annual Meeting grounds in the afternoon, but as we were not aware of it we were not present. It was the intention of the Brethren to meet on the grounds last Monday, but the crowd was so large that it was too burdensome to provide for all in private families and consequently we had to be held in the tent, at 2 o'clock on Sunday.

Bro. Stein preached an interesting and effective sermon in the afternoon, at 2 o'clock from Gen. 22. On Wednesday morning there was an interesting relation of the members to the church, and their work in the church. There were also during the day other services, at which we could not be present. On Tuesday morning there was some services in the tabernacle, previous to the appearance of the Standing Committee. On account of business we could not be in attendance on all the services, but a good part of the time we were deprived of the privilege of hearing what was being done, but as we had a competent reporter at the table, we were able to read nearly all that was done and so were not so anxious as we would otherwise have been. Special provisions were made for the editors this year. A table of sufficient length to accommodate all the papers was provided, in close proximity to the Standing Committee and delegates.

This we think a good arrangement as the Standing Committee was not in attendance on some of the services, and it was a great relief to be crowded in among them. Eshelman and Harrison of the Brethren at West, Bro. Worst of the Gospel Preacher, Bro. Moore, of the Children at West, and Bro. H. H. H. of the Zeal and J. S. Flory, of the Home Mirror occupied seats at the table. Bro. Kinis of the Fundator was absent. We believe there was also a representative of the Brethren at a short time. There was also an editor's tent provided in which they transacted business with their patrons, and books, etc. We all operated together in harmony, and all our editors, we think so a pretty respectable class of persons. Bro. Bashard did a lively business with the Bas-

or & Bereanizer Debate. Bro. Hollister advertised freely and gloriously, and he had the presentation of Annual Meeting, at a nickle a piece. He also sold the Quaker & Snyder Debate, and the Pioneer & Loyal's Supper, and took subscriptions for the Progression, and had the presentation of Annual Meeting, at a nickle a piece. He also sold the Quaker & Snyder Debate, and the Pioneer & Loyal's Supper, and took subscriptions for the Progression, and had the presentation of Annual Meeting, at a nickle a piece. He also sold the Quaker & Snyder Debate, and the Pioneer & Loyal's Supper, and took subscriptions for the Progression, and had the presentation of Annual Meeting, at a nickle a piece.

Just here we will say that all our brethren ought to have a copy of the Brother & Bereanizer Debate. It cost only 25 cents, and we know it will be bought many times that amount to any of our brethren and sisters. It is for sale at the Gospel Preacher office, Ashland, Ohio.

Bro. M. M. Morris and Ashland colleagues were freely welcomed by many of our brethren. We felt that the Brethren's Normal was somewhat neglected and that we ought to have made an effort to get the Normal to our own as a candidate for passage. But let us know to all that the Normal still lives, and that it was never in a more prosperous condition than it is at present. The Normal is a source of energy, and perseverance are marked characteristics of this school, and a work to it will satisfy all our readers that we are doing what is truly correct.

On Monday a collection was taken for the benefit of an Orphan's Home at Chicago, and the sum \$135 was raised. We suppose this is a good indication and is worthy of support. A collection should have been taken for the benefit of some of our charitable enterprises. Eld. Jack Miller, of Pa., suggested in the council on Tuesday, that we should have a collection for the benefit of the Danish Mission, but it was not done. It accords to us that it should not be neglected. We are not to doubt several hundred dollars could have been collected, and no brother or sister would have been hindered.

As the Report will give the proceedings in full, we did not say anything on Wednesday. On Wednesday the query came a whether brethren who see to have a right to slide sides their who put on superfluous and gay clothing. It was decided that both are wrong, and that such brethren are not the proper persons to give counsel. We think the decision was right, and gave general satisfaction. The Missionary cause also received a good deal of attention, and our subjects of importance were considered. On the whole, we think the deliberations of the council were a marked improvement on former years, and we are glad that there were services in the various churches in town. Bro. Bashard preached in the M. E. church on Monday evening. Subject, The Restoration of the Church. The Brethren were present in large numbers, and we were glad to see them, and consequently did not hear him.

The council was in session three full days, and we were on Friday morning, Thursday night there was a storm that demolished the tent, and made a wreck of things generally. The people here say they have never known in this country. If it had been one day sooner it would have interfered very much with the meeting, but the business of people here, and the fact that the remaining part of the meeting was finished in the Brethren's church in Lanark. The Friday morning session closed about 10 o'clock, and as the storm continued, and as the weather was so much disturbed, we were provided on the train. We will remain in Lanark and

visually until next week, when our readers will likely hear from us again.

ROSE AGAIS.
The cross-spectator from Lanark, of June 15th, was attacked for last week's issue, but did not reach our office in time. We are not at home, and had not our letter box open partly in type when we received it would have done.

We spent Sabbath, June 15th, with the brethren at Lanark. There was service in the Brethren's meeting-house in Lanark, on Friday evening, and we were present. Bro. D. N. Workman presided on Sabbath morning. After services we were invited to the church by baptism. There was a service in the afternoon at 2 o'clock, and services again in the evening. A brother Jorby from Kansas preached from the text, "I will not ashamed of the Gospel of Christ." It is the same as the one we had at Bro. Stein's house, of Pennsylvania followed with some remarks and closed the meeting. As far as we were able to discern the London paper is in a poor and in a poor condition.

On Monday we made some calls in Lanark and formed some acquaintances that we shall remember with pleasure. We had the pleasure of meeting the home of our editorial brethren, but on account of the thing, and our mind occupied with many things, we did not have the interview with them in relation to our own paper. We are glad to be recently impressed with the thought that there must be some resemblance between brother Eshelman and myself, as we were frequently taken for each other.

Well, some persons are too close observers and indeed, we would have no objections to likeness of plum or form, and above all we would like to possess the same heart as our dear and brother E. as a very kind and social brother.

On Tuesday morning we were awakened about 2 o'clock in order to attend the meeting. This was somewhat earlier than we were used to rising and it required not a little soldiering, but wife and brother Silas Dabbel, who returned from the Philadelphia Convention with us, and soon we were grouping our way through the dark for the station. We had a pleasant journey, and we reached the vicinity of Stanwixville, Ohio, where our train, running at the rate of forty or fifty-five miles per hour collided with a freight train. The freight was a passenger train, and it was a side track. The engine and one car had entered the side track when our engine struck the second freight, our obligation. It resulted in the death of several persons, and an embarrassment of several feet. The engine was broken to pieces and a hole knocked in the mill car. The coaches were injured and the passengers were scattered. The engineer jumped from his engine when he saw what was going to happen and was badly hurt. It was thought he would hardly recover. The train was not much damaged, but the passengers were not much scared. They got out and saw the wreck. It looked frightful. Had our train been a half minute earlier, and struck the other engine, the result would have been different. We were obliged to wait about four hours until the track could be cleared, but when contemplating our narrow escape from what almost amounted to a certain death, we waited patiently and with grateful hearts. There was doubtless many an emotion of gratitude went up to heaven, from the hearts of our passengers. We were delayed for some time as we could not reach the 8 o'clock train out from Pittsburg, so we had expected to do. We arrived in time for the 8 o'clock train and we were

buried along at a speed almost frightful to Athens, Pa., where we had to remain all night morning, so that we could not arrive at Huntington. This is the only train that does not stop at Huntington, and is the fastest one on the road. The most morning we reached home in safety and glad to enter the bosom of the dearest spot on earth—home.

SIX MONTHS ON TRIAL.

In order that the PAIDRETS CHRISTIANISM may be more generally introduced, we have decided to offer ourselves on trial for six months. Our friends and especially our traveling ministers, will please note this as it will afford good opportunity for introducing the paper.

Educational Department.

—Annex a number of the Normal friends expect to be present at the closing, which will be on Thursday, July 1st. We will be pleased to welcome all who desire to work with us.

—Brothers, Edwin Gouminger and wife of Ephrata, Pa., came on a short call as their way home from Illinois. Their daughter Anna is a student at the Normal. Her kindly and wit, Maryland also visited the Normal here. Their daughter Prudence is a student.

—Brother Howard (T.) of the Premier Christian asks: "What is the attitude, practically, of each college towards the decisions of Annual Meeting in particular, to the dress question in particular? Will you give us a reply, especially professional? As an answer from the Normal we say, come and see."

—Brother D. Emmert has returned from his Western trip and expresses himself well pleased. During his stay he visited the Normal, and returned to Ashland College. He reports that all in a glowing climate. His chief object in going West was to make drawings of the Annual Meeting towns, boarding, and surrounding scenes, etc., for Frank Leslie's Weekly. They will appear in the number for next week and can be had at our office for 10 cents a copy, if sent for soon. A written description will accompany the issue.

—That the use of tobacco is detrimental to a successful prosecution of study is fully corroborated in the following statistics, made at Yale College:

The class was graded in divisions according to scholarship, the best scholars being in the first, and so on down to the fourth, where they are, as the slang of the campus, "not good" but "not just." The percentage in keeping hanging by the grade. In the junior class it was found that only 20 out of 40 in the first division were addicted to smoking; 18 out of 37 in the second, 20 out of 20 in the third and 22 out of 26 in the fourth. The proportion of smokers, it will be observed, increases in regular ratio with the falling off in scholarship. The above statistics are last year's figures, and promote attention.—New York Tribune.

—Thinking that the following extract from the early life of James A. Garfield, lately nominated by the Republican party for our next President, would be of interest to our readers, and others, we insert it for their careful consideration.

"James A. Garfield was left an orphan when he was but two years old, his widowed mother, with enough children, being possessor of a small farm in the 'backwoods' of Ohio, he began to work as soon as he was old enough to

aid in the support of the family. At sixteen he was a carpenter's boy, and in 1825 he was a student in a district school. He was a year a hostler, though not a man in years. He then attended to become a sailor on the Lakes, but being preferred by a young man, he returned to the district school, and then to the academy. He then attended to become a sailor on the Lakes, but being preferred by a young man, he returned to the district school, and then to the academy. He then attended to become a sailor on the Lakes, but being preferred by a young man, he returned to the district school, and then to the academy.

CHURCH GOVERNMENT—CONTINUED.

Such committees should keep the principles of the Gospel and Annual Meeting always in view, as their work is for the general good. A selfish motive should never be allowed to govern their proceedings. It is a very important matter to select the members of a committee, because that selection will determine the character of the decisions they make, and some care should be taken in making their selection before they hear the investigation. When one has prejudiced a case by his prejudices he will be heard, he is ill-fitted to be a member of a committee. A committee sent by Annual Meeting should always give good sound reasons for a general decision, and make their decision convincing and strong.

A PLEA FOR CHRISTIAN COLLEGES.

An ancient writer once observed that "the whirling of time brings it to pass that the world is full of error." This is the most unpleasant thing that can be offered and become prejudicial against the committee, no matter how just their decision or how good their motives. It is a great temptation, some will by your enemy says take their part, and do just as they think, and often those with whom committees have to deal are prejudiced against them. It is a great temptation, some will by your enemy says take their part, and do just as they think, and often those with whom committees have to deal are prejudiced against them.

Of course we do not maintain that Jesus made provision in detail for these methods of teaching. Our duty is to do what we can, and give us more than a content of missionary work. He may however have anticipated that His subjects would see the propriety of acquiring literary attainments against the time when they would be his day and generation.

Our opponents all have their schools, academies and seminaries, to make for them, and they are not to be taken by their Tyndal. Why then should not we have our institutions of learning to make our own to confute the errors which religious liberties institutions against the truth and the "rain-water" of his day and generation.

The teacher's mission is a wide field—it is the whole world. It embraces every creature of every nationality in its sacred inalienable charter. And there seems to be no evidence that a conversion in a Sabbath-school or in a Christian college is as legitimate as if elsewhere produced, we think that these methods of teaching should be unanimously adopted in their enlarged sense. It is right for us to learn the alphabet and all the rudiments of the languages, then it is a poor world, we should be more acquainted with the languages also.

It is not the design of this essay to discuss any one feature in the educational domain as related to either church policy or even in still more sacred souls but if possible to promote a better understanding upon the designs of Christian institutions of learning. And it is doubtless important that there should be greater unanimity of sentiment upon these questions that there is now. There is no time for shiftings. One body of men here, and another everywhere now animated with sentiment and spiritual life will have passed from the mortal sphere.

The great conflict here is between what will be continued every day during the interval until the century is completed—when nearly a billion and a half of us will have begun the militant of a world of happiness or a world of woe.

How important then is the missionary problem, and the question, where and how shall we spend eternity?

Dilemma Department.

KEAR. R. W. MILLER, EDITOR.
LADONA, IND.

depends mainly upon its own efforts, and his pupils depend mainly on the way his business is conducted; if a mild and kind spirit, which regards the feelings of every one, rules in all its meetings, it brings union and success and makes the church an attractive spiritual home for the children of God.

If there is any one thing that should be shunned and shamed, if anything should be rebuked and stopped suddenly, anything that needs educating and reform, it is the spirit of error and error manifested in harsh, rough and abusive language in church, and this destroys happiness, injures the Christian, anything that needs educating and reform, it is the spirit of error and error manifested in harsh, rough and abusive language in church, and this destroys happiness, injures the Christian.

The work belonging to the officers of the church is one of the most important matters in church government; made more so because they often take the wrong side in their decisions; they are the ones who are to be decided and shamed by many who sides at such a course. Such conduct is generally made by bad example, and it requires a better example to reform and correct it.

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Another matter in which the officers may see their authority too much; that is their exertion in bringing members before the church for trial and expulsion, as an officer of the law or a military commander, is in some cases abusing their office and the authority committed to them. We have known erring members to be visited by the officers, and cited to church meeting for trial, even in small offences, when they had been already informed that they were doing wrong. Such a course is more likely to destroy such members than to restore them. It will generally turn such members into enemies of the church. We would not have them think of the officers who do like wise. For all small offences, not criminal, every means of kindness, friendly admonition, private visits in love to correct them, without a trial, would be tried, until it is evident they will not prevail. If the officer cannot succeed with friendly admonition, send some others to try the power of love first of all. As another would try to restore an erring child, so should the officers try every means of persuasion to restore erring members, before bringing them to trial in the church for any of their offenses.

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The Primitive Christian.

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ADVISOR: REV. JAMES QUINCY,
AND J. B. BRIDGEMAN,
PROPRIETORS: J. B. BRIDGEMAN.

IN VISUING stamps for change do not stick them fast to the letter or paper. Also, be sure that they are not damp as they will stick together in such a way, that it becomes very difficult to get them apart.

IN ANOTHER column we give the biography of Robert Hall, and the circumstances which led him to give the foundation of the Sabbath-school work. We give it as a bit of history and information for our people in reference to this subject.

JAMES A. GARFIELD (the man nominated our President by the Republican party, a member of the Disciple or Campbellite church, and has often spoken, though he never has been professionally a preacher. It is said he has never been ashamed of his faith and has always carried his religious principles into his political life.

BRO. BERRY leaves in during the "Teachers' Term" for the purpose of attending a normal school in Ohio, and thus better qualify himself to teach the teachers of the normal. He will return by the opening of the Fall term with the intention of taking the regular course of the Normal. He has our best wishes for success.

THE REAPER is being produced as rapidly as possible. When we tell you that it will make a book of one hundred pages will be expected that it takes labor and time to put it out. Had we not offered it at 25 cents we would feel justified in making it 50 cents, but to fulfill our contract we will do the best we can. It is now complete, we hope that it will help us out by aiding for it.

WE are at this time in the midst of the harvest time, and we are glad to learn that the crops promise to be full and of an unusual quality. The wheat is rising in straw but well headed and there is no rust. The yield will be large. Corn and oats, in the early part of the season, looked badly on account of the continued dry spell, but since the beautiful rainfalls there has been a great crop of the latter, and a good crop may be gathered. On the whole, we have much to be thankful for. The weather, at this writing, is all that could be desired.

THE Reformed General Synod is in session recently at Brooklyn, and the subject of Free Masonry and other secret oath-bound societies which had been agitated in our churches discussed. Some of the churches in the West are strongly opposed to secret societies and have refused the communion to Free Masons. A number of churches and agencies were notified as it was, except that those Western churches which refused communion and membership to masons, are instructed that no such tests of membership may be applied in the future. There are, it is said, some churches in Michigan so strongly opposed to secret orders that it is thought it will lead to their separation from the Synod.

READ brother Dwy's article in another column on the missionary question. Will you, brethren and sisters, help along the work? Can you give any reason why you should not do so? If not, what will be the result of negligence? If souls should be lost as a result of your indifference, will there

not be a fearful account to give at the great day of reckoning? We hope every brother and sister will wake up to the importance of this work and that you will at once contribute what you can, that be little or much. Do not think that you are poor that you should give nothing. Remember the poor widow's mite. Thru in your mites and see that it is done at once. There is no one to whom you can give money for the missionary cause, ergo that some one attended to it, and then do all you can to awaken an interest in the cause.

The following is from the Cincinnati Star
"Dr. Miller Luther, Secretary of the Pennsylvania Board of Christian, is presenting a number of Bankers for stealing his grandfather's skull from a grave at Ephrata, a Dunkard village. It is said they committed the depredation in obedience to a reputed witch, who has been cured by gathering certain enemies over that particular skull they would learn where some valuable papers were hidden."

This shows how journalists continue to get things mixed up. It is supposed to be the Seventh Day Baptists and has no connection whatever with the Dunkard or Brethren Church. Our people do not take stock in witchcraft nor any such things, and are interested for the truthfulness of the statement as it relates to the Seventh Day Baptists.

THE GERMAN MINSTER.

To accommodate our German brethren, we have made arrangements to have the Minutes translated into German in the German language. We ask our German brethren to send freely and distribute as many as they possibly can, in order that enough may be sold to pay the expenses. We will do our best. Unless some effort is made, this will not be done. Our German brethren will please attend to this.

SIX MONTHS ON TRIAL.

In order that THE PRIMITIVE CHRISTIAN may be more generally introduced, we propose to offer it for six months on trial for 50 cents. Our friends, and especially our traveling ministers, will please note that it will afford good opportunities for introducing the paper.

HOW WE SPENT THE SABBATH.

Sabbath last we, as usual, a busy day. First in the morning was the Sabbath-school, which was largely attended with much interest. Our lesson was the last of Amos. Brother Bennett drew a picture of an ancient soldier, on which he represented all the different parts of the armor, by which the subject was more clearly illustrated to the minds of the children. We had a woman from brother Swigart's Junet, "Robbing God." In the afternoon we had a Sabbath-school institute, in which subjects pertaining to the Sabbath-school work were discussed. The design of these meetings is to throw life and interest into the work. Bro. Quinter discussed the question, "What are the best methods of awakening a more general interest in the Sabbath-school work?" We may give a synopsis of the discussion at a future time. Our space is limited now. Queries were asked and other questions discussed. We had an interesting and instructive session. In the evening brother Quinter gave us one of his interesting discourses, "Christianity Must Be Preached to the Heathen and if any of those who attend these services were not benefited, it was surely their own fault.

OBSCURANT FORTITUDE.

We very frequently hear of men and women who fall in the battle of life. We fill into evil and sin, and lose their character. Some give up to their inclinations to live and go down, down to a state of degradation and ruin. We sometimes look with surprise on some of this class, and wonder at their weakness. But after all their number of those who thus fall is small in comparison to those who appear to be steadfast, and true, and firm, but are really giving up and are in a suspended state of feeling of despair. There are perhaps few in the world who do not have feelings of this kind sometimes. Especially is this so with those who take an active part in the world's work. Often wars of philanthropy meet with discouragement and even opposition, and who is it that will not under such circumstances sometimes waver and give up in the warfare. There are thousands who are languishing on the ragged edge of despair. But why is this feeling so general? Is there any real cause for it? We think there is, and that is a lack of courage. Some persons do not have mental backbone enough to carry out their convictions of right, or to meet opposition to any of their convictions. A word of discouragement makes them faint-hearted and melancholy. Such persons as a general thing do not amount to much in the world. It is the strong and resolute that are the victors and are the saviors of the world's work. It is true, some very good men have become at times discouraged and lapsed course. Peter faltered when he felt his very back, but he fell again, strengthened and rose for the conflict. All most expect that there will be obstacles in the way of life, and that will disparage and hinder in consequence of them, needs to be kept in mind. We must keep up our heads by faith and despising odds. Our Father is at the helm and if we trust him all will eventually end well.

THE RESPONSIBILITY OF THE MINISTER.

THE REV. DR. HALL, has no sympathy with ministers who are content to be idly and idly crack jokes in the pulpit to raise laughter, and the sensationist who raises an excitement by the rehearsal of incidents. The following is a bit of his concluding remarks: "We are present at surgical operations in hospitals upon the issue of which depended human lives; and as he who watched the surgeon probe a wound for hours, close upon the vital part, when a half an hour's delay would be instant death to the patient, his admiration for the profession had grown into awe. If the surgeon, however, did so serious a moment, engaged in his duty, his thoughts, his conscience and asked he thought he could have hated him. In like solemn business is the minister engaged, in probing the hearts of the people for the truth of life and death. Who can wonder the babe of the Holy Spirit; who can chaff when engaged in so awful a duty is looked a seer." There is certainly great responsibility resting on the minister. He has not only to be true to his own conscience but he must truly their responsibility that he does not intend to route the feeling of levity. We know ministers of this class who are deeply impressed with their responsibility, and their consciences are ever active in their souls. Allowance should be made for ministers of this class. Their motives are all right and will do no good. In reference to the relating of the great and deep and deep motives also. If the purpose is merely to excite the feelings, we do not have much confidence, but if the purpose is to illustrate a truth and bring it home

to the heart and conscience, it is certainly right and proper. Christ's soldiers insist to impress the truth on the minds of his hearers, and so may his ministers to-day with this object in view.

THE MISSIONARY BOARD.

The brethren who have been made acquainted with the proceedings of our late Annual Meeting know how we comprise the Missionary Board, and the officers of that board. We herewith would make a few remarks in relation to the appointment of the officers of that board, and their duties. Of the members comprising the board, there were four present at the Annual Meeting, and it was thought best to organize at once, and consequently an organization was made. The other members of the board that were not present, and who were not solicited our acceptance of the Presidency of the board, but being exceedingly anxious to have the board in the best possible working order, and knowing that it was a responsible and a deep interest to take in the missionary work, he evidently saw the brother to take the position of chief officer of the board. It was urged upon him, however, that it was his duty to be present to the board, and he was present. Bro. S. T. Bossmann of Ohio, is known to be an active, and judicious minister, whose heart is sunk in the missionary work. He seemed to be the brother to take the position of secretary, and was called to it. As we are where we have good banking privilege, and other business facilities, the office of treasurer was filled upon us. Bro. E. E. Eddy, who is well known to be an active, and noble brother, and do not doubt will do his part. Bro. D. E. Beshler, of Iowa, has the character of being a noble missionary worker, and a faithful brother.

Bro. Bossmann, as secretary of the Board, will be the proper person to correspond with in regard to the general management of the board. He is present to the board through the President, whatever business comes it attention. As we are the treasurer, whatever funds are collected for missionary purposes should be sent to him. And a correct account will be kept of all money received and of what is expended, and to whom paid, so that the church may be informed as the proper time may be in these days in the missionary work.

The Board will, with pleasure, give any information that may be desired by any of the brethren, in regard to any thing connected with its work. Let us all endeavor to understand our duty and our work and to prosecute them with the ability that God may give us. J. Q.

THE ACTION OF ANNUAL MEETING UPON THE MISSIONARY WORK.

Our fraternity at our late Annual Meeting took an important step, a forward step, and a step too, imposing upon us the responsibility of acting upon missionary work. The meeting acknowledged the importance of the missionary work by appointing a board to oversee it. And the Annual Meeting could not well or consistently do otherwise than it did in regard to the matter. The Annual Meeting will reflect more or less the character of our Christian body. And the spirit has been growing among us that we, cherishing to be more in sympathy and in affinity with the primitive and apostolic church than any of the denominations of professing Christians of the present age, are not doing as much as we ought to do to let our light shine, and to have our principles known, and to have our influence felt. We are growing more and more in sympathy and in affinity with this. This growing sentiment has manifested itself in various ways in many localities in our Brethrenhood, and one of these ways is the strong expression that have been made to our Annual

Meeting for its sanction to the work of the board, and for its sanction to the action, and as we have already remarked, the Annual Meeting could not well avoid doing what it did in regard to the subject. It is truly a work that would have been a great blessing to the prayerful consideration of the brotherhood, and the pressure upon the Annual Meeting by churches operating in our beloved Zions. And shall we seem irascible. Hence the Annual Meeting did wisely and justly in acting on the subject.

And now we wish to further discuss the question whether the brethren will rejoice and thank God that the way is opened for a more general move along our whole line to extend the borders of our beloved Zions. And shall we not rejoice? We must not let the work lie still. We have said above that we have assumed various responsibilities. It is true, in the adoption of the resolution which refers to missionary work, the Annual Meeting will not be responsible for any financial difficulties that may grow out of the course adopted by the church. Nevertheless, the Annual Meeting will be responsible for the board, whose acting in its circumstanced limits. The board itself has great responsibilities resting on it. And the Annual Meeting and the church at large share in the responsibility.

We know that some of the members of the board feel the responsibility of their position, and we trust that all will feel it, and act with great care, and with commendable energy and zeal. And we trust the board will have the hearty cooperation of us, one another, and our dear brethren, and that that number will increase as time advances. As it regards ourselves, we returned home from our late Annual Meeting so well pleased with the result, and with the spirit of the meeting, and especially with that which we are now considering, that we felt like congratulating ourselves anew to the work of the church in its various departments. We are glad to see a responsible in the missionary department, as the church confided an important trust to the board of which we are so humble members, and we are especially glad to see that number who are now considering, that we felt like congratulating ourselves anew to the work of the church in its various departments. We are glad to see a responsible in the missionary department, as the church confided an important trust to the board of which we are so humble members, and we are especially glad to see that number who are now considering, that we felt like congratulating ourselves anew to the work of the church in its various departments. We are glad to see a responsible in the missionary department, as the church confided an important trust to the board of which we are so humble members, and we are especially glad to see that number who are now considering, that we felt like congratulating ourselves anew to the work of the church in its various departments.

From what we know of the members of the board, we do not think we can say that it will try to labor carefully, prayerfully, and faithfully to carry out the will of the church. The members of the board will correspond with us, one another, and endeavor to act judiciously in its expenditure of funds, and its appointments to missionary work. And if the members of the board judge it to be their duty to meet, we do not think we can say that it will try to labor carefully, prayerfully, and faithfully to carry out the will of the church. The members of the board will correspond with us, one another, and endeavor to act judiciously in its expenditure of funds, and its appointments to missionary work. And if the members of the board judge it to be their duty to meet, we do not think we can say that it will try to labor carefully, prayerfully, and faithfully to carry out the will of the church. The members of the board will correspond with us, one another, and endeavor to act judiciously in its expenditure of funds, and its appointments to missionary work.

As we know as we do know that there is a wide-spread feeling in our Brethrenhood regarding the missionary work, and that the board appointed by the Annual Meeting will be looked to as an important agency in promoting this work, we think we appreciate the responsibility resting on our brethren that we do so, and that we will, we mean the entire board, try and do the work that properly belongs to us. And we will do our best to do it, and we will do it as this is the expressed desire of the Annual Meeting.

We make these general remarks in regard to our co-operators, in the work and relation of the recently appointed board to it, that our brethren may know something of our feelings about it, and know that we intend to work. We shall be glad to have any opportunity to do so, mention things more in detail, that concern our work of evangelism, a work to which the church is so imperatively called by our divine Master. J. Q.

Home Department.

THE DOCTRINE OF A CHURCH BONNET.

BY MANY WAGES PIERCE.

A striking lack of the fitness of things seems to be so familiar a feature of the domestic days of the day that it is a woman, apparently dressed for attendance upon a worship, who indicates a very neat sight. In large cities and towns it is not an uncommon thing for young women and old women to attire themselves as elaborately for church as for the ball. They are distinguished in jewels and gems, and leaning upon the back of the head a gear that is not only fearful to contemplate but so complex and bewildering an appearance as to intercept the attention of all the distractible minds in the neighborhood from the contemplation of diviner things.

Of the vulgarity manifested in making the church a theater for the display of fine apparel, that may, along with the "sin of it," be left to the preacher. But the *chaperon*—the fashionable bonnet in church—is a peculiar offense. It finds no real justification. It diverts my mind from the sermon. It carries my thoughts off to Paris instead of to heaven. I set in the service throughout, and with rare ease and admiration I see what the sermon was and what I am obliged to say.

"On something about faith, I believe, but just what I cannot tell. Mrs. X sat in front of me, and there was a wreath on her bonnet so provokingly like the real flowers that I could look at nothing else and think of nothing else but the wonderful skill attained to in their manufacture; my thoughts danced a jig half over the world, started and kept in motion by that milliner's creation." Or it was the bows and ends, streamers, plumes, feathers and fans, and the way in which, allude, the lack of utility, the absence of beauty and the absence of everything that a covering for the head ought to be, that attracted and annoyed me.

And so all over the church there rise those strange head attachments that seem made for no earthly reason but to be gazed at as curiosities, and if other people can keep their eyes off them, they are the more to be gazed at. I have myself found Sunday for my spiritual waywardness, my weak-mindedness if you so please, but the pervasion of my self-reproaching ends, "thou hast not tempt me." I sigh for the Quaker bonnet, or the old-fashioned Methodist bonnet—those neat affairs that do not excite the eye, but that hide the hair and the neck under the chin with two orthodox strings that give the wearer both a look of calmness and peace, and of a simplicity such as the angels and the feminine toilet do bestow.

As for the promenade and places of pleasurable entertainment women choose to wear the fashionable bonnet of which I complain, and that is good. The gorgeous gear adds to the color and variety of the pageantry and the auditorium, and furnishes the basis, for want of a better thing, a subject for conversation. For such a thing may be able to solve the perplexing question whether the bonnet is better to the wearer's craziness by means of skewers running through her head from each side or "delivered" by the kind of power that holds the rings in place about Saturn.

But for the house of God ought we not in all humility have something more fitting on the head, and do we not know in prayer it will look less like a milliner's shop approaching the Throne of Grace? Artificial flowers and gay billings are a long way off from sanctity and solemnity. The woman having a church bonnet would be a

good one in various ways. It should be of a style unchangeable in its style, neat by the sisters of charity—a style simple, neat and solemn. Then so good as to be kept from church going because her "spring hat" had not been sent home. Then the poor would feel less keenly the startling contrast of dress at church. Then, also, might we have the habit of every one keeping their thoughts from going off on such laudable as ostentatious and sprays of French fashions. Finally, and "Amen," St. Paul says, if the thing of most grace was my brother to offend, I will eat no more meat while the world stands"—the application of which is obvious.—*Christies Union.*

HOME TRAINING.

What this country needs most of all is good homes, and wise and loving family government. The very best thing for good government is in the homes. It begins very near the cradle. The mother who is so weak and imprudent that she allows her child to do most of what he likes to do, and the father that will produce a lawless son. The father who allows his commands to be broken, is training up a law breaker. The lack of good government of most cases is the foundation that will produce a lawless child. The father who allows his commands to be broken, is training up a law breaker. The lack of good government of most cases is the foundation that will produce a lawless child. The father who allows his commands to be broken, is training up a law breaker. The lack of good government of most cases is the foundation that will produce a lawless child.

My Leathrop has well said that the longer I live the longer I love my parents, but parents live with their children." President Deane, of Bowdoin College, states the following striking and scientific views in discussing this subject:

"Among the Spartans, boys were boys until they attained the age of eighteen, and these youths until thirty. It is our progressive age, boyhood is a period which is not to be despised and youth, immortalized in fable and song as the joyous springtime of life, is shortened as to be hardly perceptible. Young America lies down at twelve, and rises up at sixteen, and wakes up to think himself a man. How often are questions of grave moral import referred to parents by teachers, only to be referred in turn to boys' meetings in all else but self-will—"so what they will say say it," which generally means that the boy will have his own way, because he is master of the family. The important work of that age and the children's will be further impressed by father, who says:

"Family government is the first thing, from which all other governments and institutions take their origin. If this root is not good, neither can the stem be good, nor can good fruit follow. Kingdoms are composed of single families. Where father and mother are good, and the children love their own way, there can neither city, market, village, country, principality, kingdom, nor empire, be well and peaceably governed. For out of the goodness of the father and the mother, cometh the goodness of the governor, prince, king, emperor, preacher, schoolmaster, etc; and where those are ill-trained, there the subjects become as their lord, the members as their prince."

When a student enters college, the faculty, acting in loco parentis, become his guide in the path of duty. But suppose he had never been taught to do his duty at home. The child who is brought to his sense of duty full upon a conscience that is not controlled by moral obligation? Suppose that he has had no idea of the least bit of moral and intellectual culture, are those who have been taught these four things in the family: duty, obedience, self-denial, and industry; which are really the four words that the world ought to make to the sub-division. And the

boys who give their parents trouble, and do little of any worth at college, are those who have not learned the four things specified; or, in other words, they have never been taught a neglect of duty, in disobedience, self-indulgence, and idleness. Out of such material it is nearly impossible to make either scholars or gentlemen. When the mother has been given her duty, and has little or no trouble. And yet many persons who would not expect a mechanic to do good work with inferior materials, expect "blades" to make good boys of spoiled boys, and good students out of boys who were good for nothing at home, and who were sent or driven to college against their will. It is unreasonable to expect our higher institutions to accomplish the best results with youth who have been permitted to grow up with little or no moral training.

To the neglect of our moral training, we may trace much of that spirit of insubordination, that want of respect for law and order, the little reverence paid to our experiments, for which words are only too easily converted into law. To this, too, may we refer the hating and riots and insubordination, which have done so much to prejudice the public mind against college and discipline, and to give our higher institutions an unenviable, and often undeserved reputation for bad manners and worse morals.—*Christies Union.*

HOME INFLUENCE.

Children imitate their elders almost unconsciously. It is hard for a young mother, who has not yet overcome the wayward tenderness of her own youthful nature, to realize the influence she exerts over her little ones. She is constantly surrounded by critical imitators, who copy her morals and manners. As the mother is, so are her sons and daughters. If a family of children are blessed with an intelligent mother, who is well read and refined in her manners, and who does not consider it necessary to be one woman in the drawing-room, and an entirely different person in every-day life, who is pure in her aims and refined in her character, charming woman, who will invariably be so her habits of speech and her perfect manners repeated in her children. Great, rough men, and noisy, hard-boiled boys always tone down their voices and speak quietly, and try to be more manly, when she stops to give them a kind word and a pleasant smile. Think of this seriously, mothers.—*J. C. Independent.*

POWER OF SILENCE.

What a strange power is silence! How many resolutions are formed—how many sublime conquests effected—during that pause when the lips are closed, and the soul is in the eye of her Maker upon her! When some of those cutting, sharp, lightning words have been spoken, which send the hot, indignant blood to the face and the eyes are staring and wild, we addressed keep silence, look at them with awe, for a mighty work is going on within them, and the spirit of our, or their guardian-angel, is very near them, that they have been spared. How many have made a step toward heaven or toward hell, and an item has been scored in the book which the Eye of Judgment shall see open to the eyes of the strong one who will know to keep silence where it is a gain and a grief to them, those who give time to their own souls to wax strong against temptation, or to the power of the evil one, who sting upon them their passage.—*Evening.*

Are you not a tree that can bear and stand in a storm? You are a branch, and it is only while you abide in Christ, as the branch in the vine, that you will flourish.

God may cast down, but he will ever cast up true believers.

MISCELLANEOUS.

The Treasury Department last Thursday purchased 42,000 ounces of the silver for delivery at the Philadelphia and San Francisco Mints.

At the annual session last Friday of the New England Baptist Missionary Convention a resolution (disapproving of the custom of electing officers annually, and recommending a change) was adopted. The custom was laid on the table.

The two Russian steamers collided in the North River, New York, on Saturday. One was sunk, but fortunately no lives were lost. The accident is attributed mainly to the great carelessness and thoughtlessness of those in charge of the steamers.

Rev. Dr. Charles P. Knott of the University of Pennsylvania has been visited by the Lutheran Ministerium to visit our life. Martin Luther in English, and for this purpose he contemplated a trip to Europe to visit the chief places of interest associated with the Reformation in Germany, where he can have the benefit of the original sources of information respecting the great reformer.

Gen. John A. Sutter, the discoverer of gold in California, and one of the earliest pioneers on that coast, died at his late home in Washington, D. C., on June 15th. He had been sick with a long with inflammation of the kidneys, and died quietly, in full possession of his faculties. The news of his death was first given in Washington, D. C., at 11 A. M. Lancaster county Pa., where at his wife's wish resides.

ANNUAL MEETING AND MISBINARY WORK.

BY KNOWN VY.

Since the year 1852 the question of a greater and more general effort in the Brethrenhood for the spread of the Gospel has been before our Conference some twelve different times, and in every one of these a superior order of management, and while, in the meantime, there was a steady growth in the latter end of the missionary cause among us, so very different or exceptional results have been effected since that time. At our A. M. Districts have been recommended to labor in that direction, and many of them have done well, and we are glad to count on a more general effort in the spread of the mission work; and especially were we pleased to see our late A. M. for the first time, take hold of the reins of good earnest, and adopt a system, which, if carried out, will be in accordance with the enthusiasm the cause demands, and which becometh the children of God who have the salvation of the world committed to them, will promptly and conscientiously do their best. But the best system is the eye of her Maker upon her! When some of those cutting, sharp, lightning words have been spoken, which send the hot, indignant blood to the face and the eyes are staring and wild, we addressed keep silence, look at them with awe, for a mighty work is going on within them, and the spirit of our, or their guardian-angel, is very near them, that they have been spared. How many have made a step toward heaven or toward hell, and an item has been scored in the book which the Eye of Judgment shall see open to the eyes of the strong one who will know to keep silence where it is a gain and a grief to them, those who give time to their own souls to wax strong against temptation, or to the power of the evil one, who sting upon them their passage.—*Evening.*

every elder, or overseer to go to work at once, and appoint some one to solicit for that purpose, so that every member who wishes to give may have an opportunity. Many weary hours are being spent in soliciting for the cause, and would have to give the joy of privilege of contributing something, be it much or little.

And I would further remark that should the members of the Standing Committee neglect their duty, let the elders and overseers not stop at that, but let us go to work at once, and I feel that our small are more anxious than our Standing Committee, for we like to see the work more on without pushing, cheerfully, and if elders and overseers should be negligent, so sometimes it is left to a deacon or lay member who feels an interest in the cause, and so to those who the members would feel to commit their donations, go to work and gather all that can and send it to the Standing Committee, and if they are lazy, so there be no gathering when it is needed. As brother Howe cannot obtain sufficient work to support his family he is dependent upon our charity, and our small are more anxious to assist his present daily necessities. We earnestly hope and pray there will be no delay in this matter.

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I

Home Department.

There is a young girl, with the common eyes, that...
The girl is the subject of a...
The girl is the subject of a...

TO THE SUN.

BY JOHN BRACKEN MOTE.
Oh the sun and moon and stars of light,
For in the drops of dew that lie upon me,
I see thee, O my Father, and I see thee,
And I see thee in the stars that shine above me.

The mountains have smiling, and the valleys,
The hills have been laughing, and the dells,
The trees have been laughing, and the dells,
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SELF-DENIAL AND DUTY AT THE TABLE.

BY MRS HENRY WARD BEECHER.

Among the small things which, if unheeded, would prove life-long annoyances, none are more conspicuous than those which relate to the table.
The habits of the table are the habits of the house.

If parents commence in season it is not hard to teach any child old enough to be brought to the table (and that should be as soon as they can be taught) to eat decently.
The child should be taught to eat with a spoon, to wait to be quiet, and wait patiently until the older ones are served.

Instead of allowing the child to call for his portion the moment it is needed, and if delayed, demand of some thing continuously, emphasizing his wishes with loud screams and violent blows on the table and dishes.
If this mode of getting his own way is not checked, and if delayed, demand of some thing continuously, emphasizing his wishes with loud screams and violent blows on the table and dishes.

The bad fortune of the good turns their face up to heaven; and their good fortune of the bad turns their heads down to the earth.

OBSCUR OR GREAT MEN.

An interesting chapter might be written about the weakness of great men.
The anecdote of Archimedes will be remembered; he rushed through the streets of Syracuse, crying, "Eureka! and at the taking of the city he was killed by a soldier while tracing geometrical lines on sand.

Scientists, when filled with some idea, would stand for hours fixed like a statue.
It is recorded of him that he stood amid the soldiers in the camp of Poldice, in noted abstraction, listening to his "traphetic" or "operational" voice.

Demostrious sat himself up for days together in a little apartment in his garden.
Dante was subject to fits of abstraction which often obliged him to forget himself.
One day he found an interesting book, which he had long sought for, in a druggist's shop at Nicosia, and sat reading there till midnight.

Buda, when Erasmus called the wanderer of France, was a thoroughly able man.
One day his domestic broke into his study with the intelligence that his wife was gone.
He went to find her, and she was sitting outside in the broad daylight.

The contrary, Narcissa, the historian, never wrote except at full midday.
His dog, when imagined, grew so deafened with the sun's light - "The Sweden."
He was engaged in translating the dangerous class among those that now throng by thousands into our land!

One day the student had the button sewed on.
Kiss, on commencing the lesson, he saw the button in the usual place.
The button wasn't there!
Fear of the consternation of the philosopher, whose ideas had become so associated with the buttonless garment.

Too many authors have been fond of the bottle.
Fabius said, "Eating and drinking are my true sources of inspiration.
See this bottle! It is my true and only Helicon, my callistonic fountain, my sole enthusiasm.

Franklin, I delineate, said deliberately, "I will not drink."
Cato all but their inspiration while drinking.
Mazzini always had a large bottle of wine beside him each evening.
He drank of it at each public meeting.
He turned the night into day, and never composed except by lamp light, and never in the daytime.

His windows were darkened; and it was his habit to keep his eyes closed.
He used to be invited to the door with a knock, and he would go outside in the broad daylight.
The contrary, Narcissa, the historian, never wrote except at full midday.

TOPICS OF THE RELIGIOUS PRESS.

"The Message," in an editorial on "Prayer for the Nation," says:

In our Church, and in many others, prayers for the land in which we dwell are not generally omitted.
Whatever may be the form, they are ever to be offered.
Our Heavenly Father is called upon to give those who rule over us on the spirit of wisdom and good.

You are, and to make us a people whose God is the Lord, and who are ever to be offered.
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You are, and to make us a people whose God is the Lord, and who are ever to be offered.

Man of all opinions agreed.
Divine direction and help.
Such a time is upon us now.
The political children seem to be in a state of confusion.
The people are in a state of confusion.

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without any experience in exercising political privileges under a popular government; and their ideas of freedom are almost those of a creature of Adam, uncontrolled by authority or law.
Many of them are irreligious, and bring with them the Sabbath-breaking habits of the Old World, which are already numerous enough in some of our cities to control their government, and to prevent the execution of laws which would improve the character of the community and order.
We are already threatened from this source, to be very few laws and institutions which have made our country an asylum for the oppressed of every clime, and have subverted and overthrown by the very people whom we welcome to our shores, and who here as well as refuge from oppression under our free institutions and law, which some of them, in their blindness and perverseness, seek to destroy.
This is the great peril that threatens us from the enormous tide of foreign emigration that is sweeping over our country.
The only power that can avert the peril, and save our nation from the evils thus brought, is the power of the Gospel of Christ.
God grant that all the hearts of our people be united in enlarging the dangerous class among those that now throng by thousands into our land!

—In an editorial on "Going Forward," the *Westminster* says:

The Church as well as elsewhere has been in a state of confusion.
The people are in a state of confusion.
The political children seem to be in a state of confusion.

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THE BAPTIZER.

BY WREATH A. CLARK.

The vast multitudes that from the earth to day are in search of happiness, but in many cases they seek in vain. They create an eye to be happy. He has said, "I have sought for happiness, but I have found it only by being contented with everything that will conduce to my enjoyment and why should we fail to share the precious boon?" He has prescribed how to get our souls into the way to it. We wish, if we earnestly obey, will be a "light unto our path, and a lamp unto our feet," to guide us safely over the tangles upon us of life.

Discerning attention is cast on an insatiable language that we should be happy. In the works of Nature, the handiwork of God, earth and happiness is apparent; it is stamped upon every green leaf and the petals of every flower as they like the morning sunbeams. The feathered songsters that fly from tree to tree and fill the air with their cheerful notes are happy and contented, and we will admit to be so. From these we can learn a grand lesson. Man is the noblest work of God; he "created him a little lower than the angels and crowned him with glory and honor, and made him to be happy. There are certain principles to be observed and rules to regulate us which, if not violated, will render us a happy people, and we will be able to see in the world by the teachings of Nature and the Bible we do not deserve to be happy.

In the path of duty there is real pleasure notwithstanding, in which therein we may have to make many sacrifices. If we expect to get through life without any sacrifices we manifest a false nature, and will fall to do the things which are profitable to us. By surrendering our own gratifications we are enabled to make others happy, and that should be our desire, and that thought will make us happy. The contracted, selfish, self-seeking, and self-loving heart will treat any of God's creatures with cold indifference and cruel neglect. We must open our hearts and allow them to expand and develop, and our sympathy will flow in the directions of our interests all who need our aid, and we will seek some way to assist them. Then if we wish to be happy we must try to do good and thereby fulfill the object of our creation.

Notwithstanding Christians are surrounded by trials and vexations and many sorrow intercept their pathway, they have no reason to be discouraged. The light shewn in We should not get through the world with long faces and sour countenances, but manifest cheerfulness and happiness and we can thus show to the world that we are not proud to profess to live holy lives. Let us show to the world that we enjoy the religion we profess, and that denying ourselves of the vain, foolish and giddy pleasures of the world does not deprive us of a single real pleasure, but only enhances our happiness and gives us a peace which is a feast unto us in this way we can recommend Christianity to the world, and we will thus will commend it to the hearts of those who are in search of happiness.

A life of activity is also a life of happiness. Drones are never happy, and he who leads a life of idleness and idleness fail to fill the mission assigned them and incur the displeasure of God. He who is idle, happy, and leads a life of some noble purpose, joy, and happiness will be the natural result. In the church there is no room for idlers but a worker for all to do. There are no-odd active, willing workers, and he who is always ripe and ready for laborers.

True happiness that is founded on obedience to the laws of God, and those

who seek it elsewhere will be vain, but, by complying with the divine requirements we realize a joy that is only promised to those who are obedient to the laws of God. It is ever willing to do the Master's bidding.

Learned, III.

VALUE OF THE SOUL.

BY ALLEN A. GREEN.

We value anything by the price paid for it. If we make an application of this to the soul, the value is inestimable, and far beyond our comprehension. The earliest of the immortals, Lamech of God, is as far beyond our estimation, as the duration of the centuries ages of eternity. We read in Matt. 16: 26, "What doth a man give in exchange for his soul? What will a man give in exchange for his soul?" The soul being that part of man, the God part, the immortal part, that which God cannot by blighting into the nostrils of clay-meat, the part which will return to him from whence it came, to be judged of its merits. All one shall pass away. The bliss thereof "neverlasting" shall all day together as melted wax when the lights thereof shall take place, and the decree go forth. This grand edifice, our mortal body, the home of the soul, so fearful of its solitary flight, says the psalmist, "must all crumble to dust." But the value of the soul is intensely greater than all these. Let us well consider whether we are sowing good seed or the seed of sorrow. What are we winning souls to Christ, or driving those little ones who are just beginning to believe, into perdition. Let us reflect and read what is the complaint expressed to the who offend in our day, Matt. 18: 6, "It were better that a man if a millstone were hanged about his neck, and that he were drowned in the depths of the sea, if by any way he offend one of these little ones who are in the Kingdom." It was seriously and solemnly affected under the influence of a sermon. He then retired to his solitary abode, and privately converse with the minister who preached the Gospel. Years passed on, however, when this sinner was brought to his dying bed. He called for this minister (who had long since died) and desired the minister who came very ready to speak soothing words to a dying sinner. But alas! it was too late, his day of grace had fled, and with uplifted eyes and outstretched hands he addressed the minister thus, "There was a time when I could have come to my God, when I was startled by your warning voice with the wonderful words of life. So I received the Holy Spirit, and my way lay home from church, he could get no opportunity. You were engaged in loud talking, boisterous laughing, and mirth and hilarity in general. I saw you were not serious, and I was contented just a few minutes before in the pulpit. Then I raised my eyes toward heaven, smote upon my breast, and said within myself, can it be that there is no God? Then you were ready to bid me to be in my God's will, it is now forever too late, my trials are ready for me. No doubt this minister standing before me could now tell us this very moment realize more accurately the value of one soul.

Many such occurrences as these serve to make lasting impressions upon the mind so durable that they will remain upon the memory of the world shall rest, remaining so continually that our influence is going out unto eternal life or eternal death. Brethren and sisters, may we not find ourselves such as the minister who stood before me, and who said, "I will then only for a life of closing scene realize the short duration of our earthly

existence, and fully appreciate that which doubtless perish, the never dying soul." *White Springs, Pa.*

from the American Baptist, Feb. 10, 1870.

BAPTIST-DIVERSE DISPOSITION.

FROM THE ENGLISH CHURCHMAN'S REVIEW.

CHARACTERISTICS WHICH COMPARE THEM TO THE PRIMITIVE CHURCH.

By B. D. BAR, AUTHOR OF "THE BAPTIST CHURCH."

J. W. WARD, EDITOR.

DAY'S SUNDAY ADDRESS. Though Mr. Stein plead "not guilty" of the crimes of which he accused the Baptists on account of *not* yet, as the Bible has progressed, he has an exemption from guilt of war as a Baptist soldier. Now he has confessed his guilt of all that he charges upon Baptist churches on account of war. Therefore he confesses that he is a Baptist soldier by his own confession, was guilty of the following crimes:

1. He persistently accuses Baptist churches with granting "legal licenses" to the "priests of the snare," he charged that Baptist churches "held that we may do evil, fight and kill," he charged that Baptists churches are guilty of the "heresies of paganism," and he charged Baptist churches with justifying the "rapacious, cruel, fendish," "unbridled carnal lusts and passions."

If he was guilty of such crimes *was* a Baptist, what may be expected of those who are so successfully misled around? Our readers may judge as to the weight of his bitter charges against us and the Baptists.

Mr. S. makes out conclusion of his line as attempting to overtake the Baptist succession. Nothing more is now needed to convince the unbiased reader that the ancient Nazarenes and Waldenses were not true imitators, but that he retains the undistorted faith of his fathers. *These people of his neither advocate true conversion nor state it as a part of their practice.*

It is absolutely impossible to suppose, on principles of reason, that the Baptist churches are guilty of crimes for over a thousand years and leave no record in favor of it.

But if the charges of Mr. S. were true, that the Baptist churches had been originated by the Tunkers in our times, this, according to his own views, would not form any objection to their church claims. We have been pressing an argument which he does not seem to understand. He cannot be sincere in his objections.

However, it will be observed that Mr. Stein has utterly failed to notice our leading historical arguments, based upon the Bible promises. While those arguments remain untouched, his objections are unavailing. We restate the argument.

First: The Tunkers have admitted that the Bible teaches church succession. They say that the true succession is with us, "The Baptist church—home or her branches." Third: They honestly confess that the Tunker church originated in 1705, and that there is no other church holding immersion, that has any claim to the Bible succession except the Baptists, therefore, ever the Tunkers themselves must admit Baptist succession or to be in violation of the Bible.

Will Mr. Stein attempt to tell what church has the Bible succession? *He does not try to tell.*

RECAPITULATION.

Our proposition affirms that "Baptist churches possess the Bible characteristics which enable them to be recognized as churches of Jesus Christ." This proposition is denied by but few outside of the church of Rome. In denying our proposition, Mr. Stein must deny the salvation of any Baptist, he must deny that there is no salvation except in the true church. He thinks that all Pedobaptists and Baptists (including his mother and sister) must be lost unless they join the true church. If it comes he has his best to overthrow the Baptist church claims.

We defend the word church in our proposition to "describe local congregations" of baptized believers, observing the laws and ordinances of the Christian Church. The word church, by common figures as when one is used to represent a class is sometimes used in the New Testament, to designate the church of God—the sum of the local churches covering the whole of the kingdom. The word church is evidently used in this sense in Matt. 16: 17, Gal. 1: 13, and Eph. 5: 24. And there is also the word church, by common figures as when one is used to represent a class is sometimes used in the New Testament, to designate the church of God—the sum of the local churches covering the whole of the kingdom. The word church is evidently used in this sense in Matt. 16: 17, Gal. 1: 13, and Eph. 5: 24. 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EDITORS: REV. JAMES QUINCY, AND V. B. BRUNNAGE, JR. PUBLISHERS: J. B. BRUNNAGE AND S. B. BRUNNAGE.

A Subscriber wants to know whether we endorse all the views that are advanced through our paper. We answer by no means.

Our binder has just completed a lot of Hymn and Tune books, and we now have on hand a good supply. All orders will be filled promptly.

Read the letter from brother Hope in another column. He is doing a good work under great difficulties, and certainly needs the support and sympathy of all our brethren and sisters in America.

Fan, Wm. Howe and wife, of Dry Valley, Pa., are on a visit to Kinross, Kan. Their son Joseph lives in Kansas and will return to Pa., in a short time. A daughter lives in Iowa.

We spent the Sabbath with the brethren and attended services at Casin Creek. They have a Sabbath-school which seems to be doing well. Bro. G. K. Brunnage ministered to us in "his study."

Sister Libbie Leslie, of Ind., is expected to return to the Normal at the opening of the Fall term. She has a great deal of friends while here, and her return will be welcomed by all. Her sister will come with her.

The brethren at Ashland talk of applying for Annual Meeting for 1891. We would be pleased to have it at Huntingdon, but would not know how to handle it—It had an affair for us at present. Is Ashland willing we shall not object.

Messrs. Blain & Co., of Columbus, Ohio, have purchased the car works at this place and intend to commence work at once. They have a large foundry at Columbus which they expect to move here. They will employ about one hundred and fifty men.

Bro. E. J. Wagner asks if any of the readers of the PRIMITIVE know of the whereabouts of S. G. Lair, they would confer a favor by giving him his post-office address. Bro. Wagner resides in Ravenna, Carbon county, Wyoming Territory.

We mean that the Report will not be ready as soon as we expected. In fact it is being published just as rapidly as possible. A look is not published in a month. Our papers will have to wait patiently until the work can be done.

The Progressive explanation is satisfactory, and we shall not examine the College Dictionary, but please do not make any more such blunders as it always enables editors to explain away. A look is not published in a month. Our papers will have to wait patiently until the work can be done.

We suppose that those who have subscribed for the Report of Annual Meeting are anxiously looking for it, and wondering why it does not come. The secret of the matter is, it is a big thing and requires time to get it out. The first eighty pages are printed and folded. The other is all in type and by next week we hope to be able to say that it is ready for distribution. While you lose your patience in waiting for it we will send printers to publish so large a quantity of it that you will have it a little longer and we will give you the full worth of your money.

Read brother Esmer's article on Orphan Homes. It contains a great deal of truth and should cause our brethren when entering into an enterprise of this kind to reflect. It is an important work and can be made successful in accomplishing good, but not without self-sacrifice.

Some of our correspondents send in items of Church news but neglect to tell us from which State, county or church. Please be careful to state definitely in which church you reside, the county and State. We are anxious to read church news not knowing where it comes from.

Bro. Arch Van Dyke, of Benrico, Nebraska informs us that they are having very growing weather. The Fall wheat was badly frozen and will not amount to much. The Spring wheat is good and the prospects for corn are also good. Bro. Arvey and family seem to be well pleased with their new home.

Our brethren, outside of Penna., in sending us money, will prosecute the kind of checks they will much oblige us as well as our brethren, who are disposed to invest us by receiving checks without cost to us as at a sacrifice to them. Instead of getting checks, ask for a draft on New York or Philadelphia bank, or better still, get a postal order.

From Bro. R. A. Haddell, (July 4th) we have the following: "I have traveled considerably through Ohio and I find we have been blessed with a bountiful harvest. Fruit of all kind promises to be plenty. I heard Bro. Brunnage's services in the city of New York leaving for the West. He expects to be absent about six months. Prof. J. H. of Ashland College was baptized on Sabbath last. He promises to be a useful man."

That form of Christian service that of a "cup of cold water" can now, during these hot months be observed literally. But while we are giving the refreshing, draft to our fellow men, there are also plenty of opportunities of doing it spiritually. There is plenty of missionary work to do among those of our friends who are waiting for the waters of life. Will we greedily land them a cup of this refreshing life-giving water?

The Christian Nymph Martlets us that Indiana the "Old Baptists" hold what they call the "two seed doctrine" by which all men are either children of God or the devil, and that there can be no change. The devil will never gain one of God's children, nor God gain one of the devil's.

If such a doctrine was true we would think there would not be much use for old Baptists, or preachers either.

Bro. P. B. Brunnage, of the James Creek congregation has just returned home from an extended trip West. He spent most of his time among the friends in Ohio. Bro. Andrew Mackley, who was with us here, and who he had long been in sympathy with the church, but did not unite with it until a week or so ago. His condition is said to be critical, but hopes are entertained of his recovery. During his visit among the friends of Ohio they were in the midst of harvest, which he says is very abundant.

We direct attention to brother Boersma's article on the Missionary Work, in another column. We want to keep that subject before our readers. Let there be a general waking up of our people to this work. Every brother and sister is individually responsible and until you have done

something he is ever so little, you have neglected your duty. The mission work is not a work for a certain class of brethren and sisters; it is the work of every one.

Bro. N. C. Workman, of Bell, Norton county, Kansas, writes us, July 13th, as follows: "Our first rainfall for eight-and-half months came on the 30th of June. Since then, of course, we have raised nothing and all of our stands are gone. Everything is growing but the corn, but the corn does not look much like but feed." Our brethren and sisters of Norton county surely deserve the aid and sympathy of the Church, and we hope that they will receive it. We are all subject to disappointments in life, and there is no way in which we can fill the divine law better than to help hear each other's burdens.

It costs but an advantage to us as well as to others, if those who order Tunebooks from the Western State, by the dozen would inform us how much the expression is. If they do not, we will assume for each copy, by mail, it is possible that it would be cheaper to have them sent by mail than by express, especially when they are to go a considerable distance. If they mail, it would cost about \$1.25. If they do not, then express charges it would be best to have them sent by mail. We hope that those who are buying will look the matter up and report to us.

From all sections of the county we have reports of an abundant harvest. Truly the Lord has blessed us and we ought, doubtless, to have a deeper sense of gratitude and feel more daily our indebtedness to him. If we do not, it is for us to feel under obligations to our friends will confer special favors upon us, but how much deeper that feeling should be to God who gives us all that we have and need in all ways that we can manifest this feeling and act by making use of that which he gives us in a way that will promote his cause. How do we do this? We do not have a portion of it. Will we devote a portion of it to the Lord? If so, if we do to the treasurer of the Brethren's Board of Missions at once. It is needed and will be applied to the furthering of the cause without delay.

On last Thursday evening we secured a horse and buggy and started for a tea mile drive out in the country to make a visit to the old homestead. The evening was pleasant and we had a most enjoyable ride. All along by the road-side could be seen, in abundance, berries tempting and ready for the hand of the berry, blackberries, blueberries, and berries too numerous to mention, both large and sweet, yet strange to say, were right at hand. When on our journey we just time to find every-where in bed, but we waited and after a friendly talk were laid away to sleep. In the morning we proposed to try our luck at bass fishing. As father spends much of his leisure hours in this enjoyable recreation, the necessary accommodations were soon at hand and off we hied for the river, but when we got there it was too muddy and we did not get even a bite. We soon gathered up our trappings and left for more profitable labor with the promise that we would try again under more favorable circumstances. In the evening we returned home well pleased with our trip in the country, as it was quite enjoyable, especially to wife and Harry.

Ann following query passed the late Annual Meeting without discussion:— "Is it according to the Gospel, for a man to take the habit of smoking in fashion of the use of tobacco, (except for medical purposes) to improve a

sister who indulges in the vain fashion of the world in dress?"

Answer: No; both fashion being wrong. See Romans 2: 1, 3, 21, 22, and 23.

This seems to be a little on the "difficult" principle, but the command is: "First cast the beam out of more clearly to draw the mote out of thy brother's eye." However, the trouble will have to be known what our brethren are using tobacco for. If for medicine, they get some free and who is it that does good for them, but not the tobacco? Now our humble opinion is, that the parenthetical clause had better been left out, as there is not really more than one out of a thousand that need tobacco for medical purposes. The fact that so respectable women use it to become good to show that it is not needed as a medicine. There are only two reasons why people use tobacco. The first is, because they like it, and the second is, because it is fashionable.

THE USE OF TOBACCO IN HUNTINGDON AND ITS FRUITS.

The late Methodist Conference adopted by a vote of two to one, a new question to be asked of all candidates to the ministry. The question was: "Will you abstain from the use of tobacco?" This is a move in the right direction. The minister should be an example to the people to whom he ministers, and what kind of an example is the minister who drinks and smokes, to young men. The fruits of such examples are frequently seen, and in our own town of Huntingdon, we have, perhaps, an illustration of it. It is a young man, who was one of our old ones too, an almost given up to tobacco and we believe the example of the ministry has had something to do with it.

Several years ago a minister of the church above referred to came to this place as pastor and figured rather prominently among his people previous to his appointment at Huntingdon. He had been an ardent smoker, but had abandoned it and had declared publicly, that for him to use tobacco would be a sin. Notwithstanding all this, in a short time, he returned to his old habit, and truly the last state of that man was worse than the first. He was not satisfied with the mere use of tobacco but abandoned the ministry and went to the manufacture of it. Thus, those are those who are prominent in this church, who are instructors of our youth, and occasionally minister in Holy things among those tobacco, and will even try to justify their use as a right one. What a state of affairs it is not much wonder that boys eight and ten years old are seen on our streets smoking and chewing tobacco. Their good parents are ready to back up and give the example, and if they have any influence at all, it is but natural that they should want to imitate them.

We should like to see a reformation in our town on the above subject. We should like to see the decision of that late conference will do something towards it in the future. We are glad that among our people there has been a reformation, and as a result, we are glad to see that the brethren will not be a votive of the vile habit left among us.

At our late conference it was decided that there should be no smoking on the grounds. We are no violation of this rule, and we can not now recall a single instance where we saw it used in any form outside of the grounds. There are, however, a number of our brethren who are not so sure to know that a few of our ministers also do so, but we hope their desire for propriety and decency and a desire to live an exemplary life, will give them the courage to take the victory over the long acquired habit.

Educational Department

By H. B. S.

—The faculty of Ashland College are all members of the Church except two. This is right, Dunkard schools ought to be headed with Dunkard faculty.

—This morning, (July 12th) Bro. W. F. Viny and sister, Chas. Horn and Ewie, were at the Normal. They had homes. Many success attend their labors in whatever duty they may engage.

—Bro. H. P. Meyer and Mr. Corlin go to Westmoreland College, Pa., to teach the coming Fall and Winter, with the intention of returning in the Spring. These two young men were among our best students and will do good work.

—Edward McPherson is quoted as saying that there are hardly five per cent. of the graduates of the colleges of this country that are good spellers. This is one of the mistakes that are being made everywhere, but we hope that this will not be repeated at the Normal.

—Eld. S. Sharp decided being a candidate for re-election to the Presidency of Ashland College, and Eld. H. Miller, of Indiana, has been elected principal of our Normal. Many labors devoted principal of the normal departments, and we believe, has accepted the position.

—The prospects for the Fall and Winter terms are growing very good. Now is the time to make your applications for admission at the Normal Zone. With the addition of steam heating we feel assured that we can make our students feel more comfortable and home-like than any other school. Come and bring your friends along.

—Some of our friends write us that they prefer to send their children to the Brethren's Normal, because they feel assured that they will be surrounded by proper influences. We are glad that we have earned a reputation in this direction and shall continue to do our very best to retain it. We feel the same concern for the moral and spiritual good of our brethren's children sent here, as if they were our own and so far we have been successful in producing some very excellent results, which will be gladly testified to by many.

—Bro. B. B. is the last Preacher given a very encouraging account of the first year's work of Ashland College. We are glad of this, as good work in all of our schools is what is needed to meet the opposition that heretofore has been made by the Normal, by the Church. We might have said, say, in this direction, for the Normal, but our work has now been before the church sufficiently long to speak for itself, and we are confident that we will work for us, and they are the ones that should know.

—Bro. Dunbar protests against the prevailing custom, in certain localities of 'creating in the dark,' especially of children while in their tents, and asks for a remedy. This is a noble subject, and we feel sure that the friends of the cause of the normal of our country and nation. The most effectual remedy we know of is to educate them into it. As intelligence increases, these foolish and improper customs will give way to a higher scale of social relations. Only the low and depraved seek darkness for social enjoyment and if the intelligent and the pure minded will not count the practice, it must yield. This is a work for our schools, and we hope that such improprieties will have their due share of attention. We would be ashamed for our children to be the objects of the scorn of any school, and we will give you the full worth of your money.

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IF WE TRY

We can learn a useful lesson. From a single drop of dew. How it speaks to remind us. How to make our whole life true. We should never waste our moments. There are passing quickly by. To improve this is a duty.— We can do it, if we try.

Let us drop a grain's worthing By the wayside as we go. And, perhaps, the germ of sinning In a careless heart of youth. Let our seeds be sown at morning. For the sight of dawning day. There's a harvest for the faithful. We may share it, if we try.

As the dew is never hid, As the beads are never still, In the pleasant field of labor "There's a place for all my life's Sun, but I will never miss it till, here shall be not with his own freely give us all things."

It is coming, by and by, There are many errors on glory. We may none have, if we try.

Sermon Department.

MAN'S WANTS, AND HIS SUPPLIES.

Sermon by Elder James Quinter.

The 8th chapter of Romans and 32d verse, I read as the foundation of my remarks: "His that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Our subject will be, *Man's wants and his Supplies.* His wants, are certainly presented to us here in a very clear and impressive manner. "He that spared not his own Son." Who spared not his own Son? God spared not his

own Son, but gave him up for us, and when that was done, that was not all, that that man, not his Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Not only did he give his Son, but he will give us all things! This language to our minds, and our souls, "Delivered up his Son," Necessity required it, and he was ready and willing to give us not only his Son, but even more. Our wants are deep and vast, and that we require ample. Look upon the little child the human babe. It is one of the most helpless of beings that we can behold. Look at the child with its mother's arms, and in its mother's lap, when we see the parents taking such great care of it, we are impressed with the helplessness of the babe. And the thought is sometimes suggested, and language to this effect is used, that when it grows up and can run about and play, it will be more free from the parent's charge; more independent of father and mother; that it will not need that care, but that right to the reverse of this. There is mother's time in our being, from our infancy to the most distant point in our future existence; that the imagination that we are less dependent than in our infancy. For as the babe grows up to childhood, and as childhood passes into youth, and as the intellect begins to develop, education is resorted to, and language to that intellect, which were not to be met when the child is in its infancy. And after while not only will its intellectual wants need to be met, but its moral and its development of moral feelings, and they will require attention, and to require cultivation. And so we go on, and our wants in some degree multiply as our years multiply, and these there will be a use in our existence that we will not want more; there is never a time coming in which we as men and women will be independent. There is no being that God has made, from the highest angelical, that approaches to its great noble character to Jehovah himself, down to the lowest created being, that is independent of God, and all have wants, and as our years multiply our wants increase and multiply, and to night we have all got many wants to be supplied from some source.

If we, my Christian friends, have been removed in the spirit of our minds, if we have been converted from the crime of our ways, we have it in our power to help and to bless those who are in need, and are yet in the "gall of bitterness, and bonds of iniquity," guilty, ungodly, and your souls away from God, O glory to you, my friends! O the multitude of your wants! They are such that no other being can supply them but God. To no other place can we go to have our wants supplied but God; and to the last thought which we dropped. We are guilty, if never pardoned, guilty if never converted. We need pardon. We need forgiveness. We need to be renewed in the spirit of our minds. We need to be regenerated in our moral nature, for a change not less than regeneration, a change not less than passing from death to life, with it or prepare us for heaven and immortality.

O friends, it is not a few years in the Christian church, it is not in a

potential tears that are dropped; it is not a few formal prayers that are offered up to God; it is not a more formal observance of the rites of the Christian church, that train the soul for heaven, and fit it to rest in the bosom of God, and enjoy the blessed assurance of his divine presence. If any of us have fallen into such a sad mistake, may God remove the delusion from our hearts, and show us, that instead of such a course, the secret sympathy of holiness of heart, and consecration of life if we would see God.

We must be born again. We must be renewed in the very spirit of our minds. We must to some degree be Christ. Old things must pass away. Is that your feeling? Is that your life and Christian creed? Are you setting on these principles? Do you not in the daily medicine of our hearts? Do they lead us into a candid self-examination of heart? And if these principles are accepted by us, we cannot fail to give a serious consideration to them. We need forgiveness, but O, my brethren and sisters, we need also sanctification. We need holiness of heart; we need holiness of life; the "without holiness, no man shall see God." We need the restoration of the lost image of God to our moral nature. We need to resemble Christ. We need the spirit of adoption, that we may call the eternal Father our Father. We need to love Him. These are his imperious demands of our wants; these are but a mere sketch of our wants, and yet there are souls living, dying, and mourning, and in the stream of life, cheerful, joyous, and gay, without once thinking of what a great change they must undergo or be lost forever. They have experienced that which we must not be. The subject must be pardoned. Forgiveness, justification, sanctification, these must be prepared preparatory to our final glorification.

I hasten in the next place to notice what our supplies are. Numerous are our wants are God can supply them all. And I want to say that he also can supply them. Our wants are not only many, but they are great, and there is something peculiar about them. The little babe, as I said, will cry, but in its weakness, its infant wants can be attended to by her. The mother standing related to that child, as she does can meet the wants of that child. She will all her clothes fit. Wants of this kind can be met. But when the child gets to that stage to which I alluded awhile ago, it demands more than the father and mother can give. The parents may educate that child. They may not only teach that child the alphabet, but also the rudiments of education. But after while the child gets to the stage when its moral nature begins to be developed, and this requires attention. When it expands into a guilty life, and becomes polluted with vice and wickedness, its mother cannot supply. It is then that we have our spiritual friends, and with all her tender heart of love, and with all her warm and glowing affections of the father's heart, all combined together, cannot reach the moral nature of that child. In the language of David in the 49th Psalm, "None can by any means reach his brother, nor give to God a ransom for him." No man can do it. But while no man

can give the ransom even of a child, God has given a ransom for all of us. Here I say our wants become peculiar and so peculiar that no source can supply these wants but God. He alone can do it, through Christ the mediator. Our wants become so peculiar that none but Jesus can help us as sinners.

Sometimes ago I read of a poor, tired, and weary minister of Africa, that became impressed with his guilt.— He was a man given to very bad habits, and he became concerned. He went about among his friends, talking in regard to his condition, and wishing to know where to obtain relief. Finally he heard Christ preached as the ransom for all sin. He came to the missionary and said he wanted to be once acquainted with Christ. He was led to Christ and there found what he longed for. Others pointed him to witchcraft, and other suggestions remedied, but all was ineffectual until he applied to Christ, and there he found all that he needed to supply his deep religious wants. Peculiar wants, but in God, through our Lord Jesus Christ, they can be supplied. Don't forget that don't stand still, don't live indifferently, and then don't think anywhere, or at any time, or in any way we can, when distress approaches, and we are afflicted with death, repentant think we can then become converted. Don't die. The soul is too valuable to be lost. Heaven is too desirable for us to run the risk of forfeiting it. Don't forget that the desirability of heaven as our final home.

I have said that God is simple to judge. Look at the text again. "He that spared not his own Son, but delivered him up for us, how shall he not with him also freely give us all things?" Has God spared his own Son? What a thought! Delivered him up? To whom? To his friends that embraced him, that treated him kindly, delivered him up to them? No; delivered him up to his enemies—those wicked men; delivered him up to such. From the height of his exaltation, excellency and glory God looked down upon that lonely in Palestine, where our salvation was purchased, and saw the shameful, reproachful, and terrible treatment that the Savior met at the hands of his persecutors. He knew before the Savior was born, that he would be crucified in the presence that he would receive from men. Notwithstanding all this he gave him up. Our wants were so pressing. The necessity was so apparent. It was rare to us as our course with God. It was the ruin of our race or the sacrifice of Christ. No other alternative; and when God comprehended the true condition of his people, he gave his Son, and lived a life of suffering, as you know he lived, and died as you know the ignominious death of the cross. Delivered up his own Son; permitted him to be crucified, and to die for us. It is that all God will do? Oh, no! "He that delivered up his Son . . . will freely give us all things." What a thought of God! That's what I mean, my friends, my subject is an encouraging one, and I want to encourage you in my friends. When we have confidence in God's goodness, and when we are assured that he really does love us, we are encouraged.

Suppose that one of us in our financial affairs were to become troubled and embarrassed, and would be at the point of losing everything we have, and be reduced, perhaps, from plenty down to the extremity of want; but we have got some friend whom we know can render the assistance that the case calls for. We go to that friend and present our case, and tell him our sad story. The rehearsal of our troubles has the desired effect—it reaches his heart, moves his sympathy towards us, and he promises to help us, but it requires on his part the sacrifice of things that are most dear to him. However, he gives us the desired help. Trouble passes away, and the sunshine of pure peace upon our hearts to the satisfaction of joy and pleasure in our minds. But suppose again, that a few months after this, we are again thrown into the same trouble. How would we feel like going to that friend again? Oh, no, we would think we would be almost like Dr. Yanner in New York, who is trying to find for certain purposes. We would almost try to fast for weeks and work about the best way we could, because it would be so unpleasant for us to go to that friend again for help. We would never go unless we were driven by short necessity, after receiving such help and blessing from our kind friend.

My friends, you have got God before you in this illustration. Our race went to God and appealed to him in our sad condition for help, and he gave us our beloved Son—his only begotten Son—Christ—the best of all gifts. He gave him to become a suffering for us. But now he gives us the same Father, and he gives us the God that ungrateful men and women are sinning against; this is the God that they will not serve. "That Savior that died for us in the Savior whom we will not follow. Oh, what guilt! Oh, who would take that measure of guilt upon him? The simple gift of ingratitude, is enough to damn the soul forever. Oh, what would be the future of the sinner who persists in sin, and never tries to serve God!"

But more directly to the point, the encouragement of our text. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things." There is a grand principle contained in this text, and it is this: "He that gave his life for us, he will give us all things." We need not be afraid to go to God.

Let the apostle James say, "If any man lacks wisdom, let him ask of God, that gives to all men liberally and unrepentantly." He will not say to you, "If God gave the plenty of things, he will give the plenty of grace, blessing and pleading again? Oh, no. God bestows us to some, if we are simply to-night, God says, "Come near, and he will give us all things." "He that spared not his own Son, but delivered him up for us, how shall he not with him also freely give us all things?" He will not say to you, "If God gave the plenty of things, he will give the plenty of grace, blessing and pleading again? Oh, no. God bestows us to some, if we are simply to-night, God says, "Come near, and he will give us all things." "He that spared not his own Son, but delivered him up for us, how shall he not with him also freely give us all things?" He will not say to you, "If God gave the plenty of things, he will give the plenty of grace, blessing and pleading again? Oh, no. 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The Primitive Christian.

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August 3, 1880.

EDITORIAL: W. B. JAMES QUINER, AND B. B. BUNDBROOK, AND B. B. BUNDBROOK.

How about the State Sunday-school convention? Will not something more definitely be done soon?

Bro. Quinor went to Johnston on Tuesday last. He is a member of a committee which visits that church.

Bro. Besser thinks there is a good field to work up in Michigan. See his communication in another column.

Merve Mason, of Detroit, is it said, up to this date, have carried one hundred names for the Fall term.

Our reports are being sent out as rapidly as possible. The number we took at A. M. are not yet filled but will be in a few days.

The *Proseur* rises to a point of greatest interest in the article on the discussion of the clothing house question. See page 12.

We have just received a communication from Rev. H. H. H. of the City of "Brotherly Love." Just a little too late for this week.

Pres. Baily of Ashland College has lately been added to the number of the faithful. No Pres. is a complete professor until he professes Christ.

Bro Joseph Metcher, of Carlton, Nebraska, says their wheat crop is pretty light, in consequence of the dry weather in the Spring, but the crop is splendid.

Bro E. F. Foster and wife have returned from their home visit, and now fill their usual position in the boarding department, where the students will have their needful wants carefully attended to.

Bro J. H. Wert of the *Proseur* in a recent letter says: "Worship cool and pleasant. One somewhat loose some sister left. Had another addition to Ashland City church last Sunday."

The *Progressive* has for sale cards on which is printed "The use of tobacco prohibited in this house." Send for them by the dozen and pass them up everywhere, especially in your meeting houses. Only 10 cents.

Bro. Isaac Price is at Dr. Walter's "Mosaic Home" under treatment. He expresses himself much pleased with the place and thinks he is being benefited by being there. May harbor and the Home deal kindly with our good standard bearer.

There are a number of articles in our possession from the pen of Bro. Halsegh, some of which have been written in different parties and sent to our publication. The reason they have not all appeared is because we do not care to publish more than one article from one author in the same paper.

The Nashville *Christian Advocate* gets off the following: "The revolution meetings are said to be large and successful in all directions. They are made up largely of Church members. The prayer meetings are thinning out because the nights are so short and the weather so hot. This is contrary."

We don't suppose our brethren have so much of the political feeling, but to keep aloof from it we need to watch

an old Methodist bishop thinks there is not enough good sound old fashioned Methodism taught now. Cultured men climbed upon their soap boxes and preached as they were hours, during the Republican convention, yet Methodists do not seem to know now as of old, because cultured people do not make a nation.

Bro. Andrew Brumaghui, of New Pullman, says his children want to read what he has written. To be to the right end of the scroll under the word, "The" in our heading of the *Primitive* means, and to gratify their curiosity, we will explain. Brother Dryden writes that he has written in the *Brother's Normal*, got up that heading, and in it his name spelled phonetically.—M. B. T.

We had neglected to say to our readers that brother London West had published a book on Close Communion, which he offers for sale at 50cts per copy. We did not have an opportunity to examine the work, but we do not think it is a work of merit by one that have examined it. It can be had at the *Brother's* of Wash office, or of London West, Sinking Spring, Highland county, Ohio.

It is all right for brethren to give their opinions in reference to the subject of dress, the carrying, or, but such expressions as "supercilious" and "blasphemous" are not expressions of good. It shows too much of intolerance and sarcasm. Let us tell our objections plainly and fairly giving our reasons for it, and no one can be so unaccountably objectionable to it. Every one has a right to his opinion and the spirit that will denounce an expression of it is intolerant.

A WRITER in the *Christian Opener*, in writing on the subject of Christian Unity, says:

"The cause of all our divisions springs from a wrong or taught by Christ in his disciples."

All that is necessary on our part, is simply to sit at the Master's feet and heed the words which fall from his mouth. Go ye, therefore, (said he) into all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. The apostle is everywhere preaching "The Word." They did not shun to declare the whole counsel of God. Therefore, if we confuse ourselves simply to what they taught we shall soon be united."

SOME TIME ago we had the pleasure of a visit from our friend and relative, John Bowers a minister of the River City, Kentucky. He gave us an interesting account of a trip he had recently made to Canada, to attend one of their Conferences held there. He says that he says knows there as the churches are divided. He says the difference between us is so small, that a greater effort ought to be made to form a union between us. To this we assented, as we do believe there is no good reason why people who so fully agree on the fundamental principles of the Gospel should remain separated. A little charity in regard to things for which we have no direct Scripture authority, would be well. Dr. Lyman Let us have union between all those of a like precious faith.

We say to a preacher to be so tame in his delivery as to put people to sleep, nor do we admire the opposite extreme of shouting—ill-representative oratory. Those who think that manner is essential to what success desire, and that they can deceive their hearers into believing that they have really said something, if they only yell loud enough, will be disappointed by what Dr. Lyman Let us have union between all those of a like precious faith.—Brother. One day on his return from church he said to his son Henry—who

tells the story—"It seems to me I never made a worse sermon than I did this morning." "Why, father," said Henry, "I never heard you preach so loud in my life." "That is the way," said the doctor, "I always hollow when I haven't anything to say."—*Chronicle & Examiner*.

On Saturday evening last our brother M. M. Boholman and wife of the *Brother's* at West came to us quite unexpectedly. They had been spending some time in Indiana on their way of going to Somerset Co., as they had expected to do, came on to Huntingdon. They expect to go on East and go by way of Somerset on their return. We were much pleased to have a visit from them and to have Bro. E. labor for us. He preached in the chapel on Sunday morning and evening to general acceptance. He will remain with us several days, and go on East.

His little son has been a little ill for some days past, but at present is improving and we think in a few days will be all right again. Some of our brethren think the best of findings do not exist among us sometimes as together, but if we were to see us together, you would think differently, and it is not up to either.

Last week in referring to the proposed communion between the Congregationalist and Baptists by a Congregationalist minister, we quoted a paragraph from the *Independent* which was emphatic, and we thought it *Independent* of July 22nd, we have a Reformed Episcopal minister which the editor says are gladly printed:

To the Editors of the *Independent*—"Aparity of the present discussion on 'communion' between Congregationalists and Pedobaptists on the basis of a deification, instead of a baptism of infants, may be permitted to remark that, among other very good things, the *Independent* Episcopalian Church, just such a contingency as this has been provided for. In a compilation of 'Proposed Special Services,' permitted for use within the American Episcopal Church, in order for the 'Public Dedication of Infants,' which has been used to some extent, with such satisfaction, and which is most probably the suggestion of your correspondent, the Rev. Mr. Baker and Prof. Lincoln I mention it only as a comparative of your own very proper remark that 'as to the proposed communion, so far as several of our Pedobaptist churches are concerned, it has already been practically adopted.' May not indeed an almost total surrender of infant baptism on Scriptural grounds be not only a possible, but an imminent event?"

How far these concessions from one of thought and influence will go towards leading people in general to look upon the subject of communion from a scriptural standpoint, we do not know, but it is gratifying to know that this fatal and delusive error is becoming patent at least to some minds that have accepted it on the truth.

SIX MONTHS ON TRAIL

In order that the PRIMITIVE CHRISTIAN may be more generally introduced, we cordially extend an invitation to our readers to try it for six months. Our friends, and especially our traveling ministers, will please state this in all our good opportunities in introducing the paper.

MUSIC BOOKS

Bible School Exercises Second Edition, a new music book, edited by David F. Ely, and published at the *Brother's* of Wash office, Linnick, Ill. It contains largely old and familiar tunes, with a few of a new order, and is a very good book, and is one of the best of the kind. It is a very good book, and is one of the best of the kind.

The choicest tunes for the little ones have been selected and a fair trial we trust will convince all, that both the beauty of the words are devoid of the light and chimerical." The music is written in the round note system. The work is well gotten up, bound in cloth backs and paper sides and contains 112 pages. Price by mail 40 cents.

A Selection of Spiritual Songs with music, for Sunday-schools, selected and arranged by Rev. Charles S. Robinson, of New York, and published by the New York Free Missionary Society for Sunday-school patronage. It contains 192 pages—in substantially and beautifully bound in red cloth, and retails at 50 cents. To Sunday-schools in quantities, 40 cents.

THE BOARD OF MISSIONS

Brother D. P. Saylor in an article in the present number of our paper, in regard to the Board of Missions, protests against the fact that the Board is "very sectarian" in its character. It surely was not intended to be so. The spirit that pervaded among the members, we think, was such that nothing of a sectarian character could be the result. The delegates to the A. M. including the members of the Standing Committee, composed the body that elected the Board of Missions. Bro Saylor was one of the electors, and suggested something about forming districts, and of having those districts represented on the Board, but he did not press the matter, and great satisfaction was to be expressed to the fact that from what part of the brotherhood the members of the Board were selected. They were taken from five different States. We hope that the impression will not be made that there was any sectional feeling that operated in the formation of the Board.

While we regret that brother Saylor is so mistaken in his opinion that the Board is sectarian, we are very glad that he took hold of the work with his well known energy, and appointed selfless in his character, and his efforts to raise the collections funds. We hope the same course will be pursued in all the churches.

INFANT BAPTISM ON THE DOCKLINE

The subject of Infant baptism is considerably agitated at the present time in many of the Pedobaptist papers, and to show our readers who may not have access to these different papers, ("Signs of the times" in reference to this subject we give some quotations.)

The Standard, a Lutheran paper published at Columbus, Ohio, says:

"Statistical published show that in all parts of the world the number of denominations of Protestants of the Reformed faith the number of infant baptisms is diminishing, while that of adult baptisms is increasing. It is not surprising, therefore, that it is a question which cannot be easily avoided, that Baptists notions are on the increase among the sects. We cannot but regard this as a logical consequence of the true prevalent among these sects in regard to the nature and efficacy of baptism. When it is once believed that this sacrament conveys no grace, and that infants are incapable of having faith, the faith that appropriates the grace, even if baptism conveyed any, infant baptism can have no firm hold upon the conscience. It thus sinks to a mere ceremonial ordinance, for which no necessity, which receiving proof can be offered which is all consistent with evangelical convictions."

From the *Christian Index* we have the following original, from the Living Church a denominational paper, which is as follows:

"It is at least safe to say that among God's workmen of the present day, infant baptism is the exception, not the rule. The Baptists may make much of it. The fact is patent. Why should not

these denominations give up the practice altogether? . . . Baptists are according to their system, logical and consistent, and state that the only Protestant denomination that is. If baptism is merely the consecration of the child, then it is of little or no significance. If it does not unite children with Christ, why should it? It has had better been deferred until they can be made much."

ENGLI JOHN'S BOLLIGLOU.

"Why didn't I see this thing before? Ten dollars for foreign missions, and one year ago I only gave fifty cents. And that half dollar hurt me so much, and cost me so tremendously! I thought to ten dollars—why, it is a real pleasure to hand it over to the Lord! And this comes from keeping an account with the Lord. I am as glad brother Smith preached that sermon. He said we should all find it a good thing to have a treasury in the house from which to draw whenever our contributions are solicited. He asked to try our experiment for one year—to 'let apart a certain portion of our income for the Lord's work.' I thought it over. I thought about these Jews, and the one with which you go to the Lord's treasury. I thought what a man and classed Jew I should have made had I lived in those days. Then I counted up all I had given for the year—and I am not yet done. 'The dollars' and I had certainly raised from my farm, clover in one hundred-part part of 1,000."

"I don't think," thought the elder I opened my eyes. Said I: 'I am not quite ready for the Jew's one-half, but I will try one-half—and see how it works.' I got a big envelope, and I put in the money, and I got my track, and as soon as I could I put the \$50 into it. Said I, 'Here goes for the Lord.' It cost me a little something to say it at first, but when it was done, I felt as if I had done it. I followed the appeal cause for foreign missions, all I had to do was just to run to my treasury and get the money. And this all comes from keeping an account with the Lord. I never had better stop now this year! I never had better stop. Now I am going to try another plan. I am going to give the Lord the profit from my one, one, one of my last year, and one-fourth of the profit from my orchard. That will surely carry the Lord's fund up to \$75; and if it don't, I will make it up from something else."

The above we clip from the *S. S. Times* with the hope that it may start a thought in the minds of some of our brethren and sisters in reference to getting into the habit of keeping an account with their brethren that do not even give the four-hundredths part of their income and the apostolic injunction, "Let by is store as the Lord's hand prepared you, and one-fourth of the profit from your orchard. That will surely carry the Lord's fund up to \$75; and if it don't, I will make it up from something else."

"ROVE ALL THINGS"

We frequently hear our brethren charge persons belonging to other denominations with ignorance of the Scriptures or at least of their true import. It is not surprising, therefore, that it is a question which cannot be easily avoided, that Baptists notions are on the increase among the sects. We cannot but regard this as a logical consequence of the true prevalent among these sects in regard to the nature and efficacy of baptism. When it is once believed that this sacrament conveys no grace, and that infants are incapable of having faith, the faith that appropriates the grace, even if baptism conveyed any, infant baptism can have no firm hold upon the conscience. It thus sinks to a mere ceremonial ordinance, for which no necessity, which receiving proof can be offered which is all consistent with evangelical convictions."

The Primitive Christian.

PERMISSION REVOKED.

HUNTINGDON, PA.

August 17, 1880.

EDITORS: ELI BARNES QUINCY, AND H. B. BRUBAKER, PROPRIETORS: J. B. BRUBAKER

We publish a careful reading of Brother Battenburg's article in another column.

Brother J. H. Moore sends the editorial staff with the Brethren of West after Sept. 1st.

Burman Stein of M. Morris has been with the brethren of Ohio at Springfield, New Carlisle, and Covington.

Barthans Lyman Hay, of Lanark, Ill. informs us that two such were added to the little band at that place, on 25th of July.

Thos. D. F. Hussey, of Cantonburg, Pa. says, "To more persons and we added to our number yesterday. To God belong the praise"

It is thought there will be a public debate between E.M. Reed of the M. E. church, and brother Battenburg on the essentiality of foot-washing, near Warsaw, Ind.

Our brother who renounce and lives out what he professes, whose life reflects the principles of the Gospel, is worth more to the church than a thousand hypocrites.

Four persons were added to the church at Gilson, Ohio, on the 12th of June. They held their lovefeast at that time under a tent secured for that purpose.

Our Isaac Price and sister Ball Myers of the Green Tree congregation, are both at Dr. Walker's house in Berks county, Pa. When last heard from, they were both improving in health.

Burman Lawson West has been visiting and preaching in the churches in Northwest Missouri. He says prospects there must have big pay or no preaching. "From five to fifteen dollars per person is the rule. A free Gospel is a demand."

The Christian Index thinks the plural number should not be used in that hymn "Our Jordan's Stoney lands" as "to the believer all storms are as a bank—their waters, none ever cross over and reach the other—the heavenward"

Burman Leland Peelman, of Cantonburg, Lancaster County, Pa. says the F. C. is very widely known to the F. C. We live a good distance from the church and cannot get there often, but by having the Primitive we can have a sermon every Sunday. Surely we could not do without the paper.

Friend Sarah Nading of Mason county, Mo., desires the Brethren to come out to preach. "There are some new converts living here and I respect your church very much and if I get an opportunity I will unite with the church." Shall she not have an opportunity? What say our missions men?

Some time ago the Brethren's Advocate published an article from the pen of Eld. Book, on the subject of "Taboos," which in our days was the means of converting a true keeper to H. B. H. thinking. He has resolved to use no more taboos. We exclaim good! good! This should encourage us to keep off the grass and soil that will occasionally drop into cultivated soil.

Our patrons could send us much if when writing to us on business, they would put just an item of news. If you have any additions to the church, or anything occurs that would be of interest to the general reader, let us know it. If you are not writing to us on business, just drop a postal. That is sufficient.

If our brethren and sisters would make a great effort to promote the interests of the church as politicians are now making to promote the interests of the people, we could do much work for God which be accomplished. Will he be idle and indifferent? Let us take a lesson from the children of this world.

The Barbe is the ladder whereby we may climb to heaven. We can all have one. No great expenditure is necessary to obtain it. We need not spend money to climb it. We can take it with us wherever we go; at all times and under all circumstances we can have this ladder, and yet how few there are that care for it, and are willing to climb.

Bro. John H. Battenburg, of Clear Springs, York county, Pa. says: "We are trying to keep the ark whole, and to keep it full. We have secured a few members by baptism, and these are prospects for more soon. The other day we buried brother Jacob Bryant. He was over sixty-four years of age. He was a true Christian, and I attended to the funeral services."

Bro. J. C. Erving who had been with us at Huntingdon, is now teaching singing classes among the brethren. He taught at Lanark, Ill., and we are informed he was of the best satisfaction. He is now at Dayton, Ohio. We can recommend him to our brethren as an efficient teacher, and if you desire to improve your singing you cannot get a better teacher.

Max speak of "infant baptism," though on the administered to infants can be (scriptural) baptism, and is unscriptural in speaking. So we have heard of those who have "baptized millionaires." So, too, we hear of German millionaires, who is not silver at all, and is, so German invention. And so again, "holy-dew" is the name given to a substance which is neither dew nor honey.—John.

We desire our contributors to avoid writing articles in full certain ones such as Fifteen, that will really do them good and will be the glory of God. If you aim to write a dart at some brother, though it may really be the truth, merely to gratify your feelings and to beget the idea that you are generally advanced against this ordinance, and that it was necessary to wash feet in those days because they were sandals, and that it was done merely as a matter of cleanliness and hygiene, then God may bless it to their good.

The Mennonites baptized nineteen persons, in Montgomery county recently. Fifteen of these baptized at the home and four in the water. Thus we have only four out of nineteen Mennonite converts that were willing to do as Jesus did. Perhaps the others concluded that it was about as well to ask Jesus Christ at all in baptism, as to follow him halfway. It is certainly a fact, that there is no necessity to go down into the water to pour or to immerse. If that had been the original mode of baptism established by Christ, he would not have waded there either.

Our many members are getting our Tans-hank by the dozen, and put the meetings-bases. These churches that have preserved these for their purity say they have much better singing now. For this purpose we put

them at \$10 per dozen which is very cheap. But remember to be included in this offer they must be put in the church and left there. To buy them for this purpose, and use them any other way is taking advantage of us, and we have no liking whatever to do such a thing. In a few instances it has been done, but we think it is the means of a proper understanding.

Our brother George Brumbaugh, of the Jones Creek congregation dropped in on Monday for a visit. He has more, and he informs us that arrangements are being made to hold a series of meetings in a grove in Trough Creek valley, early in September. Gets an interest was announced there last Winter during a series of meetings conducted by brother Mohler, and it has not apparently all died out. There are a number who are anxious to have the meetings, and some of the brethren have no objection in that valley; they have concluded to hold an outdoor meeting.

We write at dawn and write long articles on different subjects, but our experience is that our readers, as a general thing, do not care to read through the whole of our contributions, although that class of matters are, unless we are especially impressed with some subject, we do not think it advisable to make a studied effort. Our readers, who do not wish to, in many instances, will not have time to read a thought given in it as few words as possible. A thought expressed in an article an inch long is a great deal more effective than if given in a half-inch. We have to risk a great deal too much chaff to get the wheat, in a great many communications.

BROTHER Miller, Tent and Gunter are both at Waynesboro, Pa., trying to set the brethren right there. What a pity it is that such time and money should be expended to settle difficulties all of which are the result of bad hearts. Jealousy, self-will, and prejudice are agencies that the devil makes use of to accomplish his purposes and he sometimes succeeds in so doing to the glory of our churches. When we look over the list of committees we are made to feel the necessity of a shower of the Spirit, and a deeper work of grace upon all our brethren and sisters. Should not the church as a whole unite to be a subject of special prayer.

Every now and then the Christian Index has an article put on the subject of foot-washing. Several weeks ago a lady wrote who seemed to think it is a religious rite, equally as binding as other baptisms, or the Lord's supper. This week a correspondent comes up as an enlightener on the subject and brings up those old biblical ideas that are generally advanced against this ordinance, and that it was necessary to wash feet in those days because they were sandals, and that it was done merely as a matter of cleanliness and hygiene. We also that the apostle never meant on the subject, &c. Such writers put us in the mind of children that sometimes misapprehend a command of their parents, simply to get out of duty something that they do not want to do.

The other day there was a Wapcy woman come to our door and asked to tell our fortune. Of course we had no faith in fortune-telling and didn't get it told, but in their little reflection we concluded that we got a position that was not general principle, pretty nearly full to whether a young man will succeed or fail in life. When a young man cannot keep any money in his pocket, he has no money to get on with all that comes into his possession, when he spends all his earnings and even falls into debt, when he prefers to spend his money for tobacco, handsome clothes and amusements, we are

safe in predicting that he will never be successful pecuniarily without a decided change of habit. If a young man manage to save a little it nearly always proves to be the nucleus of a fortune.

We are receiving numbers of inquiries every day about the Report not being received by those who have ordered. The greater part of the numbers does have since been filled, but some of them cannot be filled until our next edition is done, after which every order will be promptly filled. The Report will therefore please make further inquiries until after we announce that all remaining orders are filled. It after this is done there will be nothing we subscribed for we will attend to it at once, as our second edition will be large enough to supply all who have ordered, and will have orders filled before unless the demand continues. For some time yet, which we hope will be, as we do not like to lose by the operation.

ATTENTION our brethren seem some times slow to contribute to church purposes, yet we are glad there is no disposition to resent to such methods as making the other party contribute, as we are employing to get church funds. Charity is a Christian principle and unless we can give without being noticed by appealing to our sinners, there is no such thing as charity liberality about it. We notice in our exchanges that some of the more thoughtful of the different churches are trying to set their feet on footstools and the "grab bag" methods that they have employed to get money, but they are such a headway, and meet with such general approbation among the young men and women that but little can be said to their credit in the line of the practice. Any way to get money is now the motto no matter what principle be at the bottom of it.

We now have three schools among the Brethren, yet some of our brethren suffer their children to make their children get no school, simply because the children get no school, but it will look bigger to go to some other school. We have before our mind as instance of this kind. The parents have been doing their duty, and securing an education for their child, to such an extent that she feels "big" to go to a Brethren's school, but wants to go to the city where she can get a "magnificent" education, but she wishes "The Holies Christian Aid society" has a few words on this subject that is to the point.

"Some parents let their children choose their schools. This is a new fashion and a bad one. As if a mere child were capable of selecting a delicate and complicated a question as that of his own education. It is a singular thing to see a child of the new-fangled in regard to some circles of family government by children. We prefer the old theory—old as creation though it is—of family government by the parents."

FOUR the character of the articles written by myself and brother R. H. Miller on the crossing question, it was thought by some that there is a considerable disagreement in our views in regard to it. This, we are happy to say, is a mistake. During his late visit to our office, brother Miller had an interview on the subject and found that as far as our apparent disagreement was concerned, our views harmonized. It will be remembered that brother Miller had been a part of the work of writing to the English Scriptures.

SIX MONTHS' TRAIL.

IN ORDER that the PRIMITIVE CHRISTIAN may be more generally introduced, we have determined to give six months on trial for 50 cents. Our friends, and especially our traveling ministers, will please note that this will afford good opportunities for introducing the paper.

harmonize with brother Miller's exposition on the subject, it remains for him to explain. As to the logic of his argument, why the covering should be white, we have nothing to say. If he can stand it, well. U. S. A.

WE OPEN here people who they were rich in order that they might give more to God and to his people. The idea, we suppose, that they could do easily without making any sacrifice; that they could give without feeling it. But is such a feeling truly one of generosity? The only way to our devotion, in any sense is, the amount of sacrifice we will make to sustain it, and until we are willing to make a sacrifice it is an unshakable conviction that we do not see the cause truly at heart. We do not know whether we really love a friend until we are called upon to determine between his welfare and our own. When we have determined the extent of our love for the good of our friend than for our own benefit, it is an evidence that we love him. So it is in reference to any cause that we claim to love. We are determined the extent by the amount of sacrifice we are willing to make. It is no evidence of our devotion to the mission cause if we give money when we have plenty of it to give generally. The only way we will give of our daily earnings though it is gained by hard labor, and even a denial of some of the comforts of life in order that we may have more to give to the cause that we believe that will bring its reward.

FAVOR all quarters we hear that good work is being done in the Sunday-schools this season. It has happened that in some churches the Sunday-schools did not progress as they should, and of which was a lack of spirit, and a want of interest. We know that our brethren in many places have had but little experience in Sabbath schools. They needed experience, and they needed to be encouraged to do it to teach children, we need not be surprised that all schools have not been so successful at the start. That is perhaps an error that requires as much attention as we can bestow as to instruct children properly. But all this we will learn if we go at the work with the right spirit, and we are glad to know that our brethren and sisters are learning to do this, and were last year lagging along without much interest are this year full of life and are doing a good work. Superintendents and teachers get out of the old rote, tried new methods of teaching, and made more effort in general to prepare themselves for the work. This is what all Sunday-school workers need to do. We must get into the spirit of the work, and we must have the truth and love to impart it to the youth. It will be some time before we can have all our Sunday-schools equipped with experienced and efficient workers, but we must have the best of all. Let all do the best they can and the result will be glorious.

A Philadelphia merchant who is in New Zealand, writes that the distress in Ireland is real, and when the condition of the poor is known there, it is not so severe so many emigrate to the country.

Captain E. C. Morgan, President of the American and Foreign Bible Society, has contracted to pay Dr. T. J. Coonan, \$5000 yearly for five years, to lecture in his general work of writing to the English Scriptures.

Educational Department.

BY H. W. B.

—Our new mode of heating the Normal will insure healthfulness, comfort, and safety, and has many desirable features to a well regulated school.

—Brother Lewis Strayer, of Johnston, Pa., was with us on five days last week, on the purpose of visiting his home. He intends to bring his family to town and remain with us several years to attend the Normal. We will be glad to have them come.

—The Fall term of the Normal College opened on the 25th of August, and now is the time to send in your applications. Catalogues sent free on request. We will try and procure suitable accommodations for all who may come among us.

—Our faculty for the coming year will be composed of five laymen, two sisters and two members of the Methodist church. All first-class teachers in their respective departments, and we feel quite sure that good satisfaction will be given.

—On account of commencing work on the steam heating of the Normal, the Teachers' Form will be out short two weeks as usual, but we are necessitated to do this so as to enable us to have things in good shape for the opening of the Fall term.

—Bro J. H. B. Ke., an looking hopefully forward to the approaching two weeks vacation, and as they rest their weary heads in blissful slumber, they are not averse to be recalled, the crystal waters of the Brynarth ranch pass quietly by—hush—hush—do you see those four pound loaves, you might—throw—in—stead—of—them—out—into—the—water—of—drum. No, Jacob, they are not "wee" going to catch 'em.

—Rev. R. H. Miller intends to locate at Ashland this year, but he expects more fully to enter into the duties of his new position. The running of a college will be a new experience for him, and he will soon find that he is not only a Christian principle, but one that will want to exhibit itself in shooting across tables, standing in halls, leaving our window sills, on the carpet, ground, and all the nooks and corners, and indeed, anywhere and everywhere—but then his age and discretion will doubtless be equal to the emergency and we hope that his own sanguine expectations may be realized.

—Some of our brethren are trying to make education and our schools, an excuse for being rich, and for our church trouble. Our brother says, in one of our papers, that in his travels among the churches, whenever he comes to a church having educated members he finds all sorts of excuses, and they are following after the fashionable gayeties of the world, but when he comes to churches having common preachers, there he finds large congregations, and a Gospel order. This is certainly a very heavy load to saddle on education and educated ministers, and if true, the sooner we stop our schools the better. But it is not so, and where are the ministers educated? As far as we know, none of the ministering brethren who attended any of our schools, have made any trouble yet, nor have they charge of any of our churches, hence, the charge must be mistaken. We acknowledge that we have some most excellent common preachers, but we do not think it best to improve the talents that God has given, to a less able application to study and self-improvement. These brethren cannot properly be called

"common." They are "extraordinary" if not casual, and none of them will attribute their success to ignorance, but to the education that they, by the grace of God, have been enabled to maintain from the facilities afforded them.

The bottom and basis of all our church troubles is ignorance, self will and selfish stolidness. A church presided over by such men will have trouble, and we pity those who suffer under its power.

FROM ASHLAND, OHIO.

The Normal Class has been in session two weeks and the deepest interest has been manifested by all attending. The number is increased almost daily, thus in attendance give evidence of more than ordinary talent and perseverance.

Prof. Huber gives instruction to such as wish to advance especially in the language. Prof. East is visiting friends, Prof. Foster and Rupert are at their special studies, Prof. Keim has gone to the mountains of Virginia to collect specimens for the museum. Prof. Huber is in his study, while the writer is taking his ease by teaching in daytime and editing a paper at night.

S. Z. STARR

CLEANED AND CLIPPED

—It is said that the asset pocket school in New Jersey promises to be abolished.

—A hall storm occurred in Wisconsin recently that destroyed everything in its track. Hull fell to the depth of several inches.

—From all parts of the country we learn that the weather is cool, and the nights unusually cool for the time of year.

—It is reliably stated that snow fell on Slide Mountain, one of the highest in the Catskills, in Ulster county, N. Y., on the 28th of July.

—Seven hundred emigrants passed through New York City recently on their way to the West. Of these they were mostly Swedes and Norwegians.

—While twenty-eight men were at work excavating near the entrance of the Hudson River tunnel last week, a small leak was discovered that quickly grew so large for the effort made to stop it, and but eight of the twenty-eight live to tell of the narrow escape.

—On Saturday last Bishop List, Elders S. P. Maust, U. D. Bruecher and D. M. Pike left for Mt. Zion and other points on the main line to hold services in this comparatively new territory. We hope their visit accomplished good results.—*Myrtle*

—At the last Annual Council of the Tunkers a petition was presented asking that the same might not be "moderated" but that the Council should, and quoted as authority for their decision, "Abstain from every appearance of evil"—*Christina Cross*.

—The *Christian Standard* publishes the following: "Brother Mathis tells an anecdote of one of our Indiana preachers and a German convert. The German had been a Lutheran, and the preacher was sprinkled in infancy. When they were in the water, 'you been baptized!' he answered quietly, 'I'd, nor, about a bottle!'

—A terrific rain storm prevailed near Des Moines, Iowa, last week, and 30 miles west of there took the form of a water spout. The town of Van Meter was submerged three feet, and 10 rods of the Chicago and Rock Island road's embankment was washed away. At Winterset, part of the couple of cow-houses was blown away, and the road leading to the Chicago & Rock Island road is described. The corn is crushed to the earth, badly twisted and seriously damaged.

—A Presbyterian minister in the New York General Assembly said: "We must have the next two years in the dead line to ministerial acceptability, beyond which the most faithful pastors can hardly expect to go. After they are fifty they need to be out of the church, and after sixty the church under our present dispensation is dead, *groes!*"

—The *Independent* says that none of the controversial writing of the Baptists before 1641 speak of such a practice as immersion, and that therefore they do not state they did not dip. Even if this were true it would stamp immersion as a modern novelty, since we find it in patristic, and better still in Scriptural, antiquity.

—An interesting table of statistics of Sunday-schools in the United States and the world, prepared for the London centennial celebration in London, shows that there are in the United States 82,261 Sunday-schools, and 886,745 scholars; in Great Britain 1,460,881 teachers and 12,340,216 scholars.

—It was reported that the Fourth of July was observed on Sunday at Atlanta, Georgia. The *Christian Index* published in that city denies it, and asserts that the city laws are probably more strictly observed there than in any other city of its size, east or west, north or south, and challenge comparison.

—Mr. L. A. Platte, into an employe of this office, has accepted a situation on the *Irish Press*, at Vinton, Iowa. He removed his family there this week. Mr. Platte is a very capable printer and well gets satisfaction in his new home.—*Lander* (E. Gazette).

—Brother Platte was at one time a success in the law, with him success in his new situation.

—It is said twenty new Congregational churches are announced for Kansas during the past year, making the whole number 189 with a membership of about 6,000, a gain of over 60%.

—There are a number of our brethren in the West who are saying that now is the time to work before sectarianism becomes so deeply rooted.

—A rather peculiar scene was enacted at the Pennsylvania Railroad depot in Harrisburg, the other day. A stranger stepped up to the ticket agent for a number of tickets to Middleton, for which he paid the regular fare. Then stepping back he tore them to fragments, and on the ticket agent's inquiry as to what he meant, replied: "I have been stealing rides on freight trains between Harrisburg and Middleton, and want to make up for it. The Pennsylvania railroad and I are square now." The ticket agent said: "What are you doing? A man paying back anything taken from a corporation."

—VISITORS FROM THE HOLY LAND.—On Saturday two natives of Jerusalem landed in this city, and have been quarantined at the Central Station. They wear their Oriental dress consisting of light trowsers, blue shirt and white sabbat, all having the appearance of being "the worn for wear" and easily needing the application of the iron. They bear a little beard, round, reaching to their shoulders, and so covered by the regulation red fez. They are Greek Catholics, and have resided some time in the Orthodox of the Holy Trinity at Jerusalem, as appears from a certificate from that institution, which they have in their possession. They attract considerable notice, and are eyed by their singular appearance as if they were mad. What disposition will be made of them has not yet been decided upon by the authorities, but no doubt they will be sent to the asylum. It is now being made to provide them with suitable clothing.—*Christian Index*, Atlanta, Georgia.

Western Department.

ELDER B. B. MILLER, EDITOR. LADONA, IND.

The greatest object of man is gain, but not always the same. To gain knowledge. He seeks gain for perishing temporal things. How to get better to be like Solomon, seeking true wisdom, gaining that which will last forever, seeking those riches of the earth which change, being richer than the earth, and richer than the heaven as combined in Christ, so to the Christian. To seek, to strive, to labor is God's law to man, but he gives us more of God and makes us more of His.

It is a parliamentary rule and considered a matter of courtesy in all deliberative bodies, to make the mover for any committee the foremost of that committee. In our Annual Conference the business of the conference is short time that every moment is precious, and few comparatively take any part in the business further than to make speeches and vote on some of the matters in the order of business. As the dismission, are likely to move for nearly all the committees, as was done by us last A. M. We are inclined to have the old system of having many committees to do the work of a few meeting. Every matter of great importance should be referred to a committee. This being our view we of course would feel like moving for a dismission of any committee, if an important comes up; hence we moved for too many to be appointed formally on all of them. If we notice carefully we shall find a matter of importance in present, and speaking enough to make show that there is a deep interest in it, and great care needed to dispose of it properly, then a move for a special committee is generally carried without difficulty. But "we should not be too certain of all committees moved, we would hesitate more to make them. And while our persons order of appointment is not the best, we are not so harmful, we prefer it to the matter of appointing special committees may increase among us in the business of A. M.

BASED ON PRINCIPLES ALONE

The reason for our action gives them their man influence over others, when their reasons are understood, and they should always be based on principles making a fixed rule of life. When we decide on a certain course of conduct, it is right or wrong according to the principles on which we are based. The principles are good, they give a strong influence to the character they assume; if the reasons for the course we take are bad, we can not have power, and we will be bad in proportion. This is true especially of the religious influence of the church in which we are all concerned, for we are more or less called upon to defend the doctrines and practices of our church. If we would turn with popular churches of the world we would have less to defend, but as we do not, there is more and more against us, more objection, and what makes it necessary that we should be more careful in the manner of moving those objections. Herein lies the danger, the principles should stand upon; if they make a poor or weak reason for our practice, our influence is weak in proportion, and every peculiarity of our church has often been the cause of this. We are based on principles somewhat different from those around us, hence we have practices that differ in the same proportion.

In the use of our practice and the reasons for them, it cannot be expected that every one will give the same reason, or say the same things in defend-

ing our practice, but it is to be hoped that all will aim to give the principles and reasons for our peculiar organization as we believe will present them in their true light.

Our fathers as a body of brethren organized in America, in the faith that the pride and customs of the world were contrary to the purity of Christianity, and to avoid that danger and to wear the plainness and humility in dress, that is consistent with the Gospel, they adopted the principles of simplicity, and as the best means to avoid the great danger of being carried to the point where they adopted the round or Quaker form of coat. For this they had several reasons: 1. It showed that the world their profession of Christianity; 2. It showed to the world that they were not governed by its in its pride and vanity; 3. It showed the humility in their profession of Christianity; 4. It showed a union and oneness of heart, separating them from the world. These are some of the reasons or principles on which our old brethren adopted the round form of dress.

If we were asked why we adopted and still wear the round form of dress, we would advance the same reasons. If we were asked why we do not wear the round form of dress, we would answer that it is simply because Annual Meeting says so, or decides in that way. But we want to know and give the reasons for so doing. If the reasons were good, if the principles on which A. M. acted were right, they should be the principles and reasons why we maintain the round form of dress. If the principles were wrong, as a matter of course other denominations that follow the customs and fashions of the world are right. This is a question that depends on Gospel principles, not simply on advice from A. M. If the principles of each member judge for himself independent of the other members, is correct we know it carried out in the popular customs and fashions of the age. But if the principles of the church are right, if the dress is an appearance of evil, and the church should judge of this as well as any other evil was right, for these reasons we had the right to advise a new form of plain dress, as we were against the evil, and for the same reason it is our duty to accept their advice. Hence our action should be based on principles; not simply on the advice of A. M.

The same is true of A. M.'s advice on the subjects of our sisters wearing hats. It is obvious reason our fathers opposed it on the ground that it was tending toward the evil of pride and fashion. The principles which governed their advice was to abstain from everything that had an appearance of evil there is in it. It was the appearance of evil, which made their opposition to it. The same reason the kind of hats our sisters wore were not an appearance of pride and fashion, but rather the reverse, an evidence that fashion did not lead them, while the kind of hats our sisters wore were from fashion and are an appearance of that power. The principle on which A. M. opposes our sisters wearing. Though the hat is plain, it is the first step, it is the fashionable hat, and is conforming to the fashions of the world. The advice is founded on the principle that we should not conform to any worldly fashions as they are not so lead us. The danger or evil is not so much in the hat itself as the pride and fashion it represents, showing the beginning of the evil of fashion and custom, that may continue until the presupposes of fashion is admitted in the church. To avoid this danger and guard against the evil of pride, and all other evils of the world, we are based on the principle that we should abstain from every appearance of evil, and for these reasons decides the sisters should not wear hats. For these same reasons we should not wear the round coat; not simply because A. M. has so decided.

Correspondence.

From the Spring Creek Church, Ind.

July 23, 1880.

Dear Primitive:

Probably a few notes from this church (the Spring Creek church) may not be amiss. We are all doing very well, but each one is doing a little, and we can do a little, and in this way a great work is accomplished. Our home mixture are as their parents. They are not desiring to declare the whole world as converted to the doctrine of God, giving a portion to saints and sinners, in due season. No one is heading the call, but we hope the good seed that is sown will spring up in the time and yield much fruit unto holiness.

Our Sabbath-school is going on to the satisfaction of all, or at least very nearly all. I am happy to say that we are now having ten, or at least very few, who oppose the Sabbath-school in our church. Some who were lately opposed to the school, are now its warm advocates, and are taking an active part in its labors.

Health is reasonably good at present. Our elder, Jonas Umbach is in delicate health. He has not been able to do anything for the last few months. He had a congestive cold at that time, and while in that condition got his feet very badly burned, so that he is not very well. It happened in this way: He had not been working in the garden when he had a sinking chill, and in his unconscious state he laid with his feet still in the stove oven for a considerable time, unnoticed by any of the family, causing a very severe burn. He is unending lonely, and we hope he may soon be able to be at his post again.

We are just about through gathering in a splendid harvest. Although our wheat was not so good as it was last harvest, yet it will be fully an average yield and of a fair quality. It was somewhat damaged by the excessive wet weather, throughout June and July, for we had very wet weather ever since corn planting. Corn does not look so well, especially in low land Oats and grass good; fruit, plenty of all kinds.

E. MILLER.

From Green City, Michigan.

August 24, 1880

Dear Primitive:

I will give you a brief sketch of the Sabbath-school work at that place. New Haven church, Grand county, Mich. Our Sabbath-school was organized, April 23d, 1878, with an efficient corps of officers who served for the term of the first year. The school was carried on as well as could be expected considering the circumstances, which were not very favorable to the progress of the school.

On Feb. 1st of this year the school was reorganized. Our school is not so very large but is increasing in number gradually, and quite a good interest is being manifested among some of the members. But we hope there will be more interest shown by the neighbors and friends in the future than what has been in the past. Success to all good acts and works which may make us better people.

J. W. CHAMBERS.

From North Macedonia, Ind.

July 25, 1880.

Dear Brethren:

An item of church news from Ogans Creek. I am glad to report that two men have been made willing to unite with us and do service in the Master's cause. Would that it were many times that number, yet knowing that a soul is added to our church is a great encouragement. The Sunday-school is progressing with a fair interest.

Money Received in July for the Danish Mission.

- D. Leedy, Lima, Ind., \$1.00
B. Burchell, Columbus, Mo. 1.00
A. W. Baker, Elkhart, Ind. 1.00
B. C. Moman, Green Forest, Va. 1.00
D. E. Abner, Lake Creek Church, Columbus, Ohio 1.00
J. D. Walker, Berlin, Pa. 1.75
D. H. Walker, 1.00
J. J. Jones, Ind. 1.00
Adam Ahlberg, Pleasant Hill, church, Mich. 2.00
P. J. Butler, Green Forest, Va. 5.00
L. Hofer, Bethel church, Neb. 3.00
P. W. Peter Nettle Creek, Ind. 4.00
L. D. Tabor, Frederick, Md. 1.00
A. B. Sailer, Cross Roads, Ind. 2.75
H. H. Yellow River, C. Ind. 2.00
L. Lovi Miller, Mexico, Ind. 5.00
R. Barbara Beckme, Good's Mill, Va. 1.00
A. and I. Fuller, Loving, O. 5.00
S. Roun, Yankton, Dakota Terr. 1.00
N. A. Duffner, Ashland, O. 1.00
M. H. Shubang, Mo. 1.00
S. A. Duffner, Cartersville, Va. 1.00
E. B. Bowerman, Dunkirk, Ohio 5.00
L. M. Hays, Union, Ind. 1.00
V. O. Fisher for Sugar Creek Church, Tuscarora, O. 5.00
Y. C. Miller, Bedford Co., N. C. 1.00
B. Justice Church, Gage Co., Neb. 5.00
F. J. Buerdel, Postonia, O. 7.75
J. W. Jones, for Upper Canada church, Pa. 10.00

Money Received in July for the Great Central Missionary Work.

- Ella Wilkins, Punkeston, Md. \$10.00
I. S. Fisher for Sugar Creek Church, Tuscarora, O. 5.00
Y. C. Miller, Bedford Co., N. C. 1.00
S. G. Gray, Warricross, Mont. 5.00
C. O. Fu, 10.00
H. S. C. Church, Ohio 10.00
Harrison Burkhardt, Rheimsburg, Pa. 5.00
J. J. QUINTEZ, TREASURER.

Money Received in July for the Great Central Missionary Work.

- Brother C. P. Rowland, former treasurer of the Danish Mission funds, but for want of some further information we defer the acknowledgment of it.
J. QUINTEZ, TREASURER.

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S. G. Gray, Warricross, Mont. 5.00
C. O. Fu, 10.00
H. S. C. Church, Ohio 10.00
Harrison Burkhardt, Rheimsburg, Pa. 5.00
J. J. QUINTEZ, TREASURER.

ANNOUNCEMENTS.

In the Ong River church, Fowebank county, Iowa, Sept. 17th and 18th, at 10 o'clock a. m.
In the Washington Creek church, Douglas county, Kan. October 14th, commencing at 8 o'clock, p. m.
In the Libertyville church, Jefferson Co., Iowa, September, 26th, beginning at 2 o'clock, p. m.
In the Jacob's Creek congregation, Sept. 28th, commencing at 8 o'clock, p. m.
In the Grand church, Mich., Oct. 2d, commencing at 10 o'clock, a. m.
In the Iowa River church, Marshall Co., Iowa, Sept. 28th and 29th commencing at our 8 o'clock, p. m.
In the Walnut Level church, West county, Ind., August 27th, commencing at 8 o'clock, p. m.
In the Liberty Creek church, Cravy county, Kan., Sept. 4th.
In the Brethren Church, Gage county, Neb., Sept. 23d, commencing at 8 o'clock, p. m.
In the First Valley church, Sept. 3d and 5th.
In the Lower Fall Creek church, Madison county, Ind., Sept. 18th, commencing at 10 o'clock.
In the Des Moines Valley church, Iowa, Sept. 18th and 19th, commencing at 10 o'clock.
In the Washet church, Washet county, Indiana, Sept. 18th and 19th, commencing at 10 o'clock.
In the Lutheran, San Joaquin county, Cal., October 1st, and will continue one week.
In the Indian Creek church, at the residence of brother John P. Hays, six miles north of Green Castle, Jasper county, Mo., Oct. 1st.

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SUNDAY-SCHOOL PRICE LIST.

Table with 2 columns: Item and Price. Includes items like 'For Three Months, or 13 Weeks', 'For Four Months, or 17 Weeks', 'For Six Months, or 25 Weeks'.

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The Primitive Christian.

PUBLISHED WEEKLY.

BURLINGTON, PA.

Sept. 6, 1886.

EDITORS: REV. JAMES QUINCY,
AND
J. S. REUBENBANK.
PUBLISHERS: J. S. REUBENBANK.BIRMINGHAM, late Editor of the
Western, Iowa, and Publisher of the
Journal of Ashland College.The brethren of the *Home Mirror*,
Longmont, Colo., want a printer,
A member of the church preferred.E. L. John Kisley informs us that he
expects to come East soon. The
Primitive family will welcome him.J. H. Wolf informs us that the brethren
of Culdesmire will hold a com-
munion, to commence the 8th of Oc-
tober.Our lease price informs us that he
is improving in health. He has been
receiving treatment at Dr. Walter's
Home.All corrections in the ministerial list
for the Brethren's Almshouse should
be made NOW. Matter for its pages
is solicited.Bro. S. C. Kuhn, of Elk Lick, Pa.,
informs us that his health has been
very bad for the last ten days and that
his sufferings have been severe.Bro. J. W. Beer, of Oakland, Pa.,
says they have a meeting in progress.
Two made the good choice last night.
We hope to have a good meeting.Allegedly we have seen the effects of
another summer past, and as the gold-
en impulses of Fall sweep upon us,
they should teach us that we are
passing away.Bro. N. C. Workman, of Bell, New
York, says, says the Lord is in
the world, and we are coming
to Christ, there are still others de-
siring membership.Bro. Edward Marton, known to our
readers as the writer of a series of
articles on the "Miracles of Christ," was
recently elected to the ministry in the
Beach Grove Church, Ohio.Sister Amanda Foy, of Leasport, Ill.,
spent several days with us last week.
She started for Macedonia, Summit Co.,
Ohio, on Friday evening last, where
she intends stopping to visit relatives.Just now our office is minus a clerk.
Sister Reese, our former clerk, is now
in the East and expects soon to return
to her home in Missouri. We expect
to have the position filled in a week or
so.In the way of educational work we
will not have much to say this week,
as at this writing, Aug 30th, the stu-
dents are just coming in. This even-
ing and tomorrow will bring the greater
part of them.Our Minutes of A. M. are all sold.
Those who have not been supplied
can have Reports and Minutes of A. M.
sent to us ten cents more. It is not
so satisfactory, but let us know what
we shall do with the money.Bro. B. F. Darr of the Deaver
Creek Church, Grove county, Ohio,
says they held their quarterly session
yesterday, and two more precious souls
were added by baptism, one aged 82
years and the other 45.Bro. J. L. Winesland, Clerver Creek, Pa.,
informs us that the health of their
community is good, and that on the
23rd of August they had the largest
rainfall in the season, doing considerable
damage to the farmers.

Those who are indebted to us will
confer us a great favor by remitting as
soon as possible. Don't forget that it
is just as wrong to defraud an editor as
to fail to pay. Promptness in paying
will enable us to be prompt in pay-
ing others.

The second edition of the Report is
now printed, and just as soon as we
can get them bound we will fill all un-
filled orders on hands. We now have
a good supply, so that all orders can
be filled, and we have a number left on
dead stock.

ENTERTAINERS in our program
for to-day, and as a result we cannot
give much time to editorial labors. We
feel impatience, it is not to be forgotten
to entertain strangers, and we believe
in Bible doctrine, therefore we take
pleasure in being obedient, especially
in this case as we enjoy talk-
ing better than writing.

We had a number of strangers and
several ministering brethren with us
on Sunday, and as they are yet un-
known to us, we will have more to say
about them next week. Let it suffice for
the present to say that they were all
well welcomed, and that we did the
best we could to make them feel happy
and enjoy themselves.

In an item in No. 34, page 269,
referring to the late communion sent by
Annual Meeting to Macedonia, we were
led to say to the Brethren Dead
church, Maryland, but by a slip of the
pen, omitted it. We ask the pardon of
our Maryland brethren, as we are
informed that the communion was very
kindly received by all the churches
except the one named.

In a sensational how bleak and
dreary cloudy weather makes the
world around us appear. At the same
time, and as suggested by the words
of the sun and wish for the shade,
but, after all, we would have a dreary
world without sunshine, and just as
necessary as it is to have sunshine, so
is light and warmth to the world,
so necessary as it is to have sunshine
and light in the heart to give life and
vigor to the soul.

The *Presbyterian* thinks that "it is
not a man's condition when the
writing is not found fault with, con-
sidering its personalities and its sharp
inquiries into the soul's secrets. If
there is annessal life in the pulpit, men
will be provoked and brought down
and unscrupulously pointed out and
unscrupulously pointed out."

There is a vein of truth in this. The word
of God is a word that probes deep into
the soul, but as to whether it is a
light and a warmth to the world,
so necessary as it is to have sunshine
and light in the heart to give life and
vigor to the soul.

THE RIVER BRETHREN.

The following we clip from the *Gospel
Banner*.

"The River Brethren," although in
agreement as a church organization for
many years, have recently had a recent-
ly, for the first time, had the minutes
of their conference proceedings printed.
They have as yet no church or-
gan or periodical of any kind. At their
last conference in Canada, the propri-
ety of publishing a church paper was
discussed, but no definite decision in
favor of the matter was arrived at,
and the matter was left over for future
consideration.

"As regards their mode of baptism
and measure of dress and general ap-
pearance they are much the same as
the River Brethren. They are, how-
ever, there seems to exist material
differences between them."

Some of these material differences
existing between them and the River
Brethren are more imaginary than ac-
tual, in places at least. Our difference
seems to be in regard to the time when
the convert receives the Holy Ghost.
The River Brethren claim that the
gift of the Holy Ghost is bestowed im-
mediately prior to baptism, while some of
our brethren take the position that it
cannot be received until after baptism.
This, however, is not held as an ortho-
dox position, but is held only by those
people, they believing that the whole
process of conversion and regeneration is
more or less the work of the Spirit.
Our great concern should not be in
this matter, but get right together
whether we get it all or not. This can
be determined best by our willing-
ness to comply with all the require-
ments of the Gospel.

Another difference is that the River
Brethren eat their supper as a com-
mon meal, while we accept it as being
sacred, or the Lord's Supper. There are
other shades of difference of minor im-
portance, but not greater than those
among some of our own congregations.
We are often made to think that a lit-
tle exercising of Christian charity
would be more to the advantage of
both sides, but not greater than those
among some of our own congregations.
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tle exercising of Christian charity
would be more to the advantage of
both sides, but not greater than those
among some of our own congregations.

There are many branches that bear
some fruit but are not so productive as
they might be. Many Christian broth-
ers do not feel that they are doing
to do good are very imperfect, and at
times feel almost discouraged. But if
we are in the vine and are receiving
nourishment from it, there is no cause
for discouragement, if we bear some
fruit. Every branch that bears fruit,
let it purify it that it may bring
forth more fruit. This teaches us that
God purifies the Christian so that they
may bear more fruit. This is done
in various ways. It is done by the
Spirit, which leads into truth, pur-
ifies the impure, and opens our eyes
to the beauty of holiness, and thus
enables the Christian to bear more
fruit. It is also done by removing
the various hindrances that are in our
way. Sometimes our affections are
set on our property, and in order that
our thoughts may be directed in a dif-
ferent channel, God takes our property
from us. If our affections are set
too much on a friend, God removes
that friend, and thus we are purified,
and we bear more fruit. This purging
process may be painful, but it cannot
be pleasant, but we should know that
all God doeth is well done. "When
the Lord loveth he chasteneth, and
doth chastening for the present smooth
joyous, but afterwards yieldeth the
peaceable fruits of righteousness." J. N. H.

TWO KINDS OF BRANCHES.

Jesus says, "I am the true vine. Every
branch in me that beareth not
fruit, he will be cut away, and
cast into the fire to be purged."
By this figure, Jesus means that he is
the source of life, and that all who are
united to him will receive life as
the branch does from the vine. There
are two kinds of branches, there are some
that are fruitful, and some that are
fruitless. There are hundreds of such
branches, and we have seen many of
them in the persons of such brethren
and sisters, no doing for the ad-
vancement of the cause. They go to
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which we were sure to lose, and flowers which most of us would throw away before we got to London. We then took the little steamer, *Toy Boy*, to the lower end of the lake, passed the gate of the Glasgow water works, only a short distance from Stranraer. The afternoon was bright and sunny, the big rocks of the sky and lake lay before us as if transparent, mirrored as if in glass and showing mountains. We had a splendid view of Scott's two mountains, Ben-ronach and Ben-Nevis, and the hills, and over again his description of them:

"High is the south, high Ben-ronach. Down on the lake in masses thick, Crags, knolls, and mounds cross'dly buried, The fragments of our earliest world."

White in the north, through middle air, Ben as leaved high his forehead bare.

We saw Ben-ronach have high his forehead bare, and shall hereafter know what Scott meant by the bare forehead for the mountain has a bare bald head, with a point like that on the top. We saw the two mountains which stand nearly opposite each other, they reveal new and varying points of visibility, while before them lies the transparent water with its blue sparkling in the softest sunbeams, and just beyond we reach the charm of the lake, Ellen's Lake. No word can portray or even suggest the beauty of this scene. It seemed like a garden, felt like a garden, with its lotus and core and graceful rounding at the top, while two or three islands before it, and the mountains rising in the air beside it makes a picture such as eye seldom sees. I can never describe the impression it made, and shall carry the picture in my memory forever.

A SCOTT'S MOUNTAIN SCENE.

Here at the lower part of the lake we left the boat to travel through the narrow channel, "white water" territory, and it is a wild gorge through the mountains from Loch Katrine to Loch Achray. It was here, in Scott's "Lady of the Lake," that Fitz James had a fight with the "white water," and climbing a precipice, at last reached Loch Katrine. Here was fought the battle of *Boal An Duin* described in the book. How many times in boyhood I had repeated the words,

"As soon there rose to wild a yell
While that deck and narrow fall,
As all the souls from Heaven that fall,
And none but death and glory shall."

And now I was repeating it in the very gorge itself amid the very scenes where Scott had conceived it. I must admit that I was a little disappointed in the grandeur of the Trossachs. It is a grand and beautiful gorge, bordered with trees and made music with a rapid stream of water, but scarcely approaching the grand idea that the reading of Scott gives one.

SCOTT'S TRAVELERS.

At the end of the Trossachs we stopped for dinner at a hotel, situated just opposite Loch Achray. Scott's description of the lake—

"Where shall I find a foreign land,
So true a lake as meet a crown'd monarch
I could not see it more appropriate to the crystal waters that, like a mirror, reflected the dark mountains that by around it. There is a tradition that a handsome knight, who had been here while crossing to attend a funeral, but though willing to believe a great deal, I will admit a little farther proof of his story."

REMEMBERING THE FINEST TRIP.

I had studied this route through the lakes quite carefully, and as we proceeded I was able to identify every point of Scott's description. We soon reached our baggage camp, a cluster of buildings on the left of Glen Loch. It was the first stopping place of the *Purdy* Co., sent out by Rodrick Dick to summon his clan to battle. The *Purdy* Co. was the first to march toward them. There was being hired, and the men took it upon his father's

buried. He carried it to St. Bride, and the man who was to carry it from there had just been married, and he leaves his bride and carries it forward and the clan that follows.

THE BRIGGS OF TURE.

Near here is the Brig of Turk, the place where Fitz James found himself separated from his companions. It is at the bottom of Loch Achray and means that of "Turk" water, which flows from the dark gorge of Glen Finlas, which we pass on the left. Scott alludes to it in the *Cantos*, saying

"And when the Brig of Turk you pass
The foremost horseman rode alone!"

LAINIC KEAD.

We next came to *Lainic Meade*, situated at the head of Loch Venachar. This was the meeting place for Rodrick Dick's forces:

"The mousing place is Lainic Meade,
Speed thither straight I nowsend speed!"

It is a fine, large, Norman, wooding, open down to the lake, and is a suitable place for gathering of a clan, or even a large army.

FOLLOWING THE "CHASE."

We ride along Loch Venachar, also referred to in the *Chase*—

"Few were the stragles following far,
That tracked the shores of Venachar."

It is a beautiful scene of transparent water, and I learned from the driver by whom I sat, that the accent was not in the last syllable, as we usually think of it, but in the first syllable, and the rhythm, but not on the first syllable.

Next came *Callinlogie Rind*, the place where Rodrick Dick promised to conduct Fitz James in a fight, which being done he challenged the latter to mortal combat, saying—

"'An this is Callinlogie Rind,

"For this man seek the with thy sword."
This was the place which he pointed out as the location of the fight; so we took our chairs and imagined that combat so graphically described by the poet, who has hung so many garlands of poetry to the tradition on the hills of Scotland.

Fearing I might not be able to identify the rock where Fitz James said "Some of us came all, his rock shall I stand in the first row."

I asked our driver if he knew where it was, and he said he did and would show it to us. It was a big rock some distance from Callinlogie Rind, so that it is clear it does not correspond with Scott's description; but some rock of course must be pointed out, and this one will do as well as any other.

STIRLING AND ITS HISTORICAL REMAINS.

At last the town of Callander laid upon our view, a charming sight, as we rounded the hill and looked down upon it. How snug snuggled out of the hills, in its shelter, a town of such verdant beauty, a stream winding through the center and the wood-crowned hills of Ben Ledi rising high in the background. Here we took care of the men who were presented by the way to visit Stirling castle, where we saw the room in which King James stabbed Douglas, the "window out of which his dead body was thrown the men's" window presented by Queen Victoria, the field of Stirling, the bridge where Wallace cut the forces of Edward into two parts and killed the "Black Abbey" which where stood his residence, and from which he rushed upon the royal forces the field of Bannockburn where Bruce was the crown of Scotland, the woods out of which the many fugitives came and created a panic among the troops of Edward I, and helped to win the battle, the beautiful garden where James of England sat, on his visit to Stirling, the residence of Mary Queen of Scots was crowded with pulpits in which John Knox preached, (was vended) went to get a little picture, reached Edinburgh at 4 o'clock, and returned to Stirling at 6 o'clock, on Callan Hill, got a moonlight view

of the city and a good general idea of its plan, and went to bed at 11 o'clock, having spent one of the pleasantest days of my life.—*Lancaster New Era.*

DIED.

WEDGLEY is in the Berlin congregation, Somerset County, Pa., July 21, 1893. He was the son of brother Philip and sister Mary Wedgley, aged 5 months and 17 days.

WEDGLEY was improved by brethren Joseph and Elizabeth Wedgley, aged 17 days.

JUDICELY—Also, in the bounds of the Middle Creek congregation, Somerset Co., Pa., died on the 14th of July, aged 58 years, 8 months and 7 days.

His remains were conveyed about nine miles from the place of his former residence, and buried in the burying place known as the Schuoko church, in the Berlin congregation. Funeral occasion improved by brethren Edward Woyard, Geo. Schroed and O. P. Walker.

BLODING—in the Pacific congregation, Fresno county, Pa., August 15, 1893. Franklin, aged 50 years, 10 months and 12 days. Funeral occasion improved by brother George Schuoko.

J. B. BLOCH.

(In charge of West press copy.)

ANNOUNCEMENTS.

In the First bible congregation, Filmore county, Minn., Oct. 6th, commencing at 10 o'clock.

In the Wades Branch church, Mans Co., Iowa, Sept. 24th, commencing at 10 o'clock.

In the Lapins church, Flint county, Ill., Oct. 9th, commencing at 10 o'clock.

In the Clear church, Woodbury congrega- tion, Bedford county, Pa., Sept. 19th, Oct. 1st, in the First Rock church, Wm. Sept. 19th, in Callist county, Mo., Oct. 8th.

In the Rutan Valley church, Fremont county, Iowa, Sept. 19th and 20th.

In the New Creek church, Christian Co., Ill., Oct. 1st and 8th, at the residence of brother John S. Hazen, 1 1/2 miles south east of New Creek, Ia.

In the Methodist church, White county, Ind., October 15th, commencing at 4 o'clock p. m.

In the First State church, Marshall Co., Iowa, October 9th and 16th, seven and one-half miles north-east of State Center.

In the Deep River church, Pottawattami county, Iowa, Sept. 17th and 18th, at 10 o'clock, a. m.

In the Washington Creek church, Douglas county, Kan., October 14th, commencing at 10 o'clock, p. m.

In the Iowa River church, Jefferson Co., Iowa, September, 16th, beginning at 10 o'clock, p. m.

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Correspondence.

From New Enterprise, Pa.

New Enterprise, Pa., Aug. 19, 1893.

Dear Brethren:

We have not given you any church news for some time, from this, the Yellow Creek congregation and hence will do so now.

We have had several additional places I last wrote, and two of them are from what is known as the "Dutch Corner" settlement, as a result of brother Mah-

ther's success in labor, last March. Further, we have had a building placed last Saturday, the 14th inst., and organized a committee to locate and let, and oversee the building of a church in "Dutch Corner," \$150.00 to be completed this fall. We also decided a time for holding our fall conference, for which see another column.

The church is in union so far as discipline, though we were obliged to dis-

miss an aged and feeble brother who had forsaken us, and we desired no longer to walk with us. We trust all, however, was for the honor and glory of God, by the church.

Atten for the present,

R. Z. BERTHOE.

A Trip to Erie City, Mich.

CAMPBELL, Mich., Aug. 21, 1893.

Dear Brethren:

As you desire church news, I will give you a few items from this and other parts of Michigan.

On the 4th of August I left for Henry Haulbert and I started for Potomac, Emmet county, Michigan. We were met at Lowell, by brother George Long, and at Grand Rapids by brother and sister Smith, took the train for the morning and arrived at Potomac at 10 P. M. There being no room at the inn we lodged at a private house, and after a good breakfast we started for the best services Litch Travers, Bay for Little Traverse, a distance of 5 or 6 miles, where we were met by brother Helderbrand, who conveyed us to his home, a distance of 10 miles, to a place called Middle Village. This village is almost entirely inhabited by Indians. We went one mile out of Middle Village, where a communion meeting was appointed for the 10th and 11th month. Services commenced in the evening. The ministering brethren present, were Geo. Long, J. W. Conner, of West Virginia, Josiah Hagerman, Indiana, and others. We were in good meeting. The congregation is not very large; but as large as could reasonably be expected, for a new and isolated country. We had the privilege of preaching in an Indian village, a white people, but with what effect, the lord only knows. There were about twenty-four communicants, who partook of the sacred emblems of the Eucharist, and I had about half a dozen able Master. This communion was probably the furthest north in the world in Michigan.

There are twenty-four members here, which appears to be a good spririt, getting along well both temporally and spiritually, as well as could be expected, being isolated from the main body of the church. They have two deacons, but no speaker. It is there not a Shingled member among the brethren that could be spared to watch over the little flock of sheep in Michigan. For further news, I will be pleased, but the laborers are few. While at some places in the territory, there are from five to ten ministers on the same bench. Brethren, I have no deacons, but no speaker. It is there not a Shingled member among the brethren that could be spared to watch over the little flock of sheep in Michigan. For further news, I will be pleased, but the laborers are few. While at some places in the territory, there are from five to ten ministers on the same bench. Brethren, I have no deacons, but no speaker. 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Sermon Department.

THE PERPLEXITY OF GOOD MEN'S MINDS AT THE APPARENT VARIANCE BETWEEN GOD'S CHARACTER AND HIS WORKS

BY ELDER JAMES QUINTER.

Text: Habakkuk 1: 12-17, 1: 1-4. My subject will be the perplexity of good men's minds at the apparent variance between God's character and his works. This was the perplexity that troubled the Scriptures to which my text refers you, that the prophet after alluding to God's purity and holiness, says, "And thou canst not look upon iniquity." He beholds holiness, then upon them that deal treacherously and holdeth thy tongue when the wicked devoureth the man that is more righteous than he. If thou art not pure and holy, that thou canst not look upon iniquity, how is it that thou canst look on iniquity among me in the world? This is the prophet's reasoning upon the matter. Good men have often felt this. Job felt when he asked the question, "Wherefore do the wicked live?" David felt it when he said, "My feet had almost slipped, and I was envious of the prosperity of the wicked." Job felt it in seeing wickedness prevailing in the world around him, and he would to bid the wicked question, "Wherefore do the wicked live?"

live?" One of his kind have come and asked me a question. I remember once a man was once a professor of religion, and was thought to enjoy some of the pleasures consequent upon the service of God. He was not of some standing in the community in which he lived. Affliction finally came upon his family. First he lost one child, and then another. That man lost confidence in God. He could not remember the affliction in his family to the goodness of his Maker, and he became an unbeliever, because he could not reconcile God's character as he was in his word, and his works in the affliction that he permitted to come on his family.

It may be that there have been times in the lives of all of us, when our schemes failed, and our plans were not matured as we thought they should have been. Why is this? Why have I not prospered? Why have not my prayers been answered? Why have not my plans been successful? There is a power that is working in the world, the dawn of such thoughts, and it would be well for us if we would nip them all in the bud. There is a tendency in the human mind to this. And this is the difficulty with the prophet. Such were his feelings.

First I call your attention to the anxiety of the prophet. This language is often quoted, and it is more or less familiar to you all. "The art of purveyance was to behold evil, and canst not look on iniquity." Does not God's eyes behold evil? Does not his eyes look on iniquity? Does not his infinite and omniscience forbid him to close his eyes to evil? I say yes. He cannot help it. What are we to understand from this? Simply that he takes no pleasure in beholding evil. His pleasurable feelings are not excited when beholding it. He takes pleasure in some things, he experiences some in beholding upon evil. He does not make evil objects and persons the special objects of his regard. He does not turn aside in the onward career of his government to observe evil. On this we will say a few words.

But I have said that his peculiar nature forbids him to take pleasure in beholding evil, and that he does not turn aside to look upon it. Does that mean that he is separate to him. I will tell you what he is represented as doing. In one passage of Scripture we have the following beautiful language spoken by God: "To that nation will I look, that is at ease in their own land, because they say, We are safe, because we have broken heart, and that troubleth at my word." Now I said just awhile ago that God is compelled by virtue of his peculiar nature to behold everything. They do not say, I will look upon that man that is of a broken heart, and of a contrite spirit, etc? Why, because that is an object worthy to be looked on of an object of pleasure to him. He takes delight and pleasure in looking upon the heart that is contrite and humble and troubleth at my word. He loves to fellowship it, and to comfort it, and will bestow it, and will have such drawn to him. From this, my brethren, you will understand the subject we have before us this evening, that when it is said God's eyes can see, he does not see it, it means that he does not want to see it, that he does not look on it. For if the death of his own Son and his persistent labors for nearly six thousand

years could have banished sin from the earth, it would have banished from the whole universe. But God has his method of working and according to that method he cannot destroy sin at once, though it is so offensive to him. Sinners intelligible sin and love to it. God does not want it so. We see in the language of his word that he takes no pleasure in the death of the sinner; and we can see still more, in his merciful consistency we may say, that he takes no delight in the death of the sinner. Our first thought was, God's holy nature and his inclination to behold sin. Our next one will be the prophet's perplexity or difficulty.

The prophet had a very clear view of God's purity and holiness, but he had not such a clear view of all the elements that constitute his character. It is the case with some of us. We may have some pretty clear views of divine truth and some of the characteristics of God, but how many are ignorant of his love such a full knowledge of God and his word that would lead us to submit at once to any of his requirements, submissively bow to his will and his love, though the will may be very painful. How many of us have seen God and understood him. How many of us can enter so fully into the restitude of his government as to "will" be obedient to him, though he should require us to talk about our trust in God. We then said that good people trust in God. But there are a good many who do not trust in God, and who will think though it is: There are men and women trusting to their own merit to holiness, and, as I just said, more to Satan than to God, fearful of God's word, and of his holiness, and of his Father could injure us, as if they were not interested in our welfare?

The prophet, as I remarked, had a very clear view of the purity of God. But his new perplexity. "Thou art of purer eyes than to behold evil, and canst not look on iniquity" wherefore do the eyes behold evil, and canst not look on iniquity, and holdest thy tongue when the wicked devoureth the man that is more righteous than he? Why look upon them that do evil, and why restrain them that deal treacherously? The first crime that the prophet alludes to is unfaithfulness. "Wherefore dost thou look upon the unfaithful?" Who are unfaithful? Men and women who are unfaithful to their domestic duties. Husbands and wives may be unfaithful to each other, and children may be unfaithful to their parents. The sacred husband, unfaithfulness to his wife and the disobedient child are acting treacherously. Men that are unfaithful to their government are treacherous. The rebels of our country were treacherous to their government when they sought the aid of Men that disobey the laws of the government are guilty of treachery when these laws are right. They are unfaithful to their duty as subjects of the government when they disobey the laws of the government.

Then men are treacherous when they are not living consistently with the doctrine of their religious profession. The prophet had two classes of persons before him, the history of whom is interesting. If you refer to the closing chapter of the 2nd book of Chronicles, you will have the history of the age of the world to which Habakkuk refers, and these you will find that the Jews had been punished. The Jewish nation was scourged. They were banished and idleness and away from God, and as a means of correcting and punishing them, the Chaldeans were permitted to enter their land, and to invade and inflict the calamities of an invading army upon the Israelites. He led these two classes before him. He had a nation of Jews, fallen into sin, and the Chaldeans sent by God to correct the Jews, and they were banished. This perplexed the prophet's mind. Why God would use the bad nation to punish his own people, he could not understand, and there was unfaithfulness all around, and he wondered why God tolerated it. "Why let them be so disobedient? Thou art of purer eyes than to behold evil," why not? He thought to which the prophet alluded was that of murder. "And maketh men as fishes of the sea, or as creeping things, that have no ruler over them." They take up all of them with their might, and catch them in their net, and gather them in their drag, therefore they rejoice and are glad." Reference is here made to the saying of the prophet, "They thought unto which the prophet alluded was that of murder. It is the crime of murder. Men dealing with men in this way, and gathering them into their drag. Therefore they rejoice and are glad. When the Chaldeans killed the Jews and spared destruction and ruin over the city and country, they were made joyful. They were glad and exulted in their crime, and had no sympathy for the innocent and the virtuous. Men, when thirsting for the blood of their enemies, and at the sacrifice of countless numbers of lives, they rejoice. Murder is a terrible crime. Why does God allow nations to go on in this way? That's the question. Why does he permit widows to be widows, and orphans to be orphans, and cities to be deserted? The time will come when it will be explained to us. God cannot according to the principles of his government, by absolute force prohibit nations to be contrary to his will by doing. He did not like to see the battle field of Gettysburg, Waterloo and Antietam, and the valleys of Europe flowing with blood. The wailings of the widows and the cries of the orphan do not constitute issues to his sympathetic heart. No; far from it! But it must be tolerated according to the principles of his government. Let us now behold the crime of the prophet, which he would not see. He was not holding his tongue. He is following with denunciations against these things, and he will not forever hold his tongue. The day is coming when the prophet will speak, but he is not holding his tongue. He is following with denunciations against these things, and he will not forever hold his tongue. He has spoken and is speaking, but he is not holding his tongue. He is following with denunciations against these things, and he will not forever hold his tongue. He has spoken and is speaking, but he is not holding his tongue. He is following with denunciations against these things, and he will not forever hold his tongue.

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Prepared by T. C. Hollenberger, for the PINEVILLE CHURCH.

The Primitive Christian.

PUBLISHED WEEKLY.

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ADVERTISERS: **RED JAMES QUINCY,**
AND **S. B. BROWN,**
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The typograph here is ranging to some extent at Lansark, Ill.

The Home church, Ohio, has had some eight or ten additions since last Spring.

GENERAL GARFIELD visited Ashland recently. Suppose he was there visiting the officers and professors.

We are having unusually warm weather just now for the time of year. We long for cooler days.

Some correspondence that should have appeared this week arrived just a little too late. Will appear next week.

Bro. H. B. B. started for Ashland on Friday evening last. He expected to spend the Sabbath with the brethren of that place.

Bro. H. B. B. must be enjoying his visits to the brethren of Ashland as he proposes returning there a few days longer than he expected.

Persons corresponding with Daniel S. Bessler will address him at Ashland, Pa., either county, Pa., or at 100 North Second, Philadelphia, Pa. 192, until further notice.

There are a number of announcements on hand for publication, but they come in October and therefore no next week we will get them all in.

Bro. T. C. Hellerberger goes to Chicago to report. Brother H. B. is just out for this business and we prophesy that as well he cannot be among the foremost reporters in the country.

The brethren of the Beach Grove church had a visit from the officers, professors, and preachers of Ashland. They had two sermons on our Sunday, and the usual record would hardly show who did the preaching.

We are daily adding new subscribers to our list. We do not remember of receiving so many new subscribers at the time of the year since in the business. All say the *Primitive* is an interesting paper.

Bro. J. J. Fremont, of Onley Richmond county, Ill., Aug. 28th, says the summer crop and corn is burned up by the drought. The corn and potato crop will not be an average one. It is now almost impossible to plough.

Bro. J. S. Snowberger, of York, Neb., says that they had their harvest meeting in the Beaver Creek church on the Saturday before last, Sunday in August. Had a good meeting. Raised \$17 for the sufferers in Kansas.

Bro. Samuel Murray has returned from his visit to Minnesota and is now in Illinois. He thinks our young ministers should go to Minnesota and the other western States where they have work to spread themselves. "Don't crowd one another and be in one another's way."

Bro. Jacob Craft, of Elk Creek, Jackson county, Mo., says the church is small, only about members. They will have a lovefeast the 2d and 3d of October. They desire ministering brethren to stop with them and hold a series of meetings. The brethren are desirous to hear the brethren preach.

The brethren of Croton, New Jersey, had a children's meeting on the 10th inst. Something like 100 of the brethren met thereabouts every good. It is important that we have meetings for the spiritual benefit of adults, who will say that the children should not have similar meetings?

Sister Sarah Delong, of Texas Henry county, Ohio, says they are preaching every four weeks only, and they have a union school, school and take the *Children of Israel*, but they are only six members, and they have their fighting without and fears within, but they are working patiently, *Woe* the Lord them the missionary.

Bro. D. L. Miller, of Mt. Morris College, says they have 142 students, and there are still prospects for more. He further says, "We are glad to hear of the prosperous outlook of your school. There is plenty of work for us all. May the Lord direct the educational work of the school so that great good may be accomplished."

Our prayer-meeting on Wednesday evening last was well attended, and we had a good meeting. The parallel of the same was the subject, and the brethren and sisters to see need. Whether any of it fell on good ground may not be known for many days hence.

Sister Jennie Eby, of Camden, O., says, "At our council meeting, three weeks ago, there was one added to our number. Business passed off pleasantly. Our elder, brother Abraham Young, is still in very poor health and unable to labor much. Brother J. C. Ewing is well as in the valley, teaching singing."

Rev. Jesse Price gives the following report for making way for communion purposes:

Select perfect grapes, press and strain well; put in glass jars; place open in salt bottom iron or brass vessel; set in cold water, heat to boiling, let the steam flow out, and then seal tight and place in a wooden box and fill the open space with clean sand, set in a cool cellar. It will keep any length of time."

It is said that a Southern Methodist Conference declares "that church festivals do not develop the grace of liberality, but are detrimental to the spiritual interests of the church." The *Index* is glad that the Methodist brethren have taken such a stand, and says it will use its influence to induce Baptists to follow their example. We think the *Index* ought to circulate this kind of news, and to stir up the Baptists to North. It is at this direction up this way.

Bro. J. B. Landis, of Ephrata, Lancaster county, Pa., stopped with us on Wednesday of last week. He was in the city with his wife and sister Louisa, a few hours after they left home, because ill and they stopped off at Huntingdon to rest until she would get better. On Thursday morning she was taken ill and went to go on her journey. Bro. Landis is a stockholder in the Normal and says he feels glad he put a hundred dollars in this institution. We wish all the contributors in the Normal could see and use the school. We don't believe any of them would regret what they have done.

Sister "M" in her recent remarks to us in which some of our ministers denied the congregation. We, too, have felt that the warmth of our meetings is sometimes destroyed by the abrupt manner in which the meeting is dismissed. We have heard "Woe, I am glad it is over." If

the benediction is not firmly pronounced, it will do us no good. It will make the people feel that your hot wishes go with them, and that you are interested in their spiritual welfare. The home of worship is the place where Jesus has promised to visit with us and if we are in the proper spirit we will neither feel nor indicate that we are glad when the services are over.

BAPTISM. MORTUARY.—Whatever may be the cause, the fact is undeniable, that the denunciations of the Reformed type are not anxious in the use and maintenance of infant baptism. At various times we have in our editorial columns, printed statistics showing that, among prominent sects, the proportion of children baptized is becoming less. Anaphoristic notions are spreading, and many in their confessions, insist on the baptism of infants, in their protest renounce it as a useless ceremony.—*Lutheran Standard*.

It is certainly commendable on the part of Episcopalian churches that they are beginning to give up infant baptism in their practice following the Word of God. As soon as this is done general infant baptism will come to naught.

The following we quote secondhand from the *Christian Index*:

LET THEM GO DOWN.—Cooking the devil to support the gospel in a modern age is a great and difficult task. Nothing of it. When Paul is collecting funds to aid poor saints at Jerusalem, he is using no "fair, festivals," "mum occasions," kissing hands, or other sacrilegious means to accomplish his object. The Christians paid their own bills, and did not expect Satan to pay for the weapons which they used in the warfare against him. "When the devil does support a church, he does so in his own interest. He carries on his operations with a full knowledge of the fact that a kingdom divided against itself cannot stand. For ever the greater part of his soldiers, he church he resolve full value. Church partnership with the evil one never benefits the former but always the latter. Hands off!"

Tragedy has come to the church by the use of such questionable measures to raise money for the support of God's work. It creates an impression on the minds of the worldly that the church is a kind of corporation, and that the existence on the charity of the community, that it is a sort of general beggar, which it is proper and fashionable to amuse; that it is an object of which to care, and contempt, which is greater of the tolerance of the people that let it live. The indignity regard such churches as engaged in seeking money rather than souls, and exalting worldly numbers than the souls of men. To stand before the world in this light is humiliating and degrading beyond expression. Such churches ought to be closed or closed-down or killed.

It is sad that those who are doing the Lord's work and are worth supporting, can be supported without the use of questionable means. Others deserve no support at all but go down.

OUR VISITORS.

Last week it was stated that we had ministers from abroad with us, but did not say who they were. We now state that, but the pleasure of a visit from brother Paulson of New Jersey, and brother David Amsherman of Frederick county, Md. Brother Paulson preached for us on Sunday morning and brother Amsherman in the evening. Both preached to general assemblies. Brother Amsherman brought his daughter and accompanied her with him to attend the Normal. Brother Paulson came to pay us a visit, see the school, etc. We were glad to see the accompan-

ment of these brethren and have them about for us. We also had the pleasure of having brother Lavine with us, another brother from New Jersey. He brought a daughter and spouse with him who are now in attendance at the Normal. Brother Lavine lives in Newark, N. Y., and is isolated from the church, but notwithstanding all this, he remains loyal and desires to have his children under the influence of the Normal. He could, of course, have sent them to a good school, and perhaps would have had better accommodations nearer home, but he preferred to have them under the influence of the Normal. We admire this feeling and think it is the feeling all our brethren should have. Our country is full of educational institutions, and many of them are, perhaps, after better than our brethren's schools, but the influence should be a consideration. We should surely do all we can to have our own children under the influence of our own work. This is the central object of our educational enterprises, and in this consideration our brethren should make considerable sacrifice to encourage.

Brother Paulson seemed much pleased with his visit to us. He is rather an aged man, but is quite active and seems to be alive in the work of the cause. We hope to have him visit the brethren, and taking us to consideration his limited experience, expands the truth solely. Exposition is his first matter but exhortation. We enjoyed his visit very much, and the brethren, and hope we may, if the Lord spares them and us, have them with us again. A. A. N.

SOME REMARKS UPON THE EFFECTS OF OUR CHRISTIAN PRINCIPLES UPON OUR COUNTRY.

There was present at our last Annual Meeting at Lansark, a gentleman of intelligence and observation, and who had considerable experience in the work of deliberative bodies. It was not long before he was introduced to a conversation with us, he expressed some surprise at the good order and good feeling which, upon the whole, characterized the proceedings of our General Council, though we did not attempt to adhere very strictly to parliamentary rules. It seemed to be somewhat of a mystery to him, and he scarcely knew how to account for it. He stated that he had been present at a Methodist conference at which Bishop Simpson presided, and, though they aimed to be strictly parliamentary in their method of doing business, the proceedings were so irregularly and so difficult in preserving order at times than our presiding officer had, and he also thought that the Methodist brethren at times, when in session, were so much more excited, and so much more warmly manifested when they would differ from one another. But he said, in justice to the Methodist brethren, he would say, though they became very much excited, and in order, when the warmth of the discussion subsided, brotherly love supported them apparently returned. 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Home Department.

THE SKEPTICAL BROMIDKER.

"I have read," said the bromidker, "a good deal about the broken bones of Adam; and the account of Christ's taking form of some of the broken writings of others."

"Will you abide by your own decision on two questions: that will put to rest the matter. The first is, 'If I will freely do the same, I will abide by your own answers; by doing so we shall save much time, and arrive quicker at the truth.' The second is, 'Will you stand by, 'out with it, and let us see if I can answer; there will be few things but what I can say something about.'"

"My friend," replied the reader, "will first question is, Suppose all men were Christians, according to the account given to us in the Gospels concerning Christ, what would be the state of society?"

"He remained silent for some time in deep thought, and then was contented to say, 'Well, if all men were truly Christians, in practice as well as thought, there would be a happy household indeed.'"

"I promised you," said the reader, "that I would abide by your answer; will you do the same?"

"You say," he readily replied, "no man can deny the goodness of the system in practice; but now for the other question, perhaps I shall get on better with that; you have got a shak in this state of mind?"

"Well, my next question is this: Suppose all men were infidels, what then would be the state of London and of the world?" He seemed still more perplexed, and remained a long time silent, the reader doing his best to break his brain.

"At length he said, 'You certainly have beaten me, for I never before saw the two effects upon society; I now see that where the Christian faith is, there is a public blessing; and where it is not, I shall think of what has passed this afternoon.'"

The sequel was that he was fully persuaded in his own mind to give up his suicidal conviction, and to follow the Lord Jesus Christ. But the change did not stop here. When first the reader called he had to sit on an old, rickety chair, with a number of half-starved children sitting in their rag on the floor around him, neglected and uncared for, so they have removed to a better home in a cleaner street. Within all is cheerful and happy. They are no longer faithless, but in the company of his wife and children, all of whom are neatly dressed; and his chief happiness is to read and to speak to them of the things which belong to their everlasting peace.

"Then," the Christian adds up, "the infidel pluck down." Why is this? The fact cannot be denied. Infidel France was, "Death is an eternal sleep," and his conduct and their rage on down civilization and quenched the light of humanity in seas of blood. And French communists in 1871, while arresting ecclesiastics and destroying them as "vermin of a person called God," dug down the foundations of law, order, peace, and truth, and with fire and sword destroyed their fellow men by thousands and made the streets of Paris with blood.

The fruits of Christianity are as precious as those of infidelity are vile. Where the prospects of Christ are bright, as in unbelief, robbery, dishonesty, intemperance, violence, and lust are forbidden; and under their benign influence, property is secure; life is sacred; poverty is provided for; and the misery of the aged, the old age is revered; womanhood is cherished; and manhood is established. Such are the fruits of true Christianity. In infidel France, however, the Christian truth, Skepticism, and not but old a father's godly counsel or a mother's fervent prayer, and as a result there are often traces of

Christian principle where there is no Christian profession; as there are plenty of people who profess infidelity while they profess Christianity. Do not be deceived by name or profession. Set people, and their good works, for Christianity wide by side; watch their fruits and take your choice.

THE PLAIN PATH.

"Show me a plain path," Nettie B. stood up again and again, as she sat steadily looking into the bright light that told Sabbath evening.

"No, my friend," replied the reader, "will first question is, Suppose all men were Christians, according to the account given to us in the Gospels concerning Christ, what would be the state of society?"

"He remained silent for some time in deep thought, and then was contented to say, 'Well, if all men were truly Christians, in practice as well as thought, there would be a happy household indeed.'"

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"You say," he readily replied, "no man can deny the goodness of the system in practice; but now for the other question, perhaps I shall get on better with that; you have got a shak in this state of mind?"

"Well, my next question is this: Suppose all men were infidels, what then would be the state of London and of the world?" He seemed still more perplexed, and remained a long time silent, the reader doing his best to break his brain.

"At length he said, 'You certainly have beaten me, for I never before saw the two effects upon society; I now see that where the Christian faith is, there is a public blessing; and where it is not, I shall think of what has passed this afternoon.'"

The sequel was that he was fully persuaded in his own mind to give up his suicidal conviction, and to follow the Lord Jesus Christ. But the change did not stop here. When first the reader called he had to sit on an old, rickety chair, with a number of half-starved children sitting in their rag on the floor around him, neglected and uncared for, so they have removed to a better home in a cleaner street. Within all is cheerful and happy. They are no longer faithless, but in the company of his wife and children, all of whom are neatly dressed; and his chief happiness is to read and to speak to them of the things which belong to their everlasting peace.

"Then," the Christian adds up, "the infidel pluck down." Why is this? The fact cannot be denied. Infidel France was, "Death is an eternal sleep," and his conduct and their rage on down civilization and quenched the light of humanity in seas of blood. And French communists in 1871, while arresting ecclesiastics and destroying them as "vermin of a person called God," dug down the foundations of law, order, peace, and truth, and with fire and sword destroyed their fellow men by thousands and made the streets of Paris with blood.

The fruits of Christianity are as precious as those of infidelity are vile. Where the prospects of Christ are bright, as in unbelief, robbery, dishonesty, intemperance, violence, and lust are forbidden; and under their benign influence, property is secure; life is sacred; poverty is provided for; and the misery of the aged, the old age is revered; womanhood is cherished; and manhood is established. Such are the fruits of true Christianity. In infidel France, however, the Christian truth, Skepticism, and not but old a father's godly counsel or a mother's fervent prayer, and as a result there are often traces of

WASTE.

By Mrs. C. M. HARRIS.

"Well, as I told you," said my good little neighbor to me, "I could not keep a girl when I caught in such tricks; why, she always gave the cold water to the beggars, and the cold potatoes to the poor. I don't care for the value of the things, but if there is anything I have conscientiously scruples about it is waste."

She looked so sweet and earnest as she said that little bright smile—that it could not give her a single sympathy and approval, and yet, when the door closed her, and I turned to take up the work interrupted two hours before when she ran in, "for just a minute," she smiled faded away into a sigh.

"If there is anything I have conscientiously scruples about it is waste," did you say, dear little neighbor? And answered? Why, then, you and me and thousands of others recklessly waste, day by day, life—while we are so sparingly condemn our servants in the kitchen for carelessness about the cold potatoes? "

Why did I not "dimiss" my servant for wasting my time as you rat and told me all the fallings of your recently dimiss domestic, described minutely all the things she had done for me, and offered me a dish not too highly flavored of the latest gossip? Ah! what treasures of knowledge, strength, and helpfulness, we might have secured, if we had only been so careful in those two wasted hours!

Can we not resolutely turn out of doors this wretched servant of ours—a frivolous, frittering, petty habit of mind? May we not be so careful of the things which it throws away. Let us get out of such of them.

Nervous energy, mental power, vital force. What do we buy with these? Money we need to receive, but energy we cannot command after the first illness, in dealing with the friends permitted to the sick room of the poor which we had recently endured? Why do we not restrain? An unmanageable child dallies some to possess us in this matter, and we suffer complaint to appropriate the little nervous energy which might have been conserved to her joy.

A similar privilege is too often so carried to excess and remorse. I know well that I am treading on tender ground, where exact boundary lines cannot be drawn, but there are to me few more pitiful examples of prodigal waste than are to be seen in the carrying out of those upon a hurried grief.

How many a moment might be wasted from the indulgence of an undue reply, (is not grief often that?) by a consideration of the example of King David, who, when his child was taken from him, he had said to his work, remembering that the kingdom of Israel had been given him to rule over, and that God would hold him to a strict score of his stewardship, although his grief was great, but there are to me few more pitiful examples of prodigal waste than are to be seen in the carrying out of those upon a hurried grief.

What are you buying, my friend, with your store of mental power? Is there any leakage here, any frittering of it away through trivial cares, silly chatter, incoherent thought? Truly if our heart condemns us not" on this score, we are among the rich and the prudent ones, with a well-accumulating stock of wisdom, strength, and skill! Is it so?

Vital force is a treasure more noble than—more easily expended—made as likely as the other. It is the most easily consumed are regulated by it, not on her goods by that do not give it in exchange for something, or throw it heedlessly away.

"Oh, no, Mary; and the ladies go with wearing face, she told how her difficulties had all vanished with the first kind word.

She show upon all men, were then who had a sweet voice? She may sing with great skill and expression, but there will creep in a cat-like note that betrays itself. There is no foot to beauty equal to Hiltemote. So, girls, be careful in time, and if you are tempted to fall into this evil way, just a check upon it at once, unless you are willing to belong to the class who are thoroughly unlovely in the eyes of other people.

Crow-foot did not seem to creep into senary people's faces half so early as into those of the opposite temperament. Good humor, too, seems to give opportunity to the complexion, but no cosmetic can impart to them. There are, however, many more really winning and fascinating in society at sixty than may be a young woman of twenty. A bright, cultured mind, joined with thorough-going, benevolent heart, which rejoices to do good to others, will make a person truly beautiful at any age and a favorite in any society.—*Illustrations from Magazine.*

FOR BOYS, OLD AND LITTLE.

To whatever occupation you may be called as a means of obtaining a livelihood, determine to understand it thoroughly, and to work heartily at it.

If you constantly look upon your work as a duty, and not as a drudgery—do something which you do not like to do, may be done skilfully—depend upon it, you will always be but a mere drudge. There are two classes of persons, one class who work without thought and without concern, and who throw both thought and energy into their work. The first do their best to keep themselves down, the others do their best to raise themselves up, and both in the end will reap as they have sown.

Let your conduct be such as to insure the approval of those above you; endeavor to learn everything that can be of service to you, and to do so quickly; be the mark at which you aim in relation to every business matter with which you are entrusted, and your wealth that upon your diligence in youth will depend your success as a man.

Be careful as to who are your companions. "Tell me your company, and I'll tell what you are." Many a man, instead of being a credit to his respectable man has been wholly ruined by mixing with evil companions.

The habits that some kinds contrast of resorting to public houses, and frequenting the gaming tables, and the smoking and drinking bars, in thousands of instances, laid the foundation for a disgraceful life and a wretched end. Those associates of a vicious character, who are not a respectable man but have the respect of others, you must shun; the very presence of those who, having no regard for their own character, would soon destroy yours, and drag you down to their own level. Do not vainly hope that your presence and your influence will overcome theirs, and save them; for evil influences are almost potent than good ones. If you have, by keeping good books, good books and good companions, thereby securing yourselves a good conscience and a good character.—*Christian Neighbor.*

TEMPER AND GOOD LOOKS.

I recently heard a gentleman from India relate that the native women of that country were so beautiful, and so few domestic labor, and to intellectual culture, that gossip was their only resource. They were not schooled there, as in some sections, and were not confined to houses as they pleased. The results were the same in India as in our land. So much gossip set neighborhoods in a constant ferment. There being no printing press, the result was that they run, and the violence of their speech. The result was a most ugly, misshapen mouth, and almost every woman had a good growth of hair. The gentlemen attributed this ugly feature to the ugly tones, which were allowed such unlimited expression in words.

Good looks, however, have never been observed something corresponding to this in our own favored land? Who ever saw a scolding woman with a pretty mouth? Or one of this class

who had a sweet voice? She may sing with great skill and expression, but there will creep in a cat-like note that betrays itself. There is no foot to beauty equal to Hiltemote. So, girls, be careful in time, and if you are tempted to fall into this evil way, just a check upon it at once, unless you are willing to belong to the class who are thoroughly unlovely in the eyes of other people.

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PRAYER.

By L. A. PERCIE.

"Pace I bear with you, my peace I give unto you, not as the world greeteth I give unto you. Let not your heart be troubled, neither let it be afraid."—John 14:27.

These are the words of the blessed Master. When he was about to be separated from his disciples, I fancy to see them gathered around the dear Saviour, listening to his words, and to his how eager they are to hear every word as it falls from the pure lips of the great teacher the world ever err. And with what love and compassion does he look upon them. He knows that his hour is near at hand. He knows too, that they will be left like sheep without a shepherd, and that they will have to seek preservation for his sake. Knowing, therefore, that he will be absent and suffering words, "My peace I give unto you." Not as the world greeteth, but as the great and abiding peace that passeth all understanding, shall be yours, if you will only keep peace or enjoy. Oh, how blessed it is to be in possession of this sweet and heavenly peace! When we are surrounded with temptations and trials, when care like a billow deluge come, and storms of sorrow fall, we have only to fix our eye upon Jesus and get our whole trust in him, for you know, the dear Master says, "In this world ye shall have tribulation, but in me ye shall have peace." Then, as if the precious Saviour would comfort them still more, he says, "Let not your heart be troubled, neither let it be afraid."

Oh, brethren and sisters in Christ, we need not fear, so long as we keep close to the Shepherd's side; for we can indeed make use of him. Jesus has promised to take care of his own. Oh, brethren and sisters, in these precious promises. May we not be led to say, like him, in my prayer—*History of Helms.*

A DANGEROUS HABIT.

For eleven years my hand was sorely afflicted with a most loathsome disease. Its first appearance was shortly after I had taken to house as a boy, and consisted of four or five very small, watery pimples. They increased in number, however, till they could hardly be counted, and each day became more troublesome. Instead of a skin, watery fluid, they soon began to crust a thick, offensive matter, and the physicians called it an aggravated case of skin disease. I had been treated with every kind of ointment and wash, and spent some \$300 of doctoring with physicians and patent medicines, yet nothing seemed to give me relief.

One day, while alone, I have never observed something corresponding to this in our own favored land? Who ever saw a scolding woman with a pretty mouth? Or one of this class

Two years ago I met an old veteran

minister of the Gospel, whose experience... as unsatisfactory as a surgeon. A tumor formed under his arm, or even opened it, and the contents, and the milder, smelted worse than any...

Tobacco never should be considered a crime; and when its deadly work is more fully known, parents will no longer allow a child to eat and smoko...

I have told you about my great affliction and the eleven years of suffering with my hand, all of which was...

The members of the Beaver Ridge church, Augusta county, Va., will hold their next annual meeting on the 10th of Sept., commencing at 2 o'clock.

The members of the Yellow Creek church, intend holding their next annual meeting on the 10th of October, in New Enterprise church, Bedford county, Pa., beginning at 4 o'clock, p. m., of said day with services in the morning following. R. Z. HERRICK, Clerk

The brethren of the Killbuck area of the church, Muncie, Ind., expect the next annual meeting to be held on Saturday, Sept. 18, at brother John Mahoney's home, commencing at 10 o'clock, a. m. Two miles west of Hoer's station on the R. & W. R. We expect the usual invitation and especially we desire some ministerial aid.

The members of the Bome church, Hancock county, Ohio, intend, God willing, to hold their forenoon in Oak Grove meeting-house on the 10th of October, commencing at 10 o'clock, a. m. A general invitation is extended to all our brethren and sisters.

The members of the New Enterprise church, Bedford county, Pa., beginning at 4 o'clock, p. m., of said day with services in the morning following. R. Z. HERRICK, Clerk

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ANNOUNCEMENTS

In the First River congregation, Filmore county, Iowa, Oct. 9th, commencing at 10 o'clock, a. m.

In the Wades Branch church, Miami Co., Kan., Sept. 18th, commencing at 10 o'clock in the English church, First county, Ind., at 10 o'clock, a. m.

In the First Church, Westbury, Oregon, Ind., Oct. 10th, commencing at 10 o'clock, a. m.

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In the State Centre church, Marshall Co., Iowa, October 6th and 7th, seven and one half miles south east of State Centre.

In the Deep River church, Fowebank county, Iowa, Sept. 17th and 18th, at 10 o'clock, a. m.

In the Washington Creek church, Douglas county, Kan. October 14th, commencing at 10 o'clock, p. m.

In the Libertyville church, Jefferson Co., Iowa, September, 21st, beginning at 3 o'clock, p. m.

In the Jacob's Creek congregation, Sept. 18th, commencing at 9 o'clock, p. m.

In the Iowa River church, Marshall Co., Iowa, Sept. 24th and 25th commencing at 10 o'clock, a. m.

In the Baptists church, Gage county, Neb., Sept. 20th, commencing at 10 o'clock, a. m.

In the First Church, Westbury, Oregon, Ind., Sept. 18th and 19th, commencing at 10 o'clock.

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MARRIED.

LAWSER-SMITH—By J. R. Crocker at his residence, Aug. 16, 1890, brother and sister, James and Sarah South, both of Washok county, Ind.

WINEBRENNER-FRIEHR—At the residence of the bride, May 29, 1890, by J. R. Crocker, brother and sister, William and Miss Jane Fisher, both of Washok county, Indiana.

DIED.

LANDES—July 24, 1890, Henry, aged 9 years, 9 months and 17 days.

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Correspondence.

From the Beth Bethel Church, Va. Dear Brother:—I write at this time to give you some news from the South.

Our church was very much distressed by the late of July we were compelled to set apart for our thanksgiving meeting, which opened at 10 o'clock, a. m., with a good audience.

We expected the brethren of the Valley church to participate with us and aid us in the meeting, but in this we were disappointed, owing to an appointed missionary meeting of their own on the same day.

We had nothing of their meeting until five days prior to the time and we could not conveniently change ours. Our ministers were invited to participate with them at their meeting, and our brother C. M. ... feeling his imperative duty to be at the missionary meeting, passed by us on the 10th inst, en route for the Valley Church.

So we were deprived of his presence and the joy of his meeting with us. Our meeting opened by singing an appropriate hymn and prayer, after which our numerous portions of Scripture were read and commented upon. Several people were laid on their hands and a conclusion of each speech some appropriate verses were sung. Good order and attention prevailed during the service.

The meeting closed at two o'clock. The people were laid on their hands and a conclusion of each speech some appropriate verses were sung. Good order and attention prevailed during the service.

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brother Babshong was notwithstanding his afflictions, laboring much. Would that I had more than three weeks with him, and upon brother Stein, whose labors are great, and who at this time is performing an arduous task, that of us his dearest wife, Mr. Fry, driving away from the darkness and bringing to light the truths of the Gospel. And also upon brother Pop, who is doing an earnest work in Denmark, and upon all the brethren who are so laboring. We grant them abundant success in the promotion of his work, and who they fall on earth I pray that they may find rest in heaven. — A. F. FURNER.

From Brother Odwell, — Aug. 13, 1890. Dear Brother:—I started to Fayette county, Ohio, and met P. J. Brown at Washok, and I think I thought I had a pleasant morning ride. Arrived at Bassett Va. before firing dinner. After dining at the home of brother and sister Hixson we went to the church and had services at 2 1/2 p. m. The communion service was at night. There were only eight members in this church. On Monday morning we met at 9 a. m. and had preaching. One young sister came out and was baptized. After services we held a session with the church and each with their desires were in regard to officers in the future. Three brethren were chosen to the office of deacon, and it was the unanimous desire of the church to have brother A. J. Hixson ordained to this not being his home we felt we could not do it here.

On Wednesday we went to Greenfield and dined with sister Sarah Major and family. Brother Major was away from home. We had a very pleasant day. In the evening we went to Hixson's meeting-house, and met a large audience. Thursday morning we met in council. Brother John Casany and sister Mary were present. Brother J. Hixson, and George Kinser and Allen Hixson to the office of deacon, and here again cease the request to ordain A. J. Hixson, which was done. Friday morning brother Hixson took us to Brook Creek to visit brother William's farm. On account of the rain we had no meeting at night. Saturday morning we started to the west church near J. Hixson to attend their forenoon. On account of the rain and high water the communion was postponed until Sunday evening. On consulting the church we found the desire was to have brother Louisa West ordained, which we did on Sabbath at 2 p. m., and communion at night. On Monday returned to May Creek and advanced William and W. C. Hixson to the office of deacon, and the ministry. Preached at night in the M. E. church in Bristol. The Fall Creek church had seventy-five members and the Brook Creek church has three hundred.

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VOL. XVIII.

HUNTINGTON, PA., TUESDAY, SEPTEMBER 21, 1880.

NO. 38.

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OUR RECONCILIATION.

By ISRAEL POSTON.

I am glad my brethren and sisters, for the privilege of meeting you this morning, but while I am glad to meet you, I would rather have been a hearer than a speaker, and I thought it would probably be more profitable for our brethren and sisters who are absent I will try to address you a few sentences as shall please God to give me grace and ability, and we trust they shall as for our mutual benefit.

I thought as a foundation for a few remarks, of that passage of Scripture found in 2 Cor. 5: 20. "We are pray you in Christ's stead, be ye reconciled to God."

The language of the apostle presents to our minds an important and interesting subject that should awaken an inquiry in every intelligent mind. When we take into consideration the importance of a reconciliation with God, it certainly should awaken an inquiry in our minds relative to the evidence that we have of the reconciliation.

The fact is clearly revealed in the Scriptures that in our natural condition we are alienated from God, and alienated from Him. This is clearly revealed in God's word. And if we admit that in our natural condition we are alienated from God and unreconciled to Him, then we are trespassers without for an admittance into the presence of God, and this should certainly awaken an inquiry in our minds.

Our first thought is that in our natural condition we are unreconciled to God. The language of the Savior addressed to Nicodemus proves beyond all contradiction that we are unreconciled to Him, then we are trespassers without for an admittance into the presence of God, and this should certainly awaken an inquiry in our minds.

be born of the water and of the Spirit, he cannot enter into the kingdom of heaven. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. There is no sympathy existing between the flesh and Spirit, and consequently we are shown the impossibility of walking after the flesh and Spirit at the same time. If we admit that there is a cutting between the flesh and Spirit, an enmity, you see at a glance the importance of a reconciliation. In our natural condition we are taught that we are damned, full of wounds, bruises and putrifying sores. We are spiritually diseased and cannot look upon sin with any degree of allowance, therefore we see the importance of a reconciliation to God. The fact that God has made such ample provision by which we may be reconciled, proves that in our natural condition we are unreconciled. That fact has he given us a divine love, a reconciliation might be obtained before the creature and the Creator, show us that we are unreconciled. Thus the inquiry might arise, how is this reconciliation to be effected? How can we who are alienated from God, who are resting under his displeasure, who have violated his law, and who roll sin as an aweful burden under our shoulders, be reconciled to God? How can it be done? This I want to impress upon the minds of my beloveds, this morning, that it is only through and by the Lord Jesus Christ. Don't let us be deceived by the world, that in the old dispensation we was so offensive in his character that there could be no reconciliation without the shedding of blood. It is only through and by the sinner might be reconciled to God, because Christ's blood had to be shed, and is more precious than the blood of bulls that entered so largely into the old dispensation of the law, and the children of Israel. The post says:

"There is a fountain filled with blood,
Drawn from Immanuel's vein"
This is the fountain that we are permitted to join the sinners to. It is filled with blood drawn from Immanuel's veins. That fountain is filled with the blood of Christ, hence it is only by and through him that we can be reconciled. Though the fountain is open and filled with the blood of Christ, and though he has become the propitiation for our sins, don't be deceived ourselves by thinking that because the fountain is open, we may draw the water the transgressor, that is enough. Though the way is open, God requires us not on our part—the creature. I say there must be an act on the part of the creature before a reconciliation can be effected. There must be repentance of our sins, and we must have faith in the Lord Jesus Christ. And when we speak of faith in Christ, it is not a mere intellectual assent, a brain faith, a faith that overcomes the world and is not overcome by the world, and works by love and purifies the heart, that leads the wicked to become a kind, and affectionate neighbor. His thoughts, not only a faith that will cause him to forsake his way, but will cause him to return unto the Lord, for we are abundantly pardoned. This is the faith that is wrought up by repentance toward God, which leads to confidence in the divine law, and the sinner to rely alone upon the efficacy of the blood of Christ. It is a pleasing thought that a sufficient

way is open, and that whenever we may come. God is no respecter of persons. Every one is accepted by him. Do you hear the kind invitation, "Come unto Me and be saved"? Hence it is a very pleasing thought that we can be reconciled to God.

We have tried to show in what way this reconciliation may be effected, and when we become reconciled it is our privilege to have some evidence of the fact. I want that we should enter into an examination of our lives and hearts, and I want the inquiry to rise in our minds, what evidence have we that we are reconciled to God? that we are living in the divine favor, that we can claim a joint heirship with Christ in glory? If we are reconciled to God we have the evidence of his Spirit bearing witness with our spirits, telling us that we are the children of God, and that we are in the divine favor. You recollect that the apostle says, "We know that we have passed from death unto life, because we love the brethren." If reconciled to God we have this evidence of his Spirit bearing witness with our spirits. Our aspirations will be for a higher and holier life. If we have been reconciled to God, we shall make a greater advance in the divine life, and to exert a greater influence for Christ. This certainly is the desire of the individual that is reconciled to God. It is only when we are reconciled to God, that we are able to enter into the life of the Christian. He will show that there is a sustaining, a comforting and a consoling influence in the religion of Christ. Brethren, I don't want you to be deceived, that this is the world. Yes, it is an inducement that entices in this life and it will support us when we cross the land of ours and take one of eternal glory.

We must also take into consideration the advantage of a reconciliation to God. It is not only our privilege, but it is also an advantage to have some evidence of the fact that we are reconciled to God. We are so constituted that we are constantly looking for some interest in the things of this world, we are a temporal. And I sometimes think that if we could more fully realize the advantage of a reconciliation with God, it would have a greater effect upon our minds, leading without hope in the world, if we could be made to realize the advantage of a reconciliation, it would serve as a great inducement to seek it without delay. If we really recognize in the world, we can see the advantages of living in a reconciled state with God. Go with me, if you please, with an eye of faith, to some of the scenes of martyrdom, and we will there see men who were put to death in various ways, tortured in different manners, sustained and supported. We have seen that it was only through the holy men of old, who stand the conquering tower of the rack, early waited their end? What would have sustained them had it not been for the assurance that they were reconciled to God? There is no position or circumstance in life in which it will not support us. Hear the language of the apostle Paul, when in the course of his journey he saw the troubles and tribulations consequent upon this life. "But thanks be to God, which gives us the victory through our Lord Jesus Christ." And by a constant trust in God, we may come off conquerors and

more than conquerors through him that loved us and gave himself a ransom for us."

Then, my beloved friends, seeing the great and numerous advantages of being in a reconciled state with God, don't get it off. It is an advantage in this life and will also be in the eternal world. Did you ever think of the solemnity of that day when the earth and sea shall give up their dead, and both small and great will be arranged before the tribunal of God, and when they shall cry for the rocks and mountains to fall upon them and hide them from the face of him that sitteth on the throne and from the wrath of the Lamb? Then, I say, in that it will be an advantage to be reconciled to God. Those who have been reconciled, and have lived and died in such a state shall be permitted to enter into the shade "where the sicked cease from sinning and the weary are at rest," shall also enjoy the society of the spirit of the Lord, who will be with us through of the Lamb forever and ever.

In view, then, of the advantages of being reconciled to God, let us urge upon you the importance, yes, the necessity of making, this our business this morning. Should there be any here this morning, who have no evidence that they are reconciled to God, I would say, in the language of the wise man, have ye loved and died in such a state as to wish with all thy might, thy thought, and all thy strength, that thou shouldst have been born again? In view of this, we urge upon you the importance of an immediate reconciliation with God.

Brothers and sisters, we that have professed to be reconciled to God, we enter into an examination of our hearts, and inquire what advancement we have made in the divine life. I have been a long time, and our hearts have been advanced in years, my own head, however, is blossoming for the grave. As we advance, then, in years, what advancement do we make in the divine life? Have we grown in Christ? Have we attained to that degree of holiness that we should? Perhaps upon an examination of ourselves we will find that we have not made such advancement in the divine life as the privilege afforded us have allowed. We have not enjoyed at all times the sustaining influence of the religion of Jesus. Have we been faithful? Have we been diligent in the discharge of our duties? Have we exerted that influence on our friends that it was our privilege to? Let us be engaged more earnestly in the Master's work, and more diligent in the faith. Let us strive to make greater advances in the divine life, and then after a few more years of conflict and toil the conquest will be ours, and we will be permitted to enter into the presence of our Redeemer, and to enjoy his society forever; when we will be permitted to enter into that place where there will be no more weeping, no sorrow, no sighs, but continual day; when we will be permitted to experience an enjoyment uninterrupted and serene, and there, too, we shall meet loved ones. Where this is our hope, let us be diligent. We have been called upon to part with loved ones. Our fathers and mothers are gone to the spirit land; and some no doubt are here that have had a shining halo about the church-yard in

sol, and whose angelic spirit has been welcomed to the eternal world. Our desire is that there may be a reunion around the eternal throne. If our desire is ever gratified, we must be reconciled to God. We must live lives devoted to his service, and be found walking in his ordinances.

I now leave the subject with you. I am a stranger among you, and it is our first meeting; it may be the last. It is so hard, but it is remembered that my last and earnest appeal will be reconciled to God. As an ambassador of Christ, I beseech you all, seek the kingdom of God and his righteousness. This, my dear people, is my ardent and earnest appeal to you. Don't let us be satisfied with anything short of the evidence of Christ's Spirit bearing witness with our spirits that we are the children of God. I hope there are some here that have stepped clear of this evidence. Let our aspirations be for a higher and more holy attainment in the divine life, and to live in a reconciled state with God, which is all that we need of the grace which is able to build you up.

FAIR-WEATHER CHRISTIANS.

Disagreeable Sundays aft. churches as honestly as the test of "lapping water" after the ten thousand troops under Gideon. Those who really want to be reconciled to God, will not be a warty Sabbath usually get there. The richest spiritual blessings are often obtained by those who submit to some hardship in order to do their duty. And what is a divine blessing to the eye of our loving Lord must be the sight of his own sanctuary on disagreeable days, and of his own "upper room" of communion when his disciples have turned their backs upon him? For one, I honestly confess that all the trash of the skeptic, from Reason or Huxley down to Ingersoll, do not inspire such misgivings of Christianity as a heart power as are awakened by the spectacle of delinquent Christians in unfavorable weather. —Theodore Cuyler.

UNITED.

Oh, that the professed followers of Christ would learn that Holiness is union, and that it is divided. Holiness unites, consolidates and saves; it separates, mutilates and destroys. Therefore let none be afraid that holiness will divide the church, i. e., if the church is on the Lord's side. Holiness instead of dividing Christ's church, unites it with a three-fold cord of love. The Lord says, holiness becometh my house forever.

We are aware that many of our patrons are impatient because of the long delay in receiving reports, but we can't help it. We are now sending them out.

Wise is a mother, and like the temple of old, he says as he goes the forbidden cry: "Ye shall not surely die."

I am a Christian, I cannot fight. I cannot fight if I die. I cannot fight any earthly consideration. I am now a Christian.

Those days are lost in which we do no good, are those which we lose in which we do evil.

— Reported by T. C. Heideberger, for the CHRISTIAN.

The Primitive Christian.

PUBLISHED WEEKLY.

HUNTINGDON, PA.

Sept. 23, 1890.

EDITORS: MR. JAMES QUINCY,
AND
MR. J. B. BROWN,
PROPRIETORS: J. B. BROWN AND
W. H. BROWN.

ELLEN WILLIAM HOOR, of Maitland, Pa., has returned from an extended trip West.

Bro. Ewing says quite an interest in singing is being awakened in the Miami Valley.

Bro. Samuel Brougham, of Gettysburg, Ohio, is going to the Miami Medical College, Cincinnati.

Edna J. S. Mohler's address is changed from Monterey, Ho. Co., Mo., to La Due, Henry Co., Mo.

From what we learn the church is generally not doing, or expect to do, anything for the missionary cause.

Bro. Rufus Zook, of the James Crook congregation, is occupying the position of clerk in our office at present.

The brethren of the Woodbury congregation will hold their interest on the 15th of October, commencing at 4 p. m.

Bro. Silas Hoover, of Somerset Co., Pa., is going West to preach. He is expected at the Millersville lovefeast, H., Sept. 15th.

In another column is an interesting article on Pompeii. It was sent us by the publisher with the request that we publish it.

Bro. Samuel Gibbel, of the Spring Creek church, Lebanon county, Pa., says they baptize infants since April. The church is in union.

CONTRIBUTORS to our paper should remember that we desire the full name. Never write anything to which you are unwilling to attach your full name.

Bro. J. S. Mohler will write up a history of South-western Missouri for the Almanac. Who does he give some church history? We would most rejoice.

A CORRESPONDENT to the B. & W. states that H. H. Percival, the courted Monk, is alive and is seeking for a congregation in Nebraska, Iowa.

THE EDITORIAL and Chronicle says: "The best way to pay church debts is to make none." How much better to be carried out for the cause if this plan was carried out.

Edna Reiso, of Elk Lick, Pa., while harnessing one of her horses, was bit by another on the left side of his face, tearing out a piece of flesh about three inches long and one wide.

Bro. D. F. Stouffer and his daughter Mary will start for Illinois on the 26th inst, to remain until about the holidays. He intends traveling over the principal parts of the State.

Some of our correspondents send in boxes of news but do not tell from what church or even what State. This is no indication. Always tell the name of the congregation and where located.

Bro. S. T. Boserman, of Dunbar, Ohio, has been busy superintending the erection of a new residence for the last two months, hence he has not had so much time to write. He expects to resume his pen again before long.

Copy for the Almanac is now wanted, and if any of our patrons have anything suitable they will please send it at once.

The old orders for A. M. are now to the best of our knowledge, all filled, but any who had ordered some time ago and receive them, please inform us at once.

Bro. Henry Koenig is in his 84th year and is still able to attend his ministerial duties, but on account of being nearly blind cannot go away from home any distance. He lives with his son at Shady Grove, Pa.

In No. 25, page 271 of P. C. in Bro. Barber's article, the word "was inserted," which destroys the meaning intended. It occurs in next to the last paragraph. Leave out the word "and read" if Jesus had eaten the prepared passover?

We had the pleasure of a call from Brother John Mahler, of the Dry Valley congregation, Pa., on Thursday evening last. On Friday morning he went to Colfax Run, in the James Crook congregation, where he continues conducting a series of meetings.

Those of our brethren who wish to have the Stein and Ray debate compiled into a book should agitate the matter and so that they may get it encouraged. We think it would be an excellent book of reference and our brethren should encourage the work.

The *Index* thinks the Baptist churches of Georgia need extensive pruning. Many of the members are only an incubance and the church would be far more fruitful without them. Why leave the praising knife at once? The fruit is what the Lord wants, and not professors merely.

Our former elder, sister Lizzie Reed, now married and residing in Iowa, keeps further (quite a change from boot-keeping to horse-keeping, and we have no doubt that she will be delighted with it). Our hope is that her life may be one of unalloyed happiness. See notice in another column.

JAMES says, "Out of the abundance of the heart the mouth speaketh. We see this truth very frequently illustrated, but is it not also true that out of the emptiness of the head men speak more wisely? Men and women who think most, generally have the least to say, and when they do speak, they do not generally tell us anything new."

In another column is a letter from the Maple Grove Colony, Kansas, to which we direct the attention of our readers. The brethren and sisters there surely deserve sympathy, and we hope that a greater effort will be made for them. If we can do anything for them, let us do it. If we see our brethren in want and we shut up our towels of compassion how dwells the love of God in our hearts?

Bro. W. J. H. Morrison desires us to say that after an absence of twenty-five years he expects to visit his native state of Pennsylvania the coming winter. He will, if the Lord will remain about two months on the western shore desired, will preach some for them. If desired, he will stop in the States east of Illinois. His address is Merrill, Down county, Kansas.

TRUTH are some persons who, seemingly, always try to be on the popular side of all questions. Some will even say and do things that their own judgment tells better, but rather than take a position and stand with the minority, they will sacrifice principle. This is wrong. We ought to have moral

back bone enough to stand up for what we believe to be right. We should never be afraid to be in the minority, so long as the minority are on the side of truth and right.

It is now the time for our Fall communion meetings, and we desire to have some one in the different congregations give a report. It need not be long, unless there is something of special interest that requires it. If you have any additions to tell us, it does us all good to know that the ranks of the Lord's army are being swelled.

While at Ashland, we had the pleasure of meeting and making the acquaintance of Sister Julia A. Wood, who has been traveling among the churches for some time for the purpose of becoming better acquainted with the membership, and also, with the hope that it might be a benefit to her health. We were glad to learn that in this she has not been disappointed as she has been able to accomplish considerable improvement in this direction. She is now making her way eastward and will stop at Huntingdon as she passes along.

We have now filed all the orders for Reports of Annual Meeting that we have on hand. If there are any still not supplied, please let us know and we will be glad to supply them. We have good supply on hand and are prepared to fill all orders with dispatch. It is just as valuable now to those who have not yet read it, as if they had received it directly after the meeting. It is a well gotten up pamphlet of 94 pages, indexed and nicely bound in paper and will worth the small price asked for it. Only 25 cents per copy or \$2.40 per dozen. Send for it.

The Local Option Prohibition Bill which has been before the House of Commons, has passed a number of times, passed the House June 18th. The vote stood 229 yeas to 203 nays. Before it can become a law it must pass the House of Lords, and receive the royal assent. The British Government triumph is feared though it may not be so soon as desired. It is considered a very important victory for temperance, and if the bill becomes a law it will not be expected, there are many places where the traffic of liquor will be prohibited, and the temperance sentiment will grow and in time it is hoped the traffic will be prohibited throughout the Kingdom of Great Britain. In this is illustrated the results of perseverance and America may learn a lesson.

Our orthodox friends sometimes make some concessions privately that the truth would demand made public. A correspondent to the *Congregationalist* writes the following: "I have been much troubled by the clergy of the Methodist church, 'Why should I have my children baptized? What good does it do? Baptism is a useless solemn, open, public profession of faith in the Holy Trinity. Infants cannot exercise any such faith, being wholly incapable of it, and are therefore improper subjects for baptism.'" We wonder if these clergymen, knowing as they do the truth, would not publicly the necessity of infant baptism. One thing is certain if they do, they willfully teach what they know to be false.

There is a proverb to this effect: "Nettle root sting not." It is a suggestive proverb. It means that a man may be stung by a nettle, but if he begins, but when it has grown to maturity and produced its stem, leaves and fruit, it may be painful, poisonous, and dangerous, not only to comfort and health, but to itself. Let us not begin, as some religious error may be itself, not only very dangerous, and

perhaps harmless. But when it has been planted in the soil of the heart, it will grow and become productive of much evil. Hence we should be on our guard and detect if possible every subversive principle in its first stages, and not wait until it has grown so large and deep-rooted as to make it exceedingly difficult to eradicate, or overcome it. So we should guard against repeating a thing which may grow up to a habit which when formed may give us much trouble, and become a formidable foe to conquer. "Nettle roots sting not," but the leaves do.

OUR WORK AT HUNTINGDON.

THE BIBLE CLASS.

It is interesting to us to hear what the different churches are doing and it may be that others are interested in what we have at Huntingdon, and we will therefore from time to time give an account of our meetings and labors generally. Since the opening of the Fall term of school we have Bible-classes in operation, and we think all the students are required to attend. Heretofore we had but one class, but as it was large and difficult to retain the attention of all, and give all some benefit, it was thought best to divide it into three sections, which was done last Saturday evening. Brother W. J. Swigart, a minister and teacher, is general superintendent. The following were present at our first meeting: the sections: J. H. Brougham, J. E. Ockerman and W. J. Swigart. The members of the entire class all meet first in the chapel and the exercises are opened by singing and prayer, after which an essay is read by a member of the class. Last Saturday evening we had one from sister Lizzie Leitch, of Indiana, and next Saturday evening from sister L. C. Ockerman of daysburg, Pa., is appointed to read. These essays always contain good thoughts and are an excellent trial to the way our young brethren and sisters are doing in their preparation on religious subjects. After the reading of the essay each teacher, with the members of his division, retires to a separate class room, where they spend much time in Bible study. After discussing the lesson, and this ends the Bible-class session.

OUR SABBATH SCHOOLS.

On Sunday morning at nine o'clock we had our usual Sabbath school, but again the majority of the students, with the children. After the usual opening exercises the infant department retired to a separate room, where brother Emmert and others try to impress upon their minds Bible truths. The other part of the school remain in the chapel and are divided into classes. There are seven large and interesting Bible classes. After a half hour or more is spent the entire school again convenes in the chapel, and an additional effort is made to impress the truths of the lesson by a general instruction of the children. Where is accomplished in this way than any other. Brother Emmert is the superintendent and is the "right man in the right place." There are set so many new children in the school as formerly and this is perhaps owing to the fact that many of the old teachers labored at the close of last session and the children are better acquainted with meeting and being in class with a stranger. Our new teachers will, of course, try to hasten them up and become acquainted. There will doubtless be some increase in our numbers.

THE PUBLIC TEACHING.

After Sabbath-school we have public services. On last Sabbath morning we had an interesting sermon from brother J. B. Brown, of Daysburg, Pa. The subject was "Christian Unity," and our readers will doubtless have the privilege of reading it ere long. At present we have good congregations, and we are better acquainted with the attendance than heretofore. In the evening H. B. B. preached from Gen.

39: 9 Subject, "The necessity of forming correct moral and religious principles."

OUR SEMINARIANS.

In the afternoon at 3 p. m. brother Ewing met all those interested in singing church music. An hour or more was spent very pleasantly, and we think profitably. We purpose meeting every Saturday afternoon for awhile to sing, and the design is to acquire the practice of singing together, and in this way improve the vocal music. No more than usual.

We don't have a choir at Huntingdon, neither do we use an organ in our services as has been reported in some papers. We have a hymn book. Some brethren get an idea of how things are going to turn out at these schools, and they finally get so fixed in their opinion that they see it now in reality, and so report it. This is the only way that we can account for such reports.

WHAT WE NEED.

Now we think that the brethren at Huntingdon, as a general thing, are doing very well. We think the primitive simplicity that has hitherto characterized the church as they are away. Of course, there are those, perhaps, as there are in all congregations, if they were to be taken away, they would compromise some with the world, but as a whole we stand united on the general principles of the church, and that we may be enabled to continue to do so, we think it best to have brethren and sisters. This will do us and the cause more good than misrepresentation.

We might tell you of the school reports, but we will not. Some brethren may take our readers through the class rooms of the Brethren's Normal College. J. B. B.

OUR VISIT TO ASHLAND.

ON account of the multiplicity of papers among us and that there might be a greater number of readers, we thought we would thought good of some of the parties more especially interested, to have an editorial mentioned for the purpose of continuing the propriety of trying to do as well as we can. We thought good at least to strike on some plan by which we most faithfully and Christian religious could be maintained among us, and so we thought we would call attention to the location, the meeting was appointed for that place on the 4th of September. To attend this meeting, we left home on Friday evening the 3d, and after a pleasant night's ride we arrived at Mansfield, Ohio, the next morning. There we were delayed for about an hour, and then a passenger car was booked to a freight train and we were off for Ashland, the fish of Buckeye's union—election? To tell the truth we were very favorably impressed with the railroad accommodations between these two points. The car was clean, bright and airy, and the depot decidedly handsome. And we do not wonder that the live and energetic citizens of Ashland are clamoring for a live and more respectable order of things.

On our arrival, being an entire stranger in the place, we made our way to the home of brother Sharp where we were kindly received and we were met by our dear brother, our dear Bro. Sharp conducted us down to the *Preacher* office where we had the pleasure of meeting Bro. E. W. West, the chief editor of the *Preacher*. From here we were taken to the home of Bro. H. K. Myers where the editorial meeting convened. Here we met Elders E. J. Ely, H. E. Miller, M. M. Eshleman, S. S. Sharp and the *Preacher* editor, Bro. J. B. Brown, and several other brethren who felt interested in our work. The meeting was called to order by appointing Bro. Ely, Eshleman and E. W. West, secretary, and Bro. Brown, Bro. Ely and Bro. West as the home, and by the way, the most important question in the wheel. The

presence, she conversed with God and was buried in the liquid grave, and arose, we trust, to live in oneness of life. Brothers and sisters pray for her: she may be a faithful servant, a bright shining light in her isolation surrounded by unfavorable cir- cumstances, thirty miles from any regular appointment of the Brethren. It is not easy to stand thus against the temptations of a wicked world. Thus you see we are doing what we can in Kansas. Brothers and sisters in Christ pray for us that by God's grace we may be able to do more.

Jac. W. Beza.

A Discussion—Spanish Doctrine.

Dear Brother:

Thinking that it might arouse the sympathy of some brethren for our situation and that they may know of one of the many doctrines which are being followed, we care to contend with it. I will give sketches of a conversation which took place between you unworship servant and a friend, as near correct as my memory allows, on Sunday, Aug. 24. After a sermon, delivered by our beloved brother John Harshbarger, upon the subject, "Who are the proper subjects for Christian baptism?"

1. Representing my friend, B. myself. A. (accusing B.) There were two points made by Mr. Harshbarger that I cannot agree with in baptism. B. Be kind enough to tell me what they are.

A. The first was that infants are not sinners; I believe that children are sinners as soon as they breathe their first breath.

B. Pray tell me that definition of the word sin, so that there be no misunderstanding about it.

A. Sin is violation of the law of God. Is there any law transgress or violate any of God's law in being born?

A. The Bible says we were born in sin and I believe the child is a sinner as soon as he breathes the air of Adam.

Now the Ten Commandments do not say we are born in sin. I acknowledge that we are born in a world where there is a sin, but this does not imply that a child is a sinner without violating anything. You say sin is to violate or transgress the law of God. In what way has the new born babe done this? What did Christ die for? Was it not to make an atonement for the sin of Adam? And is it possible that all who will be saved?

A. Ah, there comes the trouble now. How do you get that which I believe does not give it to them? I believe he died to cancel the original sin, and I believe that children are not sinners and that I cannot do anything which God calls me and makes me do it. I can't save myself. I can't force myself to believe a thing if I don't know that I believe. I know and know that God has pardoned my sins for the first time.

B. You acknowledged that Christ canceled the original sin. How then can an innocent infant be a sinner? The reason why you do not accept the commandments, believe and do them, is because you are willfully ignorant; you are not willing to do them. You don't want them that way; you don't want to love God, but in your own way him. God promises to forgive sins on conditions. Just so he has promised us life eternal on the conditions that we accept his terms of salvation. You say that you must know that your sins are forgiven, and feel a great change in your heart without accepting the terms of the Gospel, or without having any change in your requirements at your hands. What do you feel a change? Feeling good, and knowing that your sins are pardoned and that we accept his terms of salva- tion. The Scripture says: "Believe, repent and be baptized for the remission of sin, and you shall receive the gift of the Holy Ghost." You

are required to have faith in God, re- pent or forsake your evil ways, and be baptized (before you have the promise of pardon).

A. Don't you believe that no one is saved except those who do these things that you Dutchards are always talking about? I believe there are good and bad in all churches, and that there are numbers of good people in houses who were never baptized, and did these things you talk about.

B. Then of what use is the New Testament, or anything that Jesus suffered for? You make his commandments of no effect and you take your belief about the words of your Master. God will never force you to do anything that he has bid you to do. His power is in his word, or rather the power that he has in us, in it. It is in us to accept or reject it. We are accountable only for his own sin, and if we accept the terms of the Gospel and have ourselves baptized, we are held in the power of his word, and are not re- bap- tized out. If I owed you ten dollars and some kind friend would pay that amount to you for me, could you hold that same amount against me, and say that I was not held as if you might feel disposed to?

A. I can't make myself believe a thing if I can't. I believe children are sinners when they are born. I am the father of a boy who said the home was fifteen feet high, when he saw that they got gassed he was mistaken that he meant fifteen hands high, re- marked, "I said fifteen feet high and I meant fifteen hands high, and I am here to be saved, and what the Master has said, and say my own faith in its stead. You have weakened your cause and clearly proved that you do not believe much of the New Testament, and that is my fault."

I think it would not be amiss to give one or two of the points of faith which the minister of the congregation to which A. belongs teaches and which a good number of people believe.

1st. That we can do nothing of our selves. We must stand still till God calls us, forgives our sins and changes us from sinners to Christians.

2d. That the Bible is not for sinners but for those righteous only, that it can do the sinner no good. Neither by preaching to them for he says the progress of the wicked apart teaching, and that they become an abomination in the sight of God. I will ask you one question (addressing the congregation) which I will answer, and what that I wish you to answer. Did Christ die to cancel the original sin, and the He did. Did Christ die to save all men? If he did why does he not do it? This I will leave for you to answer.

3d. That the Bible is not for sinners but for those righteous only, that it can do the sinner no good. Neither by preaching to them for he says the progress of the wicked apart teaching, and that they become an abomination in the sight of God. I will ask you one question (addressing the congregation) which I will answer, and what that I wish you to answer. Did Christ die to cancel the original sin, and the He did. Did Christ die to save all men? If he did why does he not do it? This I will leave for you to answer.

4th. That the Bible is not for sinners but for those righteous only, that it can do the sinner no good. Neither by preaching to them for he says the progress of the wicked apart teaching, and that they become an abomination in the sight of God. I will ask you one question (addressing the congregation) which I will answer, and what that I wish you to answer. Did Christ die to cancel the original sin, and the He did. Did Christ die to save all men? If he did why does he not do it? This I will leave for you to answer.

S. O. LARKINS

Larkin's Factory, Co.

According to previous arrangements made by the committee of the Home Mission and also the church in New

Jersey, I expect, the Lord willing, to arrive at Flemington on the 25th Oct. The names of the committee are sisters Hannah Dicks, Hannah Hoppeck, and Corolina Brower.

JOHN NICHOLSON

Notes.

Brothers attending the district meet- ing of Southern Illinois, from the middle and northern part of district, please take notice and arrange themselves so that you can attend. Being on Saturday after the district on Tuesday, which will be in the adjoining county.

J. B. JENNISON

Allison, Ill.

District Meeting.

The second district of W. Va. will hold their district meeting on the 18th 19th Oct., at the Masceville church, 3 miles west of Jano Law, Lewis Co., W. Va. Those coming by rail will drop Dr. Musser a card for conveyance.

JOHN RANNEY.

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2	Head	Huntingdon	8:30
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The Primitive Christian.

PUBLISHED WEEKLY.

HERTSBORG, P. A.

OCT. 5, 1880.

EDITORS: W. J. B. HUNTER, JR.,
J. E. B. HUNTER, JR.,
AND PROPRIETOR: J. E. B. HUNTER, JR.

Ed. Daniel Fry, of Illinois is quite ill, and it is thought his race is almost run.

H. B. B. and wife sister Quintan are out at the old homestead spending a few days.

Suzann Julia A. Wood is now at Berlin, Summit county. She is much improved in health.

Bro. Beckie seems to be having interesting meetings on the Pacific coast. Twenty have been baptized.

Bro. D. C. Moenaw informs us that they have recently had two additions to their church and good prospects for more.

Bro. J. C. Ewing, we learn, has a position at the Lebanon Normal, Ohio, at a salary of \$40 per month and allows only two days a week.

We still have on hand a good supply of Annual Meeting reports which we will be glad to dispose of. Let us have some more orders.

Bro. Brewer, of Oregon, says that they have had an unusual fine crop this favorable weather to gather in, so they feel that they have been greatly favored.

The brethren of the James Creek church, Huntington county, Pa., will hold their conference on the 15th of October.

Bro. J. F. Oiler preached at the Bethel school house a few Sundays ago, at 10 o'clock. At the close several persons made application for church membership. So says the *Advocate*.

Our fireman got the correspondence back upside down last week. He did so well sometimes and we were not at home. Of course if we had been at home nothing of the kind would have happened.

We are grateful to our contributors for the very liberal manner in which they have responded to our call for copy. Please continue and we will try to be able to give our patrons an interesting paper.

Derim Mousley might we had quite a refreshing rain which seemed to be needed, as the trees were becoming very dry and parched. The old corn grain will now come up nicely and get a good start before winter sets.

We are now at work on the Brethren's Almanac. If there are any further corrections to be made, they will be sent in at once, or it will be too late. Also any copy intended for the press must be on hands soon or it cannot be inserted.

Several of our agents say they subscribe to get us large lists of subscribers. We shall be glad to accept of all our agents for all they do to encourage our work. We shall try in the mean time to make the *PRIMITIVE* worthy of patronage.

Bro. Lewis W. Tector, of Hagerstown, Ind., contemplates a preaching tour through Iowa and Kansas some time this Fall. No certain date however, whether he will get it accomplished or not. He promises soon to contribute frequently again to our columns.

The late revision of the Bible is making considerable stir in the religious world, and it will no doubt be received with considerable interest at Herts. As soon as a copy of it can be had we shall have something more to say about it.

Samuel Ellis, wife of the late Elder Henry Herberberger is lying quite low with typhoid fever. Dr. Brumbaugh was called in consultation with their family physician and we were glad to hear from him that he is hopeful of recovery. This kind family has passed through some severe afflictions, but we trust that the Lord will sustain and overrule all things for good.

The late Gathrie once said: "While king is good in its place. There is nothing like whiskey in the world for preserving a man when he is dead. But it is one of the worst things that is in living." If you want to keep a dead man, put him in whiskey; if you want to kill a living man, put whiskey in him."

The Queen of Spain has a royal daughter lady, and the occasion has raised quite a joyful breeze through the higher circles. On the sixth day it is to receive baptism, and for the procedure and filled "with water from the Jordan." What effect the Jordanian water is to have on the babe we have not learned, but we do not suppose it will be overdone and will purgify soul from royal blood. Such is royal religion and the less the world has of it the better.

We do not like to say much to our patrons about money, but we cannot get along without it, we must now ask, all knowing themselves indebted to us, to make us some help. We have some bills signed by our Editor, which you can meet these without any trouble. We want to pay our honest debts and we can do it if our patrons will have the same feeling. Please square up your accounts if you can possibly do so.

From the *Christian Union* we learn that a delegation from the Protestant churches in France is expected in New York soon. The announcement is to preach the Gospel in France. It is said that now for the first time since St. Bartholomew's day, there is freedom for every department of France, it is said, there is a craving desire to hear what the religion of the Gospel is, and churches, halls, ball-rooms and theatres are thronged with listeners to the Word of Life.

Bro Alfred Clippert, formerly of the Yellow Creek congregation, Pa., but now in Stewart county, Neb., says they have had preaching but once every week since that place last April. There are no brethren except that York county, where brother John Snowberger resides. He spoke for us the time we had preaching. There is nothing in preaching at that place here. If possible send some of the missionary brethren here. My address is Utica, Stewart county, Neb. I will give information in regard to land, etc. if desired.

The following items we have just received from brother Daniel Hayes of Mt. Vernon, Virginia.

At a recent meeting at Tinderville, Va., \$125.00 was raised and forwarded to H. M. Biss, for the destitute in Western Kansas.

The wife of Elder Samuel Ziegler of Lehighville, Pa. was buried on the 16th of Sept. She was a sister of Elder Jacob Miller of Green Mount, and had a large relationship in the

church. She was one of a family of eighteen children. Funeral services conducted by brethren Kline, Harman and the writer, to a large audience.

DEAR SIR: The late was some brethren who were drafted in this State, went to Springfield to consult with the Governor and secure their release from the draft. The Governor asked on what grounds they claimed exemption from the draft. They said that as a body of the church was conscientiously opposed to war of any kind, the Governor asked if they voted for the President. They said they did. He then wished to know if it was right to help put a man at the head of the government when its very existence was threatened? The brethren were released, but not some wiser than when they came—*Brothers of Work*.

Upon the heading of "Our Christian Advocate" the New York *Christian Advocate* gives a lengthy article on what we call the "Sinner papers" and well sustained in their editorial department but the rest of their contents are dull and verbose; while there are citations whose contributors are ignorant and ignorant. They said that though the editorial columns are weak, the papers are looked for with interest. This is a fact. It is of course important that a paper should have high editorial content, but depend on their contributors articles. We depend very much upon our contributors and we kindly ask your assistance to help us make the P. C. a live paper. Let us have your best thoughts on all subjects.

While we may have some injudicious ministers among us, but we have a great many judicious brethren and we think two or three times before, they think so. Especially is this the case with our contributors. We are glad to see somebody else, so we reason why the one should be greatly lauded and the effort of the other depreciated. We are glad to see a minister who is so kind and sympathetic to each, but we frequently happen to see that we have just the reverse of this, and the result is the man of small abilities has the most credit and the man of great talents and great usefulness, and recently, against the disadvantages heaped upon him by his brethren and articles.

In the last *Chapel Advocate* the question is asked: "What is the duty of an elder who has a minister in his employ who refuses to be immersed?" It may be a question of some value to us, but it is a minister, but it occurs to us that it is a greater query how this man got to be a minister in a church where nothing but immersion is accepted as a legitimate mode of baptism. It is considerable honor in an eldership that would receive a man into its communion and ministry before it knew that he was legally baptized, and it certainly would not be very encouraging to a congregation, to learn that they had been receiving their spiritual food from an unbaptized pastor.

If another column is an earnest call for some one to go to Idaho to preach. Will it be heeded? There is a great deal of talk about missionary work, but the contributions would be more likely to do nothing. There is money in the treasury, so the report in another column shows. Now why not use it?

It seems to us there ought to be some one to go to keep the money out of business it is to see that calls are filled and that workers are put in the field will stir themselves. We believe if an effort was made to do something, the contributions would be more likely to be made. Three months have passed by since the organization of a general mission.

any society, and notwithstanding there have been calls from our columns to do so, it has not been done. The effort has been made to fill them. How long is it going to take to get this work started? We hope something will be done at once.

STRECK BECKIE, of Water-side, Bedford county, Pa., died suddenly last week of intermittent fever. She was a student of the Normal last school that was among the largest and most profited for being held. Her motto is, "In the midst of life we are in death." Sister Beckie was a consistent and devoted member of the church, and was loved and respected by all her associates. Her sudden and unexpected departure was quite a shock to her many friends here, but one great consolation we have, that though she has gone, she has left behind her the assurance that she still lives, and will continue to live until we all meet on the other shore. If at the close of the term of school it had been said that she was going to be married, we should have no cause, and therefore we would be all prepared so that when the announcement comes we may be ready.

Not long ago a rich man who did not rent a pew or pay for the support of the Gospel died. The family wished the funeral to be on Sunday and they had a pastor hired to come to conduct the services. At their urgent request the minister they wanted gave up his regular appointment, hired a carriage, went to the funeral and ministerially conducted the services. No one said anything about compensating him, or paying the expense of hiring a carriage. After some time he sent a bill of twenty-five dollars to the church, including the bill for the carriage. The family refused to pay. He then brought suit for fifty dollars, including the bill for the carriage. The amount was awarded to him. The *Christian Advocate* takes up two columns in discussing these two questions: Did the minister do right to take money for his services? and did he act prudently as a minister? Now we don't mean to discuss these questions, but we believe if that minister would had the spirit of the author of that divine injunction, "If a man take thy coat give him thy cloak also," there would not likely have been any lawsuit.

Bro. Gorber in another column speaks of a sister who lends her paper to the poor to read, and supposes that we as editors will not have any objection to such a course. We do not. In the best if they are loaned to those who are really poor, but there are some who can afford to chew from ten to fifteen dollars worth of tobacco a year and yet not pay for their paper. We do not know how far we will go in any of this class. Of course it might do to supply all the poor in that way. We as editors must have our own way, unless we allow our subscribers and money to afford our paper. You cannot have the *PRIMITIVE*. The matter of support must not be overlooked. We however have no objection to our patrons lending their paper to the poor, when you can see that they really want to read and are too poor to pay.

THE FOUNTAIN OF GOLD.

A fountain of gold is said to have been discovered in a mining region of which was extracted \$19,000 from ten barrels of water. This fountain is considered so valuable that no estimate has been placed upon its worth; and the water is so abundant that it can ever be used to any stock in it. The proprietor of this fountain will be

considered a lucky man and thousands will envy him his fortune and wish that he had an interest in it.

There has been another fountain opened that is worth millions of times more. All are invited, the poor as well as the rich, to take stock in it. It is only a very few seem to care anything about it. It is the fountain of life in which we can have our sins washed away and be made heirs of salvation and eternal life. Oh, ye that do not care for an interest in this fountain. Come, buy, without money and without price.

REPORT OF SPECIAL DISTRICT MEETING.

According to previous announcement the delegates, with brethren and sisters of Northeast Ohio, met in Union Church, Wayne county, Ohio, September 10th, to consider the subject of holding next Annual Meeting. The meeting was organized at 10 o'clock, a. m., by reading the officers of the year, and then the minutes of office and serve upon the present officers. Brother Josiah King being absent, brother Noah Longacker was appointed secretary. There were present a number of churches were not represented by delegates, it was decided that all present should participate in its deliberations.

It was then resolved that Annual Meeting be held next year on Ashland College grounds, Ashland, Ohio.

After some speech-making and general talk, the motion unanimously prevailed.

A committee of five was then chosen to nominate five brethren to act as a committee of arrangements.

At this juncture the meeting adjourned to purchase of a good dinner at the residence of the brethren and sisters of Wooster church, and heartily related by all present, for which they will please accept our thanks.

Upon the resumption of business the following nominating committee presented the names of H. K. Myers, D. N. Workman, A. Mohrman, Wm. Suller and A. M. Dickey, who were to fill various offices.

The motion to elect them was carried unanimously.

It was then decided that each member pay one dollar to defray preparatory expenses, but to be paid back if available.

Moved that these minutes be published in all the church papers, which motion prevailed, and our editorial brethren are invited to give them notice.

F. J. Brown, Moderator.
K. L. Youns, Recording Clerk.
Wm. Suller, Secy.
J. H. West, " "

HOME.

Who does not love the word home and who is it that does not enjoy spending a few days at the old homestead? On Thursday, brother came to town with his team and took us, our family, sister Quintan and lit. notice the fact that the Rayburns beach where our parents and brothers reside, and to say that we spent a pleasant time scarcely express our feelings. We found them all quite well, and, seemingly, surrounded with plenty of every article. We were especially struck with the abundant fruit crop, and were made to think how good God is in making such ample provision for his people. The orchards presented a grand picture of plenty, the trees being literally laden down with the choicest selections of fruit. The very air is so abundant that some of it will necessarily go to waste, notwithstanding being apple butter and drying apples to be the order of the day.

After supper in going to the country was to have a short recreation from incessant labor, we tried to use

prise in unaccountable loss upon his countenance. We found brother Steub... debark on a ministerial labor, and... preached one while here to a congregation of attentive hearers.

From here we went to Coffee county... Preached once, and received an old lady into the church. After prospecting... County seat of Franklin county, a distance of twenty eight miles. The clouds were looting from the west and threatened an approaching storm. We had scarcely gone one third of the way until the rain began to come down in torrents, accompanied with considerable wind. The rain continued to pour until we got to Ottawa, and everything was flooded with water. We boarded the train for Oelste preparatory to starting home, but soon found we were elected to remain at Ottawa over night, caused by the washing out of several bridges, but by dint of hard work the construction hands had the road in running order by next morning. We visited brother Frank Reinger on his farm, and soon formed his acquaintance and that of his pleasant family. Brother H. is a successful horticulturist. Living in close proximity to Kansas city, he finds a ready sale for his fruit, and is an extensive planter. In company with brother H. we took a ramble over Kansas city, which is the metropolis of the far West, having a population of 50,000. On the evening of September 23rd, 1880, we left our city behind us, and owing to being behind time in the start we missed connection all through. We thought we were to be of eternity. Their connection should be had and too many will be withheld off to the left hand.

We arrived at home, August 31st, at 9 o'clock. Found it well, for which we were to be thankful to the Giver of all good. In conclusion we will say, we have not yet decided to make Kansas city our future home, which we thought we were to do. It is the state of eternity. Their connection should be had and too many will be withheld off to the left hand.

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Fraternally,
W. B. DEATON.

Measurable to the Family of Brother S. P. Jantzen.

It has lately been the sad misfortune of our congregation to lose one of its best members. August 8th, sister Ann C. wife of brother B. F. Jamison departed this life. She was an amiable wife, a pious and affectionate mother, a ready sympathizer and an intelligent neighbor. She leaves a husband and three children, whose silent affection bespeaks their loss.

for all have assembly felt the stroke. The funeral services were conducted by the brethren. The bereft mother, as well as those who have no hope, will find repose in the thought that their departed has exchanged the trials of life for a crown of rejoicing which fadeeth not away.

C. W. Moss,
Steds Mills, W. Va.

From Elias Mills Ind.

Dear Printers: E. Elders D. H. Miller and H. H. Hamilton preached for us last Wednesday evening, and on Thursday they, with others of our adjoining churches, attended meeting at our old church. The first business before the meeting was the petition business. It was disposed of to the satisfaction of all nearly all the members. We believe every one and try to profit by it. We have some trouble to settle up which I think will be settled up next Thursday, after which I do hope we will have better times in the church. Yours B. Mazon.

Many Received in August for the Danish Mission.

From the following churches and persons: Gen. Lorenson, Central Point, Cal. \$1.00 Spring Den Church, Pa. 3.17 Flat Rock, " Va. 15.90 E. S. Hoisinger, (for several persons) Baker's Summit, Pa. 7.00 M. Cook, Shippenburg, Pa. 2.35 E. P. Peiffer, Goshen, Ind. (for Sunday school) 10.00 John Buffalo, Va. 5.00 Hahnemann, Ohio. 1.00 John Sack, Buchanan, Meck. 1.00 W. O. Shrock, Ferlin, Pa. 1.00 Sister J. H. Soffer, Hollidaysburg, Pa. 1.00 Mrs. J. C. Miller, Ohio. 1.00 A. Sister, Ohio. 3.00 Mary Eiler, Hilliard, Ohio. 1.00 Mrs. Nicholles, O. 11.65 Canton, Ohio. 13.00 J. G. Collier, Milford, Ind. 1.00 Canton, Ohio. 1.00 Sarah Spangloe, Lowelltown, Pa. 3.00 State Deere, Iowa. 1.00 Beaver Creek, Md. 1.00 Mrs. C. C. Miller, Ohio. 1.00 Pine Creek, Ind. 1.00 Hudson, Ill. 9.00 Cash Creek, Tenn. 1.00 Ashland, Ohio. 1.00 Mackinac, Ohio. 1.00 J. Van Perry, Ekin, Ind. 1.00 Maple, Mo. 2.00 Betha, Gro. O. 18.00 Tippecanoe, Ind. 2.00 Lexington, Ohio. 30.14 Newton " 30.14 Shelby Co " 6.25 Silver Co " 6.25 Pine Creek " 6.25 Angwick, Pa. 12.00 Green Twp. " 12.00 Chicago Creek, Pa. 12.00 T. A. Robinson, Chantlerville, Ill. 10.00 Lost Valley, Ohio. 9.50 W. E. Emery, Waynesboro, Pa. 3.77 P. F. Parker, Chicago, Ill. 3.77 F. R. Dickey, Hagersburg, Pa. 1.00 J. A. Lewis, Bartlettville, Md. 2.00 M. A. Bowman, Auburn, Ill. 1.00 Logan, Ohio. 10.45 Crankly Log, Ohio. 1.00 C. O. Frank, Chicago, Ill. 1.00 A. Friend, Xerott, Pa. 1.00 Stony Creek, Pa. 2.85 Mrs. J. C. Miller, Tenn. 2.00 A. Sister, Ind. 2.00 Peotoby, Can. 2.00 Woodland, Miss. 2.00 Seafield, " 2.00 Mrs. J. C. Miller, Tenn. 2.00 Charlotte Adams, " 50 Susanna Adams, " 50 Sister Gill, " 25 Sister Johnson, " 25 Mother Svobakshar, " 30

Rebecca " 50 David Briebelmeier, for Sevastopol, " 23.45 R. H. Stalberg, Mo. 50 Elizabeth Meyer, Va. 1.00 S. A. De Prezel, Va. 25 Total, 356.16

J. QUINCY, Treasurer.

Money Received in August for General Missionary Work.

(From the following churches and persons) Middle District, Miami, Co., O. 5.42 Magle's Hook, Shippenburg, Pa. 1.00 Coventry, Pa. 23.68 R. A. Boone, Zion Station, O. 1.00 Mascopica Creek, Ill. 2.75 Fairview church and friends, O. 11.00 Shannon, Ill. 14.00 Black River, O. 14.15 Pleasant Hill Ill. 15.00 F. C. Emmeret, Waynesboro, Pa. 5.00 Chery Grove, Ill. 13.65 A. Friend, River, Pa. 1.00 Epiphany, Pa. 5.00 Total, 112.47

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Sermon Department.

THE PICTURE OF A HAPPY PEOPLE.

Sermon by Elder James Quinter.

I have been requested to preach from the 13th and 12th verses of the 126th Psalm, and will do so. But I will read the remainder of the Psalm; as the verses which follow the text are a continuation of the same subject. "Bless me, and deliver me: mine daughters may be as corner stones, where most speaketh vanity, and their right hand is a right-hand of falsehood; that our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace; that our garners may be full, affording all manner of store, that our sheep may bring forth thousands and tens of thousands; and that our oxen may be as strong to labour, that there be no breaking in, nor going out; that there be no complaining in our streets. Happy is that people, that is not in such a case; yea, happy is that people, whose God is the Lord."

Our subject will be the picture of a happy people. Reference is not made to an individual, but to a body of people. "Happy is that people, etc." And it will apply to a family, to a community, or to the entire body constituting God's peculiar people. There is no propriety in referring to a body of people, when their highest enjoyment is described rather than to an individual. Man is to be perfectly happy, or to attain unto the highest enjoyment he is capable of, must be in society. It is

There is another idea in reference to "our sons" in the subject that has struck our mind very forcibly. The desire is that "our sons may be as plants grown up in their youth." What is remarkable is that they should be desired to grow up in their youth. The way we commonly look at the world, we consider they have passed out of their youth when they have reached their majority, or when they are grown up. But David's language would seem to imply that in a certain sense they may be grown up while in their youth. And there is a sense in which our boys and girls may be men and women while yet in their youth. Boys and girls sometimes show a discretion, a maturity of judgment, and steadiness of conduct, much beyond their age, and we say of such that they are manly and womanly in their behavior. There seems to be an illustration of this in the case of Timothy. Paul in addressing him, 1 Tim. 4: 12, says, "Let no man despise thy youth; but thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." Here Timothy is spoken of as a youth. But he is not one of the "young apostles" whom the apostle is admonishing him to guard against certain temptations to which he was exposed. He was the following language: "But thou shalt not be like those who have believed and followed after him—Sophists, genealists, vain, love petitions, meekness, 1 Tim. 6: 11. So he was both a "youth" and a "man" in character and conduct. And you, dear youth, may be men and women, in noble character and elevated behavior, while you are yet a youth. This is the ideal which we wish to see in our youth, and for this we pray. It is this manly and womanly behavior that David desired to see developed in the youth of his people, and hence the language of our text.

But we proceed next to notice what is desired for "our daughters." "That our daughters may be as corner stones, polished after the similitude of a palace." Another scholar translates the original thus: "Our daughters are corner pillars, sculptured to grace a palace." Here we have figurative and poetical language, and we must translate it into common sense and beautiful principles. And the two leading ideas are strength and beauty. And we wonder why "our sons" are compared to plants that are young and tender, and "our daughters" are compared to corner stones and pillars. We might think that the figures should be reversed, and "our sons" be compared to corner stones and pillars, and "our daughters" to plants. But we possess the Spirit of God knew what it was doing when it dictated the figures and applied them as it did. There is great strength in female character, and how much power is there in the goodness and affection of a woman's pure heart! The strength of their affection has often been severely tried and so tried as to make great sacrifices and power. While a father's stern command and mother's entreaty has failed to keep the young man from some hazardous view, a sister's arm in affection thrown around his neck, with

her tender appeals has accomplished it. Oh! if the powerful influence of our young women was sanctified by the grace of God, and concentered to his noble cause, what wonders would it accomplish, and what a powerful factor for doing good it would be! In the martyrlogy of the early church we have noble cases of female endurance in suffering for Christ's sake. Young girls, when brought to the sever trial of either renouncing their Christian principles or of meeting death in its most terrible form, chose the latter course. And then the idea of beauty is associated with our daughters as we have them presented in our text. Persons' reading is, "Our daughters are corner pillars, sculptured to grace a palace." But it is not the beauty that so many of "our daughters" cultivate, and which is admired by the carnally minded—a beauty which consists in a beautiful form of the body, or in ornaments of jewelry, silk, and velvet with which the body is adorned, that is here desired and prayed for by "our daughters." Grace and modesty beautify female character. Considerateness of feeling, purity of mind, sympathy with the suffering, and a desire to be useful in promoting the happiness of all classes, are the virtues that we desire in our daughters. They should be modest, and sought after, not the vain-glories and the most valuable pearls and costly jewels, that the fashionable ladies of the world wear. The one that our daughters should be "our daughters," and our mother's too, is that referred to by the apostle, when he is speaking to Christian females, "whose adorning, let it not be that outward adorning of plating the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Peter 3: 4. There is a sad mistake committed by young women when they seek the admiration of the other sex by attractions which appeal to their carnal feelings. The senses may be attracted by such attractions. But when the mind of a young woman is sought by the other sex by attractions which appeal to their carnal feelings, the senses may be attracted by such attractions. But when the mind of a young woman is sought by the other sex by attractions which appeal to their carnal feelings, the senses may be attracted by such attractions. But when the mind of a young woman is sought by the other sex by attractions which appeal to their carnal feelings, the senses may be attracted by such attractions.

We were present not long since when a conversation took place about a young lady of whom we had some knowledge. She had some wealth, and some personal attractions. The question was asked why she never married. The reply was, "I have not, and I do not intend to." I have come to the conclusion, if man, or woman either, wishes to realize the full power of personal beauty, it must be by cultivating noble hopes and purposes, by having some thing to do, and something to live for, which is worthy of humanity, and which, by expanding the capacities of the soul, gives expansion and symmetry to the body, which consists in beauty of the soul, and not in the body. We pass from the young to the old

in our picture of the happy people. While the young, trained to boldness and usefulness, form an important element in the picture of the happy people before us, given by the psalmist, the old are not left out. Their presence is plainly discovered. The old are characterized by a very strong solicitude for the young. We saw that it desired and prayed that our sons and daughters might be all that is implied in the high attainment that is desired for them? It was one of the parents in the body of happy people. And this is the characteristic of the aged saint. "Father, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." Eph. 6: 4. Such is the duty assigned upon parents. The duty assigned, they labor to perform. And it is very natural to suppose that while the parents and the aged, labor to promote with all their power that which is the glory of the young, that they will also be desirous that the old be in the same. And so it is a characteristic of all in a truly happy people to labor to do right and to be holy. And it is their success in such labors that makes them the happy people they are. The next thing we notice in the picture of the happy people, is their social property. It is their social property that they are all of one mind, regarding all manner of store; that our sheep may bring forth thousands and ten thousands in our stead; that our oxen may be strong to labor; that there be no breaking in, nor going out; that there be no complaining in our streets." Social property has considerable to do with our happiness. We have had to provide with our children, and with our aged, through them we are related to the earth, and in a measure dependent on it. And our higher nature of intellect and spirit, are closely connected with our physical nature, and so we are influenced by it. Hence a healthy state of the body is very desirable and important. And while it is true that a Christian may be happy in poverty and want, it is happiness enjoyed under disadvantages, and amid temptation. Poverty and want are not crimes when they do not result from our impotence or neglect. But they are very mischievous, and tend to make us discontented and amid temptation. Poverty and want are not crimes when they do not result from our impotence or neglect. But they are very mischievous, and tend to make us discontented and amid temptation. Poverty and want are not crimes when they do not result from our impotence or neglect. But they are very mischievous, and tend to make us discontented and amid temptation.

ROUSE TOP RELIGION.

BY R. A. BROWN.

I once read a tract, founded on the experience of an old negro. She possessed a wonderful degree of self-control and self-reliance. When asked by some, why she so different from the most professors, she replied, "It is because I live in de house 'n' God."

She who moved in a higher plane of Christian enjoyment, than was held by many persons. Religion is a beautiful system, which all may enjoy if they are honest and true. Religion will not be happy, it will plain there is something wanting.

There are men and women in the world, who are moral and active in religious exercises, and strict in performing Christian duties. Yet they are not happy. The world is full of misery, sighs and groans, even among the better classes of people. How do we account for individuals whose cheerfulness and genuine happiness, we almost envy, while at other times they are cast down, with a care worn and troubled expression. Always, about such persons, we are inclined to cast down to such an extent that the beauty and blessings of life are entirely forgotten.

Those who are nothing but drapings of heaven and evil in the world are miserable. If we get away down into the basement among the rubbish and stretch of the world we must always expect to be miserable. We must gaze in a higher domain. Get out the cellars and basements, go up to the house top, to a purer atmosphere. Look at the bright side. See more of God's goodness, and less of the world's disappointments. Always take the things as they come and make the best of everything. It is true that temperament has much to do with our misery or happiness. For it is not so much our temperaments, as our attitude toward them, that we must control. True religion is a teacher; it fits and prepares us for a higher life. Its teachings and truths we receive through the Providence without murmur or complaint. This world is said to be a world of corruption.

In our souls it is because people make it so. It is to be supposed that God created it to torture and afflict mankind. Did he make a mistake in creating the world, when he saw that it was good?

Let us attribute everything to its proper source. Sin originated in the mind. Persons are often the authors of their own misery. Great troubles often spring from imaginations. Truly this is the way we have to go. We possess ourselves of beauty and blessings to make every body happy, and whether they be so or not depends largely if we do not know how things are made. If we broad our eyes and open up the distance of life, we will surely be miserable. But if we can say, like Paul, "I glory in tribulation," it is an evidence of sublimative truth in Christian persons who compare and murmur all their lives, so great a depth of selfishness. Why not accept such things for our good. Our discipline, our building up in the faith, our growth, our love, our joy, our happiness, we must accept the world as it is, and make the best of everything, come out of the low and groveling atmosphere, and move in a higher plane of Christian experience and religious enjoyment.

UNDER THE FILE AND NUMBER.

BY C. H. BARBAROUGH.

Who enter M. in, in whose "red book" are mixed so many gems of truth, I know not. Do not need all that I know, and so on, or any, being else under equal objection to myself, like that I am as any of types as to be

drophical of water. At one time it was unable to rise higher in the Tests made for four years.

I suppose I would have missed your fragment in No. 87 had your attention been called to it by an earnest lover of the truth with such "entirely" should not search for a way of profound reward as those who "take pleasure in righteousness."

There is no limit to Christian forbearance and endurance. It is a good of reclaiming those for whom he labored, he broke forth in blighting anathemas, and yet wept over the doomed city, and prayed for his enemies, who had defied him. He felt from ministries of mercy. It is a poor Christian, if a Christian at all, who cannot "bear all things."

This is another essential feature of the Incarnation, which seems a little I make a hobby. Glorious hobby! I wish it were true in the most absolute sense. It is the one idea of God, and my prayers and struggles and tears were for his enemies, who had defied him. He felt from ministries of mercy. It is a poor Christian, if a Christian at all, who cannot "bear all things."

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RELATIONS.

BY SOLOMON KEISER.

There are those who are learned, and would be learned as the world, who tell hard late and early to secure means by which to decorate and supply their present habitation in repair, who sell off, even that of the soul's destiny. It is a man who is a man, a fascinating butterfly, sporting on the wing, from fever to fever, emanated from an unhealthy and unhealthy world. It is the thought and action, who profitably reflect the light of his own existence, who supply bordering on that which Paul and John witnessed on the Mount of Transfiguration. As the power and wisdom of God is manifest in the world, for his children, unbounded, who would not make his acquaintance and secure present peace and comfort and share in the treasures laid up in the heaven, who his blood, who the blood of Gabriel's trumpet bursts upon our ears, or the chilling hand of death is laid upon us, there will be no time to enter upon that which requires time, and we shall be left to our own devices. A gain in knowledge is less to ignorance. As our love for God increases the power of evil over us diminishes.

Who is who here, here, here, to think of him and that, or he thought, we are safe, under the most trying circumstances. In his works we behold his power and wisdom; in our daily bread, his love and mercy; in Jesus, the hope of perdition, in ourselves, afflictive servants.

Those who measure thoughts, words, and actions by the Golden Rule, find the exercise of charity more profitable than criticism.

Hypocrites preaching the Gospel to sinners, is the devil correcting vice and immorality.

Hospitality is an excellent trait, and the source of much good, when the poor are its subjects.

The tempting ball concealed the dangerous hook that cost the fish his life. Likewise the covetous soul, at profit, without considering the reward of ostentation.

THE UNBELIEVER SILENCED.

A young preacher came to the house of his sister and found quite a company around the table. He was introduced to the guests, and having taken his seat, he possible on official whose face told of the things of which he was fond. In the conversation this officer seemed to take the lead, and he indulged freely in firewords, scolding and godless talk. His young lady who was present happened to make somewhat enthusiastic mention of a sermon she had lately heard. The official instantly attacked her, remarking, "You are sure that you believe in those dark superstitions. In these days we are enlightened to care about the sayings of preachers concerning God. There is no God; and there is no heaven; and there are no angels, devils, and other paganism that about such stupid things."

The hostess was moved with some anxiety by this speech, and for the purpose of giving the traffic a friendly talk, she said, "My dear son, you are very severe; you seem to forget that my brother here is a minister of the Gospel."

The man, however, did not allow this to disturb him, but turning to the young preacher, he continued, "Oh, well, my clerical friend, we understand each other. I feel confident that you, as a man of sense, will not be surprised at my views. You present the old story merely on account of your office, and for ignorant peasant it will weigh. But after all, you yourself really agree with me."

"I do not," declared the clergyman quietly, "I do not believe in the things which you looked at the unbinding question, and then began, "Before answering I must ask you three questions. You say there is no God. Accordingly you are an atheist. Such people have always existed in the world. We may distinguish three kinds of atheists. The first are philosophers and thinkers who have acquired by their own researches the truth, and then began, "So, after much thinking, speculating and groping, they have at last fallen into despair and said, 'There is no God.'" Has this been your experience?"

"Oh, no," said the man with a deprecating laugh, "I'm not a philosopher. Thinking and searching are not to my taste."

"Well, then," said the minister, "it sometimes becomes fashionable to speak freely of God and His doctrines. Now and then infidelity has some glib able deifiers. These men speak sincerely, but they do not believe in what they are the credited teachers of many hearts. And as they perjure themselves everywhere in speech and

writing, it becomes fashionable among the multitude to ease with them, and blindly accept their doctrine. In this way it happens that here and there a man seeks his own glory by deriding the faith, and by speaking frivolously and lightly of sacred things simply because it is the stylish thing to do so, while after all in his inmost heart he still clings to the faith. Is this your case?"

"No," replied the counselor, "this time not with laughter, but with the truth of irritation very visible. "No, I am not a blind follower of men. I seek the evidence of an act."

"The third class of atheists," quietly continued the clergyman, "is composed of persons who have long followed the desire and pleasure of this life, and walked in the mire of sin. But at last some moment when a Holy God reaches the conscience with His truth, they try to drown the unwelcome voice; they want to rid themselves of death and damnation, and they do so by the easiest way of doing all this is simply to say, 'There is no God; death ends all.'"

This time the clergyman did not speak in the same way. He spoke calmly and composed, ventured no more. But the eyes of the guests were upon him, and their grave demeanor was a testimony that the preacher had made a hit.

"You are not so badly off as you think, to his own sinful state, and had tried to evade judgment and condemnation by denying the existence of God, was a living monument upon the air—'Hoody and the rest of it.' You are not so bad as you think. There is no God!" Paired—*Hoody and the rest of it.*

CONTRAIL.

BY L. N. CROSBY.

We see, at times, a manifestation of true feeling in the suffering and the one who are striving for God to sustain life. It causes the banane to lead a helping hand, even to read it to those far away. This truth is common to all men. Very soon, as usual, their fellow beings all around, in actual want of God to sustain life, but how is it with regard to spiritual life? Do we not realize that many are around who are perishing for lack of the love of life eternal? If we will to see it, it is because we are partially starving ourselves. If we enjoy our life in Christ, it causes us to feel for those in want; hence we know there is an aching void that can only be filled by spiritual food. It is not far worse to starve and perish for the food the soul requires, than the body. Which is the most deadly, when looked at from a sound and proper standpoint. It must be conceded, (although humiliating confession), that even those who have tasted the joy of perdition, often are those who are more concerned to see their friends and others from bodily starvation than souls starving, why should we be so negligent and ignorant as to the spiritual life? Our ability we are under to God and our fellow beings. It is our duty to say that spiritual food is refused by those starving for it, but admitting the fact, we would not do so, we recommend the good as we should? Do we evidence that spiritual growth in grace that is calculated to show forth the joys of feeding on the bread of life? My most sincere prayer is that all who would be in earnest to save starving, perishing souls.

THE RHINO OUBOU.

The church illuminates the world by a manifestation of its piety. Its power to fulfill this, its most peculiar and essential function may be measured by the faith, zeal, and boldness of its members.

A church may be what the world calls strong in point of members and influence. A church may be made up

of men of wealth, men of intellect, men of power, high born men, and men of rank and fashion, and being so compressed, may be in a worldly sense a very strong church. There are many churches of this kind which can do. It can launch ships, and send sermons. It can diffuse intelligence, can uphold the cause of benevolence, can uphold an imposing array of forms and religious observances. It can build splendid temples, can rest a magnificent pile and adorn its front with sculptures, and lay stone upon stone, and best ornament upon ornament, till the columns of the sanctuary. It can build the altar shall show up peer man from ever entering the portal. But I will tell you one thing that it cannot do—it cannot shine. It may glitter and blaze like an iceberg in the sea, but cannot inwardly become the sun shine. Of all that is formal and material in Christianity it may make a splendid manifestation, but it cannot shine.

It may turn almost everything into gold at its touch, but it cannot touch the heart. It may lift up its marble front, and pile tower upon tower, and mount its spires, obelisks, but it cannot touch the mountains. It may be tall, but it cannot conquer souls for Christ; it cannot awaken the sympathy of the heart, it cannot do the work of Christ in men's lives. It is dark in itself, and it cannot diffuse light. It is cold at heart, and has no overflowing and abounding influence to pour out upon the soul. It is not a living strength, that touch is weak, and for Christ's peculiar work, worthless. And with all its glitter of gorgeous array, it is a dark church—it cannot shine.

On the contrary, show me a church that is strong in the things that cannot be composed of praying people, they may be men of neither power, nor wealth, nor influence; they may be families that do not know one week from another, but they are strong in the heart; but with them is the kindling of God's power, and their influence is felt for eternity, and their light shines, and is watched, and is seen, and is felt, and is a fountain of light, and Christ in them is glorified, and his cause advanced—*The Christian.*

DISMISSING CONGREGATIONS.

BY DANIEL HAYS.

I cannot endorse the proposed idea of a formal benediction at the close of our meetings. It saves too much of poetry. Besides it is a needless repetition. We pray for a blessing upon the people at the closing prayer. To repeat it again is a needless and unwarranted example of Christ and the apostles, who are long here "lovely tapers," candles burning by day, long privately robes and high ecclesiastical dignities. If we borrow customs around us now where will we stop? Let us not think of changing church principles, but improve our manners when they are wrong.

Says the *National Episcopalian*. All the brilliancy of Ignorance's intellect and the wonderful efficacy of his oratory cannot, nor will it ever, destroy the God, the efficacy of the "Lord's Prayer." Our God is the mother teaches it, and man, tired and lardened in sin, remembers the prayer of his childhood, and in its utterance acknowledges the God and Savior of mankind. It is the prayer that is the masterpiece of thy oratory will ever breathe the inspiration of "Our Father which art in Heaven!"

It is fully to possess ourselves access in that which we undertake contrary to the mind of God.

More lives have been bettered by afflictions than by sermons.

Home Department.

THE FIRST BAPTISM.

BY ROBERT L. BAUGH.

There are some phases of modern life whose beginning may be found in the days of the world's infancy...

Long ago the charm of the century, as it stood before the frontier of the world in his hour of agony...

It is the view that should be maintained upon the nature of the object which man chooses as the goal towards which his efforts are to be directed...

There are some who may be called good because they, on the whole, are in harmony with the ordinary requirements of morality...

A Christian woman once exclaimed herself for being overdone, on the ground that, as she could do more good in the world...

AN AIM IN LIFE.

BY EARLE WHITE.

It was the chance of the writer to overhear recently part of the conversation of two young men...

It is the view that should be maintained upon the nature of the object which man chooses as the goal towards which his efforts are to be directed...

There are some who may be called good because they, on the whole, are in harmony with the ordinary requirements of morality...

A Christian woman once exclaimed herself for being overdone, on the ground that, as she could do more good in the world...

It is the view that should be maintained upon the nature of the object which man chooses as the goal towards which his efforts are to be directed...

Have you any authority for expecting that the peace and blessing of God will sanctify them to the glory...

INSINUATION FAULT.

Does it pay to do faith? Who you are the wise keepers of houses, and the dear keepers of hearts—do they pay?

It is the view that should be maintained upon the nature of the object which man chooses as the goal towards which his efforts are to be directed...

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ANNOUNCEMENTS.

Of the Holy Cross church, Oct. 14. In the New Enterprise church, Bedford county, Pa., at 10 o'clock.

In the Methodist church, White county, Ind., October 16th, commencing at 9 o'clock.

In the Washington Park church, Conjoco county, Kan., October 14th, commencing at 9 o'clock, p. m.

The Howard church, Howard county, Ind., Oct. 14th and 15th, at 10 o'clock.

The Silver Creek congregation, Ogle Co., Ill., Oct. 14th and 15th, at 10 o'clock.

In the Wesleyan church, Bedford county, Pa., October 13th, at 4 p. m.

In the Alliance church, Lawrence county, Pa., October 22d and 23d, at 10 o'clock.

In the Buffalo Valley church, Union Co., Pa., October 15th and 16th.

The brethren of the Missionary congregation, Delaware county, Ind., will hold their usual conference...

The brethren of the Turkey Creek church, Indiana, have arranged for the 15th of October, in their church at Gravelton...

The brethren and sisters of the Beaver Dam church, Kosciusko county, Ind., will hold their forenoon on the 12th of October...

MARRIED. HOOPER—HOFFMAN—At the residence of Joseph Barry, Sept. 21st, 1880...

MILLEDGE—HOOPER—At the same place, Sept. 14th, 1880, James N. Miller and Miss Anna E. Hooper...

JACKSON—BELL—At the residence of John D. Bell, in the town of Cass, on the 24th of August...

KALE—GARD—At the house of Wm. A. Kaly, by D. O. Hertz, Sept. 25, 1880...

DIED. FRATHICK—in the First Rock congregation, Adams county, N. C., March 11, 1880...

FRANTZ—in the Wesleyan church, Marshall county, Ind., Aug. 3, 1880...

HAEDEN—in the Union church, Marshall county, Ind., Aug. 24, 1880...

W. G. CRAMER—In the Wilmetts Valley and Sabon, Oregon, Sept. 1, 1880...

Correspondence.

From Pleasant Beach, Oregon.

Sept. 16, 1880.

Dear Primitive: Your valuable paper reaches me every week, bringing good news from all parts of the brotherhood. The sermon on the first page is particularly pleasant to my ears. I am hungry soulless game gatherer. Our privilege of attending preaching is very limited. Our beloved elder Brewer is the only minister in the vicinity. We declare the Gospel in this part of the State. Two years have elapsed since he first came here to preach. He visits us as often as he can, and favors us with preaching, yet he has a vast field to labor in; he can't possibly fill every cell. His place must be occupied in the ministry at home.

The first Sunday of this month we met in the adjoining country for preaching. Had a pleasant meeting. Elder Brewer's text was taken from Matt. 13. The wheat and the tares. He expounded the true principles of the Gospel in its beauty. With the aid of the Holy Spirit, in every stall, only three members present—a large audience, our minds were carried to the future harvest of the world. The beautiful thought which was woven into the world of strife and temptation, and he gathered home with the humble slaves of God. We are but faithful to the end. For our brethren were added by the Spirit at all times which did us souls with joy, to know that the word spoken fall on rich ground and we are not doctored. Many are anxious to see our doctrine, who are somewhat puzzled to know if we are right or not. Many different doctrines have been taught here, but those who are willing to obey the plain commands of starting it, will be able to become fully acquainted with it. How much preaching I found desirable we need in this part of Oregon.

We need more practical religion related to us through the life from day to day. We are so accustomed to ourselves daily we know more, that the world which is so wicked may be led to see the reality of things in true nature. The pure Gospel was put forth and practiced just as our Saviour has said, the world would see more testify in religion. Just to our sorrow, oftentimes our own people get to know by following those who are ashamed to obey the word of doctrine which elevates and makes us happy while in this vale of sorrow. Our's some of our people do not and help us take part of the burden of our dear elder, who is advancing in years, or shall we stand idle hereafter? We have had trials of every kind, but the Spirit of our Father is the haven of rest, is the prayer and wish of your humble sister in Christ.

JESSIE A. STEVENSON.

Report from Bolivar, Pa.

Sept. 13, 1880.

Dear Primitive: The brethren here commenced a series of meetings on the 11th of August, and brethren J. W. Wills, of Indiana county, Pa., and J. H. Adams, of Adams county, Pa., were introduced by elder Joseph Hickey, of Shado district, Somerset county, Pa., who has the oversight of the meetings. The meetings were held part of the time in a grove, where preparations were made to accommodate a large assembly. The meetings were attended and the good interest manifested throughout. On Sept. 6th, the church held a session, which resulted in the call of J. Hickey, of Shado district, and Daniel J. Bluff, of Adams district. These brethren are both zealous workers in the church, and we have reason to hope

for strengthening of the laboring here, which is much needed at this place. On Sept. 7th, brethren Smokey and Berkeley had to close their labors with us in this place. Brother Pollock's son stayed no longer than the 5th, but the interest was good. The brethren, desiring to continue the meeting, called for brother George Hanawalt of this place, whose labors have been blessed in this vicinity, and who is of this church. He conducted the meetings until Sunday evening, Sept. 23, when it closed with an increase of interest. During these meetings two souls were added to the church by baptism and one reclaimed. The church has become much revived, and a large number are counseling the Lord, and are favorably impressed. Thanks to the dear brethren for their sacrificial labors.

This district is situated in the eastern part of Westmoreland county, Pa. The churches are scattered in three sections, viz: South at the building up at Fairfield and the greater number at Bolivar, numbering about sixty in all. We have now four ministers and four churches in this district. We are all hopeful for the future. We are contemplating building a meeting-house at Bolivar next summer, if the Lord spare and prosper us. This district is, with the exception of the western part of the building up, a new one, there being no meetings at Bolivar or Fairfield until within five years. Brother Solomon Buckle, of West Virginia, introduced the doctrine in this district. He had a neighborhood called Wildcat. Afterwards brother Buckle, assisted by brother Hanawalt and others, held the first lovefeast in this district. Since then it was led by Stephen Hickey, of Cokesburg district, S. M. Wirt of Armstrong county, to call with us, whose labors were blessed, and thus the church has been built up.

E. G. MILLER.

The Lordsday in the Upper and Lower Fall Creek Churches.

Dear Primitive: On the morning of Sept. 14, in company with elder G. W. Staebler and his companion, sister Ada, being my only companion, we started for the Honey Creek meeting-house, to attend a lovefeast in this, the Upper Fall Creek church, situated in Henry county, Indiana, a distance of 16 miles. Finding my companion, sister A. M., did not attend, we were disappointed. We found a full corps of ministers and attendance. The congregation was not so large as we find at some places. The good interest was manifested by those who were present. This area of the church is presided over by George Hoover and Martin Rodick. It bears many of the marks of our meeting house. During the morning one soul was added to the church, by the ordinance of baptism. Sept. 15th, the balance of our company returned home, and four correspondents went with our correspondent, Foster to the Lower Fall Creek congregation. Madison county, where I tried to speak to the people, each successive evening until the 16th, when the brethren were obliged to hold a lovefeast commencing on the 17th. Here we met a very large congregation of people, who manifested a deep interest in the meeting, and it is due to the people here, that we were so successful. It was extraordinary during the evening services.

An election was also held for a minister and an elder. Brother Jefferson Davis was elected senior minister, and brother George Peater to the eldership. They were duly installed on the morning of the 19th with the usual solemnity characteristic to such occasions. Hope both will be successful in their work, but need not be ashamed in their new but responsible callings. We tried to preach for their morning and evening meetings until the evening of September 20th, when we closed and

returned home. Bypassed two at these meetings. This meeting closed with a good interest, but we were somewhat disappointed on account of the labor we had and were glad to retire for a little rest.

"Aids to Your Obedience."

Hold to your claims in the advice which comes to you from most of our true friends in the West. At the beginning of our destination. Others say, "Hold the fort in western Kansas; it is able to see you through." These friends are invariably those who assist with prayer and thus the world's goods, and thereby have aided in our efforts, so that all who were willing to stay here could do so; and just now we very anxiously see God's power to protect his children in the effort of planting the good seed in the hearts of frontier settlers. The grain fields of corn which we now have on our line of travel are evidence that we will at least have plenty food and fuel, and to winter our cattle and teams, and the great fields of rye and wheat, already give a prospect of making our food supply by next season. Much will be needed to prevent actual suffering through the approaching winter, though our prospects now are far more encouraging than at any time in the history of our region, and will raise the price of our grain, and thus the price of food in a kind of food that might prevent duster blight.

We pray you dear brother, continue to enrich your heart, food, clothing, and food clothes, and trust in the living God for a rich reward. We thank you will all in the rear future, here that your liberality is the means of drawing to us. Many of our true neighbors have already expressed their desire to unite with the brethren on seeing the love manifest to one another in times of trouble. But our hearts are full with anxiety, and we listen us with sympathy, that we might do what we are trying to do. When any of you wish to send us any goods from the city of Chicago, write P. M. Lichty, Bolivar, Pa., or to the address given in plain instructions to get free rates, and when you need money, address H. M. Blue, Bolivar, Norton county, Kan. Yours in hope of a better life beyond the river.

M. LIGHTY, Cor. Secy. N. C. WORKMAN.

Sept. 1, 1880.

Our Trip to Virginia.

Dear Primitive: Having long desired to take a peep at the "wonderous world," as some in song and story have expressed opportunity recently presented itself. On the afternoon of Aug. 25, we left our home in the verdant valley of the Shenandoah, in company with the "Old Dominion." Swiftly sped we on our way, on our winding way, arriving at Hagerstown about 7 p. m. Here we remained until

"Morn'g with the cheering hours, Unborn the gates of light, When we proceeded to the D. & Q. depot and were soon dashing along southward. Many objects of interest are to be seen on the route; at Harper's Ferry "John Brown's fort" still stands, stern and defiant; not far distant "Jefferson's tomb" is to be seen. At Winchester is remembered as the place where Sheridan, mounted on "a steed as black as the steeds of night," start of his twenty-mile ride, during the "great" mass cloth of our nation's history, when brother warred with brother, and this fair land was a shambled scene of strife and bloodshed. But now the terrible times are past, and may we never witness events of a similar character. We are aroused from our reverie by the conductor's shrill announcement—"Port Jefferson!" Hastily glancing out

of the window, we immediately recognize the familiar form of a highly esteemed co-laborer: papa! Brother Walter B. Youst. Alighting from the train, we realize such a cordial greeting that we no longer realize that we are a stranger in a strange land, and are enjoying a happy ride over the "iron horse" once dreamed of, but seldom seen. So delightfully cool and shady is it, that we almost regret having reached the "Night Drop for the 'Cave of the Cave' and the tranquil state brightly bathed upon us, as if breathing a silent benediction, before we are informed that "Green Hill" stands just before us. A very welcome, an appealing answer and a precious season of devotion: close all retina, and we arise next a minute, holding much refused and anxious to make explanations. To the caves we go, eight or ten miles distant. "Weyer's Cave," discovered in 1804, is larger and more noted than the "Cave of the Cave" of 1853; but we think the name of the latter far surpasses that of the former, being much more picturesque. Beauty and sublimity are everywhere manifest, of time forbids us to attempt even a partial description of the wondrous scenes of *Weyer's Cave*; so it is that we never before so fully realized the utter insignificance of man, and his contemptuous of Him who created a thousand caverns, and as yesterday when it is past and as a watch in the night. Had our visit terminated with this trip, we would have amply repaid for time and money.

The following Saturday we were conveyed to the home of brother E. D. Keener, a minister of our denomination, who will remember as our friend, and will remember at the Huntington Normal Southern hospital has long been proverbial, and here we are entertained by the most pious, pious, pious, David, in sunny days, or a young man, his post of duty, has evidently lost none of his characteristic zeal in the "service" of our hearts is made glad to feel that, strong in faith, and earnestly pressing "toward the mark of the prize of his calling in Christ Jesus." May his life be happy and successful, his death triumphant and his reward grand and glorious.

Our next journey is at the home of brother Jack Ferrer—a visit long to be remembered. An old daughter, sister Susie, has for several years been a patient sufferer on a couch of pain. Never shall we forget the deep interest produced upon us by her cheerful resignation to the will of the Father. Here he also met, yet will I trust in His all-wise, wisdom, that the characters on the pale blue, in eight times the light blue up with a smile so heavenly, we know her spirit is Prince of Peace. Suffering sister, hear up bravely get a little while. "The eyes of pain that all must wear To early pressed that midnight light." "Morn'g" will be exchanged for "a crown" (will be full of our way) "you shall forever dwell in a rural bliss and beauty," and "God shall wipe away all tears from your eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

Let us who are blessed with at least a reasonable amount of health and strength, ever more gratefully to labor, and more earnestly strive to leave the manifold work of humanity. Ay, every day in the life a genuine "wonderous world" is before us. "Sincerely be we set foot on southern soil, when we were met with the intelligence of the election of our brother Walter to the ministry. Pious and true are now both our co-laborers for Christ; "How beautiful upon the mountains are the feet of him that bringeth good tidings, that

publisheth peace!" God grant that they may be instrumental in turning many to righteousness, and, when done with such and such energy, may they be permitted to pass through the golden gates of the Celestial City, and with the holy host above, shine "as the stars forever and ever."

Oh, how one ministerial rank could so specify one's work, with you, reader, elected brother. Our instructions of learning are deemed to collect and utilize all the talent that exists in the "Brotherhood." The aim is a noble one, and we trust God will continue to enable upon these earnest workers, whose lives are self-sacrificing, devoted to the mental and moral improvement of the youth of our Fraternity. We bid them a hearty God-speed! "On to perfection."

Early happiness, however granted, is ever important; so in our estate moments of joy are drops of rapture more than the pearls of wisdom. Somehow the peals of joy from the brethren when at home, a far more joyous (and again to participate in God's work in the world, our desire was not gratified. It is a privilege of the country, religious services are not held every Sabbath. How deeply is this to be deplored! It is a privilege of the "mission" number of ministers in our country, to be permitted to preach at least once every Lord's Day. May the glad day speedily dawn when such will be the case, and more zeal in the part of every child of God for the promotion of His cause on earth.

To all the brethren, sisters and friends who were so kind to us while in the "Cave of the Cave," our heart-felt thanks, but especially our heart-felt thanks to brother and sister Youst, whose short hospital was our home during our short sojourn in the Valley. May you be as healthy, reward us for our labors of love, and may you shine through the checkerboard scenes of life, and at last take us to the "many mansions" awaiting his faithful followers in the "land of the living and the morning."

Yours in Christ, W. W. WEAVER.

Mt. Holly Spring, Pa.

Deemed Not Walnut Station.

About nine o'clock on Wednesday morning, the 15th of September, the horses remain of William Howard, your son, of our worthy citizens, Christian and Catholic, died in the grand home of friend Henry and sister Ellen Fank, was taken from the mill race upon their own premises. His age was two years, four months and five days.

As early as the family can remember, not longer than ten minutes before, and a little brother older but not so good as himself, were in the field just across the way from the mill race, where their father was drilling wheat. They were placed therein for safety by their grandmother, who was very kind in her adjusting. In these little ones so early in their size were inseparable companions, and their little bare heads could be seen together in their childish rambles about the home almost every hour in the day. "Death here a shining mark" is a truthful saying, very often verified in our experience through life. Willie was remarkably bright as well as very kind, and of tender years, and intellectually he was a child of great promise,—was more observing and inquisitive in disposition and manner than any other of his three brothers. Having been greatly afflicted with cholera, he had just within a few months of his sad death, he was always an object of incessant care and solicitude. And he was that of that morning he escaped the vigilance of those who watched them anxiously, long enough to bring about the sad result could be explained. It may be one of the inexplicable ones of God's universe, an overruling Providence, which suggests "a blessing in disguise." Unberred

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MANAGERS: J. S. BARMSHOOD

MEMORIAL BOARD

At our last Annual Meeting, the *Brother's Work of Evangelism* was committed to the charge of Annual Meeting, to be printed and published by the same body, and it is now known as the *Brother's Domestic and Foreign Mission Board*. The following brethren constitute the present Board:

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S. T. Bossman, Denbirk, Ohio.
Joseph Leedy, Antioch, Indiana.

Esch Ely, Leas, Illinois.
Daniel Brubaker, Leas Centre, Iowa.

Officers of the Board.

Esch Ely, President.

James Quinncy, Treas.

S. T. Bossman, Secy.

Bro Jesse Barbo and wife, of Leas Centre, Iowa, are on their way to Pennsylvania.

Eliza John Nicholson, of Ohio, goes to New Jersey this month to hold a series of meetings.

Dr. S. M. Ely, of Leas, Ill., and who we were referred last week, died last Sunday's week ago.

Our Sabbath last we had another Sabbath-school Institute, and as usual had an interesting time.

Our brethren should now set a special guard against the political spirit. It is almost like whiskey. It is dangerous.

Bro. D. F. Scauffer thinks are dry weather. Christian in the West as well as in the East. Guess they are to be found most everywhere.

SCHOOLS in the country are commencing and Sabbath-schools closing. It is possible to keep them open during the winter we think it should be done.

The brethren of the Western District of Pennsylvania have their Synodical Convention on the 17th inst. Some brethren and sisters are invited.

Edw. Graybill Myers' address after the last week in October will be Barreville, Lancaster county, until otherwise ordered.

Our agents and friends who will work for the *PRIMITIVE* will be supplied with all the sample copies they wish by asking for them. Send for a pack and distribute.

FORBEARANCE in a Christian groin that needs to be exercised very frequently. If we attempt to resent every little wrong, or injury, others will claim the same privilege, and what things will they all become, how wrangled and miserable!

The Rev. William A. Hallack, D. D., Honorary Secretary of the American Tract Society, died Oct. 2nd, in the 75th year of his age. The plan of the Society was conceived by him while a student, and its origination was the result of his enterprise and Christian zeal.

The brethren of the Danonville church held a missionary meeting in September, the design of which was to start a plan for home mission work. Three new places were selected to hold meetings, and if possible tract

meetings. This is a good plan and other congregations should do likewise. There is not enough afforded by the churches to extend their borders.

A LITTLE tract now being circulated which contains accounts of the death of early John Cline, copied from old members of the *Christian Family Dispensation and Gospel Times*. It is a sad, deathless, to circulate among the Brethren and is intended for political effect.

Bro. Jesse Quinncy wishes us to say that his address will be Double Pipe Creek from the 13th of October until the 28th. Those who wrote him in the *PRIMITIVE*, and others who wish him to attend meetings, will address him at that place. Dr. P. Seyler, until the 13th.

It is said that a Baptist lady in Virginia ride six days through a rough road, to see her son, who was in a fever in the Sunday-school, and although delicate does not miss a single weekly session during the whole year. This is a specimen of such a good mother who sends her Sunday-school teachers ought to have.

Bro. B. Wagoner of Warren Springs, Wyoming Territory, asks why two ministers of the Gospel, who are in Idaho, Oregon, Washington, and Idaho, do not stop and preach for them, as they do not stop and preach. Thinks it is just as much of a duty to preach to the heathen as to the Christian. It is better to do with all dissimulation except the Brethren. By letting them know in time, say brethren wishing to stop there will be met at Ft. Steele, and conveyed there again.

A CORRESPONDENT to the *Christian Advocate* from Ohio deprecates the existence of the political spirit among the Methodist brethren of that State, and gives the following exhortation: "Brethren everywhere, leave reign and political schemes to political demagogues. God in mercy protect us from the influence of the right. Political schemes don't belong to the Christian, and our own people should also watch that they do not fall into this error. We feel to exhort with this writer, 'God in mercy protect our brethren from it.'"

THE Pae-Presbyterian Council that assembled at Philadelphia used only records of tropical India in its doctrinal exercises. This was done because some Presbyterian acts have scribbled about singing hams competitions in the praise of God. The Council objected. "And yet the members of that body, making this concession for the sake of Presbyterian unity, do not acknowledge that the scribbles of Diapirs about open communion is a sin. And yet the members of that body, making this concession for the sake of Presbyterian unity in the Evangelical Alliance? Could there be a more glaring inconsistency?"

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The Cumberland Presbyterian are a part of the Presbyterian church. They are employed by men to preach in time of revival. This was done in the Cumberland Presbytery was

formed. They reject the doctrine of unconditional election and reprobation, and hold the same views as the Methodist in reference to the ministry; they believe that scholastic training is very desirable, but not absolutely necessary to efficiency. They have many professors in the Southwest, numbering over 150,000 members, and sustained five or six Colleges and a number of Seminaries. This bit of information we glean from the *Christian Advocate*.

THE *PRIMITIVE* editors are desiring their readers for dues. Why don't you send us a few notes to our cash system? By the way when you have your hand in, will you not be good enough to collect about eight hundred dollars O. C. P. C. account? *PRIMITIVE*.

The object of the *PRIMITIVE* is to do good and we have sent it to all who asked for it, even to those who are careless about paying an honest debt through the agency of carrying out our cash system? By the way when you have your hand in, will you not be good enough to collect about eight hundred dollars O. C. P. C. account? *PRIMITIVE*.

OUR PROSPECTS—SOME WORDS TO OUR FRIENDS AND ADVICE.

The times that come for us to issue our Prospect for 1887, and in doing so we have a few words to our readers, patrons, and friends. We have labored hard to make not only a readable paper, but a useful paper—useful in presenting the cause of genuine Christianity. And while we do not claim that we have reached even the point of excellence in either the literary or Christian character of the *PRIMITIVE*, we have aimed at it. And brethren living in an isolated condition, or where there are few members, will please send such their own name, but not without trying to obtain other names to send besides his own. We ask all who appreciate the *PRIMITIVE* to make it pay for its labor to circulate it. Its mission here has been blessed, and it has done good, and we hope it will continue to do so, and all who help to make its financial condition will be helping its labor to accomplish.

Now, dear brethren and friends, go to work, at once, and work with a will, and a zeal, and report to us your work from time to time, as you may deem it most proper, and in all our efforts let us watch and pray that God may be right, and that God may bless it.

BE STRONG. In Ephesians 6. To the apostle exhorts his brethren to be strong in the Lord. What did he mean? When we speak of persons being strong physically we mean that they have the capacity of a certain amount of physical strength. They are able to lift a great heavy weight, and perform a great deal of muscular labor. Mental strength has reference to the ability of the mind to grasp truth, and to stand up to the evidence to our ability to combat with error, to overcome the evils that surround us in the world and retain the principles of right. That is what Paul meant when his Ephesian brethren said to him: "They should be strong in resisting evil and in retaining Christian principles. This exhortation was given at the same time as that which he gave them after considering the obligations resulting from them. The apostle no doubt felt the necessity of his brethren being strong in the Lord. This exhortation is a part of the Christian's inheritance in view of certain duties, the performance of which in connection with their surroundings in the world would require strength, is applicable to every Christian, and to every day. We all have duties that are various in their character and to perform them it requires strength. To be fo-

rengthened and held by our fathers and brethren, ever tried to overcome our passions and lusts? Are you trying to live, as far as you are able, justly, peaceably with all men? Have you tried to see your light hidden? Have you tried to let your lamp be under a bushel? If so, you have doubtless realized the need of spiritual strength.

But how are we to get this strength? It is imperative from which we must draw strength, and to do so it is attaining this strength. It is not some special gift imparted to us simply by asking for it. It owes its source to God. We have it in embryo or latent, ever tending to come forth, and the seed of good truth takes root in the heart, or in other words as soon as the conception of the new birth is formed, we have in embryo "this strength, and it thus remains for us to develop it. Hence we have it from the apostle imperatively. Be strong. From this we observe our individual responsibility. We very frequently hear of Christians who are weak, and yet they are strong as they might be, or as it is their privilege to be? It is likely that weakness is frequently experienced, and it thus remains for us to develop it. Hence we have it from the apostle imperatively. Be strong. From this we observe our individual responsibility. We very frequently hear of Christians who are weak, and yet they are strong as they might be, or as it is their privilege to be? It is likely that weakness is frequently experienced, and it thus remains for us to develop it. Hence we have it from the apostle imperatively. Be strong.

We ask all our old subscribers to renew their subscriptions, and also to assist in procuring new ones. The *PRIMITIVE* will be sold for one year in advance. But should any fail to receive it, they will please report to us. We shall be pleased to have agents in all places in which we heretofore have had none. Therefore we would say that if brethren will volunteer to act as agents where we have none, we shall be pleased to hear from them. And brethren living in an isolated condition, or where there are few members, will please send such their own name, but not without trying to obtain other names to send besides his own. We ask all who appreciate the *PRIMITIVE* to make it pay for its labor to circulate it. Its mission here has been blessed, and it has done good, and we hope it will continue to do so, and all who help to make its financial condition will be helping its labor to accomplish.

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Home Department.

THE WHEEL ROSE.

There is a wheel horse in every family; some one who takes the lead in all occasions. It may be the older daughter, possibly the father, but generally it is the mother. Extra company, sickness, gives a heavy increase of the burden on the wheel horse. In the summer, vacation brings less rest and recreation to her than to others of the family. The city house must be put in order to leave; the clothing for herself and the children for the country season demands some never to be finished; and the excursions and picnics which delight the heart of the young people are not wholly a delight to the "provider."

Woman's work is never done. She would never have it done. Ministering to father and mother, cherishing her husband, nourishing the family, her whole time and soul was taken to see her work done. But because it is never done she needs resting time.

Every night the heavy truck is turned up, the wheel horse is put up into the stable and labor and care are dismissed till the morrow. The bills of the household can not be turned up at night, and the tired housewife cannot go into a carriage to get a good night's sleep without feeling the pressure of to-morrow. She must have had "an eye" over all until every one is in bed, and must keep an eye ready to open at the call of her children, and open both eyes bright and early to see the machinery well started for a new day.

There is never any time that some children to leave home even for a day; and with a little kindly help from her husband, and a little resolution in herself, she may go, and be so much the better for it. The benefit will overflow from her into the whole household. She will bring home some new idea and will work with the enthusiasm that comes from a fresh start.

The word for the day is "service," which makes the salad for lunch and the dessert for dinner, who takes the position of wheel horse quite cheerfully while her younger sisters make themselves so inefficient at the wheel, and, one after another, find "the truest secret" to love them, and leave the maiden to grow into an old maid. However willing her sacrifice, it is a little soothing but not a little grateful of the households whose fires she has helped to kindle will ward her for what she has given.

THE PARABLE OF THE SEED.

Listen now to the parable of the seed. Long had it lain under the mould. How can there it have known, the past was veiled from it, conscious existence had not yet begun.

Day by day passed on, and as the warm spring rain wet around, and the cold spring wind blew, the seed lay close to the soil, a strange, thrilling sense of joy announced that the immortal germ within had awakened into life, that the spell of the earth was being broken; and in the narrow prison hole was broken; and soon the rains and sunlight bathed in turn the tiny shoot, around which the soft summer wind played with a caressing touch.

Words and months passed by, and the tender plant was crowned with a heritage of leaves, and, in the fulness of its growth it whispered, "Now is my time to be glad, for I have not troubled me since my first awaking. Life means happiness, delight. In the joy of existence we find the reason for existing."

Thus the autumn was a time of gladness, for the leaves, and the branches moaned and shivered in the breeze. "Alas!" it cried, "the problem is still unsolved. Fateless is no longer joy, but pain, and yet I exist. Touch me still and I will die."

Winter and summer came and went, and came and went again, and the little, basking sometimes in the summer sun, shivering sometimes in the icy storm, still sent forth the cry, "Touch me the higher leaves."

A thrilling, sense of ecstasy one soft spring morning again announced the beginning of a new phase of life, and she stretched in tender beauty a slight fair and beautiful enough to gladden weary eyes. Then, with a shout of triumph, the little tree rejoiced.

"The problem is solved," it cried. "Touch me for happiness, but to give happiness, to make earth glad and sweet. I exist no longer for myself, but others; not to be joyful, but a joy."

And thus the gentle winds swept from its delicate rays petals, and it stood again bare and solitary, moaning woe. "The problem is still unsolved; touch me the higher leaves." Then, and in the sheltering leaves, the tiny germ of fruit began to swell, and patiently through the long summer the little tree sent its life blood to nourish and enrich them; and when autumn came, it stood bare, leaving the fruit long their own branches. Then it whispered, "I am content—my life is multiplied an hundred fold. I am fulfilling the purpose of my being—thee can be no higher leaf."

It yielded without pain its ripe fruit to the barometer; it yielded without sigh its leaves to the winds that stripped its branches. "Your robbery can cause me suffering no longer, cold wind," it said, leaning its frail long thin arms against the shade. Strong with me I feel the power for service which my spirit machine shall again call forth!—And the frost-chain struck their tangs into its heart; and, going upward, it saw that the Angel of Death overshadowed it.

Then it murmured softly, "The problem is still unsolved. I thought to service to have found its solution, yet in the beginning of that service I am forbidden to serve! Angel of Death, I grieve hence, teach me the higher leaf."

The Angel of Death bent tenderly over the dying tree. "Thou hast little more to learn," he answered. "His who exists joyfully, rendering to the Great Giver thanksgiving for his joy; his who makes his life a ministry to the Master's will; his who shall say that his life is well-being, brings forth fruit to his Master, but he is doing nothing more than he has been commanded to do. His being is realizing that the purpose of his life is fulfilled, leaving results with him. He is then saying that which, and which his being is learning."

Thus the little tree murmured, "It is well," and the Angel of Death kissed it lovingly, and its short life was over.

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ANNOUNCEMENTS.

In the Newark district, Vernon county, Mo., October 23rd and 24, at Summit Clark's, one mile north east of Nevada.

In the Worsley Ward church, Cas Co., Mo., October 23rd and 24th, at the house of brother Moses Kiefer, at 2 1/2 m. N. At the Deaver Lane meeting house, Miami county, W. Va., Oct. 23rd and 24th, at the residence of brother John French, Prairie church, Langrange county, Ind., intend, the Lord willing, to hold their communion meeting on the 23rd day of October, 1880, at four o'clock p. m. A general invitation is extended.

DANIEL KAUB, of the brethren of the Bethel church, Montgomery county, Indiana, will hold their lovefeast 11 miles north of Leighton, the 21st of October, commencing at 2 o'clock p. m.

W. R. HANSENBERG, of the brethren of the Manor church, Washington county, Md., intend holding their lovefeast on the 23rd of Oct., commencing at one o'clock p. m. By order of the church.

V. RICHARD, A. P. HEN with C. H. Balaugard.

On the evening of September 28th I decided to avail myself the following day of a privilege and what in the end proved to me a pleasure and benefit for several years. I longed to enjoy, namely, a visit to C. H. Balaugard, a frequent and valuable contributor to the columns of the PRIMITIVE CHRISTIAN. I left Derry the evening of the following morning, and on my way passed through one of the richest and most thickly settled sections of country in this part of the State. On inquiry of the driver of the stage I was directed to the good for direction to reach my place of destination. I was met with uniform kindness. At about half past eight o'clock I came in sight of the large frame meeting-house in Balaugard's township, Dauphin county, which from previous information assured me that it was within a half mile of Mr. Balaugard's home. The day was pleasant, the air cool and the trip performed mostly from nature's rich productions—ripe apples, luscious grapes, etc.—about me along the route all conspired to make the walk and the anticipated meeting all the more enjoyable. A few minutes more brought me to the door of the cottage on the hill-side—the home of C. H. Balaugard. I had never seen the man before and all I knew of him had been gathered from the many able articles he has contributed, at different times, to the columns of the P. C. and other papers of the brethren. Fancy had pictured to me the man, but I had not seen him. Mr. Balaugard, with a gentle rap at a gate near the door of the cottage, a few minutes suspense, and the real appears in my presence not very different from what I had had for years supplied. The naturally dignified demeanor, the intellectual fervor, the penetrating eyes, the firm set jaw and the expression of divine gentleness on his face, all were in me there. Though he had never seen me before but few words of explanation were needed to give the good man confidence and greet me with a gentle and sincere "Come in."

As the words were wanted in the conventional discussion of the state of the weather, the time day or even the condition of our health, but in less than ten minutes after my arrival we were in the midst of an earnest and profitable discussion of the great problem of life from a religious standpoint. The soul destroying and heaven-defying theories of the Unitarian, and the Unitarian and Unitarian were brought before us and under the keen intellectual scalpel and incisive logic of this man of God were fully exposed and their fallacy and error readily established. With all the sci-

entific and biblical lore displayed in the discussion there was a strong current of personal religiosity pervading the whole. C. H. Balaugard is not wild, not an enthusiast on any theory, or subject in theology. He is orthodox in the fullest acceptance of the terms and acceptances of any theory or argument that does not come up to the full measure of the orthodox standard.

In his private study there is a library of valuable and choice books. There are also letters from distinguished men of science from various parts of our land, and about his quiet and somewhat secluded home are evidences of his interest in the progress of our country from a vigorous social and historic family of his country he is physically weak and afflicted in body but in intellect he is a giant. He reads to us, and thinks for himself. Problems which are beyond the comprehension of the ordinary mind have inexhaustible fascination for him, they are the spirit which pervades the entire atmosphere on which he feeds like an eagle. He delights in what Semex calls "the joy born of thought and intellectual beauty." Would that there were more men of this kind in our day. Some of my neighbors he is regarded unassailable, but when he is himself the loss he meets of others, and the progress of our country, and the progress of intelligence lead to unassailability.

At three o'clock in the afternoon I left this service of God with his benedictions filling up my soul with the joy of the Lord. I will meet again, if not here in the Great Hereafter with all God's children to receive the crown of rejoicing. My prayer is that C. H. Balaugard may be spared many years to the fullness of his ripe harvest of life of truth and righteousness.

E. BENJAMIN ERIKSON, Late Prof in Lebanon Valley College, Annville, Pa.

Notes of Travel.

Oct. 2, 1880. Dear Primitive: I left my home on the 21st of last month to spend a few months in the Western State, and for me to give you the many incidents through my notes. I started, I made my letter long and tedious. I remained in Chicago a short time, and was all the while busy viewing the wonderful scenes of that great city, and while going upon them, meditatively, I was made to say, "Marvels are thy works, oh Lord." The city is rapidly building up, and every thing is moving along with life and energy.

As we were weighed from two to three tons each, lifted up and placed one upon the other, I there learned the necessity of co-operation, that principle so earnestly taught by our Lord. I had failed as Mr. Morris, but because of a misunderstanding, failed to meet any one, who would welcome us, and then I thought of the journey we are all making, and I thought carefully we ought to be to make all arrangements to have Jesus meet and welcome us to his own home, when we had on his other shores. We were all united in prayer, and through their kindness were made comfortable and happy. On Sabbath we met with a few brethren and sisters to worship God, in the Silver Church, before N. Y. 1880, one-third or one-half before Feb. 1, 1881, and one-third on or before May 1, 1881.

All money should be sent by N. Y. Draft or P. O. Order, payable to the order of the Committee, care of the Editor, P. O. Box 326, Ashland, Ohio. H. K. MYERS, D. N. WENZEL, A. M. SICKLER, Committee.

From the English River Church News.

Sept. 27, 1880.

Brothers Editors: On Tuesday the 11th inst. I in company with my father took the train at Seymour, Iowa, westward bound, expecting to stop on the lovefeast in Marshall county, on the 22nd and 23rd. After a pleasant ride of about eighty-five miles, we arrived at Emmahouse about 10 o'clock in the evening, where we were met by brethren with whom we were acquainted, and were conveyed to the house of older John Murray, where we were very pleasantly entertained by himself and his amiable companion. Attended meeting the next day, and met many brethren and sisters from surrounding counties, although seemingly not so many as the brethren there had anticipated and prepared for. Very good order was manifested by the operators while the children of God were seated around the table of the Lord, each one commencing with the offering and death of their Savior.

On Thursday the 23rd, it was made known that one dear old sister, over four score years of age, who had been very pleasantly entertained by himself, also had a desire to see some part of the broken emblems and shed blood of Christ's body. Consequently that evening a small number of members were present before which were solemn ordinances that Christ commanded were again performed. A deep solemnity prevailed, as always when while practicing these sacred ordinances, but never before had we witnessed such a scene, there being only one more at the table than at the time when Christ gave the example. After we had sung a hymn and went out into another apartment, our aged sister arose from her seclusion, some very appropriate words were selected and sung with hymns among which were "Sweet By and By" and "Worthy of the Heavenly City." She then died. Our dear old sister seemed strengthened in the faith, and expressed a hope and desire to meet us all in heaven, although blind and could not see. May the good Lord grant us to be our happy lot. Especially may we, the quartette of young members that were present upon that occasion, be the most noblest events in our lives.

At present, we are enjoying home and its surroundings, feeling pleased with our trip, and with many thanks to the dear brethren and sisters who so kindly entertained us while with them.

LIZZIE M. BROWN

Organization of the Committee of Arrangements for the Annual Meeting of 1881.

The Committee of Arrangements for Annual Meeting of 1881 met September 21st, at the residence of A. M. SICKLER, N. W. Workman, Freeman and Corresponding Secretary: H. K. MYERS, Secretary; and Austin Hobbs, Treasurer.

It was decided by the District Meeting held at Wootter church, Sept. 15, 1880, "That each member of the Northern District of Ohio pay one dollar to defray incidental expenses to be paid back if available" therefore.

Resolved, That we request each church to send its respective quota in the following manner: One-third on or before Feb. 1, 1881, one-third on or before May 1, 1881.

All money should be sent by N. Y. Draft or P. O. Order, payable to the order of the Committee, care of the Editor, P. O. Box 326, Ashland, Ohio. H. K. MYERS, D. N. WENZEL, A. M. SICKLER, Committee.

SNODGRASS, MURRAY & CO., IMPORTERS, JOHNSON AND RETAILERS, CLOTHS AND WOOLENS, MARKET AND NINTH STREETS, PHILADELPHIA.

the dearest found that it was rather a severe task on my physical stamina...

which is great comfort to me. Hope you are all well. PETER MORROW. From the Indian Creek Church, Pa.

for me to answer all of them but except this an answer, as I am very busy. To our editors: Will you all please give this notice room in your papers? D. N. WOODMAN. From Elm Hill, Ind.

Dear Brothers: Our lovefest came off on the 16th and 17th of September. We had nice weather and a good meeting...

Dear Brothers: Our Sunday-school closed September 26th. Had an average attendance of fifty scholars. The meeting was good until the close of the school...

LADIES DRESS CLOTHS. Full Lengths of every description for dress and suit...

Black Cloths and Bookings. We wish to inform our customers and country friends that we have just received...

Children's Scaquagees. Fresh White, Blue, Green, Red and Pink Children's Scaquagees...

COLORED CLOTHS. We have just received from the manufacturers a large assortment of colored cloths...

Opera and Evening Cloths. Fresh White, Blue, Green, Red and Pink Children's Scaquagees...

ARMY AND NAVY CLOTHS. We have just received from the manufacturers a large assortment of army and navy cloths...

Monday was spent in class rooms, watching school work, which I think is thorough, efficient and systematic...

Our Sunday-school closed on the first Sunday in October. The meeting was good and the most of the time we had a crowded house and good order...

Report of Money Received by the Maple Grove Aid Society. Jacob M. Dettwiler, North Liberty, Ohio, \$2 00...

FLANNELS. We have just received from the manufacturers a large assortment of flannels...

Cochon and Livory Cloths. We have just received from the manufacturers a large assortment of cochon and livory cloths...

Tuesday morning took the Hamilton and Cumberland train for the academy. Spent a few days at Myersdale among relatives, and also near Somerset at the old home of parents.

These were the two who repeated over two hundred times a piece. May the Lord bless the P. C. THOMAS H. HUGHES.

From Rev. Dr. Norton, Ohio, Oct. 7, 1890. Dear Brother: The Maple Grove Aid Society of Norton county, Kansas, has completed five freight cars...

Boys Suits and Overcoats. We have just received from the manufacturers a large assortment of boys suits and overcoats...

GOOD BOOKS FOR SALE. Available copies of the following books for sale at the publishers' retail prices...

On Monday the 27th left the academy and on Tuesday the 28th left the academy for the O. & N. R. to Martinsburg and arrived home the following morning.

Dear Brother: The Maple Grove Aid Society of Norton county, Kansas, has completed five freight cars for the relief of the destitute of Western Kansas and Nebraska...

From Rev. Dr. Norton, Ohio, Oct. 7, 1890. Dear Brother: The Maple Grove Aid Society of Norton county, Kansas, has completed five freight cars...

Complete in all its Departments. Best stamp for counter, and for specimens copies of the 'Zion of Health'...

DRS. WALTERS' Mountain Park, WERNERSVILLE, Pa. The leading Health Institution of the Middle States...

From Zion Creek, Ohio, Oct. 1890. Dear Brother: Our church is in a prosperous condition. The members, in general, seem to be alive to their duty...

Dear Brother: I have taken the Primitive for a long time and don't see how I could do without it. There are so many good things in it...

From Rev. Dr. Norton, Ohio, Oct. 7, 1890. Dear Brother: The Maple Grove Aid Society of Norton county, Kansas, has completed five freight cars...

CHIEF RATES, SIX MONTHS. 10 copies each, 50 cents. 25 copies each, 1.00. 50 copies each, 1.75.

ROBERT WALTER, M. D. The Young Disciple. The Young Disciple is a religious journal published monthly...

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The Primitive Christian.

PUBLISHED WEEKLY.

HUNTSBURY, PA.

Oct 20, 1890.

EDITORS: J. B. JAMES QUINCY,
AND J. B. BRIDGEMAN.
PROPRIETORS: J. B. BRIDGEMAN.

MEMORIAL BOARD.

At our late Annual Meeting, the *Brother's Work of England* was committed to the care of Annual Meetings. Also the *Brother's Work of Mexico* was transferred to the same care. The new books in the *Brother's Work of America* and *Foreign Mission Board*. The following brethren constitute the present Board:

James Quinley, Huntsburg, Penna.
Eugene D. Bridgeman, Dayton, Ohio.
Joseph L. Taylor, Antioch, Indiana.
E. H. Williams, Illinois.
David Hays, Iowa, Centre, Iowa.

OFFICES OF THE BOARD:
J. B. James Quincy,
Samuel Quinley, Tyrus
S. T. Housinger, Secy.

On Sunday evening last we had a large congregation of attentive listeners to the preached word.

The Sunday School Convention held in the Black River congregation, Ohio, seems to have been a success.

Bro. Alan H. Cassel of Halesville, Va., has been held up for nearly two weeks with Maleria and chills, but is some better now.

Those of us who talk principle so loudly in religion ought to be equally careful to practice it in our business relations towards each other.

Our agents are beginning to bestir themselves and will soon get to work in earnest. We hope that all will take up the work at once and send us increased enlarged lists.

Bro. J. B. Pence, of Tiffin, has been on a preaching tour down through North Carolina with good results. Hope some more of our brethren will turn their faces southward.

Bro. I. Sherry, of Centropolis, Kan., says they have had two additions by baptism in the Appalachian mountains. The *Sabbath School* has had the Church rooms to be in good working order.

Bro. J. C. Faring is not teaching music in the Normal at Lebanon, as stated in our columns a few weeks ago, but in the public schools of Lebanon. His address is Lebanon, W. Va. Run down, Ohio.

Bro. D. E. Brubaker thinks that it is time that our Missionary Board goes to work. We think so, too, and hope that those who are directly concerned will feel the necessity of early action by putting several good men in the field.

Bro. Wynn of the *Preacher* was very much elated over an unexpected express box last week. It was full of good things, and says: "It came like an oasis in a desert, like a refreshing shower in harvest." We feel to rejoice with those that rejoice.

We are glad to learn that the California brethren have settled their differences and are now prepared to work together in peace and union. This is as it should be, and if a number of others would do the same thing the good of the Church would be greatly promoted.

Bro. Edward Mason at the late convention in Ohio, in discussing the teacher's duty in preparing the lesson, said: "So many teachers come to their class and then do not care their lesson for the first time." This is a fact that is frequently illustrated. The subject of preparation cannot be too much stressed at our Sunday school meetings.

As the first political tidal wave has passed, one more of our States we hope that the people will now settle down to their usual quietness, and instead of thinking and talking so much about who shall be president, devote a little more time to mourning that letter which is eternal and whose King is Christ Jesus.

In any of our agents have failed to receive orders, will please bear in mind that it is not intentional. In some instances the agents were not married and we had to go merely at random. If any one has secured an order, please do not forget to send it to confer a favor by making an effort to secure some one who will. Please do not neglect this. Attended to it at once.

We have received lately a number of poetical effusions on the death of friends, and we would like very much to insert them all, but we know they cannot be generally appreciated, and therefore we reject all. We hope some will feel hurt in consequence of it.

Bro. J. M. Mohler and P. P. Brimingham are now with us, and are visiting the school. Brother Mohler has been holding a series of meetings at the Fairview meetings-house, in the vicinity of Creek Springs. The meetings were well attended and an interest manifested. There were none baptized but the number we do not now remember.

There are in France about 35,500,000 Roman Catholics and less than 100,000 Protestants, but it is said that there are now quite encouraging prospects for the Protestants to succeed in their work of proselytizing. The Catholics are turning out in large numbers to Protestant meetings, and those who were to be a general awakening and some have already united with Protestant churches.

In a Brooklyn murder case, where a young man was struck down and killed in a saloon by a drunken hulkier with whom he had just been drinking, the authorities have not only held the murderer but the saloon-keeper who sold the liquor in violation of the Excise Law. This is as it should be. Men who deal out the vile stuff deserve to be punished.

NEVINGHAMING HOME are saying hard things about the conservative position we try to maintain, we are more than ever persuaded that it is the best and wisest. But if all others had taken the same position it would have been a thousand times better for us, and to-day instead of being disturbed by petty brethren we would be enjoying a good measure of degree of prosperity. A brother just now informs us that he of late has become fully persuaded that the *Primitive* is occupying the only safe ground and that by determining to work to enlarge its circulation, let us all labor for that which tends towards peace and prosperity.

A visionary scheme is afloat in Tennessee under the supervision of Mr. Thomas Hagles. A tract of land has been purchased in the Cumberland Valley, comprising portions of four counties—Morgan, Sevier, Fentress and Greene. The title is to 20,000 acres. Eson acquired and the plan is to increase the amount to 40,000 as the needs of the colony require. A hotel has been erected, a number of buildings are being built, and a school-house and church has been pushed rapidly to completion. The church is only a temporary building in which the exercises are now conducted. The members of the different denominations cannot agree well enough to work to-

building for their several sects of which we prophesy that this part of it will be a failure.

A BROTHER says "the purity of our church depends in a great measure on the purity of our periodicals." It is so. When we associate with persons of bad morals we are likely to become bad ourselves. When we read books which we imbibe their principles. When the literature of our papers impure they affect us in a way that does not tend to our advancement in the divine life. Editors are somewhat responsible for the matter of our papers. When we receive and commend papers should not forget that they too are responsible. Every contributor should examine himself before he writes. "Out of the heart the mouth speaketh, and it is that which heareth the heart which he should therefore examine our hearts and know whether the motive that prompts us to write is good. Our contributors do so much towards keeping our periodicals pure.

We wonder how our fashionable ladies would feel if they knew that thousands of the most beautiful birds are annually killed to supply feathers to adorn their hats. If the little sparrows do not fall for the little sparrow his service how will he be pleased to have his innocent blood shed by the thousand for our scotch birds? Truly, *habitus* is a tyrant. The *Christian Herald* under "The Cruelty of Fashion" says:

"The numbers of bright-plumaged birds for feminine adornment is reducing the number of the beautiful Indian kingfishers. A correspondent of a London journal, quoted by the Times of London, speaks of twenty men bearing odd looking baskets strolling along the shores of a lake in the evening, and who were bird-takers from Madras. Their baskets contained the feathers of two hundred kingfishers, and they would sell for less than ten dollars at Madras, and the men stated that bands of their brethren were scattered over the country all the year round, their spools being sent to England."

For a number of years we have favored the idea of colonization, and the more we think about it the more do we think it more favorable we feel towards it. But in the locating of these colonies great care and discretion should be exercised. Hereafter the good seasons has been pointing westward, until the best lands have become largely occupied, and we believe that the time has now come that part of it, at least, might be turned southward.

There is an English colony that is more favorable we feel towards it. But in the locating of these colonies great care and discretion should be exercised. Hereafter the good seasons has been pointing westward, until the best lands have become largely occupied, and we believe that the time has now come that part of it, at least, might be turned southward. There is an English colony that is more favorable we feel towards it. But in the locating of these colonies great care and discretion should be exercised. Hereafter the good seasons has been pointing westward, until the best lands have become largely occupied, and we believe that the time has now come that part of it, at least, might be turned southward. The leading man of it have purchased about 20,000 acres of land all in a body—have laid out a town and are preparing to settle in the colony all to enjoy the exercise of their religious beliefs, but are expected at first all worship in the same house. The town is named Hagley, and the colony is to be a success.

OUR MINISTRY.

From the number of chorists that are being held throughout our brotherhood this Fall we should think that the ministerial life will be considerably enlarged. A few years more, and we will be well increased. It is either have to enlarge our Alliance or have it entirely devoted to the minis-

terial list. We suppose it is all right, but we have wondered whether it would not be better to utilize the force we have than to increase it. There are perhaps not too many preachers, but we are certainly not properly distributed. In many congregations two or three could be spared to labor in places where there are none, and where they could accomplish more good. There are certainly not too many more than two ministers present at a meeting and indeed our obscurity has been that the minister succeeds best, and his labors are most effective. When there are so many preachers in one congregation, it often happens that they do not get to preach for two or three weeks. This is really a disadvantage to a minister. One who is not used to the pulpit, as well as in everything else, practices has something to do with efficacy. We appeal to the observation of our laity for the veracity of this statement. Many have seen us in the street when one of our home ministers goes out on a preaching tour for some weeks, when he returns he preaches with more ease and more energy? Why? Because he is so long without a pulpit and being more constantly engaged in preaching, has entered more into the spirit of the work. Many of our ministers feel this. We have seen some who have preached rather preach every Sunday, because it gave them more exercise and enabled them to get more fully imbued with the spirit of their labors.

Many have seen us through the exercise of their own hearts of being thought over anxious to preach do not press this point publicly, but do we think our laity should see and feel it. There are some who are called by the church, becoming too anxious to preach. If it is the spirit of a true worker, when we employ men to work for us, we don't expect them to do the work of the church that will work only when they can't help it. So when the Lord calls men to the ministry he wants such as are willing and anxious to work. Don't let us neglect the minister that is anxious to be at work every Sabbath.

We are, for our part, admirers that feeling. We need men who are anxious to spend and be spent in the Master's service. Now from these considerations we give it as our humble opinion that the church ought perhaps to exercise a little more discretion in calling men to the ministry. It is the opinion of many of us that the church does not go against his will and purpose, and it is certainly not in harmony with divine wisdom to put so many in a certain work, that a number have to be sent to the same work, and it may be an advantage for two ministers to operate together. Christ sent his disciples out two by two, the design of which was, no doubt, that they might encourage one another and their trials and calamities. If our ministers have to go out into such places to preach as subjects themselves to persecution, when they do not need the help of one another, and if our brethren, we think it especially necessary that there be a co-laborer. Now we do not want to lay an extension on the matter. We have seen as can leave work every Sabbath, but we do think that a church ought not to call more than it can give regular work, unless it means to enlarge the bounds of its ministry. It is the object of the churches in calling brethren to the ministry, there is surely a good prospect of church extension in the work. We have given our readers simply our opinion, and hope if we are wrong we may possibly get to the light. A. A.

SABBATH-SCHOOL CONVENTIONS—THEIR RESULTS.

Bro. J. H. Wynn in the *Preacher* in speaking of a recent Sunday School convention says: "Messings of this kind should always devote the entire time to the discussion of useful questions, so that much good will result from the meeting. It is not so much the name or purpose of such assemblies, but all in the good results which follow. Very true. The purpose however, should be right that good results will be obtained. It is what counts to trouble so many of our brethren. Perhaps if we were to call them conventional or advisory meetings they would not be objectionable to some, but to the people of the world, as well as to the expressors of their character we think it should be used, and by and by, if the results of such meetings are good, the prejudice against them, because of their name, will soon disappear.

But what are some of the results that should follow these meetings? Are they apparent? We think they are. We have attended several conventional assemblies, and it seems to us that we have seen that all the Sunday school workers present received new life and energy in the work, and we know too of some who infuse new life into their schools, and we know of some of the results. We catch the spirit of the work, for this we must have in order to be successful. A Sabbath school merely in name amounts to nothing, unless it is so conducted and teachers who are truly full of zeal for the cause. If this zeal can be awakened and increased by coming together in convention it is one good result.

Another apparent result we think is increased efficiency. Zeal without knowledge cannot be effectual. In our conventions we get ideas of how to prepare for our work, and how to turn their schools into places of blessing. There has been a great deficiency in this respecting our officers and teachers but we are glad to know that we are improving. Our brethren and sisters are becoming more acquainted with the Bible and are making more effort to prepare themselves for Sunday school work. Then, too, we are now having better methods of instruction all of which are most happily applied, and may be traced to our Sunday school meetings.

Another result that is apparent is that opposition to the work has been greatly reduced. There has been some awakening on the part of those who were indifferent. We know of instances of this kind. Brethren who were doubtful as to the ability of Sabbath schools to bring about a conversion and learning of the design and purpose, changed their minds and are to-day advocates of the cause.

Another result is that it promotes more unity. It has been a great blessing and another important result. We need to work together, heart to heart and hand in hand.

Another result and one that we hope will become more and more prominent is the promotion of life. The more active we become in Christian work the more zeal and piety will be increased. These "conventions" give opportunity for work and awaken a latent and desire to work. Our young brethren and sisters have not been active enough, they have not, perhaps, felt as they should, their relation to the church and their responsibility for the advancement of the cause. A result of conventions should be to awaken a feeling of responsibility, and if successful, there will be an ennobling of the practical piety, the life of the Gospel will shine out through our lives and our influence will be seen and felt. These are results that we think are to some extent already apparent, and we hope they will still more seen and felt. We hope none of our Christian brethren will stand aloof from these meetings because of the name. Come in

and help to make their results what they should be, in striving to make active Christian work and the promotion of primitive Christianity.

A. N. B.

THE STATE BOARD SCHOOL CONVENTION

After considerable delay, the committee on programs for the State Normal School Convention, has submitted its report. Owing to the neglect of name who were appointed to assist, the other members of the committee were considerably embarrassed, and were discouraged in their work. The lack of cooperation will account for the apparent neglect of the committee as a whole.

The programs of exercises will be published next week. By common consent it was agreed that the meeting should be held in the *Middle District*, and the time and place of meeting left with that district. We did not want to assume the responsibility entirely, and hence acted as far as possible upon the suggestions of those far away.

The time set at present is Nov. 19, 20 and 21. There will be five sessions commencing on the evening of the 19th, and closing on the evening of the 21st. As regards the time we trust it will prove satisfactory to all, and the same we hope for the place which is Huntington. It was our wish, as well as the wish of many others, to hold the meeting in one of the large congregations farther east, but circumstances which we cannot explain prevented them from taking it. Without any great inconvenience to the School we hope to hold it in the Chapel of the Normal School building. Arrangements will be made to accommodate all who prefer as with their presence, and as there will be sufficient time between the publication of the programs and the meeting of the convention we trust that all who are appointed to duty will make such preparation as will insure the highest success in the work before us.

We need the hearty co-operation of all of us in all that we do, and the arrangements made, as the way best that could be done, and laying aside all personal preferences come determined to accomplish something that may prove a lasting benefit to the cause, and meet the approbation of God and the brotherhood.

D. EMMETT.

Educational Department.

BY A. N. B.

—Brother W. J. Swigart has left the class room to attend a few educational meetings. We hope that he may return refreshed, both physically and spiritually.

—On Wednesday evening at the close of prayer meeting the Normalites, and the congregation were surprised to see their principal of the Normal, Bro. J. H. Brougham and Sister Rachel E. Jones present themselves before the hymnal altar. The treats were made one, and after a hearty retreat to the Prof's room, when congratulations were showered upon them which tickled May. May their days be many, and their life's voyage peaceful and prosperous.

—In last week's paper we neglected to notice a very welcome visit from our brother Famed Boyer of Madison, Georgia. On Wednesday evening the congregation were all asked to the South, the character of its citizens, the land and its products, manufacturing enterprises, etc. On Thursday morning he presided as usual. His primary object was to come in to accompany his nephew, who is from Mexico to the Normal. Mr. Boyer, Jr., though a foreigner, is well

with us and seems to feel at home among us.

—On last Friday P. M., the Normalites voted to present a trip to Shelburne, N. H. As their afternoon was pleasant, they had a joyful time. We are told that while on the rocky elevation, they formed themselves into a Literary Society and went through a regular program, but as the secretary was not present, we do not know who participated in the exercises. The afternoon, no doubt, was spent very pleasantly as the surrounding hills and mountains are beautiful in the light of the moon, and the scenery, and nowhere can a more beautiful view be had than from Shelburne Rocks.

OUR COLLEGE

In No. 41 of the P. C. appeared two articles on Education from the pens of Brethren Quinter and Brougham, with whose timely remarks I fully agree in nothing but the necessity of higher education in our church. We were especially pleased by the statement made by Bro. Brougham that we teach nothing different in our Colleges than in our Normal Schools. We only teach the same branches a little farther. In the Normal Schools we teach language, mathematics and the sciences, and when the Bible is read it should be by the ablest men. These came four departments are retained in our Colleges, and nothing more. The little boy or girl that takes the first lesson in the study of any other thoughtless man, or as really as the Sophomore who sees the sublime effusions of Horace or Homer. The study of the multiplication table is the first round of the ladder that reaches to Olympus and Olympus, while the little boy that fills his pockets with pebbles and shells and studies their strange structure, or with paper eyes and fingers gapes after the stars in the sky, or the fish in the water, or the spider on the web, as much a student of Science as the Senior in College or University. Both study pedagogy the same branches only in different order, and thoughtless as to how far as the Scholastic or Academic education is concerned, there is no other difference between the Primary School and the College besides the one mentioned.

But there is another aspect in which a College or University may be viewed. Separate from the power that simply develops the mind—a very useful and useful one, that gives the distinguishing feature to a School. A power that exceeds Pedagogy and all other things that reaches to Olympus and Olympus in the United States, Skepticism and Transcendentalism are installed in another of the largest Universities of the West. The student is apt to work in the College that is graduated, and many of our young men that graduate, and many of our young graduates, into ministry and inquires his lady graduates with the same end and missionary work that the student who is graduated into the pleasure of home and civil society and are spending the rich treasures of their unutilized mind in India, Japan, Alaska and among the cut out Africans of the South Sea Islands. The student who cultivates the spirit of art, astronomy, ornithology and parade, while he ignores the principles of peace, self-denial and plainness of attire are found in each school or each Sem. where are found in the Normal Schools where the pupils are yet under parental control, differing so widely in the various faculties. Nothing is more than the outcome of our educational career in a Church, than the formation of the right—a spirit in harmony with the principles of the Church. Experience has taught us that there are some exceedingly jealous in this one point. The Disciples, a short time ago, dismissed the most popular Professor in

any of their leading institutions, because he might sow seed into the minds of his students, at variance with their Church principles. This step, too, was taken at the expense of a large portion of the Normal. Very recently the President asked one of our ablest Professors and a leading minister in their own Church, to resign his Professorship in one of their Universities,—not because he taught anything against the Church, but because he would not do just these principles enough. Institutions under the care of religious bodies must labor to instill a spirit in harmony with the principles of that denomination, in order to secure the confidence and patronage of their own Church. A careful study of the history of our American Colleges has convinced me that, if our educational institutions are to be made a success, they must be more closely identified with our church. All other denominations have already their own well-endowed Colleges with able corps of Professors, and they assist in establishing one. None of our Schools are endowed, they are all lacking in extensive Cabinets, Libraries and Philosophical Apparatus. What can be done to remedy this? We must to our own Church or to any one else, unless it be its superior distinctive principles; and, if these be wanting, on what shall we base our hope of success? Let our church preserve inviolate the principles that distinguish us as a Church and conduct our Colleges in harmony with them.

S. Z. SWARTZ.

LITERARY NOTES.

Clara's *New Reform Song-Book* comprises some 250 Religious, Reformatory, Progressive and Miscellaneous songs. Also some new as well as old familiar and favorite Psalms, Hymns and Spiritual Songs, written and Edited and Published by George W. Clark, Detroit, Mich.

The *Christian Union* still comes to our table laden with good things. Our readers desiring a paper containing the current topics of the day both religious and non-religious, should take the subscribers for the *Christian Union*. Then, too, it contains an interesting and instructive comment on the Sabbath School lesson which must be accompanied by superintendents and teachers.

Among the late publications of J. B. Lippincott & Co., of Philadelphia, is *The Reader's Book-Book*, by F. Coburn Brewer, LL. D. It forms an excellent encyclopedic or reference book for the scholar and student in regard to the writers and subjects of romance, mythology and literature. It is a volume of 170 pages nicely printed and well bound, and is a ready and excellent book for the intelligent reader.

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Collector's Department.

ELDER A. B. MILLER, EDITOR.
LADOSO, IND.

We expect to return to Ashland about the first of November.

Senior items may be best for general subscription, but longer ones for instruction.

To mount, the 12th, we are somewhat hard, but up for all night and tired besides.

We hope the officers of the church will consider the July as having all the rights, and as illy to be right as they are.

All our private correspondence should be sent to Ladoso, but business concerning the College should be sent to Ashland.

The Lord will we expect to be at brother George Hall's communion on the 16th of November, and spend a few days in the Miami Valley with some of the churches we have never visited.

Let how many things you meet with in this which can be turned to some good for the cause of Christ. You can make an opportunity out of almost everything you meet, to point some truth of the gospel to others.

Wants there is a great justification on the streets of Waukegan. We are in the hotel thinking if only one had as much need for the moral and religious good of mankind, it would make a great change in this world and in the world to come.

The fullest joys of a spiritual life arise above the imperfections of man, to love him still though he errs and find many factors to serve to God and man. Charity is greatest because it lives and loves in spite of human imperfections.

The fond memory of kindred spirits in Christ makes a large part of our happiness in life. The strong bonds of Christian love live to hold the hearts of each together, and bind the spirits of the other world to the inhabitants of the nearer shore of the cold world.

If we could only learn the one great lesson of kindness; it lifts us high above the weakness that bladen may from doing good. Kindness to the erring is the means of their salvation, and a heart full of love is all its noble qualities in the fountain of kindness to save the lost and unite the church.

One stay in Southern Ohio was longer than we expected it to be, and we tried to make it of some use to the church by preaching in the evenings and on the Sabbath with those in trouble. It is often a great help in the work of settling difficulties to visit privately those who are in trouble.

Wrote in Manchester we made our home with Mrs. Bowman. A pleasant home it is for him. His wife, sister Emma Bowman, is a faithful correspondent of the *Gospel Preacher*. We hope she will continue to us as long as she lives. We hope our brethren are somewhat acquainted with the place.

We had a pleasant visit at the home of brother John Stedeker, near Troy, Ohio, where we could talk over church affairs in Kansas, and there were there we first made acquaintance with the family. After the change of so many years it was very pleasant to have the acquaintance that has ever lingered with pleasure in our mind.

His many works for honors only it makes no difference whether he wins or weakens his own claims to the coveted prize. He who relies on his own merits and seeks the good of others, will meet Christ get all the honors he desires without waiting for them. Honors will never all come empty and direct. We should seek the work and not the honors; merit will be in season lost; honors gained have often failed.

Just at the time our committee work at Manchester was concluded, word came that Bro. Christian Shively's wife had died, and a request that we should stay and preach the funeral. This amounted to two days longer, which was quite a sacrifice to us, as we had already been from home nearly six weeks, but we cannot refuse such a call unless we necessarily require it. On Friday the 12th the funeral service was held in the Methodist church in Manchester. A very large audience gave close attention to the work performed. After the funeral we started homeward about 10 o'clock, and made the most successful trip in all our labors.

Our work in the First Greek church in traveling is the result of the care of brother David, who has so far as the committee is concerned. Brother David and the church have accepted the report as read by A. M. We feel confident that they would have accepted it at first if they were fully understood it as we did, and we are sorry we did not take more pains to explain it to them at the time our report was made. This letter as we think that we should be more careful to give our brethren a full understanding of what we do in all our church business. To always keep kind and cool and give a full understanding of the matter, will bring its reward as well. We hope this church may soon get all its troubles settled, and enjoy the peace for which it was once remarkable.

One of the greatest losses we feel in traveling is the inability in getting our papers. So few of our brethren take more than one of them, thus they get but little of the matter of interest in the brotherhood. To take one paper, especially one that contains some of the items of interest, one-third of the good instruction, one feels very much lost if they have been in the habit of getting them all. One can appreciate the reasons for our effort to consolidate if they will take most of them for a while, and then cut down to one; it seems so very little to what they all have been to him. We hope the issue will come out all the matter of interest to the brotherhood may be had in one large paper, and all may then have the same benefit by taking one paper that some now have who are able to take more.

Our work as a committee to the Manchester church, on the 12th and 13th of October, seemed to us very satisfactory and we accepted unanimously of the church. We have a down, of our, once a report accepted more heartily than on our occasion, and we feel that if the brethren will be kind and kind in their work in the future, the progress of the church are brighter than for several years past. We concluded our work in the church with feelings of gratitude to God for his blessing on our work. We concluded the last five committees we have attended the satisfaction has been the most complete of any in all our experience, and we give God all the praise.

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Correspondence.

From Lazaria Factory, Va.

Oct. 3, 1880.

Dear Brethren: "If angels rejoice who since return to God," why should we rise our voices of praise and thanksgiving to "him who does all things well" when those whom we love (yet we should love all men) turn their faces away, enter into a new covenant with God, barred with the "curse of life" and led by the Master in all his appointed ways? We do thank the All God, for this, another man whose life you loved toward us showing that they still remember us, and bear our cries. We acknowledge our unworthiness at all times, for after we have done all that we can do, we are unworthy, had unprofitable service, and are only done that which was our duty.

On Wednesday, Sept. 23d, brethren Isaac Long and John Harnberger, of Cross Mills, Va., came to our place for the purpose of holding a communion meeting the following Saturday. Communion preaching on Thursday night to an attentive congregation, which steadily increased to "him who does all things well" on Saturday, when the houses were filled to overflowing, with professors of every denomination in refuge here, as well as non-professors, all anxiously awaiting the time to arrive, when the long looked for and much talked of ordinance of "foot washing" would be observed. Accordingly as the great "summary" disappeared, the lamps and candles were lighted, supper was being previously prepared, we were all seated at the tables. The 13th chapter of John was read, and the washing commenced by the "single mode." The brethren present, and the friends around which resigned through the audience, with the exception of a few males, plainly exhibited a mark of respect for the ordinance. The "single mode" meeting, in our kind eyes held in this county, all seemed desirous to know and care for themselves just how the act was performed, whether one or both feet were washed. The brethren who were present, as if they had examined the words for themselves this anxiety would have been avoided. Their preachers teach them that to keep a stranger or friend all night, to eat and drink with him, to black his boots, and to handle someone at heart to perform any menial service that might benefit him, is what this Scripture means, and this interpretation is accepted because the man of learning" has said or declared it and it is congenial with their nature. If the Scripture said that we would gladly give, believe, and teach it, but so it does not, we cannot accept it. The Lord how long with them not average thyself upon those, who willfully mistake, and trample thy feet most holy commandments under their feet. The external evidence of the Holy Spirit, namely, is the performance of the required duty. Heaven and earth shall pass away, but my word shall never pass away, with the Lord. Therefore we do know that the Master wants us to do just what he said. Nothing more or nothing less.

In performing the church ordinances we do not forget the "single mode" which are too often overlooked and counted as mere trills. There is no insignificant command in the New Testament to be done or left undone at our own discretion. The Scriptures teach as to be faithful in the least as well as in the greatest; to be gentle to the lowly; to administer to the needy; to be ready to help one another as we are able; to keep ourselves as we are able; to be ready to receive strangers in heaven, not on earth; to visit the sick, to strengthen the weak; to be very careful not to offend one of our brethren that believe in Christ, and above all things to love the Lord our God with all our heart, soul, and

strength and mind, and our neighbor as ourselves. For we are taught that this is more than all burnt offerings and sacrifices.

Seven were added to our little band which now numbers twenty-two at this meeting, and others are convinced and willing to give up the things of the world, though they profess to love Jesus. Thus you see the Lord is bringing us and adding such as we trust will finally be saved. Though apparel and food are not necessary, yet we are trying to prejudice the minds of the people and to get them to believe it is all right to you think so, and you do or leave it undone and you will miss many an opportunity which have lived and died good Christians and went to heaven and you can go there too if your faith teaches that you needn't do these things. In the language of an apostle we say, brethren farewell.

S. G. BARKER.

From Friesles Pa.

Oct. 9, 1880.

Dear Brethren: I have again sent myself to give you a few lines from Semler's book, but do not realize how long perhaps to a few of the readers of the P. C.

We have been richly blessed with temporal things during the past summer, and the larger kind, and especially gratitude and praise we owe to our heavenly Father, who continually showers blessings around us from his bountiful hand, also we would raise our hearts most gratefully from the faithful vanities that surround us, to the Fountain from which issues immortality as well as the necessities and comforts of our temporal life. The general view, and especially the yielded better than was expected early in the Summer. This was particularly the case with hay; though clover and other kinds of early grass were rather short, the larger kind, and especially timothy were very good. Some of the late ones were blighted, consequently did not fill very well, though the straw was good. We had no frosts that did any great harm, until the first of this month, so that corn and other late crops had plenty of time to mature. Potatoes did not yield as well as last year, when they could hardly be disposed of at any price, but they are plenty enough to supply the household.

In orchards situated low, apples and other kinds of fruit were killed by frosts last spring, but where they are elevated many of the trees were fairly loaded down, and people who have no apples of their own can buy them at reasonable prices. Small fruits and berries are doing well, and many people want to venture on account abundance.

Health was better in this part of the country during the past Summer than in any other year, and the mortality rate there was very few cases of sickness or uncertainty. Diphtheria, which has raged in different parts of our country for the last four or five years, has but few at all, and is not so common since last spring; but some cases have appeared again, recently in the vicinity of Somerset.

Of things pertaining to the Spiritual Kingdom, I do not know whether I can write much that will prove tidings of joy to fellow pilgrims on the narrow way. I hope, however, with me not backward in our journey at any time, although we have not improved the most glorious opportunity in our reach to "press toward the high calling of God in Christ Jesus;" we did not neglect Paulus we should be "forgetting these things which are behind, and reaching forth unto those things which are before."

I do not know that many additions have been made to our "workshoping" church, but we have had a few, and since last winter. A series of meet-

ings at the Seville meeting-house, conducted by brethren S. Buckler, of York, and John Meyer, of Friesles, Pa., was commenced on Friday evening, September 2d, and continued a little over a week. The meeting was not well attended throughout as it should have been, on account of the heavy fog at which occurred. However, several attended who were induced to choose the good part, and may it never be taken from them! Fearing that my list of names is already too long, I will close.

Yours fraternally,

J. D. BEAR.

From Berlin Pa.

Dear Primitive: Since church news are so old, I will pen a few lines from an old friend, the Evangelical Union of Cross Mills, Pa. This congregation has a membership at present of about four hundred. Eight ministers, two ordained elders, the larger in the second degree, and several deacons, on account of the consequence, the larger the family, the more difficulties will arise, as it is true in congregations as it is in families.

Sometime ago it was determined to hold a church conference and Sunday evening the 17th of October, was set apart for that purpose, commencing at half past three. The council meeting was appointed for today, the 9th. Four representatives from each of the churches and deacons were asked by sending him up whether they had anything to bring before the council they all said so charges. After some talk on subjects of minor importance, the finality of dividing the congregation into several districts was brought before the meeting. A vote of the council was taken, which resulted unanimously in favor of dividing the congregation into four districts. A committee from each of the districts was appointed to meet on Saturday, the 16th, and agree, if possible, on the division of the church into four districts, to be appointed at the next meeting, being the 21st when the division lines are to be made permanent.

All the business of this character should be done promptly and in the best of feeling. Hope the balance of this great work may prove characteristic of the same good feeling. Our love is to come off on Sunday evening the 17th, and the Synodical Convention for the Western district of Pa. on the 19th and 20th of this month, and the church meeting to divide the congregation on the 21st. We anticipate an enjoyable time. More anon.

Yours fraternally,

J. J. EISEN.

Notes by the W. P.

Oct. 12, 1880.

Dear Primitive: Myself and companion left our home in the west Sept. 29th to visit our friends in Pennsylvania. We arrived early at the city of Erie, where much affliction is now, suffering with spinal affection of the brain. He has been growing worse for over one year, but he is at all times cheerful, and trying all the medical skill known to no effect. He is at times blind, and his hearing is poor, talking goes hard by times. He is truly a pitiful soul to behold, but in the midst of all these trials and sufferings we are made to rejoice in his faith and hope. His daughter so strong in the faith of the Gospel, which they embraced some time in the month of August last through baptism, writing with the Brethren. Their whole family, the prayer of the Church that they may bear their sore afflictions. In connection with the above his father Simon W. Fry, after an illness of several weeks, died of apoplexy. Ourselves. We also had the pleasure of visiting our aged father and mother-in-law, Shenberger, though high up in eighty, yet continued to be the fifth one delivered unto the earth. We also had

several very pleasant meetings with our old neighbors and friends, largely attended with earnest listeners to the word preached. Our meeting on last Sunday was at what is known by the name of Brink church in Flonsterdale, where some ten years ago we had the pleasure of superintending a Sunday-school. It was truly pleasing to see so many of our school and behold their smiling faces of welcome. May the grace of God rest and abide with them and all is the prayer of your servant in the Lord.

ISAAC BARTO.

From Bridgewater, Va.

Oct. 10, 1880.

Dear Primitive: As you desire reports from the different churches, I will give you a few lines from this, the Beaver Creek congregation.

Brothers John Thomas and George Wise have the oversight of this arm of the church. The membership at present is about four hundred, and there have been regular appointments during the month, besides much other travel and labor across the mountains to W. Va. Here is a large field for labor, and the brethren will extend their travels, carrying the glad tidings of salvation farther and farther. While some think the brethren here are standing opposed to missionary work, it is altogether the opposite. They are not seeking appointments by which they may have their traveling expenses, &c. defrayed, but are willing to sacrifice both time and money for the salvation of souls.

Our forefathers was held the 9th and 10th of this month. There were about four hundred and fifty convened. The house was crowded and a great many postures could not be accommodated. The appointments by which they may have their traveling expenses, &c. defrayed, but are willing to sacrifice both time and money for the salvation of souls.

The brethren's school under the supervision of brother D. C. Peery, is prospering, in growing in interest as well as in number, and bids fair to rank with our leading schools. We may take occasion to say more about this in the future.

All standing church troubles have been adjusted, and the church at present in union and love so far as appears.

WALTER A. CLARK.

cal Christianity, and such as the world needs. It is not the long and loud prayers that make people Christians, but a simple, plain, trying-to-do-to-others as we would have them do to us. A certain virtue very truthfully and beautifully says, "That the world does not need, something as the world needs, tell them how to do it. And so with our work in the church and duties towards one another. We need more practical work among us and less talk. There is something to be done, and we are here to do it, and we should all feel it our bound duty to do what we can, remembering that the promise of duty is accompanied for all occasions of duty.

Dr. J. C. Moore formerly from Pennsylvania where he has many relatives and friends. He was a brother to Joseph Ely, who is extensively known in the Brotherhood; was a good physician, and was a great blessing to the city and county around. He died on Sunday afternoon, Oct. 3d, and his funeral took place on Monday. The brethren of this congregation, in Lancaster county, were invited to attend, and were gathered by brother Moore, in the presence of a large concourse of people, and then proceeded to the Cherry Grove cemetery for interment.

Brother J. C. Moore, of Pennsylvania, lately held a week meeting in the city. One was added to the flock. One was having "Indian Summer" at present—those beautiful, dreamy days that we all so much love. The following of the breeze and grass are becoming variegated and the bright tints leaves are gently falling to the ground, reminding us that Winter is rapidly approaching. There is seasons come and go and with them, we are along by Time's restless wing. Nature touches as grand and impressive lessons if we but heed them.

Brother Moore, in his subject was "Christian Service," including behavior at home, at school, and in traveling on Sunday, week-day, and last, but not least, in church. Among other things he spoke of the habit of "Christian Service," which certainly is a very unchristian one, and is commended to "wretch and slave," but if we go to church to sleep we cannot watch very well. It is certainly not very encouraging to the minister to see his members sleeping in the meeting, and trying to sleep to them, and it is a very poor example and a dim light to the world. Sometimes people sleep because they *forget* it, not doing the preaching, but this is all wrong. The man that cannot preach as well as some others is the very one that needs the most encouragement, and should not be discouraged. It is often the case, let us think of this, and let us not go to church to sleep.

WALTER A. CLARK.

From Bear C. R. Began.

Oct. 11, 1881.

Dear Brethren: In P. C. No. 41, Daniel Hayes comes to think it is right to use the benediction at the close of our meetings. Why not, Daniel, when we counted so much for obedience to the word? In 2 Cor. 13: 14 we have the following: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all, amen," and every other blessing of God's grace and mercy. Are they not persons who give for our instruction and obedience? Yes I have often thought our brethren lack one thing at least, in not observing the benediction with reverence and awe, so low it would be hurrying from the law or poetry, when we have the example of Christ and his holy apostles. If we are wrong in our views I hope you will be ready to show us right. I am old but still wish to be a learner at the feet of the Master.

Yours in love,

C. R. STURGE.

Final Settlement of the California Churches.

The California and Standard churches met in joint session on the 1st day of October, A. D., 1880, looking to the final settlement of all their existing difficulties, and a future union of sentiment and labor.

A considerable number of the membership of our church was present, though not so many of the California brethren were present as was desired, some of our ministers being absent.

After their return the report of the committee (Quiner, Miller and Buechler) was reported by the Annual Meeting to investigate the California troubles, was accepted. But as there was a misunderstanding between the two churches as to the exact meaning of the committee's report, the meeting was finally adjourned, placed on the table, and a move made to settle their troubles by their own effort, independent of the committee or its report.

Having by the unanimous vote of the council recognized the Stanislaus district, and the fact that the Wolf brethren are a part of our general brotherhood, the following article was drawn up and adopted by the unanimous vote of both churches, and signed by all the officers present.

We, the members of the members of the California and Standard churches, in joint session, on the 1st day of October, A. D., 1880, looking at final settlement of our existing difficulties, agree that in future our churches shall be united as one church, and that any member who shall hereafter bring up those hereby settled difficulties shall be dealt with by the church or churches jointly.

WEDNESDAY, October 1st, 1880.
Dear Brethren: I wrote you last on my return from two forerunners. Since that time I have been thinking of the long standing of the difficulties existing in California, their general character, the agitation of Annual Meeting with them, the number of committees sent by Annual Meeting, and the moral and general knowledge our brotherhood had of them, and their final settlement we believe calls for this report; and through the wishes of churches here we would most gladly present to you the prayer that God will abundantly bless it, them, and the brotherhood at large.

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Money Received in September for the Danish Mission.

- M D Benton, Rockaway Ohio, \$1 00
Barbara Hall, " " " 1 00
M Hull " " " 1 00
Maxida Hull " " " 50
S A Walker " " " 75
E H Jones " " " 50
J H Funk " " " 50
L B Libbe " " " 50
Stannards Church, Cal 10 00
New Cumberland church, Pa 10 00
A Sizer, Harpersville, " 2 00
Cubertus Trump, Waterloo, Ill 1 00
M J D Spieder, Waterloo, Ia 1 00
M Z D Knapp, " 1 00
Mrs D church, Ohio 12 00
M Y Vernon church, Va 2 00
Sabbath school, Va 14 00
Spring Creek church, Pa 1 00
Rock Weybright school, Ind 5 00
Susan Wayburn, Md 3 00
Eps Church, Church, Md 1 00
Grand River church, Mo 2 00
Chester Grove church, W Va 5 00
Buchler Bros church, Ind 6 00
Jos Brown, Mexico, Ind 1 00
Widdians Church, Ind 2 00
Pine Creek church, Ill 11 00
Four Mile church, Ind 5 00
Franklin Grove S. School, Ill 22 25
Naperville church, Ill 13 00
E. H. Jones, Church school 1 00
Turkey Creek Springs, Ind 2 00
J G Reedy, Bolling District, Pa 1 00
Irene Rauch " " 1 00
Flat Rock church, Va " 10 00
From " " " 2 00

The following contributions were sent to me by G P Rowland, with the amount of the Danish fund-treasurer in his hands when he ceased to be treasurer 62 86

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SNODGRASS, MURRAY & CO., IMPORTERS, WHOLESALE AND RETAILERS, CLOTHS AND WOOLENS, MARKET AND NINTH STREETS, PHILADELPHIA.

Black Cloths and Dressings. We have Black & WHITE SHIRTS, the very best made in CONCORD, N.H. for \$1.00 per dozen, also Black & WHITE SHIRTS, the very best made in CONCORD, N.H. for \$1.00 per dozen.

Colored Cloths. This assortment was made of the very best material, and is of a rich, durable color, and is of a rich, durable color, and is of a rich, durable color.

Fall and Winter Suits and Overcoats. This assortment was made of the very best material, and is of a rich, durable color, and is of a rich, durable color, and is of a rich, durable color.

Army and Navy Cloths. This assortment was made of the very best material, and is of a rich, durable color, and is of a rich, durable color, and is of a rich, durable color.

Coats and Liverty Cloths. This assortment was made of the very best material, and is of a rich, durable color, and is of a rich, durable color, and is of a rich, durable color.

Children's Waiver and Vestments. This assortment was made of the very best material, and is of a rich, durable color, and is of a rich, durable color, and is of a rich, durable color.

Perils. This assortment was made of the very best material, and is of a rich, durable color, and is of a rich, durable color, and is of a rich, durable color.

Our assortment is always kept up to the highest points of excellence. We are anxious to have whatever body wishes to visit at our store, and welcome to our store.

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Complete in all its Departments. Best steps for circulation, and for specimens, copies of the Jones of Health, a tract, 60 cents.

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Ladies' Dress Cloths. This assortment was made of the very best material, and is of a rich, durable color, and is of a rich, durable color, and is of a rich, durable color.

Fall Waiverings and Winter Waiverings. This assortment was made of the very best material, and is of a rich, durable color, and is of a rich, durable color, and is of a rich, durable color.

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Opera and Evening Cloaks. This assortment was made of the very best material, and is of a rich, durable color, and is of a rich, durable color, and is of a rich, durable color.

Flannels. This assortment was made of the very best material, and is of a rich, durable color, and is of a rich, durable color, and is of a rich, durable color.

Boys' Suits and Overcoats. This assortment was made of the very best material, and is of a rich, durable color, and is of a rich, durable color, and is of a rich, durable color.

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The Primitive Christian.

DUBLIN, WEDNESDAY.

PUBLISHED BY

MERTINGTON, PA.

NOV. 2, 1880.

AUTHOR: REV. JAMES QUINCY,

F. B. HARRINGTON,

PROPRIETORS: J. B. BURNHAM.

MISSIONARY BOARD

At our late Annual Meeting, the *Primitives' Work of America* was committed to the charge of Amos Manning. Also the *Book of Mission* was introduced to the same body, and a new *Book of Prayers, Devotions and Foreign Mission Board*. The following brethren constitute the present Board:

James Quincy, Huntington, Penna.

S. T. Burnham, Dublin, Ohio.

Joseph Lewis, Antioch, Indiana.

David Key, Lane, Illinois.

Daniel Brinkley, Iowa Centre, Iowa.

OFFICIALS OF THE BOARD.

David Key, President.

James Quincy, Treas.

S. T. Burnham, Secy.

Bro. Jesse Oliver, when last heard from, was in Maryland and reports very good meetings.

Bro. D. C. Mooman's correspond-ence will now address him at Big Lick, Boone county, Va.

Bro. Cassel of Philadelphia stopped with us over Sunday. He manufactures Turin Cottons, &c.

New subscribers are now coming in every day. Now is the time to work. Send for sample copies.

P. J. Larson, of Congress, Ohio, and West of the *Primitives* were at the convention at Berlin, Pa.

Bro. Jesse Oliver was present at the love feast at Wayneboro, Pa. One added by baptism.

Bro. Howard Miller's address is changed from Elk Lick, Schuylers Co., to Lewisburg, Union county, Pa.

Bro. J. W. Gophar's address is changed from Correll, Livingston Co., Ill., to Ardenville, Dallas Co., Kan.

The dedication of the Johnstone church was on Sabbath last. Our readers will perhaps hear of it next week.

On account of failing up the Almanac this week we are several days behind time. Will be on time again shortly.

Bro. Swigart reports a good meeting in the Lost Creek church, Juniata county, Pa. Two brethren were elected deacons.

A snow storm set in Minnesota Oct. 17th, which drifted to the height of ten feet, delaying trains and interfering with travel.

It is said that ten thousand Chinamen are contemplating removal from Cuba to New Orleans. They expect to work on the plantations.

A good deal of correspondence and other matter intended for this week's paper was unavailably crowded out. It will appear next week.

There has been immense snow storms in the North, and the railroads have been hit very severely in Pennsylvania for the last few days.

Bro. John Dunsmire has been elected to the ministry in the Spring Run congregation, Pa. He is a young man about twenty-one or two years old.

A son of P. S. Stouffer of Maryland, is still in the west, and from the reports that others give of him he must be doing good work for the Master. He is now in Illinois.

Bro. Isaac Baris is visiting his friends in the East and seems to be enjoying it. We will expect to find him visit the *Primitives' Family* ere long.

It is now decided that all colleges, seminaries and all scholastic institutions shall be free from taxation. This clears the *Brothers' Normal College*.

Bro. James Evans, now at Dewitt Mo., informs us that he intends traveling good steel this winter. Our readers will hear from him, we hope frequently.

Bro. J. M. Mohler goes to Cumberland county, Pa., next month to hold meetings. He expects, if health permit, to hold meetings at different points until after the holidays.

Bro. Will Spangis, of Hill Valley, Pa., gave us a short call on Wednesday of this week. He is ready and willing to labor for the advancement of the good cause.

We are to have a visit from Elder John Nicholson, on his return from New Jersey. We are glad to have him come, and will try to make him feel at home among us.

TO-DAY, OCT. 25, our town is full of excited people. A political convention and parade. Our brethren stand aloof, attending to their business and go on with their work in the even tenor of their ways.

Bro. R. A. Zook has just returned from a visit to his father near Mafalus, Middle county. He attended church at that place on Sabbath. Eld. P. S. Myers preached an interesting discourse.

Bro. N. C. Norton, of the Maple Grove church, Kansas, informs us that the good work there still goes on. On the second Sunday of September two were received by baptism and on the 19th last, two more.

The General Conference of the M. E. church have ordered the *National Repository* out of existence at the end of the present volume. Dr. Curry, the editor, will become associate editor of the *Methodist*.

Two more were added to the Pipe Creek church, at the annual meeting held at Mendow Branch. Brother Solomon Stoner was ordained to the eldership, and Uriah Bixler called to the ministry.

At a late meeting of the Southern District of Illinois, it was reported that over \$4,000 had been pledged towards the erection of an "Orphan's Home," the building committee has been appointed.

ENCOURAGING reports are coming in from all directions. Now is the time to sow seed. The field largely, the harvest is nigh, and our watchword should be, let us go forward and possess the land.

As our readers will be kind enough to send us the name and address of some brethren as are not taking the *PRIMITIVE CHRISTIAN*, we will please to send them a sample copy free. How many will do this?

A CORRESPONDENT to the *Christian Advocate* states that he has a family Bible that is 320 years old. The editor wonders whether it is the only Bible he has, or if he thinks it has had very temperate use.

ANY of our patrons who feel like making a special offer in behalf of the *PRIMITIVE* will be so accommodated with our agents' orders by notifying us. *PRIMITIVE* does not neglect to wait on them to do so and we hope others will also.

We held our regular monthly church meeting on Monday evening last. The membership was well represented. No special business. A chapter was read with an exhortation given, after which the monthly collection was taken and then all departed in peace.

Bro. Quinzer had prepared the third page of the review he is now writing, but it was mislaid and was not found until too late for insertion. We just now advise that we have some matter from elder Miller that should also have appeared this week.

Bro. Andrew Brumbaugh, of New Baltimore, Ohio, was a sister of election years ago, was added to the list of baptized brethren at a recent and greatly reading the Scriptures and juveniles papers of the *Brothers' Union* doubtfully had something to do with bringing her to the church so young.

Ettes Isaac Price had been visiting his daughter at Gettysburg, Pa., and while there had a severe attack of rheumatism, and in consequence had protracted his visit longer than he anticipated. He has, however, at length, has returned to his home and is comfortable and happy.

Bro. John Diehl of Maryland, Upper county, Ill., expressed a desire to visit and preach at Gettysburg, Pa., on the 16th and 17th inst. West Branch church had laid out on the 12th and 13th inst. Two were added to the church.

Bro. R. A. Zook has just returned from a visit to his father near Mafalus, Middle county. He attended church at that place on Sabbath. Eld. P. S. Myers preached an interesting discourse.

As usual we are receiving correspondence, for the Almanac when it is ready. We will give our readers the ministerial list early in August, thus giving ample time, and we think there is no cause for charging us of neglect. Had these corrections been made in time they would have received attention.

Bro. J. M. Moore says: "A royal feast was that which the Father's children held at Johnsville on the 9th and 10th ult. Brother R. Wells was called upon to take part in the public worship, and brother James Wells was elected to the office of deacon, and two brethren were elected to the full ministry. The congregation is in a flourishing condition."

On Wednesday and Thursday of last week we had the pleasure of a visit from brother and sister Kinley of Indiana. They had been attending the communion meetings in the Clover Creek and James Creek congregations, and after they were over came to visit the *Primitive Family* at Huntington. We were glad to hear of their visit, and we hope they could not stay longer. They were present at our social meeting in the chapel on Wednesday evening, and brother Kinley gave us a short talk. They may visit us again before their return home. They intend spending a few days at James Creek and then visit their friends in Bedford county.

A BROTHER from Kansas says he is determined to have the *PRIMITIVE* more widely circulated in his country. We want it not only among the membership but others also. There are many who are not members of any church but seem to be interested in the doctrine as held and practiced by the *Primitive*. Among these especially we desire to have the *PRIMITIVE* circulated. It is right. We are anxious to have our paper put into the hands of all seekers after the truth, and our agents would do considerable efforts exclusively to the church.

THE *Brothers' Almanac* for 1881, is now ready for distribution, and all subscribers will be promptly filled. It contains everything complete that belongs to a regular Family Almanac. It also contains a large amount of interesting, useful and religious reading.

We have just received a letter from brother T. C. Hollenberger of Chicago. As our readers perhaps know his business is a shoe and repairing, and he has no spare moments. But Chicago is now so near to our country that Chicago is the place for him as far as business is concerned. The following is an extract from his letter:

"I am a shoe clerk, privileges very much, which is a great advantage. The majority of the people here, being in the material desire for gain, seem to have crushed out the aesthetic part of their minds, and that can be said of them in, that they are very profane class of individuals. Ingenuous has a good many adherents, also a number of other free-thinkers, who the popular belief seems to be to believe nothing, and if anything, believe the doctrine of future punishment a myth, and judging from the conduct of the majority of them, I think they have actually succeeded."

ANOTHER veteran of the Cross has finished his course. So we were informed by a letter just now received. It chronicled the death of Elder P. P. Leach, who has labored faithfully in the service of his Master and for the promotion of the good cause. He will be especially remembered by the children and young people of the home he visited so long and faithfully to the young and never failed to visit their friendship. We shall never forget his first visit to our home. Since then we have always returned to thank him for his kind and faithful Christian regard. He was also a most able Sunday School worker. Thus, one after another passes away. Let us labor while time is ours as we may be called to our reward. His obituary will appear next week.

THERE has been a great deal of talk about getting on a plan for missionary work in this line. Of course, we think we must have a plan—a system, but this alone will not accomplish the work. We now have a plan and a corps of officers and yet the work does not seem to progress very much. There is still something wanting. An engineer may start the engine which moves hundreds of wheels, but the power is not in the wheels nor the engine. There is a power apart from these. The steam sets the engine in motion and causes the wheels to move. So there must be more than plans and officers to make missions a success. There is a power apart from these. We must have a deep sense of our obligations to our fellow men, and a greater love for souls. This is the feeling that will put life in the organization, and make it a power for good.

THE *Christian Advocate* gives an interesting paper on the Record and Progress of Foreign Missions, read before a Missionary Association in Connecticut. A great deal of matter is made to bring these in health leads to a knowledge of Christ and His Gospel. It is said that in Roman Catholic lands, and in Spain, preparations are made to bring these in health leads to a knowledge of Christ and His Gospel. It is said that in Roman Catholic lands, and in Spain, preparations are made to bring these in health leads to a knowledge of Christ and His Gospel.

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matter that is richly worth the small price asked for it. We gave the Ministerial List considerable attention and all corrections sent us were made up to the date of publication. It contains 10 pages, is neatly bound in strong paper covers, and will be sent, postpaid, to all ordering it, at the following rates: Single copy, 10 cents; 12 copies, \$1.00; 100 copies, 10.00 copies or more, at hundred rates.

OUR STATE'S 8. CONVENTION.

As will be seen, we this week publish the programme of the coming Convention. For the purpose of having a more thorough discussion of the important subjects named, the programme was determined by cutting out the essays. There also was a change made to give Bro. S. Z. Sharp an opportunity to discuss the merits and demerits of the "International Letters."

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those who thought that property constituted everything that was worth living for, and it is likely that those who have more faith and love and are excited, are feeling a little that way. If they had more pity and were contented with their lot they would certainly be more happy. In short we have no cause of contention and as long as we have enough of the things of life to make us comfortable, we shall try to be contented.

A BIRD RESEMBLANCE

After services were gone home with a letterman from Virginia, who had not a great deal, as we think our agents and friends know what that means. We made the plain statement of our terms to which we will adhere unless in case an agent has worked hard, and done well, we may see proper to give him something additional. This is all we can afford to do. We do not wish to run opposition to our brethren of the press. If they so propose to hold out greater inducements that can do so. We hope our agents will have a higher object in view in soliciting subscribers than merely pecuniary reward. We have tried to God send our business in the form of God with a desire to promote the interests of the church and Bible Christianity, and as the Lord has always stood by his people when their design and purpose were right, we believe he will stand by us, and prosper our work.

A FEW WORDS TO OUR AGENTS AND FRIENDS

Two weeks ago we sent out our prospectus for 1831. We did not say a great deal, as we think our agents and friends know what that means. We made the plain statement of our terms to which we will adhere unless in case an agent has worked hard, and done well, we may see proper to give him something additional. This is all we can afford to do. We do not wish to run opposition to our brethren of the press. If they so propose to hold out greater inducements that can do so. We hope our agents will have a higher object in view in soliciting subscribers than merely pecuniary reward.

OUR VISIT TO SEVERAL CHURCHES

We have attended several love feasts in our State District, we mean the Middle District of Pa., this fall. And we were requested to attend and give plain talks on our engagements to attend those at which we were present, we could not be present at others which were at the same time, though we should have been pleased to do so. At the apostle conference at Ashbach Paul said to Dornaka, "Let us go again and visit our brethren in every city where we have preached the word of the Lord, and have planted the seed of God of the spirit of the apostle here is more or less. We have preached in many churches in our Fraternity, and it affords us pleasure to visit them to see how they are getting on." At the late conference at Ashbach Paul said to Dornaka, "Let us go again and visit our brethren in every city where we have preached the word of the Lord, and have planted the seed of God of the spirit of the apostle here is more or less. We have preached in many churches in our Fraternity, and it affords us pleasure to visit them to see how they are getting on."

THE PRIMITIVE IS NOT PUBLISHED IN THE INTERESTS OF HUNTINGTON OR THE NORMAL SCHOOL.

We located here when there were but two members living in the town and none nearer than five or six miles. We labored on a desolate and uncultivated spot. Our services were poorly attended often not more than ten or twelve present. But we thought it a good location for our business, and for its sake endured all the discouragements of our surroundings. Our business has prospered and the Lord has added to our number. We kindly ask our brethren and sisters still to help us. Do all you can in a laudable way to get patronage, but don't do anything that will be a violation of the principles of our holy Christianity. In soliciting you can represent the PRIMITIVE as an exponent of the truth, a defender of the doctrines of the Bible as held forth and practiced by the Brethren church, and an advocate of all enterprises that have for their object the bettering of mankind and the promotion of primitive Christianity. This is the aim of our paper and we hope it has reached it near enough to commend it to our brethren and sisters who have been readers as to enable them, conscientiously, to recommend it to others. We shall aim at improvement. We want to make it still more and more useful as an agent in the hands of God, for the dissemination of truth.

WE WANT TO KNOW THAT YOU WILL MAKE ANY MATERIAL CHANGE IN THE NEARER PART OF IT. WE HAVE THOUGHT OF RETURNING TO THE SIXTEEN

page form and have it cut and escheared, or parted. We will change to the six page form. We have changed from the six page form because we did not have the facilities for printing and pasting, and as it was thought by many of our readers to be unhandy, we concluded to change until we could do it better. We cut and escheared, or parted, and we will have the six page form. We will like to do it at the close of the present volume and may, in a couple of weeks, send out a specimen copy in our old form cut and escheared.

While our agents and friends understand that we desire them to aid us in procuring subscribers, yet some of you may overlook the fact that no matter how laudable an enterprise may be, it must be pushed. We should trust and pray but we should at the same time work. We hope you will all look at the matter in this light, and that you will get to work at once and do it to the best of an honorable way to extend our field of usefulness.

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A. Brice, and David Sell. These are brothers, and all ministers, and active workers in their calling. On Sunday morning before the general services we attended their Sabbath school, in which the church seems to take an interest. The meeting at Dufrenoyville seemed to be a season of refreshing to us as for our present articles.

On the 19th and 20th of October we were the lovefeast in the Buffalo Valley congregation, in Union county, Pa. We attended this meeting. We visited with our brethren in company with brother Unstead in 1829, and have not been there since until our late visit. We were pleased to meet with this congregation again, though we met with but few on our visit that we had met on our first. Our meeting seemed to be one of enjoyment and interest.

As we are limited in the space allotted to us for our present articles, we can only make a brief allusion to the meetings named. While all the meetings attended were large enough to be interesting, as far as numbers add to the interest of a meeting, and generally, there was not the crowd present, any of them that is at times present, and that to the annoyance of the meeting. And the order was very good.

Such meetings are solemn, and should be precious to believers, and well improved. And if they are, they may be made beneficial and edifying. We hope our brethren will diligently improve the means of grace that they may have more wherewith they "may serve God acceptably with reverence and godly fear."

SUNDAY SCHOOL CONVENTIONS

Some of our very good sewing brethren are so favorable to Sunday School Conventions because they do not understand their object. All conventions are good if held according to the work approved. Our Annual Meeting is held in the month of May, and we accept it to be good because the work of the convention is to labor for the good of the church and the promotion of the cause of Christ. On the two first weeks of the year we have held Sunday School conventions because at them we propose to labor for the good of the Sunday School and to promote a better system for the religious education of our children. We have just as much direct Scripture to hold Sunday School meetings as we have to hold an Annual Meeting. And we have no direct Scriptures, in present or example, for holding others, we accept them on the grounds of Christian propriety and necessity. Sunday Schools, as we now have them are established and organized through the sanction of annual meetings, and are by no means a general assembly as to the manner of holding or conducting them, and the manner in which some of them are being conducted form a system that will promote Bible teaching and Bible schools. As it is, many schools are organized by churches that have had no experience in churches conducting them, and because of this they frequently have held Sunday School meetings at other denominations, and as a result, they thus introduce into their schools the objectionable manner of others. To avoid this, we will arrive at a unanimity among the Sunday school workers, we call a meeting. This meeting is called a Sunday School Convention. This convention may consist of a few churches, a district, a State or the whole church.

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dest, Irvin D. Lear, Secretary, H. H. Klein, Editor, and J. H. Huntington, Circ. The design of the Society is not to give entertainments, but to inspire a spirit manifested, both reader and hearer, as our best and most satisfactory present, and of some, they are welcome.

—Bro. Saml. Garber, of Virginia, has written an essay before the Bible class on Saturday evening, on the "Value of Prayer." This is an interesting feature of the class, and from the spirit manifested, both reader and hearer, as our best and most satisfactory present, and of some, they are welcome. —Bro. D. B. Bowman are on the roll for the coming two Saturday evenings.

IT WILL BE NOTICED BY THOSE WHO WATCH THE ATTENDANCE OF OUR EDUCATIONAL ENTERPRISES, THAT THE WESTERN SCHOOLS HAVE THEIR LARGEST ATTENDANCE DURING THE FALL AND WINTER TERMS, WHILE WE HAVE OUR BEST AND MOST SATISFACTORY TERMS. THIS IS ACCOUNTED FOR BY THE FACT THAT THE WESTERN SCHOOL PATRONAGE IS MORE OF A LOCAL CHARACTER AND IS LARGELY MADE UP OF THE SONS AND DAUGHTERS OF OUR OWN COUNTRY, WHO LABOR ON THE FARM DURING THE SUMMER AND ATTEND SCHOOL IN THE WINTER. OUR LOCAL PATRONAGE IS SMALL FOR THE FALL AND WINTER TERMS, AS THE SCHOOL IS MADE UP ENTIRELY OF OUR OWN COUNTRY, AND THOSE WHO TEACH IN THE WINTER, AND ATTEND SCHOOL IN THE SPRING AND SUMMER, THIS MAKING THESE TERMS THE LARGEST. THIS CAN BE DETERMINED BY EXAMINING THE COLLEGES OF OUR COUNTRY.

IF ANY PERSON THINKS THE BROTHER'S NORMAL IS A PLACE OF IDLENESS THEY OUGHT TO GO AND SAY AWHILE. FROM THE TIME OF THE FIRST WEEK OF THE YEAR, (AND WITH MANY MORE AT THIS TIME), TO THE BEGINNING OF THE RETURNING BELL AT QUARTER BEFORE TEN IN THE EVENING, IT IS A PICTURE OF IDLENESS, TO SEE THE STUDENTS IN THE ROOM, TO DECIMATE, TO DISMISS, TO CHAT, AND SPEAK AND SPEECHES FOR BIBLE CLASS AND SOCIETY, SCHOOL EXERCISES, AND SUNDAY SCHOOL AND MISSIONARY WORK TO LOOK AFTER. THIS THE DAY BY DAY, AND WE ARE SO CAREFULLY CONSIDERING WHICH IS GOING TO BE STRAIGHTENED UP, AND THE END ONLY A VERY FEW WEEKS, OR DAYS, AND THAT WORK MAKES US HAPPY, AND THE SMILING FACE AND EAGER FEELINGS ARE A TRUE INDEX TO THE FEELINGS CHERISHED FOR THE OTHER, AND FOR THE WORK TO BE DONE. THERE IS NO REASON FOR DROWSY HERE, AND IF THERE WAS THEY WOULD BE HAPPY IN OCCUPYING IT.

FROM MR. MORRIS, ILL.

Dear Primitive: We are appreciating the close of our first school term of another year, with over one hundred and sixty students. Among these are many intelligent and promising young men, young hearts, which we believe will be made a blessing to humanity and the cause of truth. The government of our school this term has so far been a success. We have had a number of noble youths as a blessing rather than a curse. Our teachers are earnest, efficient and faithful. Our young men and women are having a good education to the Church. We shall be able to accommodate about one hundred more students at beginning of next term. From what we have been able to see of your students, we are confident of your work in Huntington, a very excellent.

MY GOD KEEP, DIRECT AND BLESS OUR WORKERS OF THE BROTHERS AT ASHLAND, FOR THE GLORY. PRAY FOR US AND OUR STUDENTS.

Fraternally, J. W. SIMS.

EDUCATIONAL DEPARTMENT.

—Bro. John Kinsey and wife, of Indiana, visited the Normal with Huntington, and express themselves well pleased with the manner in which our School is conducted.

—The Memoir Normal, Clinton, Co. Pa., under the charge of brother S. W. With, closed its Fall Term on Oct. 16th. The enrollment list of scholars for the past Summer, numbered 99 names.

—Five teachers and a variety of other good things adorned the tables of the Normal Dining Room, on last Friday noon. It was gotten up for the pleasure of the newly-wedded Principal and his bride. The students say that it was an enjoyable season and will not object to a new mode of the same kind. Will they like it next?

—At late meeting of the Peasa, Eldership of the Church of God, at Harrisburg they decided to make one effort to establish a School of their own which they have done out for some time, surrounded by their own Church influence. The meeting was held at Harrisburg, but no place has yet been named as a location for the proposed School.

—At the last meeting of the Literary Society, Albert Trunt was elected President; E. F. Nittinger, Vice Pres.

Brethren John Smith and Jacob Gayer from the Valley and Silas Hoover of Pennsylvania were with us, as well as others from surrounding churches. We may say that it truly was an enjoyable occasion. There were two received by baptism, both from the Newton church. Brother Hoover had been promising for some time we would be baptized. Ever since we have been simply in harmony and union. We trust that the union may be perpetuated and that we be not carried about by every wind of doctrine. We were in a case when we should be to our guard, for I fear many are departing from the faith.

On the evening of the 14th a few brethren and sisters assembled at the home of brother Samuel Muller, where our old brother Rudie Mohler was confined to his room from the infirmities of old age, and celebrated the Lord's Supper and communion with him, once since our coming over as company on the evening of the 16th, at the home of Samuel Schellhauger, whose wife, sister Schellhauger, has been deprived of the privilege of meeting with her brethren and sisters on account of sickness of a lingering character. She has been a good sufferer but through her bodily strength seems to be declining, her spiritual strength strengthening.

On the evening of the 16th, another communion occasion was engaged in at the home of our old brother and sister John Fox, they are both advanced in years, and cannot meet with us as they once did, and as they desire, and especially the brother, who, of late is unable to go about, unless accompanied by a man, to visit his head. After the communion exercises were over the old brother requested to be attended, which was attended to by the brethren. He thinks his enjoyment of life is decreasing, and says he felt like taking the advice given to Heczekiah by the prophet Isaiah. "Set thy house in order for thou shalt die and not live." We trust he may be spared a while that he may be reunited to his relatives with us again in our assembly exercises. May the Lord help us all, that when we come to die our departing moments may be peaceful in our prayers.

A. S. ROSENBERGER,
From New Jersey.

Notes of Travel.
Dear Brethren: My wife and I left home October 12th, 1880, for a visit to friends in Pennsylvania, arriving at Marietown on the 16th, we went to Getz, Pennsylvania's largest village, where we will stay until the 15th. From there we attended the Clover Creek Love Feast, where we met many kind friends and members, and enjoyed ourselves very much. Had excellent order and a very good meeting. Next we went to James Creek, where there is a Love Feast held on the 16th. This meeting too, passed off very pleasantly, and it will long be remembered as one of the happy occasions of our lives. Attended several meetings and visited among brethren and friends till the 20th, when we went to Huntington. First stopped with Mrs. M. Brumbaugh, who has with them to the Prayer meeting held in the Chapel of the School building. I was much pleased with the singing and the manner in which the meeting was conducted. We then went to the home of my very friendly. After meeting we returned with Bro. Brumbaugh and remained till morning. Next, in company with Bro. Brumbaugh and wife, we visited the place of our birth, where we met with R. Met two of our Indiana Sisters, who were very glad to see us, and have known them since they were small children. They are the daughters

of Sister Leslie, of North Manchester, Ind. Also met another acquaintance from Indiana, a daughter of Elder Christian Wenger, of South Bend. The family of the Normal is very pleasant, that we feel to recommend it as a very suitable place for brethren to send their children. Next we took dinner with Mrs. Brumbaugh. After noon, visited Rev. Quinlan's family. In the evening we returned to James Creek. We enjoyed the visit to Huntington very much, being highly entertained and very well, and were sorry that our time was so short. Think of going back again before our return to Indiana.

We are now at Saxon, with my wife and sister. Food all well; we are all in usual health. Hope this will answer for our dear children, and brethren and sisters in the West. One has been added to the church since we are here in Pennsylvania.

JOHN KENLEY,
From New Jersey.

Dear Brethren: Oct. 18, 1880.
I arrived here at Huntington, on the 20th inst. Meeting commenced at the Anwell meeting-house on the evening of the 26th, and continued over Sunday. On Monday evening commenced meeting near Lake Island in the house where I had preached and continued till Friday night. On Saturday I went to the communion at the Anwell meeting-house. Elder Jacob Roper was present. We had an enjoyable time. One sister remained till the next night returned to the Reading school-house again. Had quite a good success. Our meeting at this point will continue all week.

Oct. 25, 1880.
Our meeting at this place closed last night, very favorable to the good cause. God be thanked for such enjoyable meetings. One sister went out for a few days and then resumed my labors at some place in this State. There is considerable sickness here along the Delaware River. I was informed that sister J. Folsom, after she had preached a sermon on Tuesday, had a very hard chill. He was taken to a brother's house and cared for. Sister Ellen Hoffman also had a chill after returning home from church. The sickness still is not over, but we are nearly all well. The disease appears to be epidemic.

JOHN NICHOLSON,
From New Jersey.

Oct. 24, 1880.
POULTRY FOR SALE.
We will sell the following through Lord's flock cheap: 1 cock and 8 hens of Dutch Brahmas; 1 cock and 5 hens of Blue Spangles; and 1 cock and 6 hens of Plymouth Rocks; 1 cock and 2 hens of White Crested Black Polish. Write for prices.
W. O. KENNEDY & CO.,
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We want an agent in every township for the Home & Day School. Terms liberal. Address, J. W. STEIN, Mt. Morris, Ill.

written the latter part of the year 1879 and not at the time of the date given in the publication, but at the time he was a member of the church. And when I say I admire his seal in confiding error, I meant when seen on Gospel authority, and anything outside of that. He did not say so, nor did I read it. I mean to say so, since his expulsion from the church. Neither do I kid his God's blessing in the course he is pursuing, contrary to the doctrine of the Bible.
J. P. BRANNAHAN,
Green, Iowa.

Free the English River Oreb: News.

Dear Primitives: Oct. 20, 1880.
Our lovefest which was held on the 17th and 18th inst. is in the past, but will be long cherished in our memories. There were five ministering brethren from a distance present, and preached the word with great zeal and power, warning the ungodly to flee from their evil way, and follow the meek and lowly Jesus, who admonished the brethren and sisters of their duty. Truly can we say we had an enjoyable season together.

Since my last ministering young man has taken her back to Satan's army and resolved to work in her Master's vineyard. O, that many more would heed the pleading of a loving Savior before the knocking at the door, hearts will grow faint, for God hath said, "My spirit shall not always strive with man."
"Go with me in my yoked oak, work with me."
The bright tones of sanctification are haunting away.
The faint, gloomy shadows are gathering fast.
Then the time is coming, till all eyes be dim,
Begin in the morning and labor till the day.
Thy strength 'I'll supply, and thy voice 'I'll praise.
And send, O Lord, thine aid, the diligent men
Who finish the labor 'I've given them to do."
Yours to the bonds of Christian love,
LEON M. SHOWN.

SHORTHAND & YOUNG MEN.
We will sell the following through Lord's flock cheap: 1 cock and 8 hens of Dutch Brahmas; 1 cock and 5 hens of Blue Spangles; and 1 cock and 6 hens of Plymouth Rocks; 1 cock and 2 hens of White Crested Black Polish. Write for prices.
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Sermon Department.

THE SERVANT OF GOD IS THE SERVANT OF HIS AGE.

Sermon by Elder James Quinter.

"David, after he had saved his own generation by the will of God, fell an sleep."—1 Sam. 31.

The words of our text were used in a discourse delivered by the apostle Paul at Antioch. The apostle was compelled to speak to the people and to address his Jewish brethren. He gave a general outline of God's dealings with his ancient people, down to the time of the Messiah. And in his allusion to Christ, the apostle alluded to his resurrection. And it was upon the subject of Christ's resurrection that the words of our text were used. The apostle quoted a passage from the 14th Psalm, the words of David, "Thou shalt not suffer thine Holy One to see corruption." And as David saw corruption, it was evident he did not allude to himself. The apostle applied it to Christ. The words of our text are an incidental allusion to David. And it is worthy of observation, that a great many very expressive, instructive, and encouraging texts of Scripture are thus incidental allusions to some persons or things in pursuing an argument, or some train of thought. David is referred to as being a servant of his age. And we may see this text in a broader sense, and make it express by implication the truth that the Servant of God is the Servant of his generation or age. The word generation in

the Scripture frequently means age. And by age, we understand the period of our time, or the time that David served his own generation. It may be served the people that lived in his age of the world. And by the age in which we live, and which we are to serve, we are to understand the people who now live upon the earth.

The Servants of God in every age of the world are to serve their age, or the people of their age. And to serve our age effectually, or in the way we understand we are to serve it, it is necessary that we be the Servants of God. The words that comprise our service to man that they need to promote their varied and highest interests, unless we are the Servants of God. God's best Servants are men's best Servants. All who are not Servants of God, but imperfectly. In serving man, we are not to serve them in doing their will, but serve them in doing their good. There is a sense in which we are not to serve man. "Ye are taught with a carnal will, to do the servants of man." 1 Cor. 7: 23. There is also a sense in which we are to serve men: "For brethren, ye have been called unto liberty; but use not liberty as a pretext to devour one another; the flesh, but by love serve one another." Gal. 5: 13. If a company of four or five of you young men or young women, would plan some project, or some enterprise, and would seek another to unite with you and he would refuse, say you would urge him, and say to him you do not serve us by declining to take part with us, or you are controlled by New York, the project was wrong, the one who would decline and tell them that he had but better abandon it than to prosecute it, would really serve his companions better by refusing than by consenting. God's Servants serve man as he serves them; he does not minister to their lusts and impure desires, neither do they.

1. How shall we serve our generation? By laboring to the extent of our ability to remove every cause of evil which exists among us. There is a terrible weight of misery resting upon the people of our age as there has been upon the people of every age, in the form of ignorance, superstition, pride, intemperance, and all the evils that are connected with the institution of sin in the world. From these evils men should be delivered. They need help both to human and divine. It is for us to give them the human help, as far as we are able.

2. By laboring to establish right principles among those to whom our influence extends. Character is the embodiment of principle. Right principles induced to practice will result in the formation of good character, while wrong principles reduced to practice will result in making bad character. The text mentioned by many, that it does not matter what people believe, their lives are right. That the great object of all should be a right life is very true, but while this is so, it is not true that we are to be indifferent to a right life, we must not be indifferent to principles, since a right life can only result from right principles. The idea prevails extensively that the people are sinners by their belief, they will not be condemned by the Lord. This we believe is very unwise ground to occupy. Sincerity is a very import-

ant element in Christian character, but it is only one of the many elements that form a Christian character. If sincerity constitutes a right character, then some of the lowest characters among the Catholics, Mormons, and other denominations, would be right for many such are very sincere. But so already intimated, sincerity is but one element of Christian character, and as all the sounds of the English alphabet are necessary to form our language, so all the principles of Christianity are necessary to form a complete Christian character. Hence, those who would serve their generation to the best advantage, should labor to promote sound doctrine and right principles.

3. But right principles to form right character must be not only heard and believed, but also obeyed, or practiced. The minister must labor to present not only labor to inculcate an established good principles, but we must also labor to get people to practically accept Christian principles. One department in the Christian ministry is exhortation. This differs from teaching in this, that while simple teaching communicates knowledge, exhortation is designed to stir up the feeling and to move to action.

To serve our generation effectually, then, we must labor to make people aware. And we must labor in our various callings in life to accomplish this. The minister must labor in his calling to serve his generation in making people Christians. To this he is especially called. The parents should labor for the same end, and that they should do this gives them great influence, that influence should be judiciously directed to promote the welfare of all under their influence. Teachers in all Schools should serve their generation by laboring to improve not only the intellect of their scholars, but also their hearts. The Sabbath School offers a very inviting field in which to give work. It is the young may be served work. You young people, should endeavor to serve one another and all whom you can serve. You all can render service which will tend to lessen the causes of evil, and promote their happiness and good. To promote happiness any one of the means of promoting it, so much added to the stock of human sin, and the least evil we do is so much taken from the load of human misery that is crushing so many.

11. Why should we serve our generation? It is the will of God that we should do so. The text says that David, by the will of God served his generation." Then it is God's will that he should do so. And it is not equally true that it is the will of God that we should serve our generation? It is clearly true that God himself serves his creatures. Jeremiah to the Jews, "My Father worketh hitherto, and I will do as he hath said." And our Lord in speaking of himself said, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matt. 20: 28. And our Father and our King are actively engaged in promoting the interests of mankind, their spiritual offspring will be engaged in the same noble work. As God's will is contained in his law, so is the will of our Father in his will. The second commandment is "Thou shalt love thy neighbor as thyself." Mark 12: 31. This command-

ment evidently puts us all under obligation to serve our age. It is the will and law of God that we serve one another, and serve our generation. Disinterested benevolence is a distinguishing peculiarity of the divine nature, and it should also be the Christian character. The servants of God cooperate with him in all his holy purposes, and as he is constantly laboring to promote the well being of his creature, his servants will not be idle, but will labor for the same end for which he is laboring.

To serve our generation effectually, so that our service will have the greatest effects upon those for whom we labor, and at the same time be acceptable to God, it must be prompted by love. "God is love." Love is one of the divine attributes. Love will therefore be the element in every Christian character. And this love will be the basis of the service that we are to render to our generation. And love as the basis will not prompt us to labor, but it will also make the service pleasurable and self-sacrificing to those who perform it. To labor successfully in any department of Christian labor, we must love the laborer. Perform God loves a cheerful giving. And the charities bestowed, and the labors performed, will be received with greatly increased enjoyment by their recipients, when these can feel that their benefactors love to give and do what they give and do. We are under obligation to serve our own age as former ages have served us. The apostle asked his Corinthian brethren the following question: "What have we done for you, that you should receive it?" 1 Cor. 4: 7. We have but little that we ourselves are the authors of. And while we recognize God to be the author and giver of all good, we think that our own age and others before ours that God has given us his blessings. The books we read, our institutions intellectual and moral, the wholesome and beneficent laws which we live, how come to us through the agency of the generosity of men? The accumulated and valuable treasures of former ages are thus inherited. And it is this truth in regard to temporal blessings, it is so true in regard to spiritual blessings. "What should we to Timothy," "the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." 2 Tim. 2: 2. It is through the medium of human agents that "the glorious gospel of the blessed God," with all its records, ordinances and institution has come to us. And all we have and are to-day are indebted to the grace of the present age, and to the ages of the past, under God, for. All our hopes and comforts that we as Christian say, we are in some degree indebted to Christians far. A solemn sense then of our obligations to the age in which we live, should prompt us to serve it faithfully, and by so doing, we will be serving God.

There is another thought in this connection that we should not overlook. The Christians of this age are the ones that will enter the past to the future. The people of this age, with its precious lineage has come down to us as a rich legacy from the ages of the past, let us preserve the divine principles we so largely and hands it down to the coming age, so where we only served it. In this way we may not only serve the present age, but the fu-

ture also. How wide is the field of labor which opens before us, and how many are our opportunities for doing good! And as our opportunities for doing good are great, our responsibilities are correspondingly great. 3. Another consideration prompting to the duty of serving our generation is the precious end to which such a life of duty, faithfulness, and service will lead. "For David, after he had saved his generation by the will of God, fell an sleep." This suggests a period of rest after labor. How welcome to the man of labor is the night of rest! And no less welcome will be the night of death to the faithful Christian who has served his generation. Death to him will be a rest—a calm repose. There remains a rest for the people of God after their life of suffering, conflict and labor is over.

Be the sleep of David, and all God's faithful servants which they fall into when their labors are over, suggests also a re-awakening. David saw corruption, and he did not sleep. But light came from the Grave to the grave, and we hear Paul saying, "It is sown in corruption, it is raised in incorruption." 1 Cor. 15: 42. Blessed sleep! How a delightful prospect! At death, while the body is in the grave, the spirit rests with Jesus. In the glorious resurrection of the just, the body and spirit will be reunited, and eternal life will be consummated. We are not to rest—God and our generation that the reward of the faithful servant may be ours.

RELIGIOUS GAMBLING.

The following we clip from the *Church Advocate*:

1. *Chance Games*. Whether these games consist in a contest of cards or any other game for money, or whether it is simply a game, a cake, or whether youthful ingenuity of a pious turn may invent the moral aspect of the transaction is less, little aware of. Prayer cannot remove the black and sinister curse hanging over this blasphemous proceeding. Nam, it adds to its enormity. Gamblers abandoned of the light, and fearing the loss, hide away their securities in filthy shams and dark dens they stand away. Here they wear away their dragging hours of weary lives, and stake fortunes, life, happiness and heaven on a silly game. But here is gambling authorized by professed piety and ecclesiastical usage. Bring it under the gas jets! Let Christ look upon it in his own temple! Let the spirits that make the gambler shiver with death, ripple in the laughter of young men and maidens! Hold up the black demon of chance, and pain his face with clerical cant! Christ in effigy? Doll-bellies, rattle, cabs, superstitions and prayers,—going—to the glory of God! Break the throes of Christ into a bowl of cybers; stain the thirty pieces of silver with his blood; secure the crown of thorns and suffer; then write crosses over your doomed and Christless temples!

Many young men imitate the spirit of gaming under the shadow of consensual officers, with their dirty rags, they bring disgrace and shame to an honorable parentage it is little suspected that their sentence to the State prison, or the hospital, was written on their hearts, and that a "consecrated channel, where an angry father and mother knelt in prayer!"

the day of publication. It contains 40 pages, is neatly bound in strong paper covers, and will be postpaid, including all desiring it, at the following rates: Single copy, 10 cents, 12 copies, \$1.00, 100 copies, \$8.00. 50 copies or more, on hundred rates.

EXCURSION TICKETS.

Arrangements have been made with the Texas and Central R. R. to sell excursion tickets to the *Brother's Sunday School Convention* to be held at Huntington, commencing on the 15th inst., at all points on the Texas and Central R. R. Those desiring to attend the Convention will please write to us at once for orders, which may be presented to the Ticket Agent, and which will sell the passenger an excursion ticket to Huntington and return. Some that are in each congregation along the line can get the number that they wish to attend and send for all. Our ministers who are of your persuasion, will please send their clerical tickets, but send for orders and buy excursion tickets. All those expecting to come will please have their excursion orders sent for as soon as possible, as it is important that we should know the number that will be in attendance. All orders not sent must be retained.

Those wishing excursion tickets to the Reading road will apply to Joseph Fitwater, Phoenixville, Pa.

REPROBATIONS ON ELECTION DAY.

This is election day and all over this broad land of our men are exclaiming what they call their inalienable right, and we hear of them who are boasting how that right is being exercised. Tens, thousands upon thousands have departed that day for less than a mess of pottage, for a glass of beer, or a piece of pie, and have sold their brains and converts the human into the demon. Seen men say they vote on principle. No, sir, they vote on whiskey, and for the man that has the most to give. To be elected to any office to day means to be a hypocrite, a rascal who is willing to cater to the wishes of the very lowest grade of the people. We are not to be hypocritically sent over, religion laid aside, almost forgotten, and temperance principles utterly ignored. The head of the lowest set that ever drank from the accursed cup, may be illicitly getting the desired patent and the drink paid for. Temperance agents now play rousing crowds by giving the money to make by buy that which they will not do themselves. Every club room in our towns and cities have their filled demijohns; outside and on the street corners are seen the ever ready porters motioning with their hands and giving the significant wink of the eye speaking of the "strong drink"; "vote our ticket and the whiskey is free." The bait is readily accepted—whiskey goes in, wit goes out, and they have no objection to do only the desired task and to insult everybody he meets, disturb the public peace, buy the lamp post, and lead the day in the street gutter. All this terrible price paid for a vote bought through the whiskey supplied by the candidate—and these are not isolated cases either, but can be named by the thousands, yes, tens of thousands. And we are not satisfied still worse, many of these political and soul desecrators, occupy chief seats in the most popular churches.

It is the terrible pollution of the denomination of to day that God, honest and efficient men refuse to become candidates for public offices. Rather than barter away their integrity and religion they will stand firm on the principles of God. This may be wisdom on the part of the men, but it is a bad argument for our country's good. If the political arena is allowed to become so corrupt that honest men refuse to enter the contest, what is to become of our government, and what kind of ruling can

we expect from those who will accept the position? Will it be a closing, and soon the contest will be ended. The millions of citizens will have made their choice, cast their vote. They will find that they have discharged their duty as American citizens and will abide the results. The probabilities are that the contest will be a close one, but we hope, yes, we have prayed, that such men may be elected as will best promote the prosperity of our nation and the cause of religion in this our land of Gospel freedom.

Was it not that we believe that the word of God will direct the result we hope? But scarcely hope that that we have firm faith in God as the ruler of the destinies of nations, we feel calm and resigned and would be quite as happy as on ordinary days, was it not that our soul is stirred up by the cause of the deluded victims of evil politicians who willfully barter away their right to the Kingdom of God for less than what Jesus set for his birthright.

Will it be that we are ever reading how many of our brethren have been drawn into the political whirlpool? May we not hope the number is small, or only a few? The more we become aware of the political campaigns, the more we are persuaded that it is not in harmony with the Spirit of Christ.

We now close our abrupt sketch as dictated by the force of circumstances and penned on the spur of the moment, hoping that yet before our present paper is closed we may be able to announce the name of our next President.

PRINCIPLES.—No. 3.

EDUCATIONAL INSTITUTIONS.

Though education and educational institutions have received considerable attention and have been pretty extensively discussed in our various periodicals, and especially in the P. C., we will devote this number to a more extended consideration. As many of our brethren have not seen the propriety of anything more than a common education, and of educational institutions, we will first give our views on that matter, but looking at some objections to both, rather as being contrary to true and primitive Christianity. Hence we feel like presenting these subjects in the clearest light possible, and under the different aspects under which they are justly to be looked at, in order that our brethren may be more in union in their sentiments regarding them.

As the subject of high schools has been looked at by some of our brethren as being contrary to Christianity, we shall present some considerations in relation to that subject, as well as to the school, conducted and patronized by Christians in a very early age of the church. And we hope the brethren will look at it as we present it, with all its advantages and disadvantages.

In looking at the subject of high schools in the light of the history of the primitive church, we would remind our brethren, that when our ancestors here were searching for true Christianity in an embodied form, and divine power, they resorted to history as one of the sources from which they might obtain information to help them in their quest. They were engaged in searching for the truth, it is said, by consulting history, they found that the primitive Christians in the first and second centuries uniformly were according to the command of Christ, planted into the likeness of his death, by baptism in water, by a three fold immersion; not resting their faith, their hope, upon the authority of history, but upon the Scriptures of the New Testament and finding explicit testimony to that import, they became desirous of practicing a man, so uncongenially."—*Brother's Sunday School Convention*, p. 111. And while church history

was authority for Ignatius in the "By a three fold immersion," it is also to be noted that the first of the primitive Christians in high schools. The early Christians had a school under their patronage as a very early day at Alexandria in Egypt. The circumstances by which they were surrounded, such as institutions, were seemingly very necessary. Alexandria was at that time the seat of learning and refinement, of wealth and luxury. It was the great library of the ancient world, containing 400,000 and four hundred thousand volumes. Into Egypt and into the city of Alexandria, Christianity was introduced. It had to contend for the ground with Judaism, and with the other religions of the forms of Grecian philosophy, and with idolatry. Christianity had therefore enemies numerous and formidable to attack. It had to make out its own ground, and to demonstrate the Christian's Alexandria seemed to feel the necessity of schools for the help of both education and piety to protect them from the errors to which they were exposed. They felt that the circumstances of the Christians of Alexandria, in the early ages of the church, were very similar to those of our brethren of the present age. The Christians of Alexandria at the time referred to, apparently felt the need of the proper use of every means that would give them power to contend successfully with the various forms of error with which they were contending, and hence had the best institutions of learning that could be afforded. Such we felt to be our own

condition, and hence many of our brethren felt the necessity of educational institutions among us in which our youth could receive an education that would fit them for usefulness, and at the same time surround them with influences that would be for forming of true Christian characters.

Other religious denominations seemed as being building up and multiplying educational institutions of various kinds, and were anxious to having their own youth and our also, as we desired an education superior to what could be obtained in our common schools, and having no high schools of our own, they were to other colleges, and the consequence was, they were drawn away from the faith of their fathers, which we believe to be the faith of the Gospel. Hence various have been the names of the schools of many of the brethren with the variety of schools of a superior character among us.

We have said that the circumstances by which the early Christians were surrounded, and which led them to form educational institutions of their own for their youth seem to have been similar to our own. We have referred to the early Christians of Alexandria. There was, no doubt, other institutions of the same kind, but this is particularly noticed by Christian writers of the several of the Christian fathers of the church, as being the case. Dr. Lamon, in his work on "The Church of the First Three Centuries," has the following remarks on the Christian institution of learning we have alluded to, in a letter of Clement of Alexandria: "The school of Alexandria, in his time, required learned teachers who had received a liberal education, and were acquainted with the Greek and Latin languages. For they had not simply to teach the young the elements of the Christian faith; they were surrounded by the heathen Pagan, some of whom frequented the school; and was that they must discuss great questions in a manner to satisfy the speculative and wisdom-loving Greeks. If the Jews refused a sign, they were sought after wisdom. They were questioned, but could not be treated as slaves. Hence the speculative turn which Christian studies took in the Alexandria School. Here, repeatedly, in the *Journal* of the first spring up. Here

was the great battle-field of the old and the new,—Heathenism and Christianity. Here it was, as before said, that the faith of Jesus, over a hundred years after Joseph, taking the young child and his mother by night, went down with them as fugitives into Egypt, was brought into conflict, hand to hand, with the religion, and all the philosophy, and all the traditions of the then ancient world; and deluged by the ablet men, and sustained by the court influence and the worldly wealth of the imperial power, they all fell before the vigorous blows of such champions of the cross as Clement, Origin of the adamantine arm, and others; and the success of learning in the Christian teachers of Alexandria, we may hear what Clement himself says. There is much truth, in what he asserts: "He who would gather from any quarter what would be for the profit of the catch-men, especially if they are Greeks, must not, like irrational brutes, be shy of such learning, but he must seek to collect around him every element of knowledge, and to be a hearer." Of the Christians of Alexandria, and of Clement as one of its teachers, we shall have some more to say hereafter.

J. Q.

Western Department.

ELDER H. H. MILLER, EDITOR,
LARGO, N. D.

OUR FATHERS.

Without looking fairly into the matter, it is said of our brethren cannot catch reproach upon our fathers, some decisions they made in the church in your gene by. When they decided it was wrong to have "carpets, and window curtains, and other things, they did it because such things had had an appearance of vanity and pride. Is that any of plainness among common people appropriate? Was held to be so in the days of the great ones and our fathers were opposed to the church manners into the custom and ways of the high-minded aristocrat, hence they made these and other similar decisions to keep a line of distinction between the church and the world, as it then kept its vanity and show for the purpose of pleasing the rich and proud. Our fathers seemed to keep a distinction between the church and the world, and the church should not be connected to nearly all churches. That is right and scriptural for the Christian to avoid the vain, useless, and social principles of the world; that was the view of fathers, and they opposed the things that appeared useless and vain in their day. Though most protestants admit that the Christians of the church should not accept the customs of the world, they do not apply it to anything of popular custom, only to a few vanities too costly to be popular or common. In the present day there are some vain things in the customs of the world, which we should not indulge, the question is, what are they, and what should be the form of Christian character our fathers kept? The principle that we should be distinct from the world we are not conforming to it? Hence, hair, curls, and wigs, certain, &c., were an evidence of pride, and a custom among the heathen, and our fathers opposed them. But why were we no longer held as an evidence of pride, their reasons for opposing them could not exist now. This same principle exists now, they are not, but they will be. Some vain and foolish things in the world the Christian character should not admit. It is, and ever will be, the duty of the church to forbid them, and to make a distinction, not only to the full at times just what is an evidence of pride, and what is, as we believe the things that are an evidence of pride in our generation may not be in the next. The change and improve-

ment in the world will have some effect on the church, it will change the most fastidious to some extent. There are some just like their fathers were fifty years ago in all respects. But this change does not destroy the principle, so long as there is a much distinction from the world as there was then. And it is evident that our church is not any more conforming to the world in its fifty years ago, and now that it is not plain distinctions from the practices of the world, it is not falling away from the truth, or conforming to the

world. Go back a century, and there was no Sunday Schools among us then. And to-day a plain Sunday School now in its infancy, not conforming to the world in its youth, is not falling away from the truth—is not conforming to the world, it is not giving up our principles. But to have a Sunday School in all the ways of the world, would be giving up our principles. To accept of the custom of spreading the gospel in the way the world uses them, with its vanity, to please the eye and carnal mind, would be giving up our principles, and ceasing to be Christians. To accept of these means the missionary work, of education, Sunday School and other means, keeping them distinct and separated from the vanity of the world; this is not conforming to the world, it is simply applying them to everything in the world around us that be good for God. It is simply turning all the means of power to work for the cause of truth.

But while we are on this there is another feature of the subject we should notice, and that is, we cannot adopt and enforce the order and custom of any church, or a hundred years ago, without any change. Take the present form of dress, used a century past, and we cannot enforce it in the church now. We could not enforce the order of dress used a century ago, as it is so different. Some brethren that are the precise order of fifty years ago must be maintained or our principles are lost. That is a mistake, because our order is not a matter of custom, but is maintained without that special form. We need order, and uniformity, and plainness, but to enforce a uniformity that is not met and comply in appearance, is most impossible. That order might have been well enough, but now we must have a style that is neat, plain, and uniform in appearance to meet the order of primitive ages and appearance, to now adopt an order that is as neat, as well fitting, and as convenient as is possible to get it; one that is in harmony with the laws of nature, and of health, and plainness, and it is easy to get all to accept. It who are in favor of our principles. But we cannot get the order of fifty years past, with its unnecessary, needless, important, features in it. Then we must have a style that is neat, plain, and uniform, and we should write on a plain uniform. All order, and plainness we need to keep the distinction between the church and the world, then we stand on the same principles with our fathers.

Uniformity among us is opposed by many because some adopt a homely order, and have their garments so different, and they do not look well in any way, and then contend that it must be adopted and made essential to membership. But we need a uniformity so acceptable in its form and appearance, that there will be no need to enforce it. That order should be near enough to the world not to look odd, or homely, but still distinct from it. To show that it is not conforming to the world, it will be in the principles our fathers adopted in the beginning.

But he who sets aside this principle and contends that the Christian may accept of the dress and customs of the world, has left the principles of our fathers and the Gospel on that subject, and will be the cause of eternal trouble.

The Primitive Christian.

PUBLISHED WEEKLY.

LUNTINGTON, PA.

Nov. 16, 1890.

EDITED AND PUBLISHED BY JAMES QUINER, 14 E. BRUNSWICK, LUNTINGTON, PA. PROPRIETOR: J. E. BRUNSWICK.

MISSIONARY BOARD.

At our late Annual Meeting, the *Brother's* of West Branch, was committed to the charge of Annual Meeting. Also the *Irish Mission* was transferred to the charge of the new paper at the *Brother's* of West Branch and *Irish Mission* Board. The following brethren constitute the present Board:

James Quiner, Lunnington, Penna. S. J. Brunswick, Lunnington, Ohio. Joseph Taylor, Astoria, Indiana. Joseph Kay, Lewis, Illinois. Donald Brewer, Lake Centre, Iowa.

OFFICES OF THE BOARD.
East Bay, Portland.
James Quiner, Lunnington, Pa.
S. J. Brunswick, Lunnington, Ohio.

OTHERS we had no addition by baptism. They are awaiting the coat.

Bro. Kending in his way to Huntington. When last heard from he was at Brownsville, Md.

Six persons were recently added to the West Branch Church, Illinois. Brother Joseph Kay was the oldest there.

A number of our patrons are expressing their hearty approval of our change back to the old sixteen page form.

AGAIN we report, if any of our agents have failed to receive an outfit we will be pleased to supply them if informed of it.

Bro. Calvert will hold a meeting in Martinsburg, in the Clover Creek congregation, Blair county, Pa., the latter part of present month.

Bro. S. W. Bollinger, of the Spring Branch congregation, Pa., gave an address on "The Sunday School and the Bible" at the close of their Sunday school.

Two persons were added to the church by baptism at Flora, Ind., recently. Brother Gibson, of Illinois, is expected there soon to hold a series of meetings.

The evenings are now long and some of our brethren could not attend meetings by taking up their papers and preaching short sermons to the readers of the PRIMITIVE.

Bro. J. G. Winger, of Campbell, Mo., says: "On the 5th and 6th inst. I saw a snow fall about eighteen inches deep. It was melting all the time it was falling. Weather mild to-day."

If any of our readers have on hands Minutes of A. M. for 1889 that they could not dispose of, they will do us a favor by returning them, as we are unable to supply the demand for them.

The temperance issue seems to be a live one in Georgia. The whiskey brethren are not asking that in Shelby county with the following result: Against whiskey, 528; for whiskey, 118.

Bro. John A. Bellharr, of Rockton congregation, Clearfield county, Pa., says: "We still live in a land of profanity. We have had two additions to the church within a month, and we think there are more to follow."

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Bro. J. M. Makler is now in the eastern counties of the State, on a preaching tour, and expects to be away till the holidays. When last heard from he was at York Springs, Adams county. May success attend his labors.

Bro. Will, of Clarion county, Pa., lately held a public discussion with a Methodist minister. His opponent's argument proved to be a tawdry stick—nothing that he could not get in the good cause had he nothing but gained much. He promises a report of the meeting.

We still have on hands several hundred copies of the German Minutes of A. M. for 1889, which we would be pleased to dispose of. If any of our brethren are interested, they would be glad to have them sent. Single copy, 10 cents; or \$1.00 per dozen.

It is reliably stated that in the city of New York since there are 3,500 women who keep dress shops, and of these 2,548 are Irish. It has been estimated that only fourteenth foreigners that stand on our shores become a liquor dealer and trader in the souls of men.

Bro. Andrew Grossnickle, of the Stoneick church, Cleveland county, Ohio, says they are in lowland country. They have had eleven additions to the church within the last year. Our ministers are brethren Pringle and Grossnickle. Brother West has dropped in with us frequently during the Summer.

Bro. Robert Stafford, of Tamy Co., Missouri, says the church he lives in was organized by brother George Barnhart, of Newtowa, Mo., two years ago. Brother C. Harlow visited us one year ago, and since then we have not been visited by any of the brethren. This fall our minister baptised one. There are only eight of us in all.

At present a series of meetings are being held at Woodville, Ohio, two miles out of town. Brother Swigert and H. B. have been doing the preaching thus far. We were present on Monday and Tuesday evenings. Light and Liberty were the themes of the meetings. The services are to be continued all week.

The A. M. Report for 1889, contains some things that will be of as much interest to the church years after that as they were when after the meeting. We have a supply on hands yet and will be pleased to fill all orders for them. It contains 26 pages with index, and well bound. Price single copy, 25 cents; 5 copies, \$1.00.

A SUNDAY SCHOOL Institute was held in the chapel of the Normal Inst. Sunday afternoon. Brother Quiner discussed the question, "What is the relation of the minister to the Sunday school?" We had a pleasant and profitable meeting. Our brethren in many places could spend their Sunday afternoon profitably in coming together and talking on these subjects.

A NUMBER of our agents are sending in the names of brethren and sisters who are not taking the PRIMITIVE for a regular paper. This right we were pleased to heed them. It will afford them an opportunity to examine the contents, but our agents will please be careful to send them the paper as it has been changed and that other improvements will be made.

The question of corporal punishment in public schools reported the attention of the Board of the PRIMITIVE CHRISTIAN. A committee was appointed to consider the matter and the majority were in favor of absolute prohibition of corporal punishment in all the schools. It was thought, however, that its times could be brought about by less radical means than absolute prohibition, and consequently only recommended its abolishment.

Mr. Garfield, our prospective President, is a member of the Discipline church and at present, although he was not a regular installed minister. It is a pleasing thought that the man at the head of our Government is at least God-fearing. We hope his administration may be marked by the same wisdom and piety that his and that his wife may continue the rule established by Mrs. Hayes, which has excluded wine and all kinds of intoxicating drinks, for four years, from the President's table.

Bro. D. C. Moonaw asks for an explanation of the following significant question: "If any country should be happy without doing them they will please explain."

"If you know these things happy are ye if you do them." How happy this declaration is rendered in the old-fashioned ease of the evidences of the communion service. Can we say that we can be happy if we do not do them? If we can be happy without doing them, please explain the meaning of the above quotation.

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BROTHER HOPE writes a very encouraging letter to Brother Brock Bay, and will do it in his Sunday paper. The church there has taken one good step in advance of the churches in America. In laying the order before the applicants it is required that they abstain from the use of tobacco. Some of our brethren may think this rather strict, but we claim that it is in perfect harmony with our non-conformity principle, and it would be good thing that all of us should willingly consent to the same practice.—*The Brother of Work*.

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The Episcopal church has recently had a general convention and the following is the method by which business was transacted. They had a House of Deputies which consisted of the House of Bishops and a House of Deputies. The House of Bishops sitting with closed doors communicated its action to the House of Deputies by message. The House of Deputies sitting with closed doors communicated its action to the House of Bishops by message as received. In case of a want of concurrence between the two Houses, a committee composed of members of each is appointed for conference, which usually results in concurrent action. Among the subjects considered were the relations of the Government to the Indians, Woman's work in the church, and Domestic and Foreign Missions.

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out and stitched." As I was always in favor of and would much rather have the sixteen page form, and do the printing and stitching, I have the printing form. I request you to have it changed as soon as possible. I feel confident that not only your old subscribers will renew, but will be an inducement to get some more new names."

One among our most successful evangelists, when he commenced a series of religious services, always has first discourses mainly to the members. The object is, if possible, to get the members of the church round from their state of lethargy and to become more interested in the subject of religion and the salvation of souls. If the members are dull, indifferent, and inactive, there is little hope of accomplishing much. A great many members and sisters do not seem to realize that they are in a great degree responsible for the church's prosperity. They like to see the work go on. They like to have the ministers preach, but they do not seem to care much such difference whether they attend the services or not. They will go when the weather is fair or when they are not too busy or tired. As long as they are not too busy or tired, they will go to the services of the church the work cannot prosper. If those who have accepted the religion of Christ regard it with so much indifference as not to be interested in religious services, it is not to be expected of those without the pale of the church? Our brethren are now holding meetings in various localities and we hope the laity of the church will think of this. If you want to have a good meeting you must prepare yourselves for it. If you are a little cold, ask God to help you remove that coldness. Make your secular duties, and your family duties, and give yourself to meditation and prayer. Get the feeling of earnestness. Attend the services regularly. No matter if the weather is inclement, go to any meeting, and if you are small do not be discouraged; try to get your neighbors and friends out to the services; talk to them on the subject of religion, show them that you are earnest, and above all try your light.

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BROTHERS' ALMANAC.

The *BROTHERS' ALMANAC* for 1891, is now ready for distribution, and all orders for them will be promptly filled. It contains everything complete that belongs to a regular Family Almanac. It also contains a large amount of interesting, useful and religious reading matter that is richly worth the small price asked for it. We regret the Ministerial corrections sent us were made up to the day of publication. It contains 60 pages, is neatly bound in strong paper covers, and will be sent, postpaid, to all orders for 10 cents; 12 copies, \$1.00; 100 copies, \$8.00. 50 copies or more, at hundred rates.

WEY DO WE DIFFER?

At first thought it may seem very strange that we who profess to be of like precious faith should differ in our opinions, but after a little reflection it will be seen that we are at all times of the same mind. It is not that the people of Germany talk German, or of Wales talk Welsh. Indeed we expect that they should do so because they have long been so doing. We are not any other language. Not only do we expect them to be German and Welsh in their language but also in their manners and customs. We expect an American to be American, and the popular influence by which they are surrounded. Because they are differently educated and surrounded we naturally expect to see in their views of our own somewhat in their views of

Home Department.

PIE, OBEYER, BARLEY.

BY ANNETTE L. NORRIS.

Farmer Welles came of a good stock—a steady, good, industrious Irish, a simple-minded, plain, sensible man, who had grown up in a community where all of his sort inherit their fathers' habits with the honestest, their consciences with their cattle. As for adopting modes of new ideas, that was no reason for him to waver! They would see soon that turning their wheat fields into flower beds as to their starting any quite new course of notions—had not they ever pluck up old ideas by the roots to look at the soil whence they sprang. Farmer Welles was born into this community. In due time he was treated off with a score of other youngsters to the red school-house, where he learned to read and spell, to weave the little girls in long pantalettes and plaid muslinoses, to do exactly the things every boy had done who ever three papers would come to him, or had to stay after school to find the least common denominator. Ten years later he was no different from the rest. He too had had prizes in the county fair, for prizes in spelling and in penmanship, the light, rosy, round cheeks, the clearest and placed at him were not the most attractively. He married her, as everybody knew he would. He carried the farm on which he grew old. Father three acres of life, and so, by and by, Farmer Welles was a middle-aged man, in his rat for all time, as everybody again would have supposed, if all had not taken the way country for granted to come to the city.

Now a queer thing happened. This steady-going man, when he set down in the sunny old piazza to rest, with his red silk handkerchiefs over the bald spot on his forehead, he would be seized so gently to snore after the manner of his fathers. He began to do this thing he had spoken of—began to pluck up his old-time thoughts by the roots and turn them around and around, as if he were to ask for what the French call their "reason for being." After about a year of this meditation he emerged from under the silk handkerchiefs, and, before long, told the result of some of his exercises of mind. He says all to the glory of one such disclosure.

One lovely day in summer Father Welles harnessed up his strong team and drove into town. It was a busy day, for he knew it would be, for the farmers all about had brought in their loads of barley and were selling it right on the street, at a dollar a bushel for the best, to the leading merchant.

"Splendid barley this year," said Farmer Jones to him, as they drew up their horses near together. "It is always about the surest thing going."

"Yes, sure crop," said Farmer Welles, musing mind he found a chance to work his way through the crowded street to the post office.

"The sure crop," said Farmer Welles, musing mind he found a chance to work his way through the crowded street to the post office. He had his misgivings about it, as well as the rest, and as they went on the feet he really saw a danger, and broke him self to a sent bakery where, by past experience, he knew he could find good bread of all kinds and generous slices of cheese. There were a dozen other farmers there, all of them eating with the best of appetites. As last, however, one said,

"Oh, you come on, Welles? He did not say anything of your kind."

"I do, I cleared some this morning, then I ever did in my life before."

"I cleared some that?"

"I cleared my acquaintance."

"Hey?" said the other vaguely.

"Whereabouts on your farm did you bring in this barley this year? not to the store, where you used to. I looked there for it."

"You did not see it, did you? Well, I will tell you, Welles, how it was with me this year. If you will listen for three minutes to listen," said Farmer Welles, pushing back his plate, "and when I get through if you would like to remark that I am crazy, just do it."

"I have heard it from my neighbors on all sides."

"When I was turning over in my mind how much barley I would raise this year, and telling my wife what a sure and profitable crop it had always proved (I reckon I have raised more of the most of you), I went for in a sort of a dream, the very prettiest to begeth of a woman, a farmer, and I saw some of splendid barley waving and nodding in the breeze, the sun shining brightly, the sky clear. I was leaving over a fence, calculating how many bushels to an acre and how many to the whole there would be when such a day as this should come. I was saying, as we all do, 'It is a sure crop, a sure crop!'

"I suddenly suggested that out of that sweet country air and sunshine into darkness, full of the smell of filth and grime. Instead of the blessing of my sheep dog in the cool days I heard him whining God in his throat, and my wife will talk of creature looking as if once they had been women but now bedded in with them. One old bag in the underground den was actually keeping a hole in the ground, and she was taking the drugs and steps from her larder her saloons. I was amazed I looked over into a pint of the dirty eyes, and as it shined in the cold rays it framed a picture, like a looking-glass, in which I saw the face of my wife, and my wife's face was a picture of the same. I was really in that den where human beings lived like swine or was I in the country?"

"I could place myself it was as if some angel or devil took me up and shook me and there, like a bit of glass in a kaleidoscope, new combinations of things were appearing. I was really in that den where human beings lived like swine or was I in the country?"

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"—but I suppose we can daily imagine what the regular dealers, to whom you take it, you take this morning, was it for, or not?"

"You have got too much imagination," grumbled another. It really was exasperating for a brother farmer to be thusly treated, especially by turning on his eyesight after this fashion. When they related barley did hard, honest labor. When they sold it, they gave full measure in broad daylight and without stint. That was the end of it—or it ought to be—nor it was required to be. Some waded that more heartily than others, according to their consciences or their imaginations whether you choose to say.

"You have always raised barley yourself," said Mr. Wilson.

"I said I had, and I might be doing it yet, but one day last winter I asked Bill Sikes, the summer, to stop selling down to the whole there would be when such a day as this should come. I was saying, as we all do, 'It is a sure crop, a sure crop!'

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"cannot prove it learnedly, I know it is so."

"Now, there are others who go further than I can go, but you will please let me go just as far as I can understand it, and if I cannot go any further, don't find fault with me. I have heard of some people that abstain; and I would rather search the Bible for permission to give up a lawful gratification for the sake of my weaker loved brother, who stumbles over my example into sin, than to see how far I can follow my own propensities without committing sin, and bringing condemnation upon my own soul."

"Another gentleman who came in for a long talk said, 'I have a conscientious objection to tetanitis, and it is this:—our Savior made wine at the marriage of Cana in Galilee.'

"He made it because they wanted it," "So the Bible tells us."

"This he honored and sanctified wine by performing a miracle to make it. Therefore," said he, "I should be guilty of ingratitude, and should be reproaching my Master, if I denied it my own beverage."

"Sir," said I, "I can understand how you should feel; but is there nothing else you put by which our Savior has honored it?"

"I do not know that there is."

"Do you eat barley bread?"

"No," and then he began to laugh.

"And why not?"

"Because I do not like it."

"But our Savior sanctified barley bread just as much as he did wine. He fed five thousand people with barley loaves, made away by a miracle. You put away barley for the low motive of not liking it. I ask you to put away wine for the higher motive of bearing the iniquity of your weaker brother, and so fulfilling the law of Christ. I wish to tell you that I was signed the abiding three days afterwards.—*Christian Times.*

"Well, suppose it won't keep time and can't be made to keep time, what is it good for?"

"It is good for nothing," they replied.

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</

RELATIONS.

BY SOLOMON BAKER.

Man, being a mystery to himself...

Ignorance of law excuses no one before a court of justice.

The dawning mission, after accomplishing their mission, return to the father of waters.

The reward of good thoughts, properly directed, is a good conscience void of offense.

The world is a nursery where young men are trained for a higher and holier life.

Medicine, by making a profession, and invites the afflicted to become patients in the hands of his labors.

It is to be feared that the world expects of a man more than he is able to do.

It is a dangerous and obstinate intruder, never satisfied in its proper position.

Jesus commanded the hypocritical Pharisees to render to God that which was God's.

It is to be feared that the world expects of a man more than he is able to do.

It is to be feared that the world expects of a man more than he is able to do.

The heart has reasons that reason does not understand.

THE DEBT PAID.

As when you reckon with your creditor, or with your host, and as when you have paid all, you reckon your selves free.

Paul's clears the apprehensions, impresses the affections, determines the will, and governs the life.

DIED.

RESTLESS (Died in the Upper Cambridge District, Pa., Oct. 21, 1880.)

FRANKLIN—Alec, in the Hope district, Franklin county, Pa., Oct. 31, 1880.

WICKS—In Matthews, Middlebury, Pa., Oct. 28, 1880.

SPONSHOOD—In Stanton, Carroll Co., Md., Oct. 21, 1880.

SHIDLER—In Clay county, Ind., Oct. 19, 1880.

MAUST—in the Greening church, Somerset Co., Pa., Oct. 30, 1880.

Having been appointed by the Home Mission Board of the Western District of Pennsylvania...

doctrine of the church preached, and that he wanted to hear it himself.

arranged to have our meetings in the town school house.

we obtained the use of their Hall for our meetings and fire Hope.

From West Middleton, Howard Co., Ind., Oct. 31, 1880.

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again spoken by the servants of the Most High.

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Solomon and sister Storer, whose company is very pleasant to me.

We notice a request from the P. C. to pay them all a visit which we will do.

From Albany, Oregon, Oct. 27th, 1880.

Dear Primitive: Yesterday we had a very enjoyable meeting.

From Liberty, Merri Co., New Jersey, Nov. 4, 1880.

Dear Primitive: I am now in this town on the Delaware River.

From Basses Men Unity, Kan., Nov. 5, 1880.

Dear Primitive: As we are out of reach of my church, and are in need we try this way.

From Onapick, Ionia Co., Mich., Nov. 4, 1880.

Dear Primitive: We closed on Sunday, Oct. 31st, a successful Sunday school.

From West Branch, Giles County, Ill., Oct. 30, 1880.

Dear Primitive: Our lecture is now past and is one long to be remembered.

Correspondence.

Report of Home Mission Work.

Having been appointed by the Home Mission Board of the Western District of Pennsylvania...

Correspondence.

From Cassia City, Michigan, Nov. 4, 1880.

Dear Brethren: We held our Loveland as announced on the second of October.

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VOL. XVIII. HUNTINGDON, PA., TUESDAY, NOVEMBER 23, 1880.

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THIRD PAGE—Our Feet Brills; A Chapter on Dress—by W. A. Mark; How to Preserve Christian Virtue—by S. B. Beaumont; Walking With God; Prisons an Incentive; Deaf to an Alarm.

FOURTH PAGE—Editorials, Bethesda's Alliance; An Unwise Desire; A Mischievous Paul's Concern for Young Men; The Young Disciple; Young Will We Please, God Willing.

FIFTH PAGE—Selling God in All Things; State S. Convention; Principles—No. 4; Abrogation—Primitive Christianity for 1881.

SIXTH PAGE—Take Your Comfort, The Boy Who Could Say "No"; The Almighty Blows; Our Thoughts; Mistakes in Girl Education; How to be Charming; Let Them Die Down—C. H. Detroit.

SEVENTH PAGE—From Fairfield, Va.; Notes by the Way; Our Visit to New York; The Young Disciple; Church, Pa.; From the Bear Creek Church, O.; From Little Sewell, W. Va.; Census Notes, From New Jersey.

EIGHTH PAGE—Notes by the Way; From Sidney Valley Church, Pa.; From the Benchmark, From California; From Yellow Creek, Pa.

Sermon Department.

THE MINISTRY OF ANGELS.

Written by H. B. Brumbaugh.

My subject this morning will be the ministry of angels. This subject, at first thought, may seem very familiar to us all but for we consider a little, we are astonished to learn how little we know about the Bible contents relation, or rather how little we have thought about it. It is true we have read about angels, we have talked about angels, and some of us perhaps have uttered a great deal about them, but still we all our reading, our talking, our thinking, how very indefinite are our ideas! Perhaps there is no other subject in the Bible about which we have not definite ideas as we have about angels. There may be some reason for this from the fact that the knowledge that we can obtain about them is very indefinite. Notwithstanding that a later every page of the Bible contains some reference to them; yet they are mentioned in such an indefinite way that our ideas are necessarily not very correct, neither are our conclusions which we derive from them. However, we often think about this class of beings. Some of us have very peculiar notions in regard to angels. Not only those of us who profess to be followers of all that is in the Bible, but some of the world, have had their notions in regard to angels. When we pick up the writings of the heathens, we find references to them. Mythology is full of references to angels, and perhaps some of these are almost as definite and

correct as our own, although we pretend to be the children of God and to have examined the Scriptures, and know truth and to have arrived at correct conclusions. If I, this morning, were to get an expression from each one present in regard to angels, and get your true opinion, what do you suppose it would be? I do not suppose that any two of you would have the same opinion and come to the same conclusion respecting this class of beings. The reason of this is, because we have been reading upon this subject so loosely. It is because we have thought about them in a very indefinite manner. I do not know why it is so. When we look at the position in which God has placed them, they are certainly worthy of our consideration and thought. They are worthy of our attention, especially when we read that the time is coming when all shall become angels, like angels. If we were to tell you this morning that in some future time you would become horses, you would all be surprised and be greatly interested to know about horses, their present condition as well as their future. You would endeavor to learn all that could be learned in regard to them. But when I tell you that you are to become angels, or an angel, you do not get interested in anything. You do not become so very anxious about the subject, because your ideas are very indefinite in regard to it. You do not have clear ideas about them, as of theology and religion. We have our notions in regard to the fundamental principles of religion, and many of us agree in our conclusions. In regard to this subject I suppose—I am sure that no two of us would agree our views.

We will notice in the first place, what angels are, and who they are. When we undertake to do this, we do not know to do it very intelligently from the fact that we have no ground or basis upon which we may form an intelligent answer to this question. If we were called upon to tell you about the Angels, I would have a basis upon which I could form my notions and my reasoning. They are related to us in such a way as enables us to form a correct knowledge of them, but when we try to talk about and tell you about them, our course of information is very different. All that we can learn about them, we must learn from the sacred writings. In the first part of the Bible we find many passages of Scripture spoken of in such an indefinite manner that it is very difficult for us to come to very correct conclusions.

Sometimes they are represented as an angel, and again he is represented as speaking like a creature through angels. But when we come down to a later period in the history of man, we find that the angels of angels, in a different manner and as being distinct and independent from himself. We all readily agree that they are not human; that they are of a different order of creation. This fact is clearly set forth in many passages of Scripture. They are represented as being higher than men, or rather man is represented as being a little lower than the angels, but we may infer that angels are a little higher than men. When we accept them as being higher than men, we must accept them as being lower than God. And God, therefore, to take up the point of relation between them and Him.

They are represented as appearing unto men, but the question then comes up, how do they appear and what kind of bodies do they have? Are they natural bodies, or are they spiritual? There were times when they seemed to have material bodies in every case of the world. They not only appeared in the form of man, having the likeness of men, but we have instances in which they act as human beings. They partake of material food as men do. Again, we have instances when they appeared as men and disappeared as spirits, as appeared as spirits and disappeared as men. We have this set forth in the case of Belshazzar when he was going on his journey to escape Israel. Riding on his ass, he was stopped on the way. There was something that stopped the beast upon which he was riding, but Belshazzar could not perceive the cause. He was so much amazed that he forgot the animal refusing to go, the man that he commenced to beat the beast. The Lord opened his eyes, and then he beheld the angel with the sword in his hand. Here we have an angel presented first in a spiritual form and then in a material one. However, this point of matter and spirit, we claim exists only in expression and not in reality. It is only a matter of fact, as to some extent, we can see material and when we rob them of their materiality we have nothing left. Angels exist in human form and seem to have power to change themselves from the visible to the invisible and vice versa, yet this does not prove that they are spiritual in their nature, and that they do not have material bodies. All these appearances may have been in the vision of the person and not in the thing itself. It would be no strange thing if our vision would fall under some circumstances and accommodate us in other ways, when we take into consideration the great mystery of how we see. The great wonder is that we see at all. Therefore it would be no great marvel if God would so change our power of vision so that we could see at one time and at another could not. Hence, taking all the evidence that we can find, we come to the conclusion that they have a material existence—that they exist as beings who have the power to change their form or not. We can call them material or spiritual as we prefer.

St. Angels appear unto men. When Jesus was driven out from the presence of Abraham and his family and bread and table and water was soon spent, and he cast his boy away from him. Then he laid him down to die, and then away he went, as he did not wish to see him die. As he was weeping, the angel of the Lord came unto him and pointed out to her the flowing stream. Her child was nourished and he went away to see him die.

Again, in the case of Manasse, we have an instance of the appearance of the angel of the Lord in a *visio-form*. He came to Manasse and gave him a great deal of consolation, to know that the wife of Manasse had been a ladder reaching to heaven upon which angels are descending and ascending, and thus administering to our spiritual wants. It affords the Christian enjoyment, it affords the Christian a view of the other hand, it is the terror of the wicked. When men are wicked, the least thing that they see and hear of which they can not give any intelligible answer and which affords them their fears are raised in this way, they

So we have in the case of Abraham. You will remember the circumstances of the destruction of Sodom and

Gomorrah. The angels of the Lord told them that Sura should bear a son, but they were not to be angry with Abraham's term. They not only did this, but Abraham covered with them. He invited them to his hospitality as strangers, thinking perhaps that they were men like himself, and ordered water to wash their feet. He asked them to sit down while something was prepared for them to eat. They remained, and when the calf was killed and the meat prepared for them, we are told that they did not eat. After this, their message was made known. After having completed this mission we are told that they turned their faces towards Sodom and we next find them in the doomed city, conversing with and entertained by Lot. These narratives and many other that we might give clearly show that angels did appear unto men in all their personality, both as to their form and nature.

34. The office of angels. We will next notice the mission of angels. The word, both in Hebrew and Greek, means to be sent. They were God's messengers to carry his messages down to man—a medium through which intelligences were conveyed from heaven to earth. God could have done all the work by the aid of angels, but they were his ministers to perform his will, and in this they accomplished part of their mission. While these messages were being delivered God himself was never present as in the case of the three angels visiting Abraham as already referred to. We are told that they remained with Abraham until the Angel had left, and it was then that he told him of the destruction of Sodom. By this we see that he could have made all this known himself, but according to his own great wisdom he thought it best to do it through the ministry of angels. There are a large number of instances that we might produce to show that God made use of angels in sending his messages to man, but will only refer you to those already named, and that of Jacob, Zachariah, Mary and Joseph. These old tidings of great joy were all proclaimed through the ministrations of angels. It was their duty that it was the work of the ministers of Kings in ancient times, to carry messages of joy and sorrow to another, or from a King to his subjects. These men were called messengers. So is it with the angels. They are ministers of angels. They are engaged in carrying his messages of joy and peace to us.

Under the new dispensation, we should remember, that although we are not receiving messages of joy and peace, yet we have abundant evidences in the New Testament Scriptures that very precious messages are still transmitted to us through the ministrations of angels. They are presented as ministers to God's people. They minister to our wants. This thought should certainly afford us a great deal of consolation, to know that in every case of God there is a ladder reaching to heaven upon which angels are descending and ascending, and thus administering to our spiritual wants. It affords the Christian enjoyment, it affords the Christian a view of the other hand, it is the terror of the wicked. When men are wicked, the least thing that they see and hear of which they can not give any intelligible answer and which affords them their fears are raised in this way, they

come to the conclusion that the effect is produced by angels. This may not be far from the truth, but the effect is raised so largely as in other countries. There, many of the people attribute all these things to the ministry of angels. If we should they were made to know, if right to rejoice. They think that if those were God's messengers, the information conveyed would be good, if they were righteous, and evil if they were wicked. This was the case with the wicked Belshazzar who had been eating the vessels from the temple. When he saw the handwriting upon the wall, he knew that it was the writing of God or his angels, and his lines struck one against the other. If that King had been righteous, he would not have been troubled; but as he was wicked, he trembled. So it is with all wicked men.

When they see such a manifestation of God's power they are terrified, and when they see such a manifestation of the consummation of time. When God shall sit down upon the sea and the land, at that time was, and time is, but that time shall be longer. Then it is we are told that he will send his angels to gather the elect from the four winds, from the uttermost part of the earth, the uttermost part of heaven. No matter where they have been, whether in Africa, Asia, South America, or the United States they will be found by the angels and brought to God. From all this we learn that angels are very important factors in the economy of grace, although we may not have considered them in this light. It certainly does afford us a great deal of consolation to know that God has given us such divine aid—the ministry of angels—to assist us in our pilgrimage of life, to transmit to us messages of divine love and peace to assist us in our warfare in times of affliction and distress, and to sustain us in all of our sorrows. It should be our greatest joy to know that the angels in heaven not only see what they minister to our wants. They are offering us help in our trials. They are leading us in paths of peace, and when we sometimes, like Belshazzar, go out on millions of destruction, they will assist us in our warfare, they will stop us in our wayward career and gently we us back to the paths of peace and safety. Let us then think of this subject, let us consider it in all its bearings, and though we can not learn exactly what angels are, where they reside, and from where they come, we can learn very much that will give us food for thought. There should be much more such consolation while passing through life. Though we can not see them, they may be around us as the Lord's army was around his prophets. Let us consider it in all its bearings, and though we can not learn exactly what angels are, where they reside, and from where they come, we can learn very much that will give us food for thought. There should be much more such consolation while passing through life. Though we can not see them, they may be around us as the Lord's army was around his prophets. Let us consider it in all its bearings, and though we can not learn exactly what angels are, where they reside, and from where they come, we can learn very much that will give us food for thought. There should be much more such consolation while passing through life. Though we can not see them, they may be around us as the Lord's army was around his prophets. 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the harps in heaven are put in tune, but on earth only a very few take any account of it. Why do we not endeavor to secure we feel to make a full estimate on the value of the soul. Some think it scarcely worth while to spend the good tidings of sinners returning to God, as if it should be a great blessing; are the greatest cause that occur in life. We cannot conceive of nothing greater than a soul saved from sin and train, and we hope that all of our brethren who are bringing in a noble calling will report the result.

We are in a Christian warfare. The contest is close and to hold the fort we need not only a good calling and we are engaged in a noble new pursuit. To hear that they are being enlisted encourages the Lord's army and causes us to fight with renewed energy. Then, send in the good tidings and we will gladly report to the weary and languishing that refreshment is coming, and that the victory will be ours.

SEELHOOD IN ALL THINGS.

Christians generally are liable to forget that they are only agents through which God works. There is a great deal of selfishness attributed to God. Joseph is a beautiful example of one who ever kept God before his eyes. When Putiphar's wife tempted him to sin his cry was, "How can I do the great wickedness and sin against God?" When the Butler and Baker were troubled about their dreams he said, "Do not interpretations belong to God?" When Pharaoh called him and told him that he had heard of his skill in interpreting dreams, he turns all the credit from himself to God. "It is not me; God will give Pharaoh an answer of peace." When he saw the great wickedness and sin against God in him, he said, "I became cruel to him, but he signified God in them." "God hath showed Pharaoh what he is about to do." The thing is established by God and God will not be deceived. Finally when he declared himself to his brethren, and they are ashamed and grieved over their conduct he says, "Be not grieved nor angry with me, for that ye have done: for God did send me before you to preserve life; and God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. It was not you that sent me hither, but God: He recognizes the fact that he and his brethren were agents through which the purpose of God were fulfilled. It was not his brethren that sent him to Egypt; it was God. How few there are that can, like Joseph, see God in their reverses. Let us feel assured that if we are G-d's children that we shall not be disappointed. We have a hand in, even if it is to lead us through the furnace of affliction.

J. N. D.

STATE 8 CONVENTION.

The long-looked for first State Sunday School Convention has been held and is now among the things of the past. It is supposed that many of our readers will expect to hear something about it. While we do not wish to be too enthusiastic over the result, it is with great pleasure that we will report to our friends of it being the first meeting of the kind in the brotherhood, there were no doubt many of our more careful and considerable brethren and sisters considerably concerned as to the manner in which it would be conducted and how profitable it would receive. This much we expected, as it was an important meeting and could not help but, in some way, be of vital interests to the church and the promotion of our common cause.

While our whole heart is in the Sunday School work, and we believe it to be one of the most important auxiliaries to successful church work, yet we have

a great deal of sympathy towards those who honorably differ from us, be it in anything. It is not the intention on their part, in withholding their sympathies from the work, to retard the cause of religion, but that they act in harmony with the principles instilled by surrounding circumstances and influences. It was by the aid of our first Sunday School, to instill into the minds of our children, and our neighbor's children, correct moral and religious principles, those who oppose Schools of this kind, are the cause of the children equally good by confiding their education to a strictly home and parental training. If they can do this, then we can call ourselves even and say that both parties are doing an equally good work.

Our great purpose in holding these meetings, is to improve and facilitate the Sunday School work. And thus being under the blessing of God, we have every reason to believe that they have been a success. A State Convention is quite similar to a District Convention, except that it reaches farther out and includes a larger territory, and thus secures a wider dissemination of a like system in the Sunday School work.

The meeting was well attended and all that could reasonably be expected, under existing circumstances. It was the kind of a meeting that we had long desired to hold at Huntington. There is nothing that we so much enjoy as the association with kindred spirits, and this meeting afforded us a pleasant opportunity to do so. We were highly gratified as we had with us quite a large number of brethren and sisters. The churches were pretty fully represented from Philadelphia, the western part of the State, to Johnstown, the western part. We also had with us brother E. S. Miller, of Maryland, Wm. Hoisinger, of Kansas, and Julia A. Wood, of Va. Twenty-four of our members, and a few others, and a number of lay members. The first session of the meeting opened on Thursday evening; three sessions on Friday and two on Saturday, closing on the twelfth. A large number of important questions were discussed, and more unanimity of sentiment never saw. There was not a single dissent expressed nor a word said to us by any one, so that we were all of the same opinion. The meeting seemed to have but one object in view, and that was to labor for the promotion of the Sunday school work, and we believe that this was the chief opinion of all that it was a success, and our only regret was that there were not more present to enjoy the meeting with us. (To be continued next week.)

PAROPIA—30. 4.

EDUCATIONAL INSTITUTIONS CONTINUED.

In our last account on Educational Institutions, we referred to the Sunday School at Alexandria, and to Clement as one of the teachers of that school, promising to refer to both the school and the teacher again. The school at Alexandria is exclusively of the kind we allude to in our articles, not because it was the only school of the kind, but principally, perhaps, because several of the early Christians in Rome were connected with it, too. It is thought that Alexandria also probably helped to give it reputation and notoriety. Bingham, in noticing this school, says, "St. Justin, the first founder of the school at Alexandria, telling us that Pantaenus taught Christian philosophy at Alexandria, where it had been the custom from the first time that it was known. Where by ecclesiastical doctors he does not mean the bishops and prebys of the church, (which was originally in the district of Alexandria,) but all the teachers of the school, who had been a succession from the first foundation of the church. And this succession was continued for some age

after; for Clemens Alexandrinus succeeded Pantaenus, and Origen, Clement, Heraclius, Origene, and Dionysius, Beronius, many other great schools, at Rome, Caesarea, Antioch." See *Bingham's Antiquities of the Christian Church*, vol. 1, pp. 121, 122. Jerome in whom Pantaenus lived, lived in the 4th century.

Among the early teachers of the school at Alexandria, was Pantaenus. He lived, according to Cave, about the year A. D. 161. Pantaenus thus speaks of him in referring to circumstances connected with the church of that age of the world: "About the same time the school of the faithful was governed by a man most distinguished for his learning, whose name was Pantaenus and whose name had been a school of sacred learning established there from ancient times, which was continued down to our own time, and which we have unquestionably held by men able in eloquence, and in the study of sacred literature. For tradition is, that this philosopher was then in great estimation, as he had been first disciplined in the philosophical principles of those useful Studies. He is reported to have been diligent and arduous, and to possess a disposition, respecting the divine word, that he was considered a herald of the gospel of Christ to the nations of the east, and advanced as far as the Indies. There were even those very many exangulations of the word, who were ardently striving to employ their inspired soul after the apostolic example, to increase and extend the knowledge of the word. Of these Pantaenus is said to have been one of the most, as he was to have come as far as the Indies. And the report is, that he there found his own arrival anticipated by some who were already acquainted with the gospel of Matthew, in whose book he found one of the apostles, had preached, and had left them the gospel of Matthew in Hebrew, which was also preserved at Alexandria. Pantaenus, after many praiseworthy deeds, was at length called to the school of the Alexandrian school, commenting on the treasury of divine truth, both orally and in his writings." See *Beza's Ecclesiastical History*, Book V, chap. 3.

Clement of Alexandria, as we have already seen, succeeded Pantaenus as principal teacher in the Christian school at Alexandria. Dr. Lefevre says of him: "There were several foundations of Clement in many of the schools." He quotes several passages to show the estimation in which Clement was held by his brethren. The following is an extract of a letter from Alexander, bishop of Jerusalem, to Origen, written after the death of Clement: "For we know those blessed fathers who have gone before us, and with which we shall still be held by our master Pantaenus, truly blessed, and my master; and the sacred Clement, who was my master, and profitable to me." See *Beza's Works*, vol. 1, p. 303.

Clement was introduced into the school of the Alexandrian school, as the early Christian church sanctioned the teaching of a high character, and schools to teach it, and that some of the early Christian fathers, eminent for knowledge and piety, were teachers in such schools.

will to us also to deposit those ancient and apostolic seeds. And I well know that they will avail, I do not mean delighting with this tribute, but solely on account of the preservation of the truth, according as they delivered it." *Clement's Works*, vol. 1, p. 354. The list of the fathers to which Clement makes allusion, is thought to be only an account of the principal teachers. Clement had great respect and veneration for the devoted Christians that had gone before him, and especially for the apostles. And he held apostolic truth as doctrine in the highest estimation.

Clement is reported to have been a very high & correct conception of the perfect Christian character. He writes much in regard to Christian life and practice. In his writings, as in the Annual council of our Brethren, there will be found an application of gospel principles to many of the affairs and manners of life. He severely censured those who indulged in a curious living, both in eating and drinking, and also delvers rules concerning sleep and clothing, and condemns the wearing of jewelry. From his writing he seems to have been a very humble and self-deny man. But notwithstanding his humility and self-denial, he was a zealous advocate of knowledge, and a teacher in a Christian school at Alexandria, showing most conspicuously that education did not accept of extravagance and profane and fashion, and extravagance. We should like to give Clement's views of some of the things we have named, showing their similarity to the views held by our Brethren on the same subjects, but we cannot do so now. We shall probably hereafter give the views of the ancient Christians upon those subjects, in separate articles from what we are now writing.

It will be seen from what we have written, that some of the most prominent of the Christian fathers were not only friends of education of a high order, but were also laborers in institutions designed to promote such education. We also find, according to Bingham, the author of an extensive work on Christian antiquities, that Jerome held a school at Antioch, in which he instructed many Christian works, living as early as the fourth century, attributes the origin of the school at Alexandria to St. Mark, who is also said to be the founder of the church of Alexandria. And Eusebius, the author of an Ecclesiastical History, and who also writes in the fourth century, calls the school at Alexandria, "the school of the faithful," and further says in regard to the same school, "as there had been a school of sacred learning established there from ancient times, which was continued down to our own times, and which we have still been held by our master Pantaenus, truly blessed, and my master; and the sacred Clement, who was my master, and profitable to me." See *Beza's Works*, vol. 1, p. 303.

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ANNOUNCEMENT.

The Primitive Christian FOR 1881!

Dear Brethren, Sisters and Friends:

We solicit a continuation of your patronage to the PRIMITIVE CHRISTIAN for the following reasons:

FIRST, It is the oldest and first established periodical in the Church respecting the Gospel Visitor, The Christian Family Companion and the Pilgrim.

SECOND, It has over stood solid and firm in laboring for the peace, union and prosperity of the Church, and for the promotion of Primitive Christianity in the world.

THIRD, As contributors to its pages, we have the names of our best and most talented brethren and sisters of the Church.

FOURTH, Our "Sermon Department" will be continued, which is highly appreciated by our readers and especially by our isolated members.

FIFTH, Our Correspondence and Church News Department will, it is possible, be made better than ever before. All the news of the Church will be carefully gathered and prepared for the benefit of our readers.

SIXTH, Our careful and conservative course will be faithfully continued, and our best efforts shall be put forth to maintain and promote peace and union among us. We have full and implicit faith in the doctrines of the Church and shall continue to labor for their perpetuation. We shall stand by the old Gospel Ship.

SEVENTH, THE PRIMITIVE CHRISTIAN has always been the poor man's paper. Never, to our knowledge, has a single poor brother or sister been refused a paper. We have preferred liberality in this direction to our financial loss, notwithstanding the very liberal help we have received from our kind-hearted patrons. If we recommend the paper we ought also to have the patronage of the more fortunate.

EIGHTH, FOR 1881 THE PRIMITIVE CHRISTIAN will be changed back to the 16-page form, stitched and cut, and otherwise improved. We hereby guarantee to our readers as good a paper and a more laboring matter as any other paper published by the brethren. We will not say better and more because we think it right to encourage competition and to strive among us as publishers.

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