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The Printing Christian.

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HUNTINGDON, PA.

January 6, 1880.

EDITORS: J. M. JAMES QUINCY,
AND J. B. BRONKHORST,
PROPRIETORS: J. B. BRONKHORST.

On account of the holidays and press of business No. 2 will have a little rest in making the rounds, but it will be brimful of good things when it comes.

On account of the lateness of the arrival of some of our church news we could not get it in this week. In a few cases we made editorial extracts. We did this to make it seasonable.

Our western editor, Eld. R. H. Miller informs us that he has ready for publication papers on "Church Government" and the "Covering" which will appear in our columns in their proper time.

The brethren of Ironsborough church, Md., expect to dedicate a new meeting house on New Year's day. Eld. D. F. Steiner and other ministers from adjoining congregations are expected to be present.

We have still on hand a good supply of Brethren's Almanacs. Every family should have one. Send in your orders and they will be filled by return mail. Single copy, 10 cents; per dozen, \$1; half dozen, same rates.

Some of our agents, in sending in their lists, say they mean to continue the work. This is right. If you give every valuable means to obtain subscribers and continue your efforts, our circulation can be enlarged. This is as it should be, as we have not at considerable expense in getting new type, new head and other material.

Dr. P. R. WAGENMAN informs us on a card that he arrived home from his western tour on Thanksgiving day, greatly improved in health. May God's blessing rest upon your paper. Talk to our brethren for that wish. We hope our work may often be carried to the throne of grace, by our brethren and sisters. Please do not forget us.

BROTHERS SHARP, of Ashland, Ohio, says that brother Ruber held a number of meetings in the College Chapel. An interest was awakened and an invitation given, but two out of three were buried with Christ in baptism. The meeting was continued, and on Saturday five more came out on the Lord's side. In the evening had meetings and singing, but no more came out. A good profession, making eight in all. Among the number received were four ranging from nine to fourteen years, one of whom was the daughter of P. R. Wagenman. All came with us connected with the school, either as students or members of the Sunday-school.

We had the pleasure of a visit from our brother J. C. Lahan, of Ill., last week. He was with us over Sunday, and presided for us on Sunday meeting last evening, but no more came out. A good profession, making eight in all. Among the number received were four ranging from nine to fourteen years, one of whom was the daughter of P. R. Wagenman. All came with us connected with the school, either as students or members of the Sunday-school.

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To our patrons, we all wish a happy Christmas and a prosperous New Year. While you are enjoying your happy seasons around your festive tables that will grow with the good things of life, let us remember the poor quilt-drivers who will be but your thank cards arranging and preparing deeds for the better life. This you can do by getting us large lists of subscribers.

Bro. S. C. Kase of Elk Lake, Va., stepped with us on his return from "Dr. Walter's Mountain Home" and attended our prayer meetings and gave us quite an interesting talk. He looks quiet and thinks the health of his church has been much improved during his stay at the "Home."

Our blind brother O. Swigart, of the Lewistown congregation, Pa., has been attending a series of meetings at their church, and on his way home, ward while in the streets of Lewistown, quite weak and thinks the health of his church has been much improved during his stay at the "Home."

Our last prayer-meeting was both interesting and solemn. It was attended by the students for the present school term, and their feelings were very tenderly expressed, and no doubt will be long remembered by some of those who can not see us no more. Sister C. Swigart led the meeting, and as she expects to leave for a season, she spoke very feelingly of her Christian enjoyments while with us. While we lament the loss of our dear brother, we feel compelled to do so because we had not seen his loss will be gain to those with whom she will associate and labor.

The Fall session of the Normal closed Thursday last. There will be a vacation of ten days. The students will surely all return, and a number of new ones. These present indications, there will be considerable of an increase. Some of our brethren and sisters think we should say more about the Normal through our paper, but there are those who feel that their object is answered, "so much. We think our readers who are interested in education should know something about our school work, but as the Normal is not a new thing, but has been for some time, it is perhaps not necessary that so much be said as heretofore. All that is needed to recommend the school is a trial. The next session will commence Dec. 2nd.

We have concluded, as our readers will be glad to see, that the Primitive is our new type for the first number, but are disappointed. We ordered as we thought to use, but by some means our order was delayed, and hence no new type. With this exception, the present number is a fair sample of what will be for 1880. We hope those of our brethren who were opposed to the change in type will consent to it in the end, and large majority. The practical objection of change of form was, it could not be bound and preserved. This is a mistake. It can still be bound. We have some nice volumes of other papers that are larger than the Primitive in its present form, and we think they are very nice. If those that desire to have their papers bound will preserve the present volume, and will consent, send it to us, we will make you a handsome book.

We are now being agitated, feeling goodly hatred to our western brethren and sisters. The only thing that will give us rest is to see that we are in circumstances compelled us to pass by so many from whom we received pressing invitations to stop. We consoled ourselves in the hope that we may be able to visit another year in the end, but very distant future, when we shall give ourselves mortals. "Our Notes by the Way" will be continued in the next number, other articles expected to give some general observations in

regard to Kansas and Nebraska instruments for our eastern people, etc.

From Bro. James A. Sell, of McKees, Pa., we have the following:

"Bro J. B. W., when you were in Philadelphia, you advised us to procure Bro. Hader, but you never gave us an address. Some time ago I had some business, but not knowing the address of any brother in the business in Philadelphia, I went to Guilford. Why did I not do so? I regret it very much. I am in the P. C. of B. W. see Bro. Hartley's address at least.

Yes, you enough? Why not? It is a significant question, and we just feel the suffering pen have a little to say about the problem. We could write it up from the bottom, very nicely, but for space sake we will hold still awhile yet, hoping that some brethren will look it up for me, and give me an address. My address is 14 North Third street, Philadelphia, Pa.

One of our agents says several brethren who had intended to take the Primitive have withdrawn their names since they heard that we intend to give only fifty numbers for a year. At first we thought we should take no notice of it, but a superior view of the matter, but then again we think it is time that our brethren took more extended views of things. In the first place it is a mistake. We give our subscribers the same number for 1879. Forty-nine numbers complete the volume in the old form; the sample number, and the first number for next year will make the fifty-one. When we say fifty numbers we may mean fifty or more numbers for a year. Formerly fifty numbers were a general thing considered a year among publishers, but as the number of papers increased, and the price of paper increased, it is well, some publishers in order to present extra inducements for patronage commenced giving fifty-one and some now give fifty-two numbers for one year. It is a mistake. We think our readers are interested in education should know something about our school work, but as the Normal is not a new thing, but has been for some time, it is perhaps not necessary that so much be said as heretofore. All that is needed to recommend the school is a trial. The next session will commence Dec. 2nd.

A WORD TO OLD SUBSCRIBERS.

We send the first number of our new volume to all our subscribers of the last volume. We kindly solicit from you all who have not yet done so, a return card, so that we may be enabled to state and purpose as we have explained them, you will see that we shall do our best to make our paper worthy of the patronage we ask for it. We do not do this for any other reason, but to see that we are doing our best to make our paper worthy of the patronage we ask for it. We do not do this for any other reason, but to see that we are doing our best to make our paper worthy of the patronage we ask for it.

WHO SHOULD MARRY?

This is a question that everybody thinks they should answer. If thoughtful persons will take a business transaction a greater number would be able to do so, but as it is not there are but few that give it the consideration that its importance demands. There is a question that everybody thinks they should answer. If thoughtful persons will take a business transaction a greater number would be able to do so, but as it is not there are but few that give it the consideration that its importance demands.

tions that we attain to in life and especially the marriage relation.

We do not give this as an answer to the question, who shall marry? but simply as suggestions for their consideration. We will believe you, O. B. R., as always.

NOTES BY THE WAY.

On Monday morning it became our duty to bid farewell to Bro. Geo. W. Thomas and his family, who are departing in their power to make an emigration to the city of Kansas. We went to the depot at Potosi, where we took the train for Kansas City. From here we had expected to go down into Southern Kansas in response to some invitations received from brethren there, but as our Kansas and brother were anxious to get home, we concluded to abandon that trip as well as another through middle Kansas, which would have been a more desirable one under more favorable circumstances.

After a very pleasant day's ride through a very beautiful country, we arrived in the city about six o'clock. We were surprised to see how great a city had been reared up in so short a time. The place has grown to a large city, and it is traversed an immense amount of business there, but as our Kansas and brother were anxious to get home, we concluded to abandon that trip as well as another through middle Kansas, which would have been a more desirable one under more favorable circumstances.

This is also quite a city, and is holding up quite rapidly. Mr. Gould, the great rail-road man, had been there the day before. From all appearance, he intends to monopolize rail-road matters in the West, and the question in the mind of the West, is, who is to be benefited by the great competing cities? This is also quite a city, and is holding up quite rapidly. Mr. Gould, the great rail-road man, had been there the day before. From all appearance, he intends to monopolize rail-road matters in the West, and the question in the mind of the West, is, who is to be benefited by the great competing cities?

At this place we had the pleasure of calling with a family, the lady of which was our playmate in my boyhood. We were most kindly received and how strangely it did appear! Only a few short years ago, we had our sportive plays along "as study books in the Kingdom of Heaven." (I seemed to have been a child of ten years and was again playing in the frolicsome days of youth amidst our friends and companions. For twenty years we had been separated and our separation was a long one, but we were again playing in the frolicsome days of youth amidst our friends and companions. For twenty years we had been separated and our separation was a long one, but we were again playing in the frolicsome days of youth amidst our friends and companions.

Home Department.

RULES FOR DAILY LIFE.

Do the day with God,
Keep down to his prayer;
And the heart to his will;
And seek for love and grace.

Obey the Lord with love,
And do not grieve his Spirit;
That he may bestow all things
Upon you by his word.

Obey the Lord with love,
And do not grieve his Spirit;
That he may bestow all things
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THE MUDDY FERRY.

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

"What is the matter?" I inquired.
"Why—why, I'm not very penny, and
mother will whip me if I applied, and
then burst into fits again."

"How did you lose it?"
"Ah, I dropped out of my hand, and
rolled right down the gutter."

"The little fellow?" I thought, as I
really sympathized with him, and offered
to help him find his lost treasure.

"The boy brushed away his tears with
his arm, and his countenance brightened
with hope as he saw me roll up my coat
sleeve, and thrust my hand into the
gutter. How instantly did he watch
each handful as it came out freighted
with gold and pearls, and he looked
around him. Perhaps the next word
would bring out his penny. At last I found it."

"Oh, I am so glad!" I heard the little
boy say. "Ah! how glad you must
have been, too! Now you can cry up
to the little boy's tears, and make his face
bright and his heart happy. And he
would skip and run all the way home
because of his fear of his mother's dis-
pleasure."

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

As soon as I felt it in my hand, all
covered with mud as it was, I forgot all
the lessons I had learned at home and
went away smiling and happy to the
Lord, that his eyes were looking right
down on me. The wicked one entered
into me, as you know he did once into
Judas, when for a moment he betrayed
his Lord. I said my prayer, and my
good feelings and my truthfulness, all
for a penny.

I searched a little longer, after I had
waited and continued to hide it; and
then yielding up to me, I told the lit-
tle boy that I could not find it—that
there was no use in looking any longer
for it.

Oh, how the big tears ran down his
cheeks, and his dispirited looks he turned
away! How now I felt I felt gully,
and weak I might, for I had already
broken three of God's commandments.

I had covered; that led me to steal;
and then to reprove order, and to cover
up! Ah! what one sin leads to!

Many years have gone by since that
wicked act. Since then I have asked
God to pardon me for that and a good
many more sin I have committed, and
though I love my Savior, and hope that
in his mercy the sins of my youth and
of my after years will not be remem-
bered against me, yet I ever know. Not
of my father's page the dark spot which
that muddy penny has imprinted upon
it.—Selected.

A TERRIBLE WARNING.

An American physician, who bagines
great attention to the study of abso-
lution, said in the course of an address
recently delivered before a learned
society:

"They are constantly crowding into
our insane asylums, every day, fifty
to eighty years of age, who in early life
were addicted to the use of alcoholic
liquors, but who have reformed, and, at
ten, twenty, or thirty years have never
been able to get over the habit. The
liquor did to their bodies seemed to
have all disappeared, being triumphed
over by the full vigor of their manhood,
but when their natural force began to
wane, then the concealed mischief
showed itself in insanity, clearly dem-
onstrating that the injury to their bodies
was of a permanent character.

We are inclined to dwell upon the
horrors, and would not be spared
from presenting so terrible a fact as this
did we feel that our duty to our neigh-
bor and fellow-man requires it. How
many thousands of the right and
wrong doings, the injury which is done
to our organs, the excess of drink and
intemperance, by their daily visits to the
wine-room, and their social tipping?
Oh, that Dr. Chalmers's doctrine of the
right and wrong to the correction of each
one."

How indolent and implacable that
poison which lurks in the ruddy wine
and the amber beer! The wine may be
beneficial, and may even be useful and
interference. He may shake off the
chain of a habit which rendered him
often an object of ridicule to the crowd,
and of grief and shame to his friends,
and may once more claim the place
of honor and usefulness which was
his before the fall. He may even
exhibit the energy, ambition, and fire
of his early years, and win fame and
wealth in the business of life; but when
old age is creeping on, all at once his
brain gives way and the living death
of insanity supervenes. Thus we realize
the truth of the wonderful saying which
the Lord has spoken through the prophet
and sent through a man of God: "A
serpent and stinger like an aspid.""

We are not surprised that the learned
physician, in contemplating the wide-
spread ruin attending the drinking of
liquor, and the evil, moved to say:
"These things being so, as phy-
sicians and promoters of good health, are
bound to set our faces against every
species of drink-drinking, by both ex-
ample and precept."—Fishes,
Journal.

RULES FOR PARENTS.

1. First give yourself, then your
child, to God. It is not giving him
your sins. Not to do it, is robbing God.

2. Always prefer virtue to wealth.
It is the only riches that will last to the
honors that come from men. Do it
yourself. Do it for your child.

3. Let your whole course be to raise
your child to a high standard. Do not
speak of it, but complete it.

4. Give no needless commands; but
when you command, require prompt
obedience.

5. Never indulge a child in cruelty,
even to insects.

6. Cultivate a sympathy with your
child in all lawful joys and sorrows.

7. Be sure that you never correct a
child unless you know that he deserves
correction. Hear his story first and
fully.

8. Never allow your child to wield a
penalty, or to bear grudges.

9. Be lenient to the frailties, childish,
generally, or magnanimity, patience,
and self-denial.

10. The knowledge and fear of the
Lord is the beginning of wisdom.
Teach the child to know the nature
of your child by upbraiding it with dis-
tance, neither inspire it with conceit.—
Selected.

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

Correspondence.

From Bro A. Leedy.

READ AND TAKE WARNING.

Recently a messenger came with a
request that elder Geo. Grossnickle
and the writer should come to see a
diseased brother, and would kind
quick relief in body and worse in mind.
He had put off the one thing needful
until, as he thought, death began to
stare him in the face. He became
alarmed, and was hurried away to
sorrowful. A young wife, a sister,
stood by his bedside weeping, doing
all she could to relieve him, and an
aged mother, approaching her four
score years, did all she could to console
him, but all to no purpose. We talked
to him and found his great concern
to be that he was not baptized, and
now thought it was too late. He
found that we should stay and pray
for him, which we did, and received
him as an applicant for baptism, if the
Lord spared his life and left him more
comfortable and quiet in mind. But
the disease became more distressing
and violent, and in a few days, in the
darkness of the night, a messenger
came requesting us to return to see the
sick man again. We did not think it
wise to be baptized if possible.
By the time considerable anxiety was
manifested by the neighbors, part of
them were brethren. With the neces-
sary lights, in our own way, and
with the disease more violent, we
started for the place. Upon our arrival we found
quite a number of members assembled
who all thought his name very short.
His hands and arms were cold to
touch, and his feet and legs cold to
hold them. In this extremity he wished
to be baptized, nearly, or quite all,
thinking it too late. He was still ra-
tional, and able to talk, and we
thought we were willing to make the ef-
fort to renew his determination to go
on with it. His young wife was at
his bedside mid, "O, what you cannot
do, but I will do it for you." We
agreed, and another brother kindly
replied, "I will make the attempt if I
die in the act." Here was anguish,
fear and sorrow combined. We saw
that his whole soul was in the work,
and that his friends were cold to his
suffering. We were willing to make the
effort to undertake it. At once all gave their
consent and doubts and fears. Con-
sistent having been secured, after sing-
ing and prayer, a part of the Lord's
Matter was read. After the usual
interrogations with appropriate an-
swers in the affirmative all began to
make arrangements to go to the place
of baptism, which was about forty dis-
tance. He was lifted from his bed
and placed in a large arm-chair, wrap-
ped in comfortable. After the dark-
ness was lit and in readiness, for the
first time we were ready to baptize.
Four stout men took hold of
the chair and were in due time
joined by other four, and thus passed
along in the stillness of the night.
The writer took the honor of carrying
in a short time all arrived at their des-
tination, which was a little rivulet,
where which was thrown a temporary
dam to afford water for the occasion.
The writer then placed himself in the
water, and the applicant was lifted from
the chair into the water of sufficient
depth; he was readily placed in propo-
sition. Imagine the eager agonies
of soul, while all was complete silence.
Then the usual questions were pre-
sented with their appropriate answers
from him. He was very easily bap-
tized, and his name was written in the
book. He was taken from the liquid
grace, received as a brother and was
placed in the chair. The title was
washed, they way through the dark-
ness, but to the honor of the writer's
mother was anxiously waiting to see
whether he would return dead or alive.
When the heart all was well she
said to the brother, "He was again pre-
pared to be baptized, and would have
been the joyful day of his new name.
All were made to thank God. To all

appearance he will recover. There
are three things here to be considered:
1. Baptizing will never save a man
over sick; 2. Let none hesitate to
minister the ordinance while reason
and breath remain; 3. Let the unre-
generated take warning by this un-
happy example, and seek make their
entrance to God a secondary matter, but first
seek the kingdom of heaven and his
righteousness, then other things in
order."

First Published, Ind.
From Clarence, Cedar Co., Iowa

Dec. 5th, 1878.

Dear Brethren:
Having long been silent as
long I feel slow to speak. I will ven-
ture however for my thoughts and
items for your consideration.
My friends in the East will please excuse,
and pardon me for not writing often.
By the time I read all of our church
periodicals, (and I read nearly all)
I find but little news from our friends
in the East. The church here has just pas-
saged through a severe trial. We con-
voked in council the 21st of November
and after holding six sessions, which
 lasted three days, in which elder E.
Fly, elder Maria Myers and Marcus
Fowler acted as a committee, and
through their wisdom, energy and
 zeal, all existing difficulties were prop-
erly adjusted to the satisfaction of all
concerned, and in harmony with the
brotherhood at large. May the Lord
bless them for their labors. During
their stay and labors with us we
were reinforced and another brother
had received into the fold by baptism,
and a general good feeling cultivated
among the members.

We have had a remarkably fine Fall.
At this writing the weather is ex-
tremely cool. Corn was an abundant
crop. Health unusually good.
And for all these rich blessings of our
heavenly Father we feel to render grate-
ful and praise unto Him our God.
We are very glad, I need not say that
we are having so much church papers,
not because there is not room and
work for all, but because all cannot be
properly supported in the brotherhood,
but to take all our periodicals is be-
coming burdensome. I really hope
the P. C. & W. will come to us in the
future, in the form of a sample number.
Hope the editorial gathering column
will be enlarged—by so doing we will
get through the PRIMITIVE more gen-
eral news concerning our brotherhood.

Yours fraternally,
J. M. DICK.

From the Richmond Church, Ohio.

Dear Brethren:
Having a few moments
of leisure time I will try to present
the same by giving a few items of
church news. We as a church are
very anxious with the other churches
we believe had been productive of good
numerically as well as in the sight
of the Great I Am! At our last council
meeting we had the happy privilege
of baptizing.

Our previous we led a dear sis-
ter into the flowing stream, when
we endeavored to follow the example
of the harbinger of old when standing
in the rushing stream. We have
two churches in our district, also a
meeting place in the center, hence we
have a great amount of labor to do
and certainly invite all ministers to
brother to step off with us, as they
are passing from East to West. By
letting us know, we will meet any
at Mansfield, Plymouth or Shiloh. Let
us hear from you R. F. MALLORY.

P. S My address is changed from
Plymouth, Huron Co., to Gauges,
Richland Co., O. R. F. M.

From Billard, Ohio

Dec. 20, 1878.

Dear Brethren:

It is with pleasure,
this evening that I report to you brethren
that once more we have had preaching
here in this little branch of the brother-
hood. Brethren Frantz and Hall,
of this State, came here, the 10th inst.,
and preached. Their presence was the
same evening from Acts II, 22, 32, followed
by brother Francis with some very ap-
priate remarks. Their discourses were
both interesting and edifying. There
was a tolerably good turn out for the
short notice of the meeting, as it was
just given out in the evening at the
close of school.

Brother Frantz spoke the next even-
ing, the 12th inst. at the school. John
but I did not get to attend his service,
owing to sickness in my family, for
which I was sorry. I heard afterwards
that he deflected the cause very
ably, and that the school course was
well filled with attentive hearers.
Some good impressions were made, as
I have heard from some of the people
there, and they say that the truth
is being sown in the hearts of many.
The next evening, the 13th inst., a
meeting held here by the Brethren for
three years. Brethren, this looks like
a long time between appointments.
We render our sincere thanks to all
those who have labored here for long
and kind in remembering us as their
fourth through this part of the State, and
sincerely hope, that others in traveling
through or near this place, will do
them the same. I have previously written
to the brethren, through the paper,
concerning the neglected condition of
the church here, but it seems our call
was unheeded, for which I am sorry.
Sometimes I am asked why the brethren
do not come and preach for us
here? I know no reason. This little
branch of the church is certainly neces-
sarily neglected.

The word of the Bible and the
church papers, and therefore can con-
tinue myself pretty well, and can in-
deed keep up with the church, and
sometimes while reading of most good
things in the Standard, in the East
and West, I almost imagine that I am
then with you. I wish very often to
be with the brethren and sisters, and
share in their meetings. We seldom
have that privilege here. But some do
not like to read so well, and therefore
they, and some of us that do read, will,
if we are not careful, grow spiritual
food.

We live here without the limits of the
State Capital, with brethren on all
sides of us, at various distances, and
thus the preaching so seldom! I do
wish some brethren would take note
of this, and see that we would have
meetings often. I have written the above
through love and a pure motive, and
in answer to their meetings.

A few words just concerning the
PRIMITIVE I like the present form of
it very well, and like the form of the
sample number fully as well, if not
better, and am going to renew my sub-
scription for the next year.

MARY HERRICK.

Washington, Penna 1878

From Ontario Illinois Missions Field.

Dear Primitive:
According to previous
arrangements brother A. Harper of
Muskegon county to Fields, Fulton Co.
preached six sermons. The meetings
were well attended with good order
and attention. He then came here to
Marshall county and preached three
sermons to the effect of his mission.
But we feel satisfied that the labor is
not lost, for brother Harper pushed
to plain on the principles of Christen-
dom that he awakened quite an interest
in the minds of the people. He is now
going to Northern Illinois. May the Lord
bless his labors.

C. S. ROSSMAN.

From Simpson Sts. Taylor Co. W. Va.

Dear Brethren: Inasmuch as I seldom see anything in your interesting column...

The members here in this part of the State... Dear Brethren: I have been perusing Mr. P. C. and saw the many good and interesting letters...

Dear Brethren: I feel that the harvest is plentiful and the laborers too few... Dear Brethren: I am not sure that the harvest is plentiful...

him that is athirst, come, and whosoever will let him take the water of life freely." Rev. 22: 17.

From Boone, Clearfield County, Pa. Dec. 24, 1879. Dear Brethren: I have been perusing Mr. P. C. and saw the many good and interesting letters...

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brethren who are isolated from the church, and would desire the brethren to come and hold a series of meetings...

From Bro. Jos. Weber, Dallas Co., Iowa. The following correspondence was written in German...

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From Mt. Pleasant, Ind. Dec. 11, 1879.

Dear Brethren: On the 10th of December the Sabbath School met for several meetings... Dear Brethren: I am not sure that the harvest is plentiful...

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From Blair, DeWitt County, Pa.

Dear Brethren: Brother Jacob Stoll of Waldley county came to a mission of love Nov. 22, and preached until the 30th...

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Dear Brethren: Our district meeting is now over... Dear Brethren: I am not sure that the harvest is plentiful...

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Brethren: Since we last wrote we had another short series of meetings commencing Thanksgiving day... Dear Brethren: I am not sure that the harvest is plentiful...

From Pittman, Pa. Dec. 17, 1879.

Dear Brethren: The brethren of the Hoagy Branch church, Juniata county, Pa. will hold a series of meetings...

From Earl, Webster, Ind. Dec. 8, 1879.

Dear Editors: Please say through the P. C. that we the brethren of the Tippecanoe District expect John Caldwell to hold a series of meetings...

In Memory.

Sister Catherine Snider, of the Missionaries congregation, was born in Bedford county, Pa. in 1803, and came to Miami county...

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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 receipts were this week less 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 Towa, has been unable for active duty on account of a cold he received some time ago. He took cold which resulted in a chronic inflammation of 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 bookkeeper 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. BROWNE, 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 past. 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. ERBSON SWANE of Thirteenth, 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, were a success. They had very little preaching, and notwithstanding 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 doctrine, 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 "Brethren, Give 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 sermon 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 sure that you will 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 acknowledge for 1880. 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 their own reward.

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 we have traveled, at what cost, and without showing us any real benefits, who fastened 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, which are not to be overlooked, will be of little interest in stating the distance between the office of the church and the office of the Lord. I think it is better to be a man that can make personal allusion to individuals and families in a way that is interesting. But as a general direction, we would say, be brief.

SISTER 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 hard for some time. "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 which kind suits them best. But what can you expect of the Lord? It is most appreciated. It is a noble fact that in churches where but few of our papers are sent, there is a great deal of church trouble. We don't get any of the 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 account of the price of any of our papers, is a student.

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 Spangne 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 minister should feel that he should endeavor to become acquainted with his congregation, and thus to adapt his preaching to it, and have a definite object in view. We should endeavor to get acquainted in Christian work, as well as in 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 do as he says and do as he says. We hands feel to do, and that to work with their might.

The following is a copy of a letter written to me by one of our agents, who are the same in substance, but that one impressed 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 seen him the P. C. We would do it if we had to do with less. 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 thoughtfully 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 Iowa, has purchased a tract of land of 64 miles south of Estersport, of J. J. Wenway, 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 vicinity of the farm. 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 him in our course—nor had there been found 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 wish 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 considerably to the amount of 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 pay for the members 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 very little inconvenience 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 that 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 Empy City. 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 9:30, 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 farms of corn which are to be seen, in considerable numbers, at every station by the way. By crossing each of these farms, we concluded to lay over for the night. Here we were lucky 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. Spangne's family whom we supposed to be living somewhere in the adjoining county, and we were directed to a place where they were living in town. By the aid of a pilot, we soon found the place, and had the pleasure of meeting sister Spangne and all of the daughters. They seem to be very well, and are glad to receive calls from members as they pass through. The sons are living some forty miles south, in Franklinton, 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 elder of our late Eld. Jacob Spangne, of Philadelphia. We were glad to hear that they are well, and we were glad to hear that they are well, and we are doing quite well, financially, and are doing, spiritually too. Brethren are leaving in the county, and we hope the time may soon come, when they will be looking for a steady forward in the "New West." It is to be removed there, and also the United States Capitol, when it becomes

industry to render it sweet. They are surely a hopeful people. These western men have grown into broad views and there is no possible thing beyond the group of the hope.

On our return, we stopped off at Crete and took a branch road to Beatrice, the county seat of Gage Co. On our arrival, we were met by our friend F. W. and Ed. Green of Beatrice, Pa., who was lately wedded to Sister Mollie, daughter of Eld John Spaniol, a collector of Eld. Funk. On our arrival at the home, we were met by our friend Mollie who received us with all her heart, and we felt at home. What a cold and dismal world this would be without friends, and how glad we are to see them. We are so members of a brotherhood that makes us not only friends, but brethren and sisters. In the same home, resides Jesse Funk, brother to Gabriel, whose companionship is doubtless a great blessing. With these dear friends we were given a very pleasant evening, and were glad to learn that they are meeting with good success in their new work. We are glad to hear that we bless them temporarily they will not be unaided of their higher good, and labor to attain unto a citizenship for a better country and a better life. The one who lives some ten miles north of town, came to take us out to his home. After several hours ride over the prairie, we reached the place and was received by a kind home, where our hearts can rejoice each other. While they received to see us, we rejoiced to see them, thus making our enjoyment more. With the family who had an interesting conversation with us in the evening, all got around the warm stove in the small, though comfortable room, distance seemed to be obliterated and we were at home. Especially did it seem to us that we heard our voices in familiar song, and bent the knee at the altar of prayer. The songs of Zion sound so sweetly, when the spirit is in them, in the language of the Lord, in the magnificent parlor, and we are glad that God has so arranged it, that he may be worshiped anywhere and everywhere. Of this family I may say, "They all are one accord, for the Lord."

On Sunday morning we were taken some four miles to attend preaching. At this place we found a large school of children, well taught, and the teachers—both imagine our surprise in finding ourselves, away out here in Nebraska, surrounded by some four or five resident ministers, and thus being glad that only half had been present. As it may be interesting to many of our readers to know who these ministers are, we will give the names as we jotted them down in our notebook. They are: Rev. J. W. Turner, Elder III., Isaac Hill, from Ohio, III., and Iowa, Thomas Gray, and Iowa, Wm. Fricks, III.; Jacob Kehn, Armstrong county, Pa.; Edward Bryant, III., Elk Township, Nebraska; Charles, and Arley Van Dyke, of Pa., making nine in all. When brethren more West, they generally make it a point to go to localities where there are no ministers living, and it appears this is the cause of so many ministers being in the Beatrice congregation, and while it may be pleasant for them, it may not be so profitable for the cause. If ministers, when they were would locate among the isolated members or where their own people opportunities for accomplishing good might be larger, it certainly would be able that they should do so, while there are so many such strong appeals made for ministerial labor from our brethren in the West. The Beatrice congregation seems to be in a prosperous condition and has quite a membership. It has a large field of labor, and it is carefully improved, a large harvest may be reaped. They think much of their own congregation, regarding it two organizations of it, which we

It would be advisable nearly journeying circumstances.

The meeting was a very pleasant one and we had the pleasure of becoming acquainted with a number of the brethren and sisters. Here we met and made the acquaintance of Bro. Ham, a minister of an adjoining district, who was with us and was not forgotten. After services, we were taken to the very comfortable home of Bro. Martin near the place of meeting, where we had the company of some three or four others.

This seemed so satisfactory, that we could not but be glad to realize that we were so far away from home. In the evening we returned again to the home of Bro. Ham, where we enjoyed a little child at a meeting. The "little" you can apply to children or the meeting, as you please, but when we tell you that the family consists of fifteen children and all grown-up, except the least one, you will not wonder at us calling it a meeting—and it is delightful—it is good to hear them sing—and to hear boys and girls about as high as they can, and especially as they are carrying on the four parts in so ordinary occurrence. Children thus trained and brought up, come into the church as naturally as bees return to their hive, and we are glad to hear that home—God bless the Christian mothers, and grant that all may be such. After the children service we had the presence of the company of the brethren and sisters, and we were glad to receive near by. After an interesting conversation and an altar service, we retired for sleep, feeling that the day was pleasantly and profitably spent, and we are glad to hear that the State is of excellent quality, and is well watered by beautiful streams of clear water running through it, so that we do not wonder at our brethren here to find the houses, planting orchards and groves, so that in a few years the country will present a very homelike appearance, and we are glad to hear that the season, the wheat crop is short, but the corn was excellent. It is corn, corn everywhere and corn in abundance, just it demands fair prices, and their country will be well rewarded for his labor.

On Monday we were taken to Beatrice again and spent the afternoon in the family of brother Graham, one of the ministers of this place, who is very personally located, and the probability is that he will labor West and enter a field where his labors in the ministry will be of greater service, or perhaps we should say, more needed. The incident we spent with our friend, Funk and the next morning set our faces homeward, and to say that we felt good would not fully express our feelings. We were glad to hear that we had some sharp words between the conductor and one of the passengers. We soon learned that that was no ticket, yet he contended for reasons which we have preferred to leave unmentioned, to ride, but as the ticket was wanting, the officer was stern in his demands, and as the next stop he took the gentleman by the arm and led him out. The incident reminded us of the coming judgment, when all those who do not have a "title clear" to the kingdom will be cast out into outer darkness, where there will be weeping and gnashing of teeth.

At Chicago our brother met, according to arrangements, his wife, who had been visiting her friends in Ill., and sister Rhodes who was with her on our visit. As it happened, we were stopped off to make a short call on brother Samuel Myers who formerly preached at McVetown, Pa., and is a brother to brother's wife. Here we were glad to hear that the meeting that our time was so limited. At Columbus O., on account of the Great snow being there that day, we missed connection and were compelled to lay over for several hours, but we would be glad that our time was so limited.

no purpose is lost forever. The young man who takes every opportunity for his improvement, spending all his spare moments in studying his Bible, and his heart, is laying the foundation for usefulness in a life of blessing to all the world, which makes his religion, his morality and his character, and strong arguments and instances of it. With many such young members in the church its future welfare is insured.

MISSIONARY WORK IN THE WEST.

The missionary efforts of our brethren, has been growing in the West for some time, and we are glad to hear that they are beginning to produce their effect. First, the scattered condition of our brethren over the large territory of the West; the ministerial help, is not well divided, or sufficient, which makes many calls for preaching that cannot be filled, by the spare time the ministry have. Second, the efforts of the ministry to convert sinners, and spread the Gospel, have been very successful. Many have been added to the church by their labors. Seeing this result, nearly all the brethren are willing to see a more active campaign, and keep our feet moving still farther. The work has been slow in its beginning, but increased as our eyes have seen, and our ears have heard, has been the work and its results in the west, and it will continue to do so until some evil results are seen. While this work goes on it is necessary to be well done. Fresh our doctrine; the teaching of the Gospel in its purity. Fresh our practice, and keep our hearts pure. Make no compromise with the world, but maintain an order of unity and plainness in dress, and the cause will prosper. If we give up any part of our order, or our plainness, we will lose confidence in the Church, and troubles follow that will be made an argument against us.

The Primitive Department.

ELDER B. MILLER, EDITOR.

LADOGA, IND.

We are glad to learn that brother P. R. Wrightman has returned home with improved health. He has the ability and the qualifications to do much good, and we are glad to hear that he has been able to devote his time for the good of mankind spiritually as well as physically.

Bro. M. F. Wenger of South Bend Indiana has for years been dedicated to lead a series of meetings, and wishes us to attend. We are sorry we cannot do so now, but we are glad to hear that he is present to get some one else, and we will come when we can.

We feel confident that many of our brethren and sisters are one of the editors of the PRIMITIVE, to give special attention to the western interests. As we need the services of such a man, we will make an extra effort to get subscribers enough to justify our extra effort and expense to give you a paper worthy of your patronage.

Bro. George Stakeholder commented recently at our church near Ladoga on Christmas eve, and continued over Sunday. Our health was such that we could not attend in the day time. We are sorry that we could not hear all his services. They were interesting and instructive. One was baptized; a very good one, who was ready to do all in his power for that purpose. But the fact of these brethren going there to call a special council, will create suspicion that there is something more than the usual routine of whatever was their object we thank God for the wisdom and prudence of the elders of the Miami Valley in deciding that no strenuous measures should be taken at this time. We get more of the object of brother Harsley and others in going there, which we see the petition is to be approved. A. M. of "missionary" committees, resulting from their "free decisions." In a brotherhood so large as ours, we cannot reasonably expect every one will be entirely satisfied with the proceedings of the church, but we are not to be actuated by the consequences resulting from them. There is no particular wrong in sending a petition to A. M. to reconsider and change a decision it has made in its own wisdom.

There are many calls for preaching now. We would be pleased if we could fill them, but our health will not permit us to do so. Our best attention has been something a little like epilepsy. It was on the left side of the neck and shoulder, which was so severe that for some time we could use the left hand only. Still we thank God for the blessing that the right hand could use the pen, when suffering was not too great. Our oldest daughter who is with us in spare quiety. It is not good for her to be so long in the hospital, but we are glad that she is well, and if there is self-praise in it, it requires very little to be too much, but hers is only to tell our affliction, self-praise is not in it.

Many hours are spent in illness, that might be used to seek improvement of the mind and heart, and for some benefits to be derived. We are glad to hear that you are well, and in good purpose, in a pain for love and eternity. Every moment spent for

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THE SPECIAL COUNCIL.

Brother Harsley, Bro. M. and Bro. Miller of Ind., met in Miami Valley and called a special council of elders, for the purpose of consulting in regard to the existing state of things in our society there. It is our opinion that this is the real object of the meeting, there is nothing particularly wrong in its object, (though there may be something incorrect in the getting up because there are certain difficulties in the church, which we think need to be reformed in some things, and brought more in harmony with the general brotherhood. But for this purpose there was no need of these brethren going to Ohio to call a council; because there are many brethren in their own states who are ready to do for that purpose. But the fact of these brethren going there to call a special council, will create suspicion that there is something more than the usual routine of whatever was their object we thank God for the wisdom and prudence of the elders of the Miami Valley in deciding that no strenuous measures should be taken at this time. We get more of the object of brother Harsley and others in going there, which we see the petition is to be approved. A. M. of "missionary" committees, resulting from their "free decisions." In a brotherhood so large as ours, we cannot reasonably expect every one will be entirely satisfied with the proceedings of the church, but we are not to be actuated by the consequences resulting from them. There is no particular wrong in sending a petition to A. M. to reconsider and change a decision it has made in its own wisdom.

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The Primitive Christian.

PUBLISHED WEEKLY.

BIRMINGHAM, PA.

JANUARY 26, 1890.

EDITORS: J. H. JAMES HEISTER,
AND
H. B. BRUNDAUGH,
PROPRIETORS: J. B. BRUNDAUGH

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

Bro. D. H. Klepper writes us to say that his address is changed from Lancaster, Tenn., to Chloyle 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.

On 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 and engaged here is 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 wonder at the outside world for being so sad, and when we are sad, we are shocked at the world's gaiety.

Ed. Samuel 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 conference on Saturday last, 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 Stulp 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. Dahn 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 bright 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. Bro. A. J. Lane, of Bathoeburger did the preaching.

The next meeting-house at Johnston is ready for the roof. It is to be hoped 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 White is there, and is holding a series of meetings. The congregations are not very large on account of the inclement weather and bad roads. The meetings however, are interesting.

Ed. George Wolf, of California, informs us that they had some very cold weather. At 18 degrees below zero was down to 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, Agriculture, 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. Braker, 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 to the P. C. and Bro. A. J. Lane was expected to be with them and hold a series of meetings.

Bro. Martin Hines of Louisville, Kan., says there were but three worshippers that neighborhood, until this Fall brother Pribyl of Oswego, came and preached several sermons and two to the P. C. and held some meetings. Some time ago this brother, P. Hines 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. R. Zieg, 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, Bro. Zieg labored earnestly, 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 provoking 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 single P. C. She returned on the 20th of Sunday and rejoins at a welcome reunion. She expects to go to Corvay, Kentucky, 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 recent 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 Lyman M. Hoy 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 Christian, and her brethren as a public-spirited.

FROM BRO. S. J. GARDNER, of New Hope, Va., we have the following:— "Bro. A. Beck, clerk of the M. E. 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 true Christian man. After 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 very 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 were as pleased with it, that they got five new subscribers without any trouble. That is the way to do. 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 MINISTERS of Charabush, Ind., says he wishes to see why some brethren object to the State and why they do. 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 innoxious and beneficial 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 paper are not received please let us know. We will send you a copy of every issue that is made and will do all we can to have our paper reach you regularly.

Ed. Jose 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 years 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 brethren 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 profitable. 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 have a good many who prefer to support, but we can't help that. It would be no credit to the church, and our brethren surely would not want to see a crime perpetrated against them, that is to say, that we should be in a mind that if our larger paper should 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 right, 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 motives. 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 correct position, and we hope 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 correct position, and we hope 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 correct position, and we hope 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, he should produce 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 means by which the souls of men are saved 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 see the Sunday-schools, and 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 pangs 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."

Home Department.

STUDY A CHILD'S CHARACTER.

A teacher might as well send a child for being reprobated as for being sainted. Some children have great mental memory, others are quite the reverse. Some minds develop early, others late. Some have great power of acquiring, others of originating. Some appear stupid, because their true spring of character has never been touched. The dance of a school may turn out in the end the living, progressive, wonder-working genius of the age, or in the end the best of spiritual influence, we must understand the pupil upon which to exert that influence. For with the human mind, we must work with nature and not against it. Like the leaf of the acacia, it touched one way, it stays like a wisp; if the other, it is softer than snow. If we would do justice to the human mind, we must find its peculiar characteristics, and adapt our character to individual wants. In conversation on this point, with a friend who is now the principal of one of our best grammar schools, and to whose instruction I have been working with double diligence, he said, "Be quite true; let me tell you a little incident which bears upon this point. Last summer I had a girl who was exceedingly brilliant in her studies, and who had the favor of her division, and seemed to care but little about her books. It so happened that, as a relaxation, I let her at times during school hours meet in elegant, I noticed that she did have remarkably clear, sweet voice; and I said to her, 'Jane, you have a good voice, and you may lead in singing.' She brightened up, and from that time her study seemed to be more diligent. Her lessons were attended to, and she soon gained a high rank. One day as I was going home I overtook her and a school companion. 'Well, Jane, said I, 'I'm going very well, but I hope you do so much better than that at the beginning of the quarter.'" "I don't know my way 'round," she replied. "You must lead me, as the other says, but lead her companion." "And what was that, I asked." "Why, she said she was encouraged."

Yes, here we have it. She was encouraged. She felt that she was not dull in everything. She had learned to respect, and thus she was encouraged.

Some twelve or thirteen years ago there was in the Franklin school an exceedingly dull boy. His teacher, wishing to look out a new book, took up the lad's dictionary, and opening it found the blank leaves covered with drawings. He called the boy to him.

"Did you draw these?" said the teacher.

"No, sir," said the boy, with downcast look.

"I do not think it will be for you to draw in their books," said the teacher; "but you would just as well not, if I were you; but they are well done. Did you ever take lessons?"

"No, sir," said the boy, his eyes sparkling.

"Well, I think you have a talent for this writing; I should like you to draw me something when you are at leisure, at home, and bring it to me. In the meantime, you may have your own pocket lessons."

The boy felt he was understood. He began to love his teacher. He became diligent and fond of his books. In a few weeks the medal before he left school. After this he became an engraver, laid up money enough to go to Europe, and in the old masters, and is now one of the most prominent and successful artists in the country. After the boy gained the medal, he sent the teacher a beautiful picture as a token of respect, and I doubt if he will die to this day. He feels that the teacher, by the judicious encouragement he gave to the boy, had turned a dull boy into a great moral and spiritual effort of his character.—S.

WHAT, AND HOW DO YOU READ?

BY ELLA J. BURBANK.

Have we ever thought of the great amount of religious literature that is in the world? It is all around us, and we do good—to benefit the reader. Why does it not more effectively accomplish its design? There are many reasons; a few of them I mean to notice. The first of these is, that we do not read the benefits of religious literature do not receive the benefits it bestows, because they do not read it. They do not read for themselves; they have acquired a taste for something else, and their minds become more fascinating. The desire for literature of this kind came to them in childhood. How did they get it? Their parents neglected to notice what they were reading, or they did not observe the necessity of placing in their hands something that would be of more value to them in after life. It might have been just as easy to have had your child read the religious reading of the day, and if it is so easy, as it is, you need not considerable effort to bring about this taste for good reading? The first step is to get the child's mind to correct it. The twig is bent, and the tree follows. There are too many young people to-day who find too little entertainment in reading good books, and they are likely to be awakened to their error, but then there was the coming youth of the danger to which they are exposed. The many professing Christians are deprived of the benefit of religion, because they do the same reason, because they do not care to read it. They, too, do not receive any congenial entertainment in reading something else. If they have not the proper kind of religion, but religious urged upon them in youth, or if they refused to accept good counsel from kind parents and friends who said, "Be careful what you read," but they preferred to read the "Ladies' and Christ revealed to you the beauties in religious reading? Has it not driven the darkness away, and caused you to delight in the things you now do? Do you prefer to read the things that you do not desire? If not, be concerned about your condition, for the heart is not yet truly enlightened.

There are other reasons why our zealous Christian writers labor so much in vain. The thoughts of the writer are not applied to the wants of the reader. A great many professing Christians who do read, might be a great deal better Christians, if when they read they would feel that the writer meant them, and would apply the good ideas to their own individual cases. They will be benefited, and read from morning till night, without knowing why we read? We say, after reading something that pleases us—"That is a good article, but are we really having religion?" We read, to do and to feel what the writer recommends the reader to do and be? Or do we think that this is a good bill for brother or sister M. to take to the bank, and say that we will try and read for our own benefit, and will be profited thereby.

"IF I ONLY HAD CAPITAL."

"If I only had capital," we heard a young man say, as he puffd away at a ten-cent cigar, "I would do something."

"If I only had capital," said another, "I would walk away from a dream-shop where he had just paid ten cents for a drink, "I would go into business."

The same remark might have been made by the young man who had the street corner. Young man with the cigar, you are smoking away your capital. You from the dream-shop are smoking your, and destroying your business. The man who has the street-corner are walking your in idleness and forming bad habits. Don't miss dollars. Time is money. Time is

wait for a fortune to begin with. If you wait for ten thousand dollars a year, and spend it all, you will be poor still. Our man of power and influence did not start with fortune. You, too, can make your mark, if you will. But you must stop spending your money for what you do not need, and stop squandering your time in idleness.

A BUNNELLER'S ADVICE.

A runner in Galilee had a son, a bright, promising boy, who was being taught with pride and affection. For a long time the father kept his son away from the bar. But at length, in the pressure of business, love and profligacy gave way to vanity, and the son was made bar-tender. The father took the son behind the bar, and pointing to a long row of bottles, said, "Do you see those bottles?" "Yes," said the son. "Well, there are nine of them. 'There is no sin in every one. Don't you ever drink a drop—not a drop!'"

But the influence of the bar proved too strong for the father's counsel. The sample is mightier than precept. The son drank, and went down, through descending steps of sin and shame, till he died a miserable drunkard. Then it is that the crimes of the criminal result upon his whole family, and his wife is likely to be visited upon his own children.—The Morning.

Missionary Department.

BY D. C. NOOMAN.

REPORT OF THE PROCEEDINGS OF THE CONFERENCE HELD AT PETERSBURG, VIRGINIA, ON THE 15TH, 16TH AND 17TH OF FEBRUARY, 1886, TO DISCUSS THE SUBJECT OF DISTRICT MISSIONS.

The first meeting that was ever held in the state of Virginia to consider the subject of missions—under the auspices of the Board of the Brethren, and with the speakers, said concerning important matter, will doubtless be interesting to the readers of the P. C. The day dawned unpropitiously. Clouds of a heavy nature, and a disagreeable order of the morning. In consequence the attendance was small. On our four congregations out of sixteen were represented in person.

The meeting was opened by singing, and prayer, and exhortation, and by the reading of the Gospel with the Lord's, and benediction, and prayer by brother B. F. Moorman. On motion, brother John Pusey of Rockbridge was called to the chair, and J. C. Moorman of Westmore county was appointed secretary. On account of imperfect representation it was concluded not to attempt a full organization, but to agree the day in an exchange of views, and a general discussion of the subject. The speaking was commenced by brother John Driskler, the patron of the Roanoke congregation who welcomed, in a friendly manner, the purpose of the meeting. Moses Brubaker followed in an enthusiastic speech, urgently advocating the necessity of ministerial service, and that the brethren of the ministry should be shared by the laity—thought the ministry were doing about all they could under the present system without doing injustice to themselves, and that the laity should be satisfied with the fact that about the laity assisted the ministers, the ministers usually were the most generous contributors to the ordinary expenses of the church. Brother Brubaker maintained that the laity should bear a share of the burden of the ministry. J. Pusey proposed the same proposition in an impetuous speech. B. Moorman called attention to the fact that the laity of the church, for a plan of co-operation that would merit the commendation of the laity, asserting that they were not to assume the share of the burden of the ministerial department. He represented the laity. D. C. Moorman maintained that the com-

munion was given to the church through her representatives—the apostles. He proposed our system of selecting our preachers, the church ministerially and legally bound to render material assistance to them,—thought that we held our property as stewards, and that we should not receive a share of it in its own support. B. Moorman—thought that it was unjust to send a person to perform a delegated work and not to supply him with the necessary funds. B. Moorman maintained that the ministry should have no complaints—thought there was not one person in the membership of the First District of Virginia in favor of the laity proposed to call on the lay preachers and their families to the charities of the church. J. Grisso expressed his full sympathy with the church in the desire for more extensive ministrations, and that the ministry should be material aid—said that he had always labored free and would always do it, but that it was not just to the ministry to have the laity proposed to be provided—advised that they should make full proof of their ministry by serving the church wherever they could be successful work—referred to the laity proposed to call on the laity, and recommended it to the church as a model—the thought the assessment plan wrong—(when a congregation is assessed ought not rich men work—said that he did not pay without it. B. F. M. thought ought to give with readiness—advocated liberality as a Christian virtue—said the ministry were generally faithful, but that they were not doing the joy of saving souls—glad that the meeting was so harmonious. J. C. Moorman was pleased with the tone of the speeches—impressed with the serious nature of the proceedings. The objection to ministerial assistance, the outgrowth of the salaried ministry system of the sects—would always operate a system so corrupting—referred to the apostles, and inquired, missions, asked who was responsible for the non-action of the ministry—asserted that the cause exists in the fact that they had not attained the spiritual wealth of the church, strong advocated the combination of the material and material wealth of the church as the sole condition of successful ministry.

He proposed that every congregation faithful, but half the work was not done because material aid was wanting—would not receive any such aid but wanted it for those who need it—God had blessed him temporarily and he expected to be a contributor and not a beneficiary—thought St. Paul would not receive anything because he had no family to support—referred to the laity proposed to call on the brethren with ten children and a wife to provide for, do you brother C. M. thought we ought to be careful in this initial movement, that we take no steps of a dangerous nature, and should for our ministry—let us give it an apostolical form of ministerial service—advised to support all evangelists' families and pay expenses. B. C. Moorman, the laity representative, called for the opportunity to share the service of the ministry in rendering material aid that they may share the rewards—the preachers should teach the duty of ministerial service, but he never heard a discourse on that Christian duty delivered by a brother—thought they had not done their duty—secured the provision of a plan of duty in not providing a plan to utilize the surplus wealth of the church.

The congregations of Franklin and Flyten were represented by letter. After from the Germantown congregation, it was reported that the first meeting had been held, and that the meeting because they had a plan of their own. They would give neither aid nor support. The Blackwater congregation reported already organized and did wish to receive the greatest effort that the ministry should do all they can and if they

come to pass the church should provide for them—I would give you daughters and sons liberal wages to work for you, and contribute to your relief, but I will not take any of the phreoc colfers? would not give in any organized effort in the district. Red Oak Grove, Floyd county would oppose any movement in the mission—said that he would not give any aid—less than to stand out forever—these movements tend to the salaried ministry system and ruin. (would you have sent the Son of God on a mission to the world, and not been in heaven 1500 years ago?) The Brick Church, Floyd county wishes to organize the district—wants four sub-districts supervised by three elders over rock, and they to be amenable to M., &c.

Brother J. Shaber and three others, carefulness, four missionary movements think they see the salaried ministry (should call on the ministry to do their work, and select the laity proposed to be called on to the examples of others showing the corrupting influences in the church—frail of new things—wants one elder in each congregation to be appointed to act in the district, and to charge to go, and they ought to go. B. F. Moorman comments on the letter—thought the dissenting congregations should cooperate with the district—wishes the plan proposed by brother Flyten of the Brick Church, Floyd county—thought that all the congregations should have met for conference, and they read a plan of organization for the reduction of the members, which was as follows:

1st. The First District organized by appointing a board of Evangelists.

2d. The district should be divided into four sub-districts, and every sub-district should be supervised by a committee of elders.

3d. The Board of Evangelists should appoint a chairman and other members.

4th, 5th, 6th, related to the duties of said officers.

7th. The sub-district should organize sub-district to the general board, and the general board should call on the other. The districts shall be responsible to the general board and the general board to the D. M.

After an informal interchange of views on the subject, the "plan," J. Moorman thought that the meeting adjourn to meet in Franklin county on Thursday before the next District Meeting. Adjourned by singing 118th hymn and prayer by brother John Pusey.

It is with gratitude to God that we remark upon the beautiful harmony that prevailed in the meeting. It was hardly expected that such unanimity of views should obtain in the first meeting of the kind that ever assembled in the state of Virginia.

The congregations that were not represented suffered a spiritual loss in not meeting with us. But no matter how small the meeting, and that meeting should be concerted action among the ministry in preaching the Gospel more extensively, and that the laity should cooperate with them and render material aid whenever occasion required it. We sincerely trust that all the ministers of the district will attend the meeting in Franklin next year. Especially should our brethren, our brethren, who have already organized, meet with us and give us the results of their experience and of the results of their concerted action. Perhaps we will be able to re-engage the strength if the entire district, especially if there is any truth in the maxim, "In union there is strength."

Many people all into error from the idea that it is smart to be fast-wicked. They should be taught from childhood, "thou shalt not be proud upon precept," that the smartest thing would be to be to receive the greatest effort that the most heroic sacrifice, is to be and to go.

portant Christian doctrine, that any man not generally recognized, such as washing one another's feet, and non-temperance to the world in dress. They say and hope that they will learn more of saving away slavery 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 Jews 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. * * * * * Among the Jews, purification now and of this ritual was not its employment in the case of convert and heathen. He was washed as a token that he had laid his old faith and old life, not entered forth and clean 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 lay down their old 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 received the rite 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 stood before him, he gave witness 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 immersion, by honest, pulp-baptists who are not afraid to lay testimony to that 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, in which the following appeared: "The first question in the case is asked: 'Must a man have the devil in him to make a good soldier?' The Dr., in speaking of the late General Hooker, says:

"The August last I spent a Sabbath among the White mountains, at the French house, with General Hooker. He speaks to me of his mother, and the religious instruction she gave him, and he was not able to say that he had ever been a thoroughly wicked man."

"But the truth is," he said, "no man cannot 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. In a battle, in collision he is afraid none will get hurt, he may have to have blood on his coat 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 pursued the profession of arms as a duty, and their country required war, were necessary evils 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 the devil in him, he tells us that he has a better knowledge of theology than Dr. Prince, who through strategy tried to make him believe that Christ will do the devil's work. No wonder that men are inclined to infidelity.

Editorial Department.

E. L. B. H. MILLER, EDITOR.
LAWSON, ILL.

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

WASTE not your time in idleness in a world where there is much to be done. Do not rest your head on the pillows of idleness and fretful 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 trifling, against God, to await the judgment and fear of Him who will direct the soul in hell.

We learn from brother John W. Jerns, that there is a coming among the brethren near West Lebanon on the 20th of Dec. Brother John, brother S. H. Saylor, and brother J. D. Noker were with them. This is the spirit of the true and grand old time. To hold communion in the winter, if it is not convenient in pleasant weather, shows a determined purpose to serve the Lord, and will bring his blessing and establish the 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 short the span of life! How few the years in which to work! How important the object for which man was made to labor and glorify God in this world. They are given you an opportunity full of importance as they pass by, improve every moment and privilege of doing good, for they will not return. They are the gift of God, and the sun will go down, and the night come, like the refreshing dew, give life, and vigor to the weary man, and the laborer, morning cometh, the dew is gone, but all are benefited that have touched it, so you may live to bless and be blessed, to the world your work is done.

THE CAUSE TEMPERANCE.

After all that has been said against the evil of intemperance for the last quarter of a century, and the labor of all-in-power devotees to the cause, the efforts made to reform them have generally failed, and left the unpopular current, the balance of power, against temperance. To turn all our backs 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 can be much done with men morally, religiously, and socially without their hearts in the beginning. Look at the Catholics shown in the West, French-bibleists, and retained in their native land, but introduced to the cause with it. When grown, you can no more see their intemperance than to change their religion, because both are the training of childhood, and made the same nature pure. Mothers have the most important work in training the child, to show the evil of intemperance and enforce its cure. Their power and influence is not fully known by those

whose hearts 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 lip the word.

Next to the mother is either nature or the 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 common school, the Sunday school, the pulpit, the juvenile papers, have not done half what they should have done. There has been enough science and argument given to the child to make the world see the evil 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 struck thirty days from the A. M. order of business, we present them 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 considered about circulating petitions in the different States, to get up trouble in the churches. The work of that council of elders allowed of doing for papers and names. 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 proper union. 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 any man who is a member of our union. 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 any man who is a member of our union. 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 any man who is a member of our union.

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 mass action, and is the secret outside work of some leaders who are working for division instead of union. It will divide many members well meaning brethren, leading them into division and trouble when 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 the consequences they are bringing on themselves. Will they sign these leaders desire on foot washing? Will they sign expel all who use the single motto? Nobody knows what they will do, and they do not know themselves, for they are not the abuse of A. M. They do not tell what they will do, hence I say there will be many deceived and led into this matter (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 and look at 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 I do not think it will be done by extreme views and misrepresentation of facts, when there is no good solid reason or principle to justify it. The more we see of this matter now, because we believe it is the most innocent brethren should be made of those leaders who do not give the position they stand on themselves. What will they do on

foot washing? Will they do expel all with the single motto? Will they sign 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 satisfied with that. 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 action, but I believe we will see what they will decide many.

IMPORTANT EXPRESSIONS.

It is important that writers and speakers should be careful in the use of their words, especially in saying those who oppose in the way of change or chance to misrepresent our doctrine. The term essential is one of those common words that requires to be explained. It is essential, in its use. 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 Lord's supper, and the Lord's prayer, 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, you mean. 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, and 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 water feet washed, 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 is a dangerous position at the danger of using this expression to make the brethren more cautious.

There is a better form of expressing the truth to say that baptism is a condition of pardon to the penitent believer. This gives the proper doctrine in that it leaves no advantage for the opponent. It is safe to talk all the ordinances as means or conditions, on which God has promised to give His blessings. We should never be willing to give the proper doctrine that the blessing, 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 that requires a good deal of caution, to prevent an advantage being taken of us, is "saving ourselves." This expression at best only gives a part of the truth, because it is not possible to save in the Father, the Son, and the Holy Spirit. An 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 creature, and by the Father, the Son, and the Holy Spirit, and by the Spirit, by grace, by the Father, by the Spirit, &c. works of the Creator. But to use any one of these expressions so as to exclude the others, is excluding the proper means of salvation, by which we are saved by 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.

Reason for the remission of sin as an expression used by the inspired writers; not in the sense of baptism only, but in connection with faith and repentance, is inconsistent. The expression that we will do so, 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 we would regenerate an infant or adult, without dependence on faith and repentance. But if faith and repentance have anything 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 its use. Regeneration does not come from baptism, but baptism comes of regeneration. It is the cause, baptism the effect. Genesius, the beginning of life to the earth, and vegetation to the earth, and again, or the beginning of a new life. Regeneration is a translation of the compound word, which means again, or repeat, to do something over; and generation, which means a beginning, a life, or state of being, bare regeneration applies to the beginning of a new life or a new state. It occurs in the Bible, Matt. 19:28, "Ye will see the Son of Man sitting on the right hand of the Father in the regeneration." If it means the beginning of the Christian dispensation, and Thim. 5: "By the washing of regeneration." Here it means a new life begun with the Spirit, and resulting in baptism, or the bath of regeneration. Genesius without the compound word, occurs but twice and means anything in any place. Matt. 14:6-9, "Mark 16:7, "Ye will see the Son of Man sitting on the right hand of the Father in the regeneration." It is the beginning of life, and the other the beginning of a new state of being. We can no more have a general baptism without a regeneration which it produces. It is not a baptism which is 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 gives. Baptism is the seal of the regeneration, but no such effect of the seal of regeneration, 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 be regenerated." This expression is only a part of the truth and who made it is a general form, without any qualification, it is likely to give liberty for conclusions that will injure our cause. The Christian religion is a grand system of truths to be received, believed, and enjoyed, as well as to be done. The idea of religion consisting only in doing is not the religion of Jesus, any more than the religion of Mohammed, and the religion of his followers and commandments, the Son and Spirit, as well as the works of righteousness which religion requires us to do. To present the good works of the good religion as the religion, and the spirit and principles that are manifested in these 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 young colt, his hoofs like fire, his wheels, whitewheels and chains jangling through the streets. His 2320; 20; 24; 24. Ourward we wound, over hill and dale and at 11 a. m. arrived at Anderson, Ind., the terminus of the N. W. R. R. Here 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. Enjoyed some relations, among them, Jas. Crumpacker, an agent whom I am sufficed with enthusiasm. Had a few meetings with good interest. One meeting held 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, how long 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, her dear face, her kind, 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 hearer. 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 woman. 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. After taking 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 Oberon ten miles distant. Here I walked eight miles to the residence of my dear brother, Mr. J. H. Harper, 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, and 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, and 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 had several other 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 28th of October, and expects to make this country his earthly home. Elder J. H. Hervey has taken the oversight of that church that we organized there one year ago. May the Lord bless that one of the church.

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 arrived in Walla City, W. T. Here we had a meeting. O. W. Hartness and family treated us very kindly, took quite an interest in our meetings. If any of the brethren 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 gentleman, one Mills out 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, and had a very good health and very little trouble. We had a very pleasant journey, and met many of 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 truths which are clear as crystal. We often meet people who do not "wear well." They do for a while but more through our acquaintance than through their own 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 on 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, "practical truths." The "old Order," by brother Ellison, explains in what particular we shall observe it, and especially as we called upon to stand firm to the principles of the church. Sister Joseph Replege talks to young Christians and urges them to be faithful to duty. Although a sinner, she still yields the pen and shows the degrading 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 title for the subject. We will try to do better. 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 avoid a loss of respect and a loss of honor, and such as should be more generally heeded. If young women were careful of their dress, and their minds, they would avoid a loss of respect and a loss of honor, and such as should be more generally heeded. If young women were careful of their dress, and their minds, they would avoid a loss of respect and a loss of honor, and such as should be more generally heeded.

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DAVID BROWN.

Notes, Mexico Co., Oregon.

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 truths which are clear as crystal. We often meet people who do not "wear well." They do for a while but more through our acquaintance than through their own character. Then again, we meet those who never wear out, and the lon-

ger we are about them the better we love them.

the result of the humble efforts put forth in the Sabbath-school in this neighborhood. It is a Union Sabbath-school. Brother E. 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 dunkard. Brother J. H. Hervey conducted all things very satisfactory. Average number of attendance, thirty-four. Number of verses committed during the fourth quarter, 1432. The exact number 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 mass of confusion, and the false doctrine is delat 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 port, 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- wittingly lost 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.

NEWARK, MASS.

E. M. GUNNELL, Mod.

Dear Brother:— On Christmas day at 10 o'clock we had meeting in our church. Congregation very large, and the 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. Brethren Jas. Miller, W. H. M. Miller, and W. H. M. Miller, and ten faithful churches were present. All business before the meeting was disposed of in a brotherly way, and hope good may result from that meeting. Meeting again in the evening, less 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 led the preaching to an orderly congregation, from the words, "Go ye into all the world and preach the gospel to every creature." We were joined by the members of the Ploverville circuit. The large portion of our members are 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, and a crowd was gathered. 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 meetings. I think they all 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, Ind. I think they all would be glad to doze there by assisting our dear young brother.

S. M. GOSWORTHY.

From Glenside, Inds.

Jan. 5th, 1880.

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 ZEEB.

From the Broad Run, Conn.

On the 28th day of August 1878, the brethren in the vicinity of Barkshire, Conn. were present for the worship of Almighty God. The ministering brethren present were older D. F. Stouffer, Wolf, Brown, and Younce, 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 these three brethren, called 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, called, and also one day appointment. The fruits of the meeting are very encouraging. There were seven persons added to the church by baptism, and we were visited by a number of brethren, all of all far to continue faithful members of Christ's kingdom upon earth. There is a prospect of the good work continuing.

The Primitive Christian.

WILMINGTON, PA.

HENTLETON, PA.

February 3, 1890.

EDITOR,
W. B. BRIDGEMAN,
PUBLISHERS, 111 S. BRIDGE-STREET.

Dear H. H. Miller:—Informs us that he is still obliged to remain at home on account of the sickness of his daughter.

There are this winter many of our usual amount of letters and our patron in sending me a copy of the paper how they send it. The only really easy way to send money is by postal-order, or by checks or drafts.

It is reported that this has been a very severe winter in California. It is thought the grain is badly frozen. The young orange trees are also badly frozen—many of them are killed with frost in a few weeks of the ground.

Bro. David D. Bell, of Newry, Pa., after expressing his sentiments in relation with the *Primitive* says: "How brethren can do without a paper is a problem I cannot almost solve. It seems to me there must not be that zeal and interest that should be here." Is he not right?

Bro. J. B. Keller, of Ephrata, Lancaster county, Pa., informs us that Bro. Isaac Killinger, of Ashland, Ohio, has been preaching for them. One of our meetings was also held in the Lower Conestoga church, and three came out on the Lord's day. Others say they will come soon.

Bro. Horner in another column seems to be in earnest. Can he not be the heaven of Missouri go over and help him? He proposes a very significant question and one that should have at least a few answers. Is he willing to go into the field himself, if the church will so that his family does not come to want? Is not a warlike one for one? Who speaks a warlike one may have as many war changes?—Dan.

There are a number of names being sent in for the *Fursey* Fund. We desire that the benefits of this fund be distributed as much as possible, and that the same party should not have the paper from this fund more than a year at a time. Our brethren will please be governed a little by our views in this respect in sending in names.

Edw. G. Gint, of Myerstown, Pa., says: "Hiram Fidelity, of Myerstown, and Josiah Gint, of Myerstown, are desirous to preach for them at Myerstown, (Jan. 11). Bro. Horner continued last Tuesday evening. We had good meetings. Both these brethren are young in the ministry, and we are glad to see the young men preaching in the *Triassic* meeting, who—also in this congregation, on Wednesday evening. May the good Lord bless, and keep them from the evil."

From the *Advent* we learn that the brethren of Wyomissing, Pa., have had some successful meetings. Sixteen persons were received into the church by baptism. Bro. J. F. Oiler administered the rite in the Antietam side street of town. Some three or four more have made application and will be received soon. The meeting was held under very unfavorable circumstances. The nights were very dark, and at the same time the weather was gloomy. The public schools had been closed several weeks, and many could not attend meeting on account of being one or more sick in the family.

The earnest prayers of the readers of this paper are requested for the blessing of God upon its editors, and those who write sermons, articles, or labors for Christ are printed in its columns, and for its weekly circulation to be blessed by the Holy Spirit to the comfort of many sinners, and the building up of God's people. Pray fervently, that all engaged in the work from the Editor-in-chief to the humblest employe may be filled with the Spirit's power.

As usual at the beginning of the year we seem to have trouble to get our papers to reach our patrons. For instance, in another strength of our names, we remember of having the post that got to North Manchester, Ind., in our own hands and it was pretty large, we had a severely cold, and it was almost impossible to address and get our orders in time that the papers are not received. On account of sending out our first number before Christmas, and some being put off by the long intervening time, some of our patrons, become confused and expect a paper too soon. Now it is not in our way, and we are up to time, and we purpose going to the printer, and we will be glad to see all will be right. We mean to do all we can to have our paper reach our patrons promptly and regularly.

It is said that the evangelism of the various denominations in Mississippi, Miss., have made a more to do away with so much extravagance at funerals. A circular has been sent out on general setting forth the inauspicious and inappropriateness of many things customary at funerals, and recommending more simple and quiet funerals. This is certainly a noble and laudable effort, and it would be well if the ministers all over the land would make a similar effort. If there is a time that display is more out of place than at another, it is certainly at the funeral. There has, but, and yet how general is the exhibition of it in our Christian land to-day. Thousands of dollars are spent by the wealthy, in many instances, at a single funeral. Our brethren have always tried to do all display and especially at our funerals, but we sometimes think we are gradually coming a little nearer to the evil, and we are glad to see this respect. Let us guard against it.

KANAS has formed a Freedman's relief association, of which Tophan Kan, is the headquarter. It was organized in the Spring of 1878, when there was a sudden exodus of the blacks of the South to that State from April to October, 1875. It is estimated that about 200,000 negroes arrived within the State, many of them so late in the Fall as to have little chance to prepare for the winter. Freed men left to January 12th, 1876, and they were reduced to a very scanty supply of food. Some three thousand have received material aid from this society. It is said that many of them, so their arrival are nearly ready to starve. We trust for this society many of them would perish. They appeal to the East and North to help keep up their supplies through the remaining cold months.

Texas is too great a tendency on the part of professed Christian business men to forget their religion in their business. They are too much occupied with the world, we must not separate business and religion. The Bible is very positive in denouncing that religion must be placed before business. It is said that the spirit of our times must characterize all our serious transactions. It is right for the professed Christian business man to hold up his employees, to be exacting and to have no indulgence toward them in their daily avocations of duty? Is it right

for him to take advantage of circumstances and hire them at low rates simply because they are in need of a better, when he is abundantly able to pay them that they earn or should have? Is such a course Christian principle? It certainly is not, yet any man who is not a morally excellent man, even among our brethren, some have fallen into this course in business. Then too, it is easy to be seen that many are much more interested in buying up treasures on earth, than they are in heaven. If the spirit of the Gospel was manifested in the Christian business man's daily life, he would show that his religion was approved in his character. It is not business, it is of secondary importance. It is true, Christianity requires that we be not selfish in business, as well as so that we be diligent in work, and that we be diligent in spirit, and that we be diligent in heart. It will make a greater sacrifice of time and comfort to make a dollar than to save a soul, it is an unmitigated evilness that Christ is not as despised to his heart as he ought to be.

There is at present a protracted meeting in the first Methodist church of our town, and hearing that considerable numbers are being brought in, we are awakened, we concluded on Thursday evening last to step in and hear. Bro. Hinke, the pastor, preached, who by the way is regarded by his people as a man of no common gifts. His text was, "He that cometh to me I will in no wise cast out." The principle points he made were that no one is too great a sinner to come to Christ; that the sinners that seem to be in our way are only imaginary, and that our acceptance with Christ depends upon our coming. On these points we responded clearly and loudly. In his discourse he made some very good personal approaches to some persons on the subject of coming to Christ. They would tell him they would think of the matter. This idea he seemed to have in mind, and he thought ought to be, it is not right to think of the matter? Do not the Scriptures plainly give us the idea that we are to come to the sinner? We certainly ought to consider that matter, and we should be careful. It depends of course, on how we consider. If we consider only self and the obstacles in the way it is wrong, and will stand in our way, but we should consider what Christ has done for them, and thus we would be able to feel his love for them, and then through love, be prompted to come to him in the way he has provided in his word. Our friend did not show his subject far enough to develop how the sinner is to come to Christ, but we do know, that when the invitation was given, he did not give correct answers. It is a pity that he should have given an answer that Peter did at the great revival on the day of Pentecost.

Texas was recently a meeting of the friends of the American Trust Society, and one of the secretaries of the society said that for fifty-five years the society has been issuing annually, on an average, 10,000 copies of books, tracts and papers. The contents of it said, contains the doctrine of the Bible as interpreted by the evangelists of the churches. These tracts are distributed in every country, and the fruits it is to be greatly manifested. Brethren and sisters, what are we doing in the way of circulating books and tracts? We are doing nothing, and the reason for the dissemination of religious tracts, and will we not copy it and make it effective? The tracts that are circulated by this society are the best of any kind, and it is interpreted by the evangelists of the churches. How do they compare the doctrine? We as a people believe that there is a great deal of error in the world, as well as in the churches of the present day, and if we love the truth and our fellowmen,

should want to be more conversant that the Gospel in its purity be disseminated to the children of men. If we were to get up tracts and books adverting the doctrines of non-resistance, feet-washing, baptism by immersion, and write them hundreds of our own and foreign lands, who knows what the result might be? We ought to re-plant the seeds. Some may fall on unproductive soil, but an occasional seed might drop in good soil, and we may be indebted to that upon which hangs our eternal destiny. The few tracts and books requires thought, time, and money, all of which we should be willing to give if the cause of truth can thus be promoted. Will you do us?

There is a little village by the name of Orient, on one of the Eastern points of Long Island, with a population of eight hundred, where there is not a liquor shop, nor a hotel with a bar-room. What is remarkable about this is, it is not the result of law, but of the influence of the Holy Spirit. For many years the people of this town have been constantly at work cultivating the seed of the Gospel, and all that come among them against temptation. This is a case of God working in proper way to work. We believe that more effective work can be done in this way than in any other. As Bro. Miller remarked last week: "If we will be successful in promoting the cause, we should turn our attention to the young Parents, teachers, and ministers should make a special effort to mould the principles of temperance in the hearts of the young. In this way as they grow up the public sentiment will be against intemperance, and the evil will gradually vanish, as it did in this little town. This too, let us be careful to remember, is not some person who has an idea they are connected with some organization. Have you no influence at all? You certainly have, but do not use it. We are a Sabbath-school teacher that let an opportunity pass to mention a little moral for temperance. Then too, in your association with the young, be for temperance. Let all who are not consumed by the demon be a living, active temperance society within themselves, and there will then be a power at work for empire to legislation. Legislation may be effectual in doing good, but if all the temperance people in the land were effectual and persistent in giving their influence against it, were would be accomplished."

SHALL WE DEDICATE?

We suppose, on speaking of using the term dedication in regard of holding the first meeting in our new churches, that we should be anxious to know whether we have any authority for such dedications. To be as modest as possible we answer the query by saying that we have more authority in favor of such dedications than against it. The word, dedication is a Bible term, and as such, means to separate or consecrate. It is a help perhaps to remember very early day, and among the Israelites. This dedicatory service was made use of not only in setting apart their temples of worship, but also their dwelling houses. Scott, the commentator, says: "The Israelites were accustomed to enter on their houses, when finished, by making a solemn feast for their friends, accompanied by a religious observance. One who with a solemn act of devotion, by which their houses were put under the immediate protection of God, and the blessing of His presence, as well as the blessing of His grace, and the praise of His name, they might prove houses of harmony and piety." What a great blessing it might

contribute to many of us, if our dwelling houses were dedicated to the Lord. Why to them is it a privilege to set apart their dwelling houses as a place sacred, where holy influences would be exerted, they felt the special presence of the Holy Spirit, and of worship, dedicated to the Lord's use and for his worship. Solomon's temple was not only dedicated at its completion, but frequently afterwards, especially on the great annual feasts, and on the annual dedications. An occasion of this kind is referred to in John 10: 22, when the Jews spoke of the feast of the dedication. This circumstance is mentioned in the Bible in regard to this matter. First, that the temple was dedicated and re-dedicated, and second, that Christ did not disapprove of it, as he was there, and the sacred history says that Jesus walked in the temple, in Solomon's temple. Bro. Doudrige agrees that this feast was not the annual feast held in remembrance of the first dedication, as this feast was held in the month of Abib, and the dedication was soon after harvest, but thinks it was a dedication instituted by Julius Maccabean, on his having purified the altar from the filth of the heathen. This feast, Josephus says, was celebrated yearly, eight days successively, in the month of December. We refer to these circumstances, to show that the custom of dedicating is not a new thing, but is as old as the Bible itself.

But the question is, should we dedicate our churches to the Lord? We pray for our brethren who are dedicating their churches to the Lord, but we do not think we should do so. We hope the brethren here have been doing so, and all our brethren have been dedicated to the Lord. It is true, the first meeting held in many of our houses may not have been called a dedicatory meeting, but we hope that they were nevertheless dedicated to the Lord, and to his worship. It may be asked, in what does a dedicatory service consist, or in what way do they do it? We answer, by saying that we do it in our regular form of service, and sometimes differ in the selection of a text that seems to be adapted to the occasion. It is also possible we may differ somewhat in having reference to the object and design of the home. Some call this service, "our first meeting," which is correct, as we do not have any other. Others call it the "dedication service," which is equally correct as that is the intention on the part of the congregation. The difference of these different services can only be in the manner, and not in those who are ever on the alert to strike a sound of discord among the brethren.

May the Lord speedily come when not only our church houses shall be dedicated to the Lord, but also our dwelling houses, our farms, our stock, our mercantile, our offices, our posts and our families, and so on, and so on, everything we have to be the service of the Lord, because it is declared to be a righteous service. B. H. B.

FROM OUR EXCHANGES

The following we clip from the *Anti-Slaveryist* with the hope that it may elicit an opinion, when the thief was not an extract:

THE DYING THIEF

Jesus was crucified between two thieves. One of them came to believe in the Messiahship of Jesus, and, melted into penitence for his personal sin, Confession was followed by prayer, and he became a true Christian. He earnestly tried to bring down the Savior's words, and was not contented with a superficial and appropriate answer. That answer was substantially, "Thou prayest, and I will answer thee, but thou art still to be judged. When I come unto you in judgment, I will remember you." It is common for people to apply the term "paradise" to heaven, and thus devalue the conviction that Christ and the penitent thief ascended to heaven on the day of their death. Thus a whole system of theology is built upon a doctrine which is not clearly established except this interpretation, if it harmonized with the facts in the case. But assuming that it is correct, if paradise is heaven, we know that Jesus did not remain in the day of his crucifixion, but returned to earth that tragic day. He was in the most rapid terms, "I have not yet finished my work, and I have not yet ascended to my Father." If paradise is not heaven, it is impossible that either Christ or the dying thief should actually have entered into existence, and that he should have returned to earth.

It is unfortunate that any should endeavor that contradictory facts, or fail to harmonize with the general tenor of Scripture. It would seem that the consideration is radically opposed to the plain teachings of the Bible, and the resurrection, and the time and place of death. But, aside from the doctrinal discrepancy involved in the common pronunciation and interpretation, we assume that the following is a correct rendering of the original text in the Greek language and the grammatical construction of the sentence containing the words, "I have not yet ascended to my Father." (Verily I say unto thee to-day, thou shalt be with me in paradise.)

PLAINNESS OF DRESS—One of our exchanges notices the address of Margaret A. Little as "Mrs. Methodist Church, Wash. D. C.," and recalls the following anecdote of her. She was the Methodist church when she spoke of herself as a "fashionably attired lady," she was reminded that the Methodist dress plain, and she would never recognize her as a Methodist in dress as well as in deportment. Instantly she was corrected, the rule adopted, and from that day to the close of her life she appeared in a plain, neat dress at all circumstances as true Christian.

We sincerely regret that among the Methodists, as among many of our own people, the ancient rules and advice of the churches in this subject are now as nearly discarded.

The above we clip from *The Pictorial*, and feel like expressing the same regret as our people do, in many places, are departing from the simplicity of dress which were more respectable, and 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 lost sight of by the church.

A FEELING INANITY—*The United Presbyterian* says: "There are denuded people who believe that everybody who is not orthodox is outside of the church on his enemy. Their best friends they blame with detesting vicious 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 terms, and take in a while something like this is seen in a minister with reference to his followers. It is in the office of the editor, and a man should be helped out of it if possible.

Methodism 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.

Edulera Department.

ELDER A. H. MILLER, EDITOR.
LADNOVA, IND.

Bro. D. F. Deist, Indiana vs. (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 help 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*. He looks almost at all times to be a true Christian. Though it is so easy to be precious as they say, yet it is a good deal, and we hope will do much good, but children must do all the good at last.

Bro. A. C. Cumer of Marmaton, 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 wanting houses would do well to consult brother John Emmer, Fort Scott, Kan.

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

We are under obligation to thank the brethren of the *Indiana Christian* for their kind notice of our paper when its visit was made, and 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. Cripe informs us that they have had quite a successful meeting at Pleasant View, Ind. Brother Cripe was present all the time. Davis Vowles was president, 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 address, 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 we have much to do in forming the character of A. M. by deciding what shall be brought before it as queries. Let an effort be made to settle all local and trivial matters at home, and let the more important matters go 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 when they are small, 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. Whatever you want your children to be when they are grown, begin the work of training them for it when young.

We are thankful for the visits of the *Geop. Pictorial* to our table, and we are glad to learn that the paper is well determined to run a western visit. We

wish him success in the contemplated journey. Hope God will bless his labors, and that such 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 we will be glad to the general calling of our brethren.

"**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. Trust your power is lost when truth may suffer. Never let the unkind words and actions of others cause the same unkindness in you; the truth suffers by their fallings, and it may suffer by your avoid them. Never let the talk of others on trivial or unimportant points draw your minds from the principles and important truths of any subject, and avoid them. Never let the talk of others in a trifling or unimportant point draw your minds from the principles and important truths of any subject, and avoid them. Never let the talk of others in a trifling or unimportant point draw your minds from the principles and important truths of any subject, and avoid them.

OUR DOCTRINE AND PRINCIPLES.

At present the principles and doctrines of our church need to be carefully studied and faithfully taught. They are not being so generally understood and should be studied back their fountain head. The opposite our doctrine now has to meet more than ever before.

Two difficulties in our paper have been the three articles which we oppose us. 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 keep his feet on a firm ground. The character and standing of the whole church rests on him. The cause of Christ, the truth of the Gospel is in his hands; and all that he can do is to keep it as it reaches! 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 are especially necessary in such a discussion. Men of strong prejudices are seldom moved except to grow stronger. Those seeking for truth are rather slow to determine on any subject, but they will finally decide in favor of the clear, plain, and noble argument. Delating is not like preaching. It requires a thorough knowledge of both sides of every subject and argument. It requires patience 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 end, is not a success. It is important that the greatest possible preparation be made beforehand.

Another reason why we object to any one set loose with power and confidence, which a thorough knowledge of the subject alone can give. A discussion that just comes out even in the end, is not a success. It is important that the greatest possible preparation be made beforehand. Another reason why we object to any one set loose with power and confidence, which a thorough knowledge of the subject alone can give. All that 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 teaching the true principles of the Gospel, to rightly determine the true ground of union and dissent in the church. If there be no settled doctrine and fixed principles understood, there will be no peace in the church. One governed by one principle and others by a different principle, will never act in harmony. Hence the necessity of all being governed by the same principle. This requires that we present to our people 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, that the only certainty and assurance of the proper Christian character. The power which governs men is in the principles from which they act. The principles governed by the principle of selfishness, the selfishness 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 selfishness, it will manifest itself in its own ways also. If the principle of pride rules, it will manifest itself in its own ways, and so will selfishness, and it will manifest itself in its own ways. To teach these 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 get an action right, but if his principles are wrong, it is very difficult to get his actions right; if it is 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 the Holy Spirit. 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.

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none of it from mere pretense or simple conformity to custom. All true formalism is the great enemy of principle, and only true truth 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 expressed in the truth, and the truth is the basis of the Gospel.

From Athol, Kan.

R. H. Miller.

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 hold stock in the same? 2d. Do the Scriptures forbid a Christian from dealing in and raising and selling live hogs? 3d. What are the opinions of insurance as houses, live stock and machinery? 4. If above legitimate what about life insurance? I have thought about the selling of real estate. 5. What are the opinions of insurance as houses, live stock and machinery? 6. If above legitimate what about life insurance? I have thought about the selling of real estate. 7. What are the opinions of insurance as houses, live stock and machinery? 8. If above legitimate what about life insurance? I have thought about the selling of real estate. 9. What are the opinions of insurance as houses, live stock and machinery? 10. If above legitimate what about life insurance? 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If above legitimate what about life insurance? I have thought about the selling of real estate. 341. What are the opinions of insurance as houses, live stock and machinery? 342. If above legitimate what about life insurance? I have thought about the selling of real estate. 343. What are the opinions of insurance as houses, live stock and machinery? 344. If above legitimate what about life insurance? I have thought about the selling of real estate. 345. What are the opinions of insurance as houses



QUINTER & BRUMBAUGH BROS.

"Earnestly Cautious for the Faith which was once Delivered unto the Saints."

8150 PER ANNUM.

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TABLE OF CONTENTS.

FIRST PAGE—Our Visit to Bald Eagle Valley. From Our Exchanges.

SECOND PAGE—Joined the Church. A Miss Jones—T. P. Oakman. Go Work in My Vineyard—Wheatly A. Clarke. From Platteville, Oregon.

THIRD PAGE—From May Hill, Ohio. A Voice from the Frontier. From Oregon, Delphi county, Indiana. From (Cincinnati, Pa.) From Meadville, W. Va. In Memoriam: From Elbie, Clinton county, N. Y. From Yellow Creek, Pa.

FOURTH PAGE—From W. Va. From Cherry Box, Mo. In the Field: From Union Deposit, Pa. From Blumington, Ohio. From Irons Mt. From Lowell, Mich.

The Primitive Christian.

PUBLISHED WEEKLY.

HUNTINGDON, PA.

February 10, 1880.

EDITED BY: REV. JAMES QUINTER, AND J. H. BRUMBAUGH, PROPRIETORS. J. H. BRUMBAUGH.

It is said that in Cincinnati at the time of the Sunday school and thrives as from three to four times as fast as that of all other 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 Bro. R. H. Miller's daughter, he was not able to prepare any short editorial for the Western Department, and because of being ill at home only a half-sheet, we have omitted the whole of it.

Rev. Jesse Calvert has been preaching at New Hopeville, 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.

Bro. John Kinney, 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.

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 Globe offers a premium of \$100 to students in the Theological seminaries 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 to every day. We can assure our brethren and sisters that their efforts to enlarge our circulation are appreciated. Please continue the work. There is no time in the year that is out of season to get subscribers for the P. C. Our back numbers are about exhausted and we cannot afford to re-print them, but do not fail to get all the subscribers you can for a year. We can not 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. Sawyer 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.

CHARLTON, Ohio, is to have, or already has had, a charity fair. Among the prominent persons engaged in it are the names of two or three prominent officers of leading churches. The Evangelist also reports that the same man is to bring upon the principle adopted by the present-progressive Quaker, or, as being insisted, took off his coat and being illuminated, had and having, And Jesus, he has, "Lith there, Quaker, until I think this most important matter." They will doubtless have their black coats at home while this officiating.—Morning Star.

ALL through January we had open and mild weather, and as a result, we made no preparations for more storms and blacked railroads, so that the late snow of Winter caught us without a supply of paper, and we are compelled to give our readers a half-sheet this week, and even this will be several days in arrears, as we have not had time that our paper would still get through in time, but as the mails now are it is

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 amputation was performed recently up in Canada, one morning when the wind was blowing sharply and the mercury stand 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 health reformers, and 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 result. 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 blessing. 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 physician's poisons.

THE pleasure of our parents in the country. There who have homes to go to, and find parents to give them the place where they 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 the necessities of every man that will enable us to have it on our mind and handle it efficiently. This is an unselfish 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 provides you much you are under obligations to give much, and if he provides you little you are just as much under obligations to give a little. Another mistake is that as long as we are in debt we should give nothing to the Lord's cause. This is a very foolish idea, for the Lord will give for us if we are 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 facilities 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 indebtedness, 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 P. M. Jesus 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-sunday 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 was last home on the morning of the 27th, and went to Port Matilda, and stopped with brother Byers. Here there was an appointment for us on Saturday night. We had a good congregation, and met (apparently) an interesting and pleasant meeting.

On Sunday morning brother Byers took us to the place of meeting about 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 very interesting and pleasant meeting. We talked upon the subject of first-seeing for about an hour and a half. Our first point was, "Did Christ depart from what he did and said to his disciples, they should never see him again?" 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 retained 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 well understood.

FROM OUR EXCHANGES.

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

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

First 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 five 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 35,000 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 talents and a ripe scholar.

From the Exchange 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.

to enjoy Christian society, and religious privileges. There is in this valley several large tracts of agricultural lands, most all of which are under a fine state of cultivation, and are owned by a few individuals. In this vicinity are the finest and largest vineyards, containing several thousand acres, all of which we think can be brought at a reasonable figure, and when divided into common sized farms would furnish homes for a large number of families in one solid body. Through the request of elder Brower Mr. O. W. Harness has consented to act as Western agent, to ascertain price and location of lands for any such colony that requires his assistance. His address is Walls, Walls, Walls county, Washington Territory. Mr. Harness lives in Oregon but receives his mail at the above named place. Respectfully,

C. J. TOWN.

From May Bill Oik.

Jan. 22, 1880

Dear Brother,
Yesterday closed our series of meetings which began on the evening of the 14th of December, and at A. J. Henson. Never has the faith and practice of the brethren been so clearly taught and held up as it was done by our beloved Brother during this meeting, and the result was a new relationship, non-conformity, non-asserting, and non-asserting, were principles clearly proven outside the province of Christ's people. Never was there a church more edified and built up than the church here on Brush Creek. During the 6-8-8 eight days the church became fully awakened, and entered into co-operation with the meeting, and the result was twenty-three precious souls were buried with Christ in baptism, to arise and walk forth in newness of life. One was left to be baptized in the Pacific, and two sisters were baptized in treaty-six. In this number we received some four of the leader age of twenty and sixteen and some fifty years of age.

We had taken much of all the work done by our beloved Brother, and we will our report beyond its intended limits. Never was true immersion so clearly proven as on this occasion. We should have previously stated the meeting was held at the residence of Mrs. Henson in day time and at our school-house at night, and on Saturdays and Sundays. The great commission was written on the blackboard, amplified and carried out in service, in the presence of our best grammarians, who were challenged to prove single immersion by the laws of language, and a proper rendering of the scriptures. It was shown that such a success, the fruits of which were in part gathered in, and we fondly anticipate a goodly harvest in the future. The church here is low and is rapidly expanding. We had several social meetings. Much of the vitality of the church is attributed to this means of grace.

The first man of the East, guided by the star, found the young child and his mother, and when they had loved them, they presented to the Child (Jesus) girls, of the conflict earthly dominion to His heavenly Father. This is the most precious thing we have in life, and therefore answers the type used by the wise men. The reply with His commands, faith, repentance, and baptism, and then we were told which pleased second up to God the Father as a sweet-smelling odor. All good works, such as charity, visiting the sick in their affliction, etc., are good, but they do not please the soul and body against the great day of the Lord's wrath.

We are authorized to say that Bro. Henson purposes laboring as an evangelist through the Winter and Spring, Churches wishing his gospel service, will confer with him by letter. Direct to A. J. Henson, Highland, Highland county, O. Fraternally,
W. S. LYON.

A Voice from the Frontier.

Jan. 10, 1880.

Dear Brother,
It has been quite a long time since we have seen anything from the Western States, and our desires are anxiously yearning for news from the frontier, as there it seems to be that earnest, energetic, and constant labor in word and doctrine are, more especially needed, for the reason that many have never heard of the gospel, and in such a case, are willing to submit to the Word of the Lord, and thereby follow Him who has said, "If any man will be my disciple, let him take up his cross and follow me." Although your unworthy correspondent had visited eight or ten States prior to coming to Kansas, yet he had never found the people who are anxiously yearning for the word of God, as they are in America, settled in a country in which I since have known, there has long been an organized church. I have direct reference to the Yankton, which was organized in 1840, and in 1850, and in 1860, and in 1870, and in 1880, and in 1890, and in 1900, and in 1910, and in 1920, and in 1930, and in 1940, and in 1950, and in 1960, and in 1970, and in 1980, and in 1990, and in 2000, and in 2010, and in 2020, and in 2030, and in 2040, and in 2050, and in 2060, and in 2070, and in 2080, and in 2090, and in 2100, and in 2110, and in 2120, and in 2130, and in 2140, and in 2150, and in 2160, and in 2170, and in 2180, and in 2190, and in 2200, and in 2210, and in 2220, and in 2230, and in 2240, and in 2250, and in 2260, and in 2270, and in 2280, and in 2290, and in 2300, and in 2310, and in 2320, and in 2330, and in 2340, and in 2350, and in 2360, and in 2370, and in 2380, and in 2390, and in 2400, and in 2410, and in 2420, and in 2430, and in 2440, and in 2450, and in 2460, and in 2470, and in 2480, and in 2490, and in 2500, and in 2510, and in 2520, and in 2530, and in 2540, and in 2550, and in 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The Primitive Christian.

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MURKINSON, P. A.

FEBRUARY 23, 1886.

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

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 Butler closed 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 Marneth, 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 some 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, Ia., will be in attendance as the 'coaster of the word.'"

We direct special attention to Bro. Tetter's article in another volume, as we have not time to do it in this paper, and we hope our readers will accept it. It is in 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. Special efforts are needed, not to recede, but to show that we have been with Jesus and learned of him, by giving out answers. Christian country will not allow us to knock a man down to teach his good courses.

Bro. Jacob A. Murray, of Waterloo, Iowa, says, (Feb. 9th), they are having remarkably few meetings here. The religious interest seem 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 January, we have made arrangements to issue two pencil 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 \$5.00 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 *Diopie*. 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 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 for the Sunday-school, and we think it is a valuable aid in the work.No. 3 of the *Primitive Ministry* is before us. It is published at Gordonville, Va., is an organ of Disciple Church, and purports to advocate the following: 1. A complete restoration of the Church to the practice of the apostolic church. 2. The union of all believers in Christ on the common faith of the New Testament. 3. The conversion of sinners after the Word's model 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 concluded that it was his duty to give it the best of his efforts to enlarge its circulation. He went to work, and in one year 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 Holinger, 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 Holinger.

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, Lehigh, Berks, Lancaster, York and Juniata counties. His object will be to solicit stock and donations for the school, to drive out the non-believers, 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 some of our agents were called to give a receipt for every registered letter sent out, and any who refuse to do so should be reported to the Department.

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 sheet, nearly as much as printing has gone up. The labor in about the same proportion, so that the price of our paper, to keep up the proportion, should be from \$1.25 to \$1.50. It is to be hoped that our patrons will consider 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, so far, as to give it an unbounded satisfaction, and all that will be necessary, in many cases, to get subscribers, will be to let it be seen. This purpose, many of our patrons will send us their names as well as their names in this way. Think a little, and see if there are not some of your brethren, sisters, neighbors or friends that would be pleased to receive it, and other improvements. 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 heartily obliged to you. Who will be first?

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 recitation of passages 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 direct and most expressive texts are made 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 say 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. He regrets that he was not able to attend her funeral, but he had better not go, he said she would not say anything for fear she would answer wrong. While it is a great loss to lose such a companion, it is also a joy to the heart to have the blessed soul in heaven. Her life-work was well done. In his own words he says "I had the power I would not bring her back to suffer again." We could have much to say, but as the friends prepared to send a notice of the occasion, we will let them speak.

Or late, we notice that a number of our exchanges are printed on much lighter paper than formerly. This is 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 sheet, nearly as much as printing has gone up. The labor in about the same proportion, so that the price of our paper, to keep up the proportion, should be from \$1.25 to \$1.50. It is to be hoped that our patrons will consider 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, so far, as to give it an unbounded satisfaction, and all that will be necessary, in many cases, to get subscribers, will be to let it be seen. This purpose, many of our patrons will send us their names as well as their names in this way. Think a little, and see if there are not some of your brethren, sisters, neighbors or friends that would be pleased to receive it, and other improvements. 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 heartily obliged to 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. Bunsbaugh, one among the first graduates of the "Normal" is teaching in Westmoreland county, this State. Gains' success here, 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.

Brs. 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 children that had purchased them were 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 had commenced to meet with the Bible-classes, while the school was yet at the *Primitive* building, this school has gradually increased until it now numbers about thirty, and also includes from four or five Bible-classes of young persons.

THE NEXT ANNUAL MEETING.

When the Annual Meeting was held in Northern Illinois, in 1856, it was so early in the season that many suffered from the cold and damp weather. So great was the suffering, that many members were unable to attend. At the Annual Meeting over came to Northern Illinois again it should be held later in the season.

There being so call for the meeting at the last A. M. in Northern Illinois, after consultation concluded to take it for 1859, but did not, at that time, know that Pentecost comes so early in the season as it does, or else we could have made a provision. The matter was mentioned at our District Meeting and it was generally concluded by those present that if Pentecost would come early, the Annual Meeting should be put off a few weeks.

As Pentecost comes very early this year the Committee of Arrangements have decided to hold the next Annual Meeting the 1st of June, which will be the same as the usual time. They do so for the following reasons:

1. This season, Pentecost comes the 10th of May, and in this Northern climate the weather at that time is usually a very fine day, and often very disagreeable.
2. It is the general belief of all those who understand the nature of this climate, that the meeting should be put off a few weeks.
3. It was thought, by those who attended our last District Meeting, that if Pentecost came early the A. M. should be put off till the 1st of June.
4. Those who attended the A. M. in 1856 were fully convinced that if the A. M. ever came to Northern Illinois again it should not be held so early in the season.

It is the probability the crowd at our next A. M. will be very large, and should the weather be cold and damp it will be extremely difficult to care for the people so as to keep them from suffering.

Pentecost comes right in the midst of our corn planting, and during the A. M. we want all the farmers to go through with their work so they can take care of the people and also get the good of the meeting. Hence our next A. M. will be held at Janak, Ill., commencing June 1st, 1859. O. M. Means, Sec. Arrang.

THE RELIGIOUS PRESS.

The Christian at Work, in trying to show the Baptists that pseudo-baptists have as good a right to charge immersion to sprinkling as they have in charging or ignoring some other ordinance, makes the following short-cut on the *Zionist* (Baptist):

"On one occasion, Christ took water and washed his disciples' feet, and then he said to them, 'If I then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet.' I have seen many examples, that to wash so as I have done to you. But the *Zionist* does not take the Scripture text as it is, although the command is every way as explicit as that touching baptism.—'Christ has commanded us to do this, and assigns the reason. If we are undervaluing to follow the gospel of literalism, let us but take time to see if the clergy should wash the feet of the brethren—there is no escape from the conclusion.'"

To this the *Zionist* gives the following reply:

"Very good. When anybody shall produce evidence in our Lord's name, this command to literally obey, that his apostles literally obeyed, that he himself literally washed their feet for centuries followed their example, we pledge our word that Baptists will not be so unskillful in reasoning as to fail so faithfully as they apostolize him."

This may seem very fair on the part of the *Zionist*, but it is not. Convincing evidence to come from, if the plain unadorned Scripture itself is not sufficient?

The editor of *Zion's Landmark*, organ of the "Primitive Baptists," published at Wilson, N. C., says:

"I have seen some churches observe fast-washing literally, and others do not. But this is not made a test of membership. Brethren to wash feet in the name of Christ, but we do not consider it an essential part of the Christian's Supper. Let not those who observe this example fall out with those brethren that do not fast if impressed on them."

The *New York Evangelist* writes on the following occasion: "It has been estimated that it costs our Government \$2,500 and five lives to kill an Indian; and \$275,000,000 to settle about 350,000 Indians left in the United States. At this rate it would cost 700,000,000 and 2875,000,000 to settle the Indian problem in this world. It would be interesting to know how much it would cost to train every Indian boy and girl to useful industry and make good citizens of them."

The *Methodist* is informed, on good authority, that Dr. Fowler declares that he does not wish to be promoted to the Episcopacy, but to retain the office of editor of the *New York Independent*. He has been making such preparations are making for the first extra race ever made in a General Convention election. Between Dr. Fowler and Dr. Parker. The latter is willing to do this, but he does not wish to do this. It is said that the contest will be close, and good people believe that "the best man will win."

Some of our Methodist contemporaries are putting forth the names of prominent ministers of the denomination for the vacant bishoprics. Among these are Dr. Payne of Ohio, New York, and Dr. Hays of New York, and Todd of Philadelphia. And now the *Methodist* suggests a "Bishop of Africa Desert." Considering the number of colonies, colonies, and in view of the fact that Dr. Hays is a representative man, we are not sure that they could do a better thing than to supply his place with a black Bishop.—*Wily Reply*.

The *Christian Advocate* is speaking of praying for editors says:

"That Divine Spirit that searcheth all things, and knoweth the depths of the heart, is just as much needed in the sanctum of an editor, as in the study and pulpit of the minister. It is just as important for the columns of a religious newspaper to evolve the odors of earnest piety, as the columns of a gospel ministry, and those who fill both positions may equally say, 'Brethren, pray for us!'"

How much better it would be for the poor editor, if instead of getting forty lashes for every little mistake he makes, or allows to be made in his paper, he could have the assurance that so many or more prayers were offered up for him, as he has for his brethren, in prayer for your editors. We have no fault-finding.

From the *Church Advocate* on "Ministerial Qualifications" we clip the following on the subject of Gestures while in the pulpit:

"Gestures cannot well be learned by rote, for nothing in the whole sphere of pulpit work needs to be free from mannerisms and stiff, studied effort. The gesture must grow naturally and get its own end in view. The phases of the subject being discussed, and when the effort is made to engrain a movement foreign to the matter in hand it becomes as ridiculous as placing the hand on the organ and trying with the vain hope it will grow there. It can be put no marriage in this case, and the minister who is not so far from parish priest cannot ward the incoherent qualities. The arms are to be outstretched, and are not to be outstretched in the air."

There is nothing that adds so much power to a sermon, otherwise good, and that is, to be in sympathy with it, and we recommend the subject for the serious consideration of our ministry.

Österner Department.

ELMER R. H. MILLER, EDITOR.

LAUDOLA, ILL.

We received an interesting letter from a brother in Ohio, full of sympathy and love, but we are glad to see the old brother expressed his own views, or agreed with us in the way to succeed in temperance and Christian work, by associating with the children before the power of sin have fastened their ruin upon them. The church and the family must be the nursery to raise a temperance generation, before the Government can be made to put anything but a defending their awful sin of intemperance.

Bro. D. J. Whitehead of New Paris, Ind., says:

"Brother O. F. Vount of Miami Co., Ohio, commenced a meeting in the Whitehead church, west of New Paris, Jan. 28th. Freshed eleven sermons. Five were added to the church by baptism. As they have started out on a good old way may we not hope that it is not before them with patience, and those that were almost persuaded may the arrow of conviction pierce deeper and deeper into their hearts, that they too may come to Christ and partake of the waters of life freely."

Money is the principle which governs the actions of men. With some people it is the only principle in their own comfort or pleasure; nothing will satisfy or bright with them except it contributes to their comfort or pleasure. They who do this they are likely to be selfish, and get out of humor with every one that does not look to their interest or feelings. But there are others whose motive is duty. It decides and controls their actions, and will not allow them to be selfish in seeking their own comfort, but makes them regard the happiness of others. Duty should be the great motive to determine our conversation and actions, and make us of some real benefit to the world, and to the church. Being not for self only, but for the good of others, in the moral, religious, and social relation made by our spiritual nature.

ORPHAN HOME.

This subject has been attracting some attention among our brethren, and should be carefully looked at in its importance. It will require a good deal of money to start it, and it will likely require more to keep it up. But the object of it is a matter of more importance still. If we are to reach the orphan in a spiritual sense, we must do it in the world, there in all the foldings of gospel truth, there is no higher object or greater work in which we can spend our time and money, but if the object is simply for temporal good, it is doubtful whether it is worth it to justify the expense. A home only for the object of taking care of poor members is also a doubtful plan, as it is an expense home, and the religion of Jesus, and raise up the child, intellectually, morally, socially, and religiously, will bring the richest blessings to the children and greatest reward for the members and laborer, and where the brethren can make such a home we would advise them to do so, because it will be giving lasting and permanent help for the poor.

TO HATE EBRODA DEADBOY?

Thanks to God and you for the witness of your love and charity. It calls to mind God's raven when Elijah was in the ash, it is more than its worth, but conditions magnify its value, as they did the raven brood to Elijah. All we have to do to help our dear boy, only to take care of your love before the bid farewell to each

OPINION.

Faith rests on divine testimony; it is the reception of divine truth; it looks to the Word of God for its authority. Its opinion rests on conclusions and inferences drawn from known reasons. It may be prejudice, ambition, custom, tradition, education or ignorance, that leads the opinion; while faith takes Christ, the power of God, and the wisdom of God, as never satisfied. When we are governed by faith, God's word controls us, making union and oneness "one faith." But if opinion controls there is no certainty in union, but rather division will result from the determination a man makes to follow his own opinion. Then be careful and do not follow your own opinion, and it is only in faith in God, where it is only in faith in your own opinion.

KEEP GOOD COMPANY.

There is scarcely a boy or man ever reaches virtue or raised character but he has had good company. A good company offers many inducements, many pleasant pleasures, many temptations to lead the young and unassuming into sin and ruin. Parents cannot be too careful of the company their children keep. A man may be known by the company he seeks. The effect of a man's company will be more than he is not aware of. The most important matter for the safety of your principles and truth, is in seeking the company where that truth is the chief and ruling power over its conversation, its action, its object, its interest, its generous and doubtful course for the young, and but little, if any better for the old. Christians, to be seeking the company where their conversation, character, and object, is honest and inspired the principles of Christianity.

CHURCH GOVERNMENT.

In all the work of church government, there is no one thing to be gathered more than the use of power in matters which restrict the liberties and privileges granted to members. If it is government A. M. looks the rights and liberties of its members from them. When the rights or liberties are granted by the gospel, and their relation to the church, it is dangerous, and to infringe upon them by any power in church government is fatal. The leading object of government is first to enforce the command each member owes to God, the church, and to mankind. Second, to protect the rights and liberties of each member, and third, to maintain the gospel, and give in the principles of unity, which never allows one person to trespass upon the rights of another. To maintain the highest esteem and confidence in A. M. must not take away the liberty of conscience, or the freedom of action that is allowed in the divine law. There is too little time spent, and too little care taken, in the decision of queries, which involve the principles of rights and liberties belonging to members and churches. These questions should be considered with great care to secure the confidence of all. If the work of church government to protect itself, by a careful and close investigation of every violation that infringes upon the rights of the church as a body; if the church government does not protect itself, it should itself be maintained, it violates the obligations it is under to it; if it does not have and use its power to put down error in principle or practice, when advocated by any of its members, it is not only failing in its duty, but it is making itself contemptible and must gradually lose the confidence of the members. The church should guard the liberties of its members and transfer in all its actions, and its own liberty and safety with every strictness.

INCOHERENT INFIDELITY.

When we began to read his work, we knew he was able to abuse and criticize anything he happened to disapprove. But we determined to see what foundation he had for his views in accounting for the prevalence of polytheism. We knew he must give a reasonable explanation of the cause which produced the organization of matter, and the intelligence of the human mind. We looked with interest for his philosophy, his writings, and supposed he would avoid it as much as possible, but could not ignore it without leaving his cause without even the show of an affirmative.

"We came to account for the origin of matter, he began to say, 'Matter,' we thought he would do that matter was eternal. Then he assumed that "force" was eternal. These terms served upon matter, produced matter, or intelligence or knowledge of matter. If we admit his premises, that matter and force are eternal, we have only arrived at his dilemma, that there is no philosophy, or reason, or science, or knowledge, or matter, force existing or never produced, any vegetable or animal organization. If a man should tell me he had seen a steam rolling down the mountain, with wheels, and a boiler, and a chimney, and one piece flew off and stuck in the ground and grew up a tree, another flew off and turned into a well, another into a boat, another into a man with a beard, another into a man with a sword, and another into a man with a horn and turned into an alligator, another flew into the water and turned into a great eagle. I ask him if all these beings, with life and power in them, came down from a steam rolling matter. He answers with Ingersoll they did. This is a plain proposition easily proved to be true or false. If the tassel can show the steam rolling down the mountain, and the wheels, and the chimney, and produce a living organization, then he proves his theory to be true, but we know it cannot be done, hence his theory cannot be true.

But this is not the worst feature of Ingersoll's theory. How force and matter can form matter, or intelligence in them, or produce the intelligence in man, is something impossible in the nature of things. A stream cannot rise higher than its fountain, neither can matter be the producer of something that has neither life nor intelligence to give. Mind must have adequate cause. It is shown necessary, to talk of matter and force without intelligence producing mind. As well might you expect to get grain from a glass can, and shake it until the gravel becomes life and intelligence, comes out and builds railroads and telegraphs, and all the things that we see, and gravel in the can. In all the nature of things our mind can reach, there is no intelligence without intelligent causes to produce it, no life without a life cause to produce it.

But further still, if there is wisdom and intelligence in matter, it is the arrangement of the atoms, and the movements of the planets as in the mind of man, then there must be wisdom in the matter which produces matter. If the force of Ingersoll was to do that to arrange a single atom of matter, his theory is false, because intelligence in the Creator is the point of difference to be settled. The good result of intelligent beings, is evidence of intelligent God in the great First Cause. The deep beds of coal could never be created by the animal, fishes or birds, but only by the intelligent God, and adapt to his wants. The deep mines of ore to produce the metals, were only made for intelligent beings, and the metals could find if any good in them. Hence the Creator is good, providing for intelligent beings, providing intelligent man, must have intelligence in the cause or there could be no intelligence in the effects.

The Standing Committee.

From Maple Grove Quincy

From the Bethel Church, Mo.

being on the best of food and that is all I 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 get more substitutes out 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 received, so as not to put them work our purpose.

S. S. MOHRER.

Cherrytree, O.

From the Figue Creek Church, Marshall County, Ill.

From Brother Wm.

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 me. He had a work to perform in the place, and 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. Nay the Lord help him to still continue in the same. He is a zealous worker in the Master's cause, and has been united with us since brother Holinger served among us, so you see, by the assisting grace of God, he will still bring forth good and precious fruit. He is a 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 of the cross 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 Cherrytree, Pa.

Feb. 24th, 1880.

By request of the brethren of the Gills 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 and sisters of this place for their encouragement and interest manifested during our series of meetings. The members received belong to no special age or rank; young men and women,

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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" presented. I had 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" presented. I had 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" presented.

People here are very busy about the 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 next winter so far. We have had good and solid roads here all winter, and scarcely ever any mud in the summer season. This country is improving very fast, nearly all the land being taken up now.

We have established a tract society for the spread of the Gospel by means of pamphlets and tracts setting forth the doctrine of Christ, as taught by His dear brother, John Wesley. 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, so that he may use 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 our 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. Holsinger, and other members do. This arrangement would permit the Brethren to open the Annual Meeting early on Tuesday morning and commence business as usual. The business would not last from day to day, early and late, without wasting hours waiting on the Standing Committee.

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 conversions to the church, yet we were all much good ground. The brethren and sisters seemed much revived and built up in the faith on hearing the word so recently delivered in its primitive purity. Oh, how we need all these whose solemn admonitions raised 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, W. A. CUMBS

From Mulberry Grove, Ill.

We had a council meeting in the Hurricane Creek congregation on the last day of January. Business passed pleasantly. One reclaimed who had been out of the church for a number of years. Many tears of joy shed as the members returned to the fold. We are having some good prospects. Some trouble in the church. Pray for us.

A sad accident happened in this place on the 16th inst. His good brother about five years old was playing with his iron clothes caught and burned her so badly that she died in a few hours. Let parents take warning. Wm. West

Dear Brethren:

Brother C. T. Holinger and the writers were chosen to travel and preach the word for one month. We first went to York county, Jan. 10, 1880. Had six meetings and baptized one young sister. Next commenced meeting in the Soldiers' camp. We had twelve meetings, good order and good feelings. No additions, but some one near the kingdom. There are no brethren living near here, so no preaching, seemed as if it would not. While we earnestly plead for the Word of God, we believe good was accomplished. We expect to hold meeting here a few months. We number about thirty here now with four ministers and three deacons, but we greatly need an Elder. It is there not some elder in the East that would like to come here? If I would like to hear him preach, please we can help each other and do each other good.

Our church is still trying to draw nearer to God by accepting the order of the Brethren in Christ. No one is not far distant when I suggest all of our brethren and sisters lay aside the fashions of the world and be "transformed by the renewing of the mind." Be ye as Christ, the real will follow, if not then, we can rebuke, exhort with all long-suffering and meekness.

THOMAS D. VAN BUREN.

From Mackayville, Va.

We commenced a series of meetings in the Mackayville church on the night of the 24th of January, conducted by brethren J. H. Myers, J. Borgey, and Wm. Buckles. The evening of the 28th brother Thomas Dignum from Garrett county, Md. came to their assistance. Brother Dignum is an able agnostic. He did much to do away the whole chance of God. Brother Salomon Buckles came to their assistance on the 31st. He preached on the 1st of February in the forenoon and also in the evening, and the fact of his preaching, and the simplicity and purity, showing to us the dangers they are in, and how to avoid them. Brother Dignum continued the meeting until the night of the 31st, when, owing to the inclemency of the weather, it closed. During the meeting there were three precious souls made willing to go down into the cleansing stream and be baptized. The church must be re-visited and built up. May we all be more careful and more prayerful in our Master's cause, is the prayer of your unworthy brother.

From Loveland, Colorado.

Dear Brethren:

My wife and I were over to preaching at Longmont. The brethren were all in remarkably good health, had a pleasant visit and a splendid meeting. Our much beloved brother, John, was here from Monday to Friday, it being the first time we have seen him since he left us in Texas, where he united us to the dear Brethren in Christ, and I loved the church of Christ. He spoke very forcibly to both sect and sinners, showing each just where they stood and what was their duty. He was followed by our dear brother, John, who was here from Friday to Sunday. He was here from Friday to Sunday. He was here from Friday to Sunday. He was here from Friday to Sunday.

We have had a beautiful winter so far. The general health is good. We have poor neighbor women who want the P. C. very badly. I told her I would write and see if you would send 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

Many of those who have attended Annual Meetings are aware of the great labors usually resting on the Standing Committee. The Committee consist of those 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 early there, have a full, 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 awakened 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. They are not in good health, the Committee is sometimes severely censured because it does not do its work right. Considering the advantages which they have, it is not surprising to us that they perform their work as well as they do.

But such sufferings as the Standing Committee must endure is unequalled for. There is no use of men working half of the night, losing sleep, and 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. Holsinger, and other members do. This arrangement would permit the Brethren to open the Annual Meeting early on Tuesday morning and commence business as usual. The business would not last 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 member 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 and make all necessary arrangements to entertain them. The Committee can have the use of the Brethren's meeting-house 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 believe all will be much better satisfied.

Lennox, Ill.

Dear Brethren:

By request of the brethren of the Gills 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 and sisters of this place for their encouragement and interest manifested during our series of meetings. The members received belong to no special age or rank; young men and women,

The Primitive Christian.

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EDITORS: A. B. JAMES QUINLAN,
AND
C. H. BACCHAGUO,
PUBLISHERS: T. W. BACCHAGUO.

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 Abland, 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-bachler has been holding a meeting every night and will continue for a week or more. Good attention."

Bro. M. T. Bear writes from Osges, 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 Waterside, 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 *Disciple*, such as change of address or falling to order the paper, should be addressed to Quinlan & Sharp, Abland, 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 indicated 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 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 contains much news and news of interest to those of Colorado, and edited to the interests of the capitalist, stock miner, farmer, capitalist, invalid, tourist, laborer, &c. Sent by mail to those who may apply for it by sending 10 cents to the *Home Miner*, Logansport, Col.

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 prostration 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. Wolf informs us that there was thicker ice this winter than there has been since he has been in the State, which has been twenty-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 Ebenham 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 will see you a circular next 100 feet in diameter. The other is a dining tent 62x100. Five walls will be to ding. Bro. Moore also informs that every year advances the work of the department, and adds to the interest of the paper in the West. His efforts on principle are truthful.

The prayers of every Christian brother and sister united to behalf of 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 regulations were given into the hands of M. M. Eshleman. We meant to say that of Chicago. We now say that of brother Howard Miller of Elk Lick, Pa., is the only one authorized to make arrangements east of Chicago. All applications for Tickets to Annual Meeting east of Chicago, go to Chicago to M. M. Eshleman, editor of the *Children of Work*. We thought we had made the statement correctly, and did not notice the error until the time was printed.

Bro. S. B. Still of Chambersburg, Va., informs us that he has been afflicted with rheumatism and has not been able to get around much this winter. He has indicated to us that 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, and until the interest subsides.—*Abland 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 lodged.

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 length of time, 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 experiences. 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 articles from some of our ablest pen, which will be forthcoming. Do not think they are rejected, and in the meantime, we solicit all our 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 to the West. In circumstances attending those who come there. But while this is to a considerable extent, there are some that are natural and are not to be overlooked. It 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 success and failure 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. Farmers, that ten years ago, were worth from \$200 to \$500 per acre, may now be worth from \$1000 to \$1500 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, and it is not to be envied 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 out on the land, and harvest it the first year. These are advantages 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 settle on. 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 no wood fences. 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, things are better qualified 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, 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 settlement, and can be accepted as inducements for Eastern men who think of turning their steps westward.

In our next we shall have something to say about the disadvantages that will meet the Eastern farmer, and in view of his stakes in the Kansas prairie.

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 night 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.

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 fell down. 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 street track. 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 street level. 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, have 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-wretches, the greater his grace in saving you.

Concerning the Pennsylvania Railroad.

Seven thirty-five-ton passenger cars, with first-class seats, 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 some of the meetings here on the 9th of Jan., was invited to deliver in Martinsburg and eight in the large meeting-house near Frederickburg. The result was, two were baptized and one desired to be reclaimed. Fatherly and fraternal services of ministers 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 regular occasions. It is said that some lingered outside in the streets, not being able to gain admittance, and many more despondently retired to their homes. 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 accordingly left to our own gathering over known how Saints revived and sinners trembled. Aevle 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 convicting power. Next day, the 12th, nine were baptized and one reclaimed, and a prospect of more conversions. 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 our own ministrations here. 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 servants in a holy way do denounce. It is contrary to our law, and we do not recognize it in their correspondence to one another; nevertheless it is a true doctrine, and we cannot change it with all our might. We are not to be deceived 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.

An Acknowledgment.

Jan. 13, 1880.

Dear Brother:—Through the kind solicitation of brother Benjamin Moomaw, 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 Moomaw 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, my dear sister Lydia A. Myers, wife of Jacob 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 gift it was. Dear sister, I cannot express thanks enough to you with pen and ink, but I have a kind and sympathizing friend, who is watching in tenderness over 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, my dear sister, my sympathy and hearty commendation you to Him who promises 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 Southart of Bridgeport, Lagrange Co., Ind. Dear brother and sister, please accept my sincere thanks for this kind gift, which I have not as yet worthily answered. Yes, speak of it as being a very small gift, but I regard it as a significant gift and very truly so. My dear sister, I am about weary of my pen, I was wondering how long I would get a new pair, when all of a sudden your kind favor came which enabled me to get a comfortable pair 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.

Roaring 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 physician did. I feel very fortunate in having a nice present from brother Benjamin Moomaw and J. M. Haystack lying here in the hospital. Many of the cases that come near head of a people who practice all the commitments of the Christian religion. My home is at Silver Falls, Percey county, 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, but many more love to see 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 Stinner's call for help.

C. K. HOLMES.

From Mesopot, Atchison Mo., Mo.

Feb. 8, 1880.

Dear Brothers:—I left Oostan, Waukegan, Ind., and moved to Mesopot, Kan. I arrived here the 23d of January, and I have not a house until I find one. This is a nice country and produces large crops, and is near water. I don't see the water when they can get irrigated, and the market for wheat is twenty to twenty-five dollars per bushel, and in a section of country where you may not wish to drink like it is in Southern Missouri. 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 January rainfall here is six to six hundred barrels 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. Moomaw.

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, and we have made the good well attended, and the greatest interest manifested. On the first Sunday, two were baptized, and on the 24th, 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 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, although we strive to be as strict, he, enough to strive to get other what encouragement we can by reading the Word of God and the P. C., which is the best of all. I have, however, I speak words of consolation to the many lone pilgrims in the West. We do not only look to our own interests, but also to that of our many warm-hearted 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 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 West who is 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 two years. Walked twenty miles, but enjoyed a season of worship which I can say was not to my hungry soul. 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 since brother's death, is that we may all hold out faithful, ever looking forward to that blessed hope that is if Christ Jesus. Fraternally yours,

CHAS. W. BEAN.

Notes (Cont.)

From Altoona, Pa.

Dear Brothers:—Brother Jacob Noyes of Plain Hill, Indiana county, commenced a series of meetings here on the morning of the 1st of January, and delivered thirteen discourses, which resulted in one precious soul 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 Mechesburg, Ohio county, Pa., was with us on the evening of the 7th of February, and also on Sunday morning and evening. Brother Sinschaker expects to hold a series of meetings in about three weeks. Yours to 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 P. C., brother A. B. Brambaugh, Pa., sent me one dollar. My dear brother, you are a true and faithful friend, which was very thankfully received. May the Lord bless these grateful gifts, and may the bread thus sent be a blessing to the hearts of us in God's own way, also many days, is the prayer of your sister in Christ.

SARAH STINNER.

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 habeas corpus order has been 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 there has been 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, 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 medicine. 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 cent of oatmeal and fifty cents worth of whiskey. "This is a pretty fair sample of the average colored refugees' ideas of food and economy."

—Dr. Burrows says in the *Western Register*: "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. Foster, in the *Western Register's* Biblical resources, 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 family. Too much talk in the pulpit about one thing, in the interest of the parents to control their children in sin. Too much talk in the infant school one master, weakens 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 not 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 their thoughts to be understood should strike 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 money 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 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 gift and blessing of the spirit world into the soul, and the 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 his people into error 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. The heart of the man, and his judgment, desires and affections to our government; but it is not enough to make him all that it is. 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 keep 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 heart accepted in the heart, and such use 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 home, health, and strength, of body and mind. We need them, the church and the world, and dying sinners need them too. They are never well when 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 sustain 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, these we would be reverend to name them, 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?

Someone 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, and their love and desire would accept and bless it, were the sacred principles which called them together to dedicate it.

It is a mistake to say, "Whereas it was in thine heart to build a house unto my name. Thou didst will that it was in thine heart." The desire to build the house, the dedication of it, the sacred and faithful use of the house, and worship, were all accepted of God. And we believe your desire now to have your house dedicated to the Lord, comes under the spirit and principle: But as in the dedication of the house, when Paul parted with the brethren at Ephe-

so, being a precedent for dedicating a house now. 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. The means of worship were by self 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 new churches in their day, but we would 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 means 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 would 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 for the times. 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 the laying on of hands, and in the laying on of oil, 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 be diligent in coming to the spirit with the spirit and text of 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. Let it be in perfect harmony with the teaching of the spirit and principles of the Gospel to do so, and on such occasion it would be contrary to Gospel precedent to use the same principles and spirit 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. His 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, as manifested upon any opportunity offered. How beautiful the ceremony when Paul and Barnabas were sent away to the Galatians, to see the solemn devotion of the church, and the house, 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, and the power of these sacred ceremonies, finally 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 is made forcible 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.

Secondly, it is a precedent that we should be set apart for a sacred and holy use; a place where the sacred truth of revelation is taught; to edify, strengthen, and teach the children; to instruct and train our children in the ways of wisdom, prudence, but for church or family, or false or worldly spirit.

Thirdly, it should be a place for the children of God to meet for His worship, to hold His table of spiritual life, and holy things, and to be made to the children of God "spoke often to one another," out of temporal and earthly things, but of the heavenly.

Fourthly, it should be the spiritual home of God's children on earth. Where their love and affection gather in their memories its sacred songs and hymns, and the table of spiritual life, as means of grace, lead them to love and obey the divine precepts and example of Christ and His holy apostles.

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

Sixth, 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 same spirit of extravagance and pride in building our churches, is driving the poor away from the church. The brethren and sisters who worship God in the plain church, should be a 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 ends of the earth, first of all, and then to give our views of the course which would manifest the true spirit of the Gospel and the order of our church, and to give our views of the course which would manifest the true spirit of the Gospel and the order of our church, 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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The Primitive Christian.

PUBLISHED WEEKLY.

HUNTINGDON, PA.

March 9, 1906.

EDITED BY E. J. GARDNER,
AND
B. S. BRUNDAUGH,
PUBLISHED BY 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, etc.

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 *Advocate* we learn that Ed. J. F. O'Far had been quite sick, but is now improving so that he hopes will soon enjoy his usual health.

Bro. Jacob Price of the Antislavery, Pa., congregation, has been in delicate health for some time, so much so that he has not been able to attend to his ministerial duties.

ONRASK'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. H. 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 Shewler and family, and brother George Brindle and family, intended removal to Oshkosh 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 *Primer* has struggled long and valiantly every since 1822, 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, why will we not do the same. Hallowing the first of March, we found the work had not been done, and

raising up the boys he said, Zeke, what is this? Zeke has you been doing 'to-day'? Please, sir, I've been doing 'to-day'. So he scolded Zeke well, and then turning said, Dan what have you been doing? Please, sir, I've just been helping Zeke. In mercy I hope 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. Make into two parts, one for preaching and the other for reading or singing. Sell well. Use in nothing not digestible. Vine is used to make it and prevent it from becoming heavy. Garnish with flowers, laurel, willow 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 not to be congratulated, as it 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, the people are financially oppressed, all the result of pride and extravagance. As a general rule, the people that get farthest in the church are the old, formal and selfish.

AS THE poor children of our fraternity are long remembered by urging the brethren to be diligent in their work, why not also remember our aged, who more especially need our care, 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 do not know how to have 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 you 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 few, and the work is slow, 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 will we be indifferent? Will we make no effort to plant churches in the far West? If brother and sister who has the good sense as he or she, to do this work, and that there is no one to do it. We ought to have our missionaries at work, and every brother and sister should feel that they judiciously are responsible for the work. Our brethren and sisters need us, meet their expenses and support their families.

where in the field, then, too, there 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 worship. 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?" — *1* 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 suppose that State feels the necessity of a measure of that kind, as in three of its counties, the State courts have tenes of some of our States show likewise that some of the increase. Oh, that men could know and feel that it is their duty to add to their persons. Here is another work for the Sabbath school. We should have all who were the youth under their charge. Special efforts should be made to teach them the self-denying and non-resistant principles of the Bible. The work which is being done in the Church, is to reach every little infant 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 instilled 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 reach infants and defend their rights by violent means, and as a result when they grow up, their passions are unrestrained, and when they mature are ready to do anything to take the life of an opponent. Much of the fighting and murdering of the present day may be at-

tributed 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 all over the country, thus promoting the cause of Christ.

Now brethren and sisters, there is an opportunity for you to work for and for the promulgation of the truth. How may you 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 your wife. Perhaps you are a widower. 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 subscribers may be sent in stamps. 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. — *1*

ANNUAL MEETING PREPARATIONS

The following from the B. A. W. report give 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 160x22 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 and in through these doors. The internal arrangements will be simple and convenient, and arranged to give comfort and entertainment. On the side 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, all of which 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 on the east side of the council tent, and is so arranged 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 the privilege of being permitted to go in and

NOVEMBER 1906

SIX MONTHS ON TRIAL.

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 all over the country, thus promoting the cause of Christ.

Now brethren and sisters, there is an opportunity for you to work for and for the promulgation of the truth. How may you 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 your wife. Perhaps you are a widower. 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 subscribers may be sent in stamps. 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. — *1*

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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." — *1* Let us ever remember that each breath, 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 diligent in their preparation.

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 compiled 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.

For this purpose we have offered to send this Hymnal for \$1.00 per dozen. But we wish it understood that for no other purpose do we sell this Hymnal. It is for the use of this purpose and to be left in the meeting-house.

Home Department.

WILLIE AND EVA.

Willie was as pretty a boy as one would wish to see; as bright a blue-eyed, dimpled little fellow as ever trotted at a mother's side. But Willie had a dreadful temper. Many a time he had been scolded, and many a harsh word fell from his pent-up lips. Full often did his sister, Eva, receive a blow from his hand, which brought the tears into her gentle eyes.

One day Willie and Eva were playing in the garden, and Willie, having caught a butterfly, was impaling it on a sharp pin, when his sister rummaged, and told him it was very dirty. But Willie only laughed. Then Eva tried to rescue the poor insect, and Willie, in a passion, struck her with his little clenched fist, and crying his lips. Then she left him, and entering the kitchen went into a summer-house, and sobbed herself to sleep.

Then old Father Dromio came and told her a story. He told her that once, in a far away land, there lived a prince and a cruel giant, who would torture those he caught, and sometimes even kill them, and that the people of that land became very much afraid of him, and the king offered a reward to any knight who would slay the giant and rid the country of him.

Very many brave and noble men came, but all were driven back either by the force of his magic spells, or after being tortured, were thrown back on the road and left to die.

Mighty giants were made to destroy the peasant, but they had no power over him, wounds and blows he seemed to laugh at.

At last a very young knight offered to try and rid them of the monster. He was laughed at by the people as a giant's enemy, and the king offered him a reward if he would slay the giant's castle. As he was going, his sister, Eva, who asked him his mission.

"To slay the giant," was the reply. "Nay, thou canst not do that," said the lady; "if thou wilt do it, I will thee thou mayest, perchance, put him to flight, and eventually drive him away altogether."

"Oh, tell me how, kind lady?" exclaimed the young knight.

"Thou must thy sword and armor, and take in thy hand these enchanted pieces of the valley, whose petals might vie with the snow in purity, and when he shall come forth in his wrath to crush thee, throw one of the flowers in his face, or at his breast, or in his path, and he will fall by thee, and thou shalt, making a throw for every stroke of his, and thou shalt surely conquer."

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

The giant stumbled, and then struck the knight back.

The knight followed him on, throwing the ground around him with the fragrant flowers, until at last the giant flung down his arms, and the young knight, asked her name what it meant.

The name thought over the dream, and explained as follows:

"The giant's name is Bad Temper, which makes itself a terror and a sorrow to all who are near. It is not to be conquered by hard words or blows, but by kindness and gentle mercy. And when his little head is covered and broken down its mighty strength. Little acts of kindness will soon put it to flight, as the sweet scented flowers did the giant. And now, Eva, go and play with Willie."

Eva ran away to her brother, and a little bird tells me that now Willie and Eva are never quarrel, and that they never quarrel.

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

THE MAGIC OF SILENCE.

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

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

"Oh, what shall I do?" cried poor little Marjorie.

"Suppose you try this plan," said her mamma. "The next time Dolly comes in, and you talk in front of the fire, and take the tongue in your hands—Marjorie a sharp word comes from Dolly's angry mouth, the tongue, without speaking a word."

Soon afterward in marched Dolly to see her little friend.

"I was not a quarter of an hour before Dolly's temper was trifled, and her voice was raised, and, as usual, she began to find fault and scold. Marjorie led to the fourth and seized the tongue.

"More angry words from Dolly. She snup went the tongue.

"Why don't you speak?" screamed Dolly, in a fury. "Stop went the tongue." "Speak," she said, "snup went the answer."

"I'll not come again, never!" cried Dolly.

A way she went. Did she keep her tongue? No, indeed. She snup the next day, and seeing Marjorie run for the tongue, she solemnly said if she would only let them alone they would quarrel no more forever.—*Watling Church.*

OUR LIFE-WORK.

By WEALEBY A. CLARKE.

We all have a mission in life. God has endowed us with talents; to some of us He has given one, to others five, and He will not let us waste the talents which He has so graciously bestowed upon our souls' salvation, and preparing ourselves for the society of the redeemed above. This is our mission in life, and the one which requires our constant diligence and our constant care. If we labor faithfully, ever looking to God for strength and guidance, finally success will crown our efforts and the victory will be won. Then,

"When we cross the shining strand, Where the waking angels stand, We shall know, In the bright ascending, Of a blissful prospecting."

What our life work must be, Zeneth, III.

RELIGION IN TRADE.

In this age of commercial and financial activity and progress it becomes a more and more difficult for a Christian to engage in active business, and always act up to the standard revealed in Christ's teaching on Mount and in the New Testament teachings generally. And yet, there never was a time when those teachings were so generally known and so generally acted upon as they are now. It is to be regretted that the world should enter the field with an ardent desire to do all we possibly can with the material we have at command, and earnestly endeavor to do, in our money stock as opportunity offers, never despising the little things. If we have but one talent it is as much our duty to improve that one as it is those to whom we have been committed. *Matthew 25:14-30* tells us that the motto of those who want to make their lives beautiful and sublime. Life is large and good, but it is made up of little things, and we must be the sweetest to remember. Our life-

work does not consist in the many great acts which we perform, but the "little charities which soothe and bless mankind." We cannot do all we could, but we can all be pure and good, and if we want to be useful we must do the best we can with the means we have, and God will enlarge our mission.

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collecting and would lose more in bad debts by the former than by the latter.

"I remember when I was an errand boy, that a minister of an Evangelical church one day brought some goods that he did not pay for before delivery, and my employer distinctly told me to refuse to take the goods, and I handed me the bill, but he did not leave them unless I got the pay, as he then owed an account of a year's standing, and I remember well the impression it made on my mind. I have since afterwards heard him preach, how much the circumstances detracted from the sermon's influence over me.

The world is right in expecting that the goods of the poor should be shown when they deal with Christ's followers, but how rarely it is that the spirit of love and unselfishness is in the best degree manifested in dealings between dealers and cents are called in question.

The greatest hindrance to the progress of Christianity in this age, is, I believe, the failure of so many Christians to enter into their intercourse with the world. There are many points in which the maxims and customs of the commercial world are in conflict with the spirit of Christianity. It is to be regretted that worldly prosperity can be best obtained by a Christian's being true to his Master under all circumstances, and that any departure from his spirit, of the Gospel will bring calamity sooner or later, upon any one who has made a profession of Christianity; and, after an experience in active business life for a quarter of a century, I declare that I have never known a man to be otherwise.

I believe that Christian business men—who in the hurry and bustle of active business—often forget that the eyes of the unconverted are constantly looking at them, and that every spirit or temper manifested is a help in hindering in some way the progress of the Gospel. It is hard to keep from being unkind to those who are in the path of view—hard to be liberal and unselfish when present interest would seem to direct otherwise. Still, if we could always realize the momentous nature of the part we are acting, it is less affecting I think we would be more careful in regard to what we say and do than we are.—*New York Herald.* Witness.

MISCELLANEOUS.

DISTILLING AND BREWING.

The business of distilling and brewing in this country has reached immense proportions. Official statistics indicate that it is still increasing. The value of the distilling and brewing in the United States for the fiscal year ending June 30, 1878, from distilled and fermented liquors, were, in the aggregate, \$69,257,867.08. For the year ending June 30, 1877, the value was \$62,001,717.19, an increase of \$7,256,150.89. As long ago as Feb. 27th, 1877, the first national congress, assembled in Philadelphia, passed unanimously a resolution declaring "that it is regretted that the several legislatures in the United States immediately to pass laws the most effective for putting an immediate stop to the pernicious practice of distilling grain by which the most extensive evils are likely to be derived if not quickly prevented."

The more modern business of brewing is now also an added threatening evil. The cause of this destruction of wholesome grain and fruit in the manufacture of intoxicating liquors is a pernicious waste which should claim the intervention of legislators in every age. This distilling grain by which the most extensive evils are likely to be derived if not quickly prevented."

of liquor (not less than forty million gallons of nutritious grain are annually destroyed.) He also computes that forty million gallons of grain will give a year's total of food amounting to a net weight of not less than hundred million four-pound loaves of bread, or, annually more than seventy-five loaves for each family. It is to be regretted that the nutritious food, unreasonably has been by distillers and brewers in the last hundred years and is now, is of itself sufficient to warrant legislative interference. It is to be regretted that a fraction of the "extensive evils" derived therefrom. The drunkenness which the wholesale distilling and brewing has made possible, the poverty, crime, disease and death which in this form has occasioned in the century complete of two years ago, and such year since, who can compute and tabulate? What other fountain of human degradation and sorrow is it all to be compared with strong drink? Its ghastly victims may be enumerated by many millions. With righteous indignation and great desire, John Wesley many years ago, in his famous tract, "The Christian's Instructing liquor," to the common way as "poisoners general!" He added: "Thou murderest his majesty's subjects by wholesale, neither dost thou care for the souls of the poor, but thou dost intend to kill his people."

MUHAMMADANISM SPREADING.

The London Times makes an admission which the *Nonconformist* and *Independent* thinks will startle many people. It is that the "British Government is the means by which a most aggressive and dangerous propaganda is carried on, and that wherever the English standard is carried among a previously unconverted infidel people, there a wholesale conversion to Mohammedanism is the result. The propaganda given is that the Indian officials, military as well as civil, are secured second by a staff of Mohammedan officers, and that the most potent poison found to favor is in the profession of the Mohammedan faith. The paper named above adds: "A somewhat complete and accurate estimate of the numbers now found in India is, however, indicated in connection with this state of affairs. The Wahabi sect, which includes among its most fanatical adherents, all the sects throughout India, is an incessant and implacable war against all infidels, has lately become increasingly active. From the central propaganda at Patna issue missionaries who are sent throughout India to disseminate their views, and tracts in which the expansion of the English from India is prophesied and looked forward to with great exultation, while, through a most impudently and unscrupulously, is gathered from all parts of the country to support the movement. "Forsooth the question how we may," says the writer in the *Times*, "be answered, is that the Prophet never acceded to an individual the right even to lay, except in payment of the Jizya, a capitation tax, as a Zimmi or client of the faithful." The most heeded resolution of Mohammedanism, when put to the test, is found to be of contempt or of fear. A petition recently prepared by the Armenians mentioned, among the causes of the persecution to which they are subjected, "the open preaching by the Mohammedan clergy of the persecutions of Christians as a religious duty."

TRYING TO DODGE JORDAN.

In a recent session the Rev. Henry Ward Beecher, referring to the administration of baptism by John, is reported as using these words: "No doubt it is immersion. There was no other way to be done, and the preacher thought it was a question of following the actions of Christ he

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 on Sunday morning and evening again, and on the 7th left for home leaving two applicants. On the 31st brother Henry and wife, brother Jacob 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.

From Washington Territory

Dear Brethren: As there are many inquiries 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 do well. It produces from 20 to 40 bushels per acre, and still more than this I raised last year, on soil good ground 25 bushels of what per acre, and 50 of barley. Vegetables do well. We have fine birds and a fine stock 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 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. BROWN, Sec'y. of Board.

From Upper Dublin, Pa. March 1, 1880.

Dear Brethren: Having been requested to send you church news. I will give you an account of our meetings here in January and February. There were J. E. Hertz and Mrs. E. Hertz 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. Gotschal, 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, Sec'y.

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 personally H. Berman, private of the Syracuse Normal School, Ind.

JOHN NICHOLSON

From Brethren School Murry March 2, 1880.

Dear Brethren: I closed a meeting in Sagamore county, W. a few days ago. There was a good interest. There were three baptized. Jesse Noff of Va. is the elder here, and is assisted by four other ministers. All seem to take an interest in the good work of bringing souls to Christ. An new preaching place in the city. Will go to the country to morrow to do some preaching. I will receive mail at Auburn, Ill., until the 20th of this month.

From Johnston, Va. Feb. 27, 1880.

Dear Brethren: The brethren concluded a series of meetings at the Beaufort meeting house in the Johnston district on Monday evening 23d Inst. Meetings well attended and a serious interest prevailed, with one addition by baptism. The meeting was conducted by the house ministry and conducted at various points and seven day sessions, all of which seemed quite enjoyable reviving to the large membership at this place. Other similar meetings are desired to be conducted at various points over the State. The meeting-house in the city is progressing slowly; it is very new. Early year good. It is a very substantial building and presents a respectable plain appearance. Fraternally, GEO. HANAWALT.

To the Churches Comprising the Eastern District of Pa.

I have been notified by the Danish Mission Board, that only four churches of our district have paid the quota to the said Board, as directed by query 3, of last Annual Meeting, which please see. Brethren, what is the matter? Was it accidentally forgotten, or intentionally neglected? The matter is due, and very much pressing. Please attend to it immediately. Send your money to C. P. Rowland, Lancaster, Carroll Co., Ill. The Board desire to know how many churches cannot, or will not pay their quota, have please report through your delegates to our next forth coming District Meeting. CHRISTIAN BYCHER.

From Mecklenburg, Iowa. March 1, 1880.

Dear Brethren: Please say through the columns of your valuable paper, that the District Meeting for the Southern District of Iowa will meet in 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 churches desired. An invitation is extended to all who may wish to meet with us. Those wishing to come by rail will please correspond with M. Replegh, Valmeyer, Iowa. M. THYAN, Clerk.

From the Hopewell Meeting. Dear Brethren: Brother J. W. Broughman came to our care 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, Chester Co., Pa. Dear Brethren: Our meetings in Keystone Hall, Pottawatomie, closed February 28th. Good attendance throughout. Preaching by J. P. Hertz. Two persons were baptized, and good interest manifested. We will follow. Two were baptized three weeks ago Sunday morning, at Lawrenceville, W. J. Swigart assisted us with his presence, and favored us with a good sermon. His appointments for meetings next Sabbath evening and twice on Sunday, at the County church.

From Reynolds, Ind. I commenced a series of meetings in Markin, Ind., Feb. 15th. Preached four sermons, 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 sermons 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 instructions 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 (Danbury) district, commencing on the 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.

ERLY H. STRYKER

From Butler, Calvert. 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 North-western District of Ohio, will be held, the Lord willing, with the brethren of the Logans church, Logans Co. Ohio, on Friday and Saturday, April 23rd and 24th. There will be a missionary meeting commencing at one o'clock. All are heartily invited to be present by conveniences at Bellefontaine and Defroat, on Thursday and Friday. Further information can be had by writing to the undersigned. J. I. FRANTZ.

Notes

Feb. 20, 1880

Dear Brethren: We propose, the Lord willing, to hold a Synodical convention 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 west of the Turkeys from Lehigha to Kilmartine. The usual invitation is extended. By order of the synod, 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 1700th place only.

ONLY ONE CHANGE OF CARS TO KANSAS CITY, MO.

Table with 4 columns: CAR, STATIONS, TIME, and other details. Includes entries for Peabody, Kansas City, and other locations.

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For young people of both sexes. Brethren's churches acceptably taught, but all others are also admitted on equal footing.

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ER GOOD SCHOOLS.

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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.

ONLY ONE CHANGE OF CARS TO KANSAS CITY, MO.

Table with 4 columns: CAR, STATIONS, TIME, and other details. Includes entries for Peabody, Kansas City, and other locations.

COMMERCIAL TRAVEL, 2d and 3d cars only.

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THE BRITISHES' NORMAL HUNTINGDON, PA.

A HOME, SCHOOL, AND CHURCH.

For young people of both sexes. Brethren's churches acceptably taught, but all others are also admitted on equal footing.

STUDENTS CAN ENTER AT ANY TIME. EXPENSES LESS THAN AT OTHER GOOD SCHOOLS.

ER GOOD SCHOOLS.

The presence of all, and responsibility of the Brethren, is respectfully solicited. Send for Circulars and receive two-tenant station for a Carriage.

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The Young Disciple.

The Young Disciple is an interesting monthly paper, published by the Brethren of the United States. It contains articles on religious topics, and is a valuable resource for young people. It is published by the Brethren of the United States, and is a valuable resource for young people.

Home Department.

TENS-MINUTE SERMON TO CHILDREN.

BY THE REV. L. A. VOORHEES.

OUR WORK.

I wish to talk to you, my little man, I wish to know about our work. We will now be important subjects. 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 organs or machines, they keep them in motion. If the clock keeps correct time, that is, if the hands move just right, we know that the works are good. If it keeps incorrect time, we say that the works 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 corn. It is very elastic. I can stretch it until it is as long as I like, so when lying on the table. We must be on our guard against speaking *Indiarubber* 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 not so eager. 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 blunted by sharpening the point of an excuse or a story. There are no such things as "white lies." *India rubber* words 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 pointed 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 they are in order to leave a wound on 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 Balaam that he would not speak to him. "What a terrible thing it is to have such a thing written about a man for people to read for hundreds of years after he is dead. It is a terrible thing to have a name. When they speak to you, you feel the drawing back as you would from a cross gun. Such a man makes one shiver 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 nest. It is very busy, and has concluded to call them *bird 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 vulture, with eyes flying along and its wings nodding up, finds some offensive thing that any decent bird would shun. Once, when the man who, by day or night and killed great many sheep, and some a great army of buzzards ready to devour their dying sheep. 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 the mouth with soap and water. Here are two lines from one of our poets which I hope you will learn and always remember.

"Annoyed words stink of an odour,
The words of anger are bitter and hot."
We have seen that we should shun *Indiarubber* words, *vinegar* words and *humard* words. Can we find any objects that will represent good words? I have some to tell you about good words: 241 here.

1.—"Pleasant words are as a honeycomb, sweet to the soul, and health to the bones." What is sweetest to you? Honey is better than anything, and yet so 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 friendly smile led to Christ, and many a young Christian strengthened in his faith. Pleasant words have many uses. They are like a dark life and sweet melody. They are like a perfume, and they are like a light.

I have one more object with which to illustrate good words. Here is a twenty dollar gold piece. Solomon says (Prov. 25:1): "A word fitly spoken is as silver, and as choice silver." What is the difference between the wise man here? Look at this piece of gold. How bright and pretty it is! God is the material from which every one of the most beautiful things are made. There is nothing more beautiful than this coin which 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 to the gold. Our words are like the coin as let 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 let him know, he will help you. We need often to pray as David did, Ps. 68:1: "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.

—Mr. Elizabeth Thompson, the well known lady philanthropist, has published a curious little tract, contrasting the relative expense of religion, education, rum and tobacco. From the statistics given the sum \$677, 638,562 annually; religion, 17,275,000; education, 855,400,528. Rum costs each person \$17, whereas they drink or eat. Mr. Thompson computes also that the man who, by day or night and uses tobacco, will spend, in a year, \$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 the above effect.

—A story is told in Rome as to the coming of the Jesuits in connection with the late Yatic Congress. "The 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 Congress, and as they knew they could not get the Pope, they had the Pope told this means of making the Pope's intended paper their own."

—A correspondent of *Zion's Herald*, referring to Mr. Parson'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 manufactures 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 overcrowded hovels. Potatoes and butter, the staple of the Irish diet, must constitute the staple food. When we see some cases and potatoes rot in the ground, then 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 expelled multitudes of emigrants, 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, it is estimated, 1,200,000 homeless ones; but that is 255,675 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.

CONVOC.

WHEREAS, The use of tobacco is considered an unnecessary and unchristian habit, and is certainly an appearance of, is not an evil itself; to say nothing of the enormous sums of money squandered annually by professors of religion; therefore,

Resolved, That we reiterate the resolution on the use of tobacco passed by this Conference last year, and that we earnestly 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. "The Rev. J. J. Gubner, of the Rev. Married Life will commence the evening of this week at the Baptist church. The dramatic company have made arrangements whereby the net proceeds of the evening will be applied to building funds, and it is hoped that who feel an interest in the upbuilding of public improvements will be present to give in their mite. "The popularity of the play will know to give greater prizes. At the conclusion of this play one of the most laughable and moral farces ever played will follow, entitled 'A Regular Fife.' 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 supper, and the pastor will be there. The elder and wife will be there; music is present for the night."

FACTS IN HUMAN LIFE.

There are about 3,064 languages spoken in the world, and its inhabitants spoken more than 1,600 religions. The population of the earth is about 1,000 million. The average of life 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 be 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 35,353,333 die every year, 31,824 every day, 1,326 every hour, and sixty every minute, or one every second. One 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 unity." 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. Let us be the objects of our love, 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, envying 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 members to kill one another. It is very natural for happiness to be the object of our love, it certainly is among brethren who dwell together in unity. Union will give strength and stability to the Christian warfare, dwelling together in unity will be the strength and stability of the Christian warfare, and how pleasant it is to be precious are their joys, and low pleasant by their days, weeks, months and years glide away, while dwelling together in unity.

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The Primitive Christian.

PUBLISHED WEEKLY.

HUNTINGDON, PA.

March 30, 1890.

ADVERTISERS:—J. B. JAMES GUNTER,
AND
PUBLISHERS:—W. B. BRUNNARD,
AND
J. B. BRUNNARD.

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 presided
in the morning and evening. Bro. H.
B. B. and brother Stogard were
about.

Bro. J. P. Hershberger, son-in-law
of brother Arvey Van Dyke is now
with us. He will give a series of
lectures 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 account of being
unable to have them made to please us.
We now have a lot of them made to
copy, \$1.00 per dozen to express,
\$11.00; by mail, \$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. We
receive through us and all orders will
receive 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
move 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 held at My-
ersville last week in a most suc-
cessful manner. 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 desires
for which they were intended.

Bro. Edward Mason, of Warwick,
Ohio, in order to give to his
pupils, wisdom to change his place of
living and get everywhere among the
brethren. He says he is a single man,
thirty-four years of age, is accustomed
to, and willing to perform such labor,
and do anything from morning to night,
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 vicinity, 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
chapel 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
washings, visiting the sick, &c. This
is right. Our houses of worship
should be plain, but neat and clean.
Some brethren are very particular
in cleaning 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 on paper labels
months 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 who are
not on the full year rate, but on the trial
rate (\$1.50 per year) which is very low,
considering the continued advance in
the price of paper. The object of the
\$1.50 rate is not especially for the
30 days after the paper labels are
sent into families where it has not yet
been read. We hope that all of our
friends will make an effort in this di-
rection. We are glad to hear 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 inquire for us
the "difficult business" and do what
we can for every body. We have
callings in life remunerative, but we
have our attention so much on our busi-
ness, and to be continually worrying
about it, to worry. We should give it

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-
quire us to labor to 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 1846, and its founder was
T. W. Hartshorn, a student of medi-
cine and vegetation. It is somewhat
of a new sect, and is called
a form of Unitarianism, degree, Indian,
and other paraphernalia of a secret
order the person who wishes to be
accepted member under a solemn pledge
to abstain from meat and drink, and
from snuff and tobacco. A member may
be expelled if he abuses, so long as he
has sufficient existence of a supreme
being, or immortality, or a great deity.

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 think that the paper for
the brethren. The next morning
of it them were found dead in
Florida in the temple. The response
of brother on hearing of this was
to we pray or was it? We will never
use myself unfortunate, that I
was a mother of two such sons
a noble gods have invested with in-
tellect. For their piety and influ-
ence. If brother mother can
have with his her gods and our
lives. Acceptable lady
the matter, how high more should
have been in living God, and how
should we, if brother mother can
things to his job, Christians talk
about faith saying they to have it,
is long as all is well, but when af-
fections come if the providence of God
is not as in them some we would
to doubt and worry. We need a faith
that will endure in times adversity
—a faith that makes us feel that
"all things will together for good to
them that love God."

A NUMBER of us that he is pleas-
ed to see our men so free from dis-
cuss and that different papers sus-
tain such a friendly relation to each
other. We do not see never their
pleas and we are so nervous why
it should be nerve. It is a pleas-
ing thing to feel together in unity.
Sometimes many things that if we
had, we would not be afraid to
say, and of you, brethren do
not do justice? Sometimes there
are names attached to what
others say that are not intended. In-
deed, we have in some expressions
used by us as sisters, to be applied in
a way that is never intended. If we
happen to say something that hits
some one, that we have never men-
tioned, we will not be afraid to say
of such a thing. But we are glad that
our patrons are beginning to exercise
bearing of charity, also that they
are publishing less in kind to
the Church at every trial, we would
be pleased, all Christians ought to be,
and we suppose if others came into
the field and to preach Christ, we
should have the fraternal bond, and
labor together and share the poster-
ity of all get us.

Bro. Johnson in the closing up
of his article in another column has
the subject of our trial. We should
look at matters properly it would
make any difference how many papers
would be published. But the trouble

is, so many only look at the price,
and it is cheap. 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-
arily. 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 papers.
Then we will have our Church
news divided between about seven,
eight or a dozen little papers, none of
which would give credit to the Church.
How can it be so? We think our
papers now have the support that 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 as 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 read more
we read. 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 minds. We should read
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 what we have seen, 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
are deficient in the ability to think
for themselves.

THAT are 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 good
wondering people that get into the habit
of conjecturing. When they make a
statement they will find that 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 man there get-
ting 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—the days of 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 it was consid-
ered a regular business, for when there
was the least indication of danger he
was predicting all sorts of things that
would happen. If our brethren are not
so much restricted, he would have
went following through the whole
subject the danger to which they were

exposed and was imagined was
going to happen. That man never get
into a fight, because he would stand
the ground, 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 best of the world of
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 BELIEF.

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 past their prime. Our father
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 of whom were children, and the
children, but the benefit of attend-
ing meeting about three times a year,
was then held in private houses at
short 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
after a year or two it was thought advis-
able 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.

NO. 2015 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 to
agents to have it read in every fam-
ily where some good will be accom-
plished. We are glad to hear that
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 *Primitive* 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 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 we 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 who is not taking it. What
can you do for us? It all de-
pends 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 \$1.50 and less at our risk,
if carefully put up. Larger amounts
should be registered or sent in check,
cash, or postal order.

loveth in him shall receive remission of sins." Strange indeed that a sin-cour inquirer after the truth read the above text, and then conclude if a man just believes in a God, that he is safe, till he has, he also believe and tremble. I ask, who has the devil received the remission of sins? If such persons will turn back to the old ways of the same chapter, (Acts 17) they will find that in every nation "that feareth God and worketh righteousness shall be accepted of him." We are again referred to Titus 1:16, and more righteous than which we have done but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. I direct attention to the six verses "This is a faithful saying, and these things I will that thou art firmly convinced, that they which have believed in God might be careful to maintain good works." These things are good and profitable unto man. Thus we can see how easy it is to forget the Gospel of Christ. Blessed are they that do his commandments, that they may have right to the tree of life, and may not enter into the gates into the city." Rev. 22: 14.

CHAS. W. BLAIR.

THE CATACOMBS OF ROME.

Having a desire to see the catacombs, of which there are so many about Rome, we class those of St. Callixtus, in the Appian Way. A mile and a half from the gate of St. Sebastian, we came to a double wooden gate in a high brick wall. The guide came at last, after our rapping, and took us over the field to a small opening in the earth, down which we descended about fifty feet. At the bottom of the steps each of us took a wax taper. Some we found candles in a lamp, narrow, square, and of a good quality. One of us took a candle for a high. On the other hand were niches set in the rock for the reception of the bodies. We guided through passage after passage, and saw many of the bodies lying on the floor, with traces of painting on the walls, representing, and Moses with lambs on his shoulders, and Christ in the wilderness. The practice was also to see a large number of the bones of the niches, from which the shining bones had been removed, we could see the bones of some old Christian buried long ago.

The important discovery of new catacombs has been recently made in a lane that leads from the Via Appia to the Via Ostiense, not far from the church of San Paolo. The discovery was made by a man named Petronelli, an officer of the old church of Santa Petronella, all traces of which church have been lost for five centuries. The church in question is now all destroyed, but the discovery was supposed to be false and verified by these recent discoveries.

The importance of this new discovery in this, that here are tombs of Christians, and that they were of the D. These are the first catacombs that have been discovered. I believe of an early date. They are not yet fully explored, but are now just being explored. Here all the Christian symbols, carved upon stone, have been found, as in other catacombs (with the exceptions of fresco paintings), thus proving that the Christians were, at that time, as they are now, a people of the "wilderness." The importance of this new discovery in confirming Christian history is very great, and they show conclusively that our faith was as good as a rock, but that Christ was worshipped from the first.

Upward of sixty different catacombs have now been discovered, and, according to that great authority in such matters, Mirebel de Rossi, they cover an area of five acres. In order to form an accurate idea of their extent it must be borne in mind that the passages were one above another, so many as five being that sometimes dug, and the best of these. In order to reach the surface, while the lowest are 40 to 50 feet deep. The total length of these underground passages, if placed in one line, would be about 543 miles, and we must consider that none of these catacombs have yet been fully explored. On the Via Ostiense, not far from these newly-discovered catacombs is the place where Paul suffered martyrdom. There is a church, with beautiful mosaic floor, and with bells hung with precious marbles, built over the spot. This is undoubtedly the veritable spot, as Paul was being led to his execution, and the church there are three fontaines, from one of which you drink, and there are little bottles here for the faithful to take home with them, in if they choose. For the legend has been preserved, that these three fontaine spring up miraculously where the apostle's head touched the ground as it rolled from the rock.

Near here about half a mile, is the church of St. Paul, built over the catacombs in which he is buried. This church was burned a few years ago, and is now being rebuilt in a style of great magnificence. The altars and altars are of the most beautiful and precious marbles and wood—(Vespers, continued)

ADMONITION.

Dear Brethren,

I truly believe that admonition is one of the highest aids of spiritual life, without which one loses the advantage of the holy atmosphere, which is within the sphere of every child truly born of God. While it is an important aid in being called to a higher sanctification here upon earth, we may breathe the holy air professed with the reassuring power of the promise, the possession of which with respect to a serious sinner, we consider we should endeavor to ascend higher and higher toward the mark of our high calling in Christ Jesus. This we do by getting nearer and nearer the cross, and by being more and more like His foot-prints, which means the observance of all His commandments. All that we can do in this world is to obtain the promise, which will all be fully fulfilled if we only do that which is our duty to do, and the Lord has pledged His word to be a present help in every time of need, if we will only turn to Him for divine grace. He will not fail to answer our prayers, and will not suffer His elect to be tempted over that which they are able to bear; for if we resist the Devil he will flee from us. The only means will be to be obedient to His commandments, and the strength of righteousness, that we may be well fortified against the wiles of the wicked one.

Dear brethren and sisters, we should be ever ready to receive and talk of the goodness of God, instead of being in the gossip of the neighborhood, such as talking about our neighbors' faults, and jesting and joking and laughing about the sins of others. Think of the evil of such conversation. Many souls might be converted by freeds preaching, whereas we are often deterring and led off from the true message. The sin of bragging, on the alert takes advantage of every opportunity to introduce his theme—the destruction of soul, and he will if possible deceive the very best of us. Let us be ever ready to be converted man and woman should be

up and doing, for the time draws near when Christ will come, and blessed are those that shall be found so doing. S. B. STREV.

DEFERENCE TO CHURCH ORDER.

Dear Brethren,

I have been a constant reader of the Brethren's papers for twenty-five years, and, from the articles appearing in those papers, I seem to see more or less (I believe in the church) what is the relation of that and what will be the result if this trouble continues? If your temporal matters were in danger, we would make every effort to avoid it, how much more then should we be concerned about the welfare of our spiritual matters. The difficulty lies with the individual members, and not with the church as a whole or the A. M. which governs the whole. It is the individual body that can make rules which are inflexible, and the A. M. when necessary has for the well-being of the church, changed the role of its members. What is the relation of individuals out side the rules for government of the church when they are in accordance and harmony with the Gospel? Why should we not give our consent to the order given by the A. M., claiming them to be better? If one has the right to do this, all have the right, and if all should choose to do this, why should we not be a part of our church? It is the duty of every house-keeper to see to his charge, but the proceedings of the A. M. shall be faithfully observed in the church of which we are members, and it is the duty of the house-keeper to obey the order of the Brethren and the decisions of the A. M. In some congregations members are received into the church, and they are not given the order which is contrary to the order of the Brethren.

V. WORMAN.

A CORRECTION.

Dear Brethren,

In giving you a sketch of a sermon on Infant Baptism, in the C. current volume, No. 18, I report the speaker as having said that "1500 years after Christ, not a single denomination existed in which infant baptism was opposed," where he said according to his manner, by a single society existed in which infant baptism was opposed on anything like the grounds which distinguish our Baptist brethren. Further, instead of Origen saying that he never heard of a Christian who opposed infant baptism," read, Pelagius said he never "heard of any not even the most ignorant of the disciples, who denied infant baptism." Also in speaking of the objection, in second column, page 75, lines 13 and 14, instead of saying, "it is enough to make one shudder to hear such assertions," it is really enough to make one shudder to think how often and how unaccountably language of this kind is employed by those who acknowledge that infants are guilty of sin, and that by express divine appointment, made the recipients of circumcision, which was itself a kind of righteousness of faith—like unto baptism.

E. Z. HERRICK.

Here Again.

As many requested me to give them a sketch of our travels, I will do so through the columns of the P. C. My wife and I, accompanied by our son, Sarah Flory, left the English Grove congregation, Kankakee county, Iowa, on Oct. 22nd, 1873. Took the train for Stanton, Virginia via Chicago and Harpers Ferry. When we arrived at our destination, found our way to the residence of our sister, who took us to her home. While

there we had the pleasure of attending communion meetings at Brick and Warren Bible churches, where we met many brethren and sisters and relatives, and joined with them in remembering the death and sufferings of our adorable Redeemer, with a happy meeting after a separation of so many months. After New Year we visited the English Grove church, where we remained a little over two weeks, visiting and attending meeting at different places. We returned to August 1st, and remained there until February, when we again came well to our dear ones and were consoled by Staunton. From here we went to Huntington, thence by rail to Cincinnati, and from Cincinnati to South English, via St. Louis and Burlington. We found many friends awaiting our arrival. We offered our heartfelt thanks to our brethren and sisters, and joined with them in prayer, who so kindly administered to our wants while we were here. We may all meet again in the bright realms above, round the throne of God, and there we shall be met by those who are now so much sicker or sorer, but who there is awaiting joy and peace through all eternity.

SAMUEL FLOYD.

South English, Iowa.

Evangel Meetings.

The District Meeting for the State of Michigan will be held with the brethren of the Almira church, at the residence of Brother M. C. Duffin, near Ann Arbor, on Thursday, the 23rd of April, 1881. A full representation is desired.

M. MILLER, Clerk.

The brethren of the Middle District of Iowa, purposing holding their District Meeting on Friday, the 14th day of May, 1880, with the brethren of the First Church, Burlington, Iowa, Iowa. Also forepart on Saturday evening, the 13th. The usual invitation is extended to the brethren and sisters to be with us, and we hope to see a large and profitable assembly. We will notice that our District Meeting is later than usual on account of the A. M. being later.

J. S. STANLEY, Sec.

The District Meeting of the Western District of Pennsylvania will be held D. V. with the brethren in the Gledin congregation, Armstrong county, Pa., on the 26th day of April, 1881.

JAMES HENNINGER, Clerk.

The District Meeting for the Western District of Md. will be held with the brethren of the Manor church, Washington county, at their meeting house, three miles west of Hagerstown, on the 5th day of April, commencing at 9 o'clock.

PAULIPEL, Md. JACOB RAYBURN.

The District Meeting for the Eastern District of Md. will be held in the Pipe Creek meeting-house, Pipe Creek congregation, on Tuesday after Easter Sunday, March 26th, if held on that day.

E. W. STONER.

The District Meeting of the Middle District of Pennsylvania will be held, the Lord willing, with the brethren of the First Church, Bedford county, Pa., on the 27th day of April, 1881. Delegates from the different churches are requested to be at place of meeting on the 25th or 26th inst. in an organization on said day. Brethren coming from the West will come via Altoona to Cherry Station. Train leaves Altoona 8 40 a. m., and arrives Cherry 10 30 a. m. Also see Altoona T. P. G. M. and arrive at Cherry 9 30 p. m. Misleading brethren coming on Saturday should inform us and appointments will be made for services on Sunday. Those who will be conveyed from Cherry to place of meeting. Any further information can be had by writing to the undersigned.

STONER SYSTEM, Cor. Sec.

Cherry, Pa. P. C.

Brothers at West place copy

Obit.

MIRIAM—in the Ludlow congregation, Millie county, Pa., March 4, 1880, of dysentery, Brother John Miller, aged 51 years 1 month and 15 days.

GEO. S. MEARS

SHUMAKER—in the Maryland congregation, Somerset county, Pa., Oct. 8, 1879, of dysentery, Brother M. C. Duffin, aged 7 years 7 months and 5 days.

THOMAS—in the Maryland congregation, John A. Miller, of Somerset (continued).

C. G. LAY.

THOMAS—in the Welsh Trinit congregation, near Philadelphia, Pa., Dec. 18, 1879, of consumption, Hamilton W. Hicks, aged 31 years 8 months and 15 days.

He leaves an aged mother, four brothers and three sisters to mourn their loss, but they have no conviction that they need not grieve as those who have no hope, for their loss is an eternal gain. In the death of our brother the community lost a kind friend and neighbor, the church a consistent member, one who was ever willing and ready to obey the Lord in all his requirements. He was a man of high talents, and was anxious to be absent from the body, and present with the Lord. May thy dear ones that have lost a kind friend and neighbor, be comforted by the presence of their dear Lord, when parting is known, and farewell tears are wiped away. His remains were committed to the earth by Brother C. Keeler and Samuel Potts to a large congregation of friends and relatives.

M. E. H.

DANNER—in the Astoria church, near Astoria, Polk county, Or., January 22, 1881, aged 78 years and 29 days.

Funeral services conducted by the writer preaching, and the ministering brethren there present, were very profitable to the deceased. Text from the 12th chapter of Ecclesiastes, to a large congregation of relatives and friends. He leaves three sons and one daughter to mourn their loss.

For the benefit of those interested we append a list of the names of the members of his life and society copied from the history of this church, as given to the historian by the deceased, which was prepared by him. "This above statement," says the historian, "was born in Troy, Tenn., Pa., in the year 1801 by David Danner, who was a native of the Kingdom of Scotland, and who had traced back for 200 years when Switzerland was under German rule. Brother Danner came to America in 1820, and was a member of the Christian church in Danville, that through religious persecution, they were compelled to leave their native land, and as certified settled in Pennsylvania. Shortly after William Penn arrived, David Danner was among the first to settle in the country, and his six children, Jacob, being the eldest. He died in Pennsylvania, and was buried in the cemetery near Danville, Pa., in 1820. He moved to Ohio, Butler county, and in the year 1820 he again moved to Snyder county, Pa., and in the following year he settled on a farm in Fulton county, near Astoria. Brother Danner, his wife, was laid to rest in the year 1869. Their marriage was blessed with eight children, three of which are now in Scotland. Henry, James, and John, were the first to be born to the spirit land. It may be truly said of brother Jacob that he not only ranked among the best of fathers, but he was also one of the best of sons and citizens of Fulton county. The deceased was a consistent member of the church for many years, and was highly respected by all who knew him.

A. G. BLACK

(Brothers at West place copy)

KNAVE—in the Johnson congregation, Cassia county, Pa., Dec. 16, 1879, of dysentery, Brother J. S. Stanley, aged 31 years 8 months and 16 days.

Also the same person, Jan. 10, 1880, than the first date, aged 31 years, 9 months and 28 days.

Also of the same person, Jan. 10, 1880, than the first date, aged 31 years, 9 months and 28 days.

VARNER—in the same congregation, Jan. 8, 1880, Lucy Callahan, daughter of brother J. S. Stanley, aged 10 years, 11 months and 18 days.

Also of the same person, January 15, 1880, brother J. S. Stanley, aged 31 years and 28 days.

The above list of Epitaphs. Funeral obituary improved by the writer.

J. S. HERRICK

The Primitive Christian.

PUBLISHED WEEKLY.

BOSTON, PA.

April 18, 1886.

EDITED BY Wm. JAMES CHITNER,
H. B. BAUMGARDNER,
PROPRIETORS; J. S. BAUMGARDNER.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 contents, are requested to
send them 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
a visit 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 the subjects
presented. 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 difficult it is to edit or
patronize papers, 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 all matter of this kind
to appear more promptly.The last Philadelphia Grand Jury
in their presentment declared that the
slamming procedure of the Christian-
ity was the basis of ninety per cent
of the month's crime. Charles
Town, (S. C.) News and Courier 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 greater
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 come to badly
written proper names we are
often at a loss. We have perhaps never heard of
before, and which we have no means
of verifying, we must often make a
guess or throw away the whole manu-
script. It is only by our careful
writing will exercise care, especially in
writing proper names.The *Illustrated Weekly Herald* of
London, in a recent issue, has a
column giving a vivid description of
what it seems up 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 more."
The motto would certainly be a good one,
and if carried out, would not only be
a benefit to the country, but a benefit
to the progress of Christianity.
Church debts, in very many
congregations, have been great obsta-
cles to successful Christian work.
The churches should have a good grip
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 grip
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.THERE are a great many exhibitions
of Christian benevolence and prompt
response to the needs of the world.
It is a good thing that within the
past three years 200,000 persons have
starved to death, and 400,000 have
died. The resources of the Bra-
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it, should not the friends of temperance
be more vigilant, and make greater
efforts to subvert this national evil?way 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 scold's den.
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 host of course felt badly, and it
was not wiser. Does it exhibit the
proper light for a plain people, a
people professing godliness, to indulge
in the habit of the scold's den?
There is no more to be said on this
subject, and to be a separate people from
the world, and to do this does not mean only
in apparel, but in our habits and in our
general deportment. We hope our
brethren will be more careful in the
future.If you must smoke, and you
do not smoke public examples of your
conduct.Dr. Cress speaking of the rigidity
of a minister says, that a sound
body is as important as a sound mind.
He should have clear perception, sound
judgment, industrious habits, system,
argueative talents, good temper, and
kindness. All this a minister should
doubtless have but he further states a
qualification that we want our min-
isters to observe especially. It is this
"A minister should have a good grip
of never be insolent, or arrogant,
petulant or morose, or fagabulous, or
careless, or covetous." We Bar that
many ministers, and even elders, are
not indulging in good habits, and
are not doing their duty. The first
presentation irritates them. Now it is
their words and actions, and as such
a feeling, indignity, they cannot have
any power or influence. We have
never manifested a feeling of this
kind. The truth that they were
laboring to establish was evil speak-
ing; they were treated with contempt,
and indignity in the months past, and
inposed, so have no manifestations of
anger or impatience. Error was met
and rebuked, but it was done in the
spirit of love. Let all our ministers
try to imitate their example in their
efforts to maintain the truth. Then,
too, in the family, and in all your
associations, guard against a petulant
disposition. It will destroy your
influence. No matter what your dis-
position may be it is your duty to subdue
your passions, and to fall in this, is
exhibiting a bad light. "Let your light
shine before men."At an entertainment given by the
Catholics at Rochester, Minnesota, on
St. Patrick's day, Father Ward ex-
pressed his opinion on the subject of
that American history would not be
what it is without Catholic masses
and believes America was discovered
by a Catholic and one of the first acts
performed was to give the name of
Catholic to the Catholic Church, and
ever since the history of the Catholic
Church and the history of America
were one and the same. The New
York Times gives more of his address
as follows—The Rev. Father further stated that
the Church came in the beginning and
the cause to stay. The cry was heard
that the Catholic Church was a dan-
ger to the Republic. He held that
the Church would be the salvation
of America, and he hoped
that before another generation passed
away that the country would be Catholic.
The stronger the Church becomes the
stronger the Republic will be, and the
greater the union, the greater the
nation's existence. TheChurch 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 exist
we should have the greatest 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 by the
Catholic Church in the past, we
cannot anticipate any such a result if
the country were to become Catholic.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, Broth-
er J. M. 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. The bride
expressed her thanks to her friends,
where they intend to make their fu-
ture home.—*Union Tribune.*Mr. Kiser is our efficient book-keeper.
He keeps our accounts with accu-
racy and 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 received the *Primitive Christian*, we
introduced, we feel to make such extra
efforts as will enable our friends and
agents to have it read in every family
where a good grip of sin exists. Single
copies by regular mail. 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 Chris-
tian* sent to 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 at once
and raise us a good trial list of sub-
scribers? Look around you and see
how many of your neighbors who
are not reading it. 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 grip 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 ARRANGEMENTS.An 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
Brother Miller, by which he designed to
show that the country would be
ruined 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, an-
noyance and confusion will be the re-
sult. There should be, therefore, a
proper understanding among the
brethren, who are to apply for Railroad
arrangements and the Railroad com-
panies. The fact stated by the
proper authorities at Lankin, hav-
ing the arrangement of the Annual
Meeting, to attend to the Railroad ar-
rangements out of Chicago, Indiana,
before they attempt to obtain the favor
of any company. By corresponding
with him, and by working in harmony
with them they will be able to ob-
tain "knock" but to do anything without
consulting him, may lead to confu-
sion.There are some statements in brother
Miller's official statement that we
do not understand. We would much
rather prefer tickets to Chicago inde-
pendent of the political conversation 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 number of persons
going to our Annual Meeting will
be greatly increased. Many Railroad com-
panies will feel that our convenience
and wishes should be regarded, and we
persons they will regard them as they
have heretofore done.We understand that Brother Miller has
been somewhat annoyed or grieved in con-
sequence of different parties making ap-
plication for railroad favors, so our
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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. The meeting
will give from time to time such
information as will be necessary for
our readers to know.This year the Annual Meeting
commences on Tuesday the 1st day
of June. The members of the Standing
Committee should reach Lankin 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.

Report of the Sunday-School Convention of the Middle District of Pa.

According to previous arrangement, the Convention met at the Brethren's church in Hill Valley, Huntingdon county, Pa. May 17th, 1895. The first session was opened at about 7:30 o'clock, p. m., by H. B. Brumbaugh, Moderator. The delegates were called for and the following responded:

By letter: J. G. Leisberg, W. J. Spangole.

Spring Run: M. F. H. Kinzel, J. A. Rosh.

By roll-call: Represented by Emma J. Howe.

Huntingdon: Ella J. Brumbaugh, Harless Valley: W. B. Shaffer.

New Enterprise: Jacob Ferry, R. Z. Replogle.

Yellow Creek, No. 2: By letter, R. Z. Replogle.

Waterford: By letter, Angewick: John X. Latz, John E. Garter.

By letter: Ardenheim: by letter.

The Moderator being absent, the Corresponding Secretary, W. J. Swigart, proceeded with the business of the convention.

John E. Garter was appointed first called upon to deliver an address of welcome, which he did, and we promise, from his remarks all were made to feel perfectly at home.

At the close of his speech, which was brief, H. B. Brumbaugh was nominated and elected Moderator. The Secretary being also elected, T. C. Hollenberger was called to act in that capacity.

W. J. Swigart was nominated for Corresponding Secretary but declined the nomination, when S. M. Lane was nominated and elected, hence, the organization stands thus:

H. B. Brumbaugh, Moderator; Secretary, T. C. Hollenberger; Corresponding Secretary, S. M. Lane.

Being ready for business, "The Work before Us" was called for, and H. B. Brumbaugh delivered an interesting address upon the subject of the work before us, which work consists in deriving the best plans for reaching the perishing, and moulding the as yet undeveloped plastic minds of the little ones into beings of usefulness in the world.

Miss B. Howe then read an essay entitled, "Go With My Vineyard" which was contained some very good thoughts. After the reading of the essay, at appropriate hymns was sung, bearing the same title as that of the essay. The programme of the evening being completed, Christian Myers, pastor of Perry church, closed the evening on Saturday morning, May 18th, at 8:45 o'clock.

MORNING SESSION.

The meeting was opened by singing, and prayer by C. Myers.

The Minutes of the Convention of 1879 were called for and read, after which the Minutes of the evening session were read.

S. W. Bollinger then made a motion that we empower certain persons from these churches who had not sent delegates, and from those that had sent but were unable to represent the cause in their own churches, to attend the Convention. The motion was discussed and carried. It was then moved that C. Myers represent the cause in the Perry church, and Ada Bucher, in connection with The Hill Valley, the delegate sent, the cause in Huntingdon, and Thomas Chalkin, the cause in Harless Valley. All the motions were carried.

It was then further moved that the rules governing the speakers at the late Convention be re-adopted. The motion was amended by S. W. Bollinger, by inserting the phrase, "and their relatives." The amendment was accepted and the motion carried.

The miscellaneous business being attended to, the regular programme

was taken up. The subject, "The Sunday-school as a means of preparing the children for the observance of a Systematic Study of the Scriptures," was opened by James R. Lane, who, on account of the absence of J. M. Mohler, acted as his substitute. He was followed by Seth Myers, W. L. Spangole, J. B. Brumbaugh, W. J. Swigart. The subject was gotten up by the committee, in order to have proved at this Convention, that the thoughts of the church are perpetuated by the Sunday-school, which we find was satisfactorily done, and it was regretted that not more of the opposers of the cause were present. Further remarks were made by John Spangole, the Moderator.

Anthem: "Behold what Manner of Love."

"The Importance of Sunday-School Missionary Work," was then opened by R. Z. Replogle. John E. Garter called for, but declined, preferring to bear older ones. The subject was further discussed by S. W. Bollinger, W. J. Spangole. D. Emmert urged the following by the Moderator, which was followed by W. J. Swigart, R. Z. Replogle and J. B. Brumbaugh. The subject was well ventilated, and many good suggestions were offered, and it was thought that we shall find much, and do something more practical and effective.

"The School Work outside of the School House" was opened by the Secretary and followed by John E. Garter. Spangole. Indifference of parents was given as a great hindrance to outside work. Children are imitative creatures and their papa stays home because it is too hot, the child will stay at home. True, referred remarks by J. B. Reiff, of Chester county, W. J. Swigart, Seth Myers, and the Moderator. The idea was advanced that finely dressed children will attract the undressing children in the Sunday-school. The contrast is too great. The poor feel uncomfortable, and will not stay.

The committee on resolutions was composed of the following: W. J. Swigart, J. B. Brumbaugh, W. L. Spangole, Lizzie Howe and Lizzie Spangole. The report was closed with singing and prayer.

AFTERNOON SESSION.

The afternoon session was opened at 1 o'clock by singing, "All hail the power of Jesus name."

"The Qualifications necessary for the Teacher," was announced as open for discussion. Prof. J. S. Oelkenman was called for and he delivered quite an interesting speech upon the subject, embracing the following points:

1. An earnest desire for the salvation of the souls of men.

2. Teachers should have an aim.

3. Study of the Bible.

(b) End never accomplished by scolding—love and persuasion the main sources.

4. Acquaint yourselves with the general work of C. Myers.

4 Keep up with the times, and this done by taking a teacher's paper, and attending Convention, for by noting our own families so soon quickened as to see the need of the work of the people. J. B. Brumbaugh followed with some practical remarks, and suggested that, in order to get a proper understanding of the Scriptures, a work on Biblical Antiquities, and a good Commentary, should be in the hands of the teacher, but while these were being read, the teacher should not place too implicit confidence in them, but rely at the same time also on his own thinking and judgment.

W. J. Swigart then delivered a warm address, in which he lamented the want of reflection on the part of our teachers, and that they too much allow other people to do their thinking. He said, he is urged as an important question, to study the Scriptures, and was fit for the position unless they had an ardent, pure and unselfish love for Christ and his cause. Some further

remarks were made by W. L. Spangole and the Moderator.

The Importance of a Systematic Study of the Scriptures, was opened by Christian Myers, and followed by John Spangole, W. J. Swigart and James R. Lane.

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stood in connection with their fulfillment.

"That the Sunday school gives an opportunity to all the members to teach the doctrines of the church by precept and example, and is therefore an excellent medium through which to maintain and perpetuate its doctrines," was then discussed by D. Emmert, who delivered an interesting address upon the subject, and was followed by Lizzie Howe and John Spangole.

"How can we get more sympathy and aid from the adult portion of the church, encouragement from the ministry, and pecuniary aid from the church in general?" Discussed by S. W. Bollinger.

Adjourned with singing, and prayer by W. J. Swigart, to meet at 7 o'clock, p. m.

EVYING SESSION.

The evening session was opened by singing the 18th hymn, and prayer by James R. Lane. The Moderator

W. J. Swigart, then delivered an address upon the subject, and was followed by Lizzie Howe and John Spangole.

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From California.

April 13, 1895.

Dear Brethren:

It commenced to rain the 1st day of April, and has continued often on up to this date. It is raining so regular, uniformly rain for the California State, that the efficient six quarts of water have fallen in a common milk pail. The gloom that hangs over California by cold dry wind from the Pacific Ocean, has been removed by the latter rain. It has rained in the twenty-three years that I have been in California, only one year a brighter prospect for a beautiful harvest than we have this year all over California. In spiritual matters the prospects are as bright. Twenty-five were added to the church by baptism since our last camp meeting. Four new preachers, three deacons, and yet, some young men, scarcely new to the power of salvation. All that want work should come to California about the last of May.

Yours truly,

E. D. JOHN WEAVER.

Calaveras, Cal.

Yours truly,

E. D. JOHN WEAVER.

OUR MISSIONARY FIELD.

About eighteen months ago brother D. N. Wagon, in his journey among the churches, came to Ferry county, Ohio and baptized twenty-seven applicants, and then learned that the churches in the adjoining counties of the West were suffering from a dearth of converts. He has been busy ever since on a heavy load for a number of years, and the brethren's children drifting into the wrong channels. Some of these churches were churches, happening to be in the church in Ferry county at that revival, and continuing it with their own aid state at home, begged brother Workman to come to come and help them. He consented to do so and in August last paid them a visit, and truly found a sad state of affairs, owing to troubles that had come existed and the ravages wrought by the enemy. But by hard labor and the cooperation of the elder, brother Steiner, who had the oversight, and the resident workers doing their part, the excited forces were collected and organized with great success. About fifty members, scattered over an circuit of so many miles, but all that could be rallied; but by the usual energy of brother Workman we were induced to do more, and in the next three weeks the Lord had poured out such a blessing that fifty-two united with the church. During a subsequent visit nine more were received. A choice lot of men and women, many of them being deemed necessary, brother Workman called on the writer to assist him in the work. On the 18th instant we went to the meeting in Brook Park, Ohio. Brother Workman and Augustus Palmer were sent apart as deacons and duly installed. We think the members displayed great wisdom in all their decisions in the meeting. Brother Workman's zeal and Augustus Palmer were sent apart as deacons and duly installed. We think the members displayed great wisdom in all their decisions in the meeting. Brother Workman's zeal and Augustus Palmer were sent apart as deacons and duly installed. We think the members displayed great wisdom in all their decisions in the meeting.

A TEMPERANCE STORY.

Three well-dressed and outwardly respectable-looking men, two about middle age, one close on the three score and ten. I was busy with my paper on the other side of the car, and for some time I did not notice my companions. They were all excited, and as I glanced more closely, it was plain that they were under the influence of liquor, and the white-haired old man was particularly so. "Just let them try it again," he roared; "just let them, if they dare. Coming into my men's store and demanding that he give up his business—sacrificing his means of maintenance for his family. If he had been there they'd have gone out immediately quicker than they did, I warrant you, for then it's a fellow to be trifled with. Now business men, I tell you! Women round making fools of themselves praying and shouting!" "Is a disgrace to this nation," said his right-hand companion. "The idea that a man has to retire when his health is ruined is entirely wrong, and that of a crazy-headed woman." "Infernal Snare," growled number three, his bloodshot eyes almost refusing to remain open. "Next time, if I'm round, they won't be at the next quarter," continued the drunken patriarch. "I was a little confused, you see, the first time; but if Ben had been here we should have had some fun. I don't see why the boys at the meeting were all so tight. Fifty minutes more and the trio were nodding, even to the meddling cronies. It was a heart's aching sight. Three men intoxicated, two in the prime of life, probably fathers of families. But the saddest of all was this old man, whose feet already stood on the border of the other world." "Isn't it dreadful?" I whispered to the man next me, who had taken a seat by my side. "Yes," he answered, with a sigh. "That old man has been in the liquor business for years. His son succeeded him in the business. At the request of one of his children, a beautiful girl, I went with some ladies to his place this morning. The coats with which his old man drove us from the establishment were new, and I was assured that I can never see a horse or creature. It seems to me that nothing but demons could use the language they did." "A moment more and the car had stopped in the midst of a crowd of men and boys, and the way blocked on all sides. The men opposite roared from their stumbers, and looked steadily at each other." "It is always just so on the line," growled the oldest of the group. "I've traveled the road fifteen years, and I never saw a trip yet that we didn't get into." "Nor say one else, I guess?" responded one of his companions. "I was snob," said the conductor in explanation. "You're bringing his in here," said my neighbor with a shriller. "The effects of a drunken brawl," she continued. "Make room for him on this side, if you please. He's a fine fellow, and is supporting, almost carrying, the seasons form of a man." "How in thunder did it happen?" inquired one of the three opposite, rising to make room. "Oh, they were both drunk," answered the policeman. "Got to quarreling, and this poor fellow got the worst of it." "Just see the dying man's face was lifted, and the blood almost from in my veins as a shriek from the old man rang out sharp and clear." "That scene which followed passed deep. Before the car stopped the spirit had departed.

RELIGIOUS INTELLIGENCE.

—There are 61 recipients of Swedish bibles in England, with 4,967 members. The Methodists have 82 churches, and the Jews 90 synagogues and 120 ministers.

—Another important old manuscript has been found in a famous German library at Worms. Although it is believed, may throw some light on difficult passages in the Epistles of St. Paul.

—The late Hebrew people of the Sandwich Islands now contribute annually for the support of their people beyond their territories some \$21,500. Some churches average more than four dollars per member. One church sustains five foreign missionaries.

—A prominent Mohammedan in Bombay began to study the New Testament in order to overthrow the arguments of the missionaries. The result is, he has been baptized, though he has been obliged to endure bitter persecutions.

—The Buddhist monasteries of China have all been closed by imperial order. The days of Buddhism are evidently numbered. In Southern India sixty thousand people have recently been baptized, and placed themselves under the instruction of Protestant Christian ministers.

—This is the way they do things in New York: The Second church at Harlem is called a house of worship, but the visiting brethren put their hands in their pockets and took out the necessary \$40.00. So the pastor and finance committee will not have their lives shortened by money worry.

—Alfred Terzli, the learned Turkish scholar, arrested on account of his services in the Balkans, has been released the last few years, but the population of the country has more rapidly decreased. The Jews have no intention of re-occupying the land. They are glad to live around Jerusalem once or callivate an acre of ground. The Jews of Europe and America will never return to Palestine, unless forced back at the point of the bayonet.

—A missionary having lately returned to Berlin from Asia, reports some interesting discovery which he and two friends and co-laborers made in Galilee. In the mountains of Galilee, between Acre and Nazareth, and north of Sidon-Anti, they found a village called Beseah, which is inhabited almost exclusively by agriculturalists, professing Judaism, who appear to have been there from oldest times, and have no tradition of the calls by Jesus. They are distinguished from their brethren in the east and west by several peculiarities: First, they speak only Hebrew and Arabic, but being conversant with the Spanish and German languages, as the rest of the Jews are, and second, that they limit themselves to agricultural pursuits, without having any communication with others.

—A missionary who went to Missouri several years ago, visits to friends in the East that in 1874 in a certain village of twenty families he found an fifteen persons no Bible. He started a Sunday school, and in five years a church with between twenty-five and thirty members was organized. One year ago he founded a similar school in a place where he had been told the leading men were accustomed to play cards on Sunday, and he has since organized a church there with a membership of seventy-five. He went to visit a place where gambling was a Sunday amusement, giving no heed to warnings, which were thrown out to him that he had better not go. Soon he had returned to the same place, and after a revival was the cause of starting a church with a membership of thirty-two.

dated presbyter without the imposition of hands in re-ordination sufficient.

—The Baptist missionaries of the New Congo Mission report that they have attached to themselves many new friends, including the King of Congo; have begun a school, and have taken some of the scholars to payo for the purchase of the spelling-book, have held a well-attended service, with an average of 150 hearers, for four months; have had Bible reading and prayers in the Portuguese language for those who do not understand English, held about a thousand words of a hitherto unwritten language, and have made several journeys and contemplated others.

—A blind man used to sit in one of the London streets and read a Bible with raised letters to passers-by among whom the charitably disposed gave him money. On one occasion he lost his money, and while he was collecting for the next party he had to go he had been reading, he kept repeating the last words that he had read: "There is none other god," "none other god." A passer-by, who had been told of the man, had been told by certain Bible doctrines, heard of the words repeated again and again, and felt the message come home to his heart and mind. He said: "No, only you and there I will sing." The words were his to him for the deed.

—Rev. S. P. DeLass, formerly U. S. Consul at Jerusalem, in his last days the foundation for some fanciful speculations that are occasionally met with: "There is not an American missionary in the Holy Land, nor a Sabbath-school. But one Protestant church in Jerusalem, another outside of the walls, and one at Nazareth. The Jews have been increasing rapidly the last few years, but the population of the country has more rapidly decreased. The Jews have no intention of re-occupying the land. They are glad to live around Jerusalem once or callivate an acre of ground. The Jews of Europe and America will never return to Palestine, unless forced back at the point of the bayonet."

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DIED.

STINEMAS—In the Jehovah's congregation, May 18th, 1898, Dr. J. C. Stinem, son of Mr. and Mrs. Jason C. Stinem, aged 7 months and 2 days.

CLYDE R. BASS

KLINGER—In the Cedar Creek church, DeWitt county, Ind., April 30, 1898. Henry Klinger, aged 37 years, 6 months and 3 days. He was a member of the church 11 years. His wife and son, from 1870 to 1891.

MAURIS—Also in the same church, DeWitt county, Ind., April 18th, 1898, friend Jesse Mauris, aged 67 years, 10 months and 19 days. Passed services by brother Jeremiah Galt and the writer from March 21, 1897.

GRACE—Also in the same place, April 22, 1898, friend Grace, aged 10 months and 19 days. Passed services by brother Jeremiah Galt and the writer from March 21, 1897.

GRACE—Also in the same place, May 1, 1898, John Grace, the husband of Mary Grace, and father of Janet March, aged 69 years, 11 months and 19 days.

CLARK—In the same place, May 1, 1898, Henry Clark, member of the Methodist church, aged 79 years, 5 months and 18 days. Passed services by Hor. Thayer.

PHOENIX—In the same place, May 7, 1898, friend Phoenix, aged 10 months and 18 days. Passed services by brother Jeremiah Galt and the writer from March 21, 1897.

PHOENIX—In the same place, May 11, 1898, friend Phoenix, aged 10 months and 18 days. Passed services by brother Jeremiah Galt and the writer from March 21, 1897.

HERBY STEELEY

DESBOROUGH—In the Lost Creek congregation, Jan. 25, 1898, of brother Desborough, brother Peter Behlers, aged 35 years, 10 months and 4 days.

—He leaves a widow and five children to mourn their loss. Brother Peter was loved by all who knew him. He was a consistent brother, a kind father, and an affectionate husband. He was a man who made his mark on everyone among us, leaving such a mark and leaving spirit, and the great grief that he will try to follow as an example to all his upright work and depart same through his.

DESBOROUGH—Also in the same place, May 11, 1898, friend Desborough, aged 35 years, 10 months and 17 days.

—He leaves a widow, 4 children, 37 grand-children and great-grandchildren. He was a member of the church about 47 years. We sorrow not to see him go, but we hope that he will have a glorious future. He will be with us in the first resurrection. The Lord help us to see that he was a man who made his mark on everyone among us, leaving such a mark and leaving spirit, and the great grief that he will try to follow as an example to all his upright work and depart same through his.

FOYE—John Foye, son of Adam and sister Nancy Foye, departed this life May 11, 1898, aged 25 years, 7 months and 23 days.

—The subject of this notice came to his death with a broken heart. He was a kind and gentle spirit, well fitted and well fitted with his health and heart. It was supposed to be the cause of his death. He was a man who made his mark on everyone among us, leaving such a mark and leaving spirit, and the great grief that he will try to follow as an example to all his upright work and depart same through his.

WALTON—Also in the same place, May 11, 1898, friend Walton, aged 35 years, 10 months and 17 days.

—He leaves a widow, 4 children, 37 grand-children and great-grandchildren. He was a member of the church about 47 years. We sorrow not to see him go, but we hope that he will have a glorious future. He will be with us in the first resurrection. The Lord help us to see that he was a man who made his mark on everyone among us, leaving such a mark and leaving spirit, and the great grief that he will try to follow as an example to all his upright work and depart same through his.

M. R. DENISON.

VAINIERE—In the Zion congregation, Page county, Mo., May 12, 1898, brother John Vainiere, aged 70 years, 10 months and 17 days. He was a member of the church 11 years. He was a man who made his mark on everyone among us, leaving such a mark and leaving spirit, and the great grief that he will try to follow as an example to all his upright work and depart same through his.

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 us on the Sabbath and 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 Loggesset 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 Daggett will answer any questions relative to the country that may be desired. Brothers, think of our mutual needs and of the

Organization of Sunday-School at George's Creek, Va.

Dear Brethren:

The good pastor is still leaving 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, and as secretary, S. T. Bosserman. 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 sim should always be to bring the children of the will of God, towards this day, in the nurture and admonition of the Lord. S. C. JOHNSON.

Non Gravata, Pa.

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 you are both very worthy and 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 landlord, the Lord willing, will be held June 12th, commencing at 3 o'clock, p. m. A general invitation is extended and especially to the ministers. 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 C. 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.

Dear Brethren:

Please insert in your columns, say one knowing the whereabouts of Isaac Purkey and John Purkey, who were a factor in our church, would please let me know through the P. C., or address me at Simpson Station, Taylor county, W. Va. They and their 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 raised and corn is up and looks well. We are near a fair sized town of Athens. The church is union, but the laborer set low and the funds are white water to the harvest. 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 this train 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.

The brethren of the Marsh church, Indiana county, Pa., June 19th, at 10 o'clock, P. M.

The brethren of the Brookfield district, Pennsylvania Co., Iowa June 20th, 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 20th, at 8 o'clock, P. M.

In the Upper Creek church, Wabash Co., Ind., June 20th, 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 Manassah district, Debarre 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 Field, 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, Clinton county, Iowa, 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. M., who may chance to see this notice stop at our place. 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 new church near 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 a. m. The usual invitation is extended. JOSEPH J. COVAN.

GOOD BOOKS FOR SALE.

For sale by the publishers, T. & J. B. DeVincentis, 100 N. 10th St., Philadelphia. All books will be sent by express, freight prepaid. All orders will be filled promptly. Price per copy: 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 Book of Common Prayer, 50 cts. The Book of Hours, 50 cts. The Book of Psalms, 50 cts. The Book of Gospels, 50 cts. The Book of Acts, 50 cts. The Book of Epistles, 50 cts. The Book of Apocalypse, 50 cts. The Book of Psalms, 50 cts. The Book of Gospels, 50 cts. The Book of Acts, 50 cts. The Book of Epistles, 50 cts. The Book of Apocalypse, 50 cts.

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Dear Brethren: Last week having received a call from the national members of the Salt Creek church, at Sandusky, N. Y., to come and preach for them, I accordingly went on Saturday last. These members live fifty miles from their own Oak, in Republican county, Kan., and are under the oversight of

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,

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WALLES.

BY ROBERT HANSON.

Hoping the reader will pardon me for my address (which was unavoidable) we will now continue our imaginary trip, into the interior of Wales.

We were comfortably seated in a third class carriage of the Great Western Railway. As we flew over our journey at a rate of from forty to fifty miles per hour, we notice that the country is hilly—very hilly, and is well dotted with small villages and towns, which seem to be supplied with extensive improvements—all built of stone. No frame buildings can be seen. The land seems to be farmed to the best advantage. A fence cannot be seen, all the fields are hedged about, which gives the country a peculiar spongy appearance, which contrasts favorably with the nakedness that fescue land appears to impart to the north hills. The fields are very irregular—no attention seemed to have been paid to shape or regularity, as we find them in every conceivable form. As we go on, we see an extraordinary growth of vegetation, begins to look sparse. The farms become more scattered, and everything begins to have a dingy appearance, and for which all first attention seems to be attracted. The farms are not long left in the dark. We see that we are now riding on the outskirts of the world renowned Welsh coal regions, and fast approaching Swansea, one of the great cities of Wales. As we go, the more we are convinced we are in the neighborhood of some large works. And we are not disappointed, for here we are London Junction, where we change cars for Swansea, which is about two miles distant. But as we do not intend to go there, and having a few moments to spare, we get on the platform to look round in the city we behold a fine old Gothic chimney stack, towering high and dully above the main buildings, some of which makes us almost giddy to look up at it. And we are informed that there is no other chimney stack in the vicinity of Swansea. During the Spring and Fall, in heavy damp weather, the smoke from these works, covering the whole country for miles around, gives a dense fog. It is said to be unhealthy, but without a doubt it is injurious to the growth of vegetation, as its effects may be seen within a radius of many miles.

Boarding the train we resume our journey, and as we proceed westward, there is a decided difference in the appearance of the passengers as they pass their seats at the station. Even the names of the stations are given a foreign aspect, and as the "Gandy" class came out, the names "London, Kidwelly, Carmarthen, Swansea" were written on the tickets. As the last mentioned place is called, we make ready to leave, as this is our destination for the present. We take our seat in the "Omnia," and we are glad to see that the carriage is well equipped with all the conveniences which we are used to. Large gay colored mail coaches lay all around in numerous lines some gone by, some waiting, some unknown. And as this is the centre of communication to the surrounding towns and villages, they still use the old mode of traveling by stage coach.

If we expect to find the hotel accommodations for which the United States is celebrated, we will be sadly mistaken and disappointed. This is a first class hotel, which has been equipped and though they may suit British travelers, they come far short of satisfying an American. He cannot look for any regular or comfortable accommodations, but the example of an old fashioned inn for their keep. After looking

around while and seeing that we cannot find a house, we make up our mind to go where we will find more hospitality than shown by the cold and ceremonious politeness of servants in the hotels. After enquiry we make up our mind to stay at a house, which by the high-sounding name of Elephant and Castle. Here all our inquiries are answered by a well-dressed stout lady, all smiles and good looks. When we were informed we had the house, we were favorable impressed by the cordial manner in which we were treated by the landlady, and we were glad to see that the house was as great. It. And as this is a fair sample of dozens of houses of the same character to be found in all towns, through out the interior of Wales, we will say much more of it in the future.

Congress, O.

INSURANCE ASSOCIATIONS.

MANLY, N. Y.

Are Mutual Fire Insurance Associations in their Organization, Principles and Policy, so far from being objectionable?

An organization for insurance of property in its very inception indicates nothing else, than the lowering of the standard of faith. Does not God give us richly all things to enjoy? Can he be so kind and so bountiful to our earthly possessions or fair, several, families or pestilence? Can we stray the arm of God, and rob him of his power? My association we may form? We may be foolish to try to get money upon earth, and tell us, "Ye cannot serve God and mammon!" A rigid and faithful observance of the latter part of Matthew's 13th chapter, will forever prevent the formation of associations of every description from the Brother-hood. Will any one argue, that this was only to be observed by the first disciples? We are not claim to be "pious Christians," and we do not get "necessarily estranged from the faith which was once delivered unto the saints."

The following Scripture referred to as Gospel authority for mutual insurance companies: "Bare ye one another's burdens, and so fulfill the law of Christ." Gal. 2. In the reciprocal expression, "bare ye one another's burdens," "another" refers to one of many and embraces all of the same class. "Whosoever duty is to be performed by one" to "another," it is to be reciprocally extended to all of the same class without any restriction. "Ye ought to wash one another's feet"—"Love one another," and "greet one another with a holy kiss," are reciprocal duties. Now, mutual insurance companies are exclusive in their character. The poor are not included. In a work they constitute a money aristocracy. They are not to be expected to help in return. "Bearing one another's burdens" is a church work, to be extended to all the saints without any restriction. It does not warrant a separate organization. It demands a bearing of one another's burdens as will fulfill the law of Christ.

Mutual Fire Insurance companies claim to be purely fraternal benevolent associations. What is the nature of Christian benevolence? It is to do good to those who have no claim upon us and from whom we do not expect a return. If we do good to those which love you, what thank have you? For sinners who love those that love them. And if ye do good to them which do good to you, what thank have you? For sinners also. And if ye love to them of whom ye hope to receive, what thank have ye? For sinners also. It is sinners, to receive good to good, and to do good to those who do not love you, and your reward for nothing upon.

shall be great, and ye shall be the children of the Highest." Luke 6. 32-35.

Now in the light of this passage, what is the practice of those who form an association to help each other in case of losses sustained by fire? It is simply the practice of sinners. There is no benevolence in it. It is paying to receive. It is a contract—helping others, hoping to receive again. We anticipate the objection which may be made here, "What harm is there in forming an association to help one another in case of losses?" The harm is in calling it Christian benevolence and forming an exclusive circle in which to exercise it. The law of Christian benevolence is universal, embracing all the saints, and those held together by the gentle sway of that law of love, practice it wherever and in whatever way they do it for Jesus' sake.

Christian benevolence primarily regards the suffering indigent saints; whereas this benevolent association, in its very inception, regards the mind of a member of an insurance company. The primary object of an association is to help his associates—persons who have no connection with the suffering condition. He may claim, as is frequently done, that he is not willing and ready to contribute to the poor condition of those who have no connection with insurance. This is simply a plea of good intentions, and benevolent feelings; but the fact, read as it did be, is that he is not willing to be associated with moneyed men for the purpose of securing his property from fire. His action in this primary object, that self-interest is the primary object of the association. He is not willing to have a moneyed class in which the poor brother can have no connection or interest. Here are divisions in the church. Two parties considered an objectionable, because it is not a moneyed class, but two parties under duty to relieve them—the one because he must, and to whom he expects as such in return, the other without restriction because he is not willing to be associated with moneyed men and their feelings.

"Now I beseech you, brethren, mark them which cause divisions and oppose contrary to the doctrine which ye have learned; and avoid them." 2 Tim. 2: 23. To get to come up squarely to the point and ask, Where did insurance organizations originate? Did they originate out of the crisis of the Christian religion? Did Christ and the apostles lay the basis of their formation? Did the martyrdom of Jesus and the first of persecution project a plan for the "spoiling of the gospel?" (Heb. 10: 30). Did the exemplary factors of our fraternity advise the "expedient" and "policy" of property insurance as a means of furthering the cause of the church? Did the faith in God and love to man? What do these organizations propose to do? Do they propose extending the Christian religion, and ameliorating the condition of the human race? Do they moved by faith and love and self-denial? Are they a benefit to the church? Or if not, why should the church sanction them?

The truth is, property and life insurance had its origin in the world, and belongs to the world. It has no connection with the church of Christ, and can have none. Has not our Lord said, "I will send the Holy Spirit upon you, and he will teach you all things, and bring to your remembrance all that I have said unto you." John 14: 26. If there be a wrong in any thing, shall the church assume the wrong and bear the responsibility? No, let the church stand first—and let those who are guilty of the wrong feel properly bear the responsibility. Let our Annual Meeting keep a pure record, and on questions relating to insurance, a better answer cannot be given than that of the apostle, "Charge them that are such as

the world, that they be not high-minded, or swell up, as they do which are not; but be lowly of heart, as they are which are with Christ; for ye shall have a reward, and ye shall not be ashamed." 2 Tim. 2: 17-19.

It is very rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6. 17-19.

Let those who are called upon to mediate both sides of the question at Annual Meeting of this year will remember articles on Insurance Companies of last year.

ANNUAL MEETING AND SUNDAY-SCHOOLS.

BY A. LEBER.

Annual Meeting in 1857 first decided the right to hold Sabbath-schools, conducted by the brethren, and re-estimated the position of the church in favor of them conducted in order by the brethren, but has denied the privilege of the popular demonstration that the world has in Sabbath-Schools by the support of many churches. But to have them conducted in Gospel order which is the order of the brethren, which commands that we raise our children in the nurture and admonition of the Lord, that wherever has been, and still is a heavy opposition to Sabbath-schools, the Annual Meeting has invariably decided that when they are conducted in order by the brethren, every obstacle is to be removed. But this opposition regardless of the decision of A. M., are determined that they shall not be introduced into their congregations, while in those congregations where the brethren do not desire to have orderly Sabbath-schools to teach their children the Scriptures, and prevent them from following many of the customs that young people often follow in the neighborhood of the schools. One party opposing the introduction or claiming the right to have them because A. M. has decided that they are right, this causing trouble and bad feelings.

Some are so temerarily opposed to them that they say they would rather their children would fish and hunt and follow other idle amusements of the Lord's day, than to allow Sabbath-schools, while others desire to have them to prevent their children from engaging in such vain amusements. Some say you are to be guided by the Lord's day, than to allow Sabbath-schools, while others desire to have them to prevent their children from engaging in such vain amusements.

1. A church agrees by an overwhelming to have a Sunday-school, a right movement is to be made to hold the Sunday-school and go on. The school was organized and conducted in order for awhile with the best of prospects. Through the Annual visitation objections were lodged against it. The brethren were divided, and the school came under bad feelings.

2. Another place, a neighborhood of brethren desired to organize a Sunday school to prevent their children from engaging in such vain amusements, and to teach them the Scriptures. They went to the church and asked the privilege to organize in their school-house and conduct an orderly Sunday-school, and teach their children the Scriptures. The church (though not as the privilege was asked) voted against it. We think this is the only case where the brethren who made harsh speeches against it.

We ask, how is this state of things to be prevented? Answer: Let the church be organized in a meeting, and churches only have the right, which also their duty to correct any disorder arising from a Sunday-school. But that no majority vote minority shall have the right to do this, and that orderly Sunday-school. This we think would effectually settle trouble arising from Sunday-schools. Until that is done, we think the Annual Meeting is the only body that can be relied upon arising from Sunday-schools. Let it

be understood, that when the Annual Meeting is called, it is the duty of every church that no church shall have the right to vote against it and thus overturn Annual Meeting, and set up congregational meetings. Let the Annual Meeting be held in the same place, and hold those responsible who trample her dignity under foot, even to the case of Matt. 18. One mistaken idea is that Annual Meeting is to try to reconcile the brethren, and to do this. See last decision on Sunday-school, also art. 17, A. M. 1851. If we are to an Annual Meeting (and we cannot do so) we must be ready to do what the churches know that they have no right to set her authority aside. If the Annual Meeting is the church of which Christ is the head, what right has local church a meeting to do the body to set the deliberations of the body aside, and ignore the head which is Christ? Churches have a right to appeal to Annual Meeting for the repeal of any resolution which they have decided right, but not ignore any decision. This brings in trouble and confusion.

North Manchester, Ind.

MISSION WORK—HOME AND FOREIGN.

BY H. R. BRISWORTH.

Since last we wrote upon the above subject, the calls have been made to come and preach, some over forty miles, some over twenty, others again over ten miles, and to do this, we had a systematic plan in each church district whereby those applying may have a chance of securing the much desired response? The minister who labors duty to support his little family, and devotes one-seventh of his time to ministerial labor, cannot reasonably be expected to fill such calls.

We are to undertake to do the same, and to do this, we must be furnished to now lay all aside until he could return. The demand is urgent. How then shall we proceed to effect a more extensive and successful supply the outputs, the preacher work, the arduous tasks of which but few living in the Eastern States imagine. Let every church consider her members, and her resources, and holding in view the same, do this, let the same be brought to the District Meeting and be there approved of; officers chosen in each church to carry on the work, and to increase and solidify, and do this in each congregation appointed by said meeting. Let these plans receive sanction of the Annual Council, and then when the subject of mission comes up, it can be referred to where it belongs—to the board appointed for that purpose. Missionaries can be sent who will work in the field until all others should their judgment dictate that the work is to be done in the part under consideration. A brother the other day remarked to me "that it was the duty of the ministers to go and preach in all situations, and that they (the ministers) did not go they were not fulfilling the Scripture." This certainly seemed all right, yet there was a side not looked at. If the minister does not do the work, whose duty is it to see that he can? Who will take care that that family suffers not that is deprived of the chief number? "Who goeth a mile for his neighbor, shall be rewarded (Paul), "How shall they go, unless they be sent?" (Paul to Romans). These questions we ask those lay brother to answer seriously. "Hear ye me, brethren, I have promised to stand faithfully in the work of the Lord." Ans. The church. Has the church done so? If so, there would be no complaint about neglected missions, and the churches are ready to go and rescue their lives to the work

Home Department.

GERMS OF THE BEAUTIFUL.

Scatter the germs of the beautiful,
And the crystals will fall,
That rose may spring by the out-
gate

And the vine on the garden wall,
Cover the rough and rude of earth,
With the will of herbs and flowers,
And mark with the opening bud and
cup

The march of the Summer hours,
Scatter the germs of the beautiful

In the holy shrine of home;
Let the pure, and the fair, and the
graceful there

In the loveliest cluster come
Leave not a trace of deformity
In the temple of the heart,
But that ye may to hearth the germs
Of nature and of art.

Scatter the germs of the beautiful
In the depths of the human soul,
They shall bud, and blossom, and bear
the fruit

Which exults upon the wall,
Paint with the flowers of charity,
The portals of the tomb,
And the fair and the pure about its
In paradise shall bloom.

THE STRAIGHT PATH.

"The Bible is so straight and old-fa-
shioned," said a young man to a gray-
haired merchant who was advising
him to study God's word if he would
live to live. "You will find a plenty
of books written now-a-days that are
more novel in their teaching, and do
not bind one down as the Bible
does."

The old merchant turned to his desk
and took out a couple of rulers, one of
which was slightly bent. With each
of these he ruled a line, and silently
added the ruled paper to his compa-
ny.

"Well," said the lad, "what do you
mean?"

"The one is not straight and true, is it?
When you mark out your path in life,
don't use a crooked ruler."

SILLY FOLKS.

Workmen in stone quarries sometimes
find a very hard kind of rock.
They split little grooves in the
wedges, and then, with great sledge
hammers, drive and drive the wedges
into the rocky rock. And yet, once in
a while, they fail to divide the solid
mass. The iron wedges and sledge
prow useless and the workmen
wonder at the stubborn rock.

But there is yet another way. The
iron wedges are removed from the
wedges, grooves. These little wooden
wedges, of a very hard fiber, are se-
lected. Now you begin to shake your
heads and think, "Well, if iron wedges
split it, how can these little wooden
ones do it so successfully?"
Just wait until we explain. The sharp
and well made wooden wedges are
first put into water. They are then
inserted in the groove tightly with
wet, and water is kept in the groove,
and no sledge is needed to drive them.
They would break under the severe
blow of the ponderous hammer. But
the wooden just do the work all-
alone. They will do what the driven
iron failed to do. How so? The
damp wood swells. The particles
must have room to enlarge. And the
wedges are of the great quality which
stand this silent influence. In a little
while the solid rock parts from top
to bottom, and the workman's will is
no complaint.

There are others, in other things, what
quiet and visible effort fall to, do some
quite power, when applied, will surely
achieve. Teachers may remember
this fact in teaching their pupils, some
very stubborn nature by the ap-
plication of the silent forces. The iron
and the sledge hammers often fail,
But the tears, prayers, and a patient
example cover fall.—Alexander Clark.

LOVE FOR THE SHEEP.

"Therefore doth my Father love me, be-
cause I lay down my life for the sheep."
There is a truth revealed in this pas-
sage which comes from the very depth
of the infinite mind, a revelation of in-
finity and infinity of love on the part
of the Father, who is the Father of all
cable of existence. We have all
known that Christ is the "well loved"
of the Father. Therefore doth my Fa-
ther love me, because I lay down my
life for the sheep. If you know why
the Father so loves the Son, the Son is
the love of the Son to believers, how in-
finite must be the love of the Father to
the sheep.

For eternity, Christ had dwelt in
the bosom of the Father, the object of
his infinite and eternal love. But
there was one purpose eternally con-
sidered in the heart of Christ, who
ever rendered him the object of special
endearment to the Father. It was the
purpose which was consummated in
the winding up of the mystery of the
Incarnation. For my sake, the Father
is to give me of his people. "You
I have loved these with an everlasting
love, therefore with loving kindness
have I drawn thee." The truth here
revealed suggests two important re-
sults.

The first is, the infinite gift in us
in doubting the love of God to us. If
one of the revealed reasons of the love
of the Father is that he loves the Father
bears to us, we may eternal shame
and confusion of face cover us, if for
a moment we question the infinite love
the Father has for us.

The second is this. If we would be
subjects of special endearment to the
Father, we must "lay down our lives
for the brethren," even as Christ "laid
down his life for the sheep." This will
the prayer of Christ, "I desire that
people be fulfilled in our experience."
"That the love wherewith they have
loved me, may be in them, and I in
them."—*Trinity of Referring.*

BEFORE YOU GO OUTDOORS.

I have in my eye at present the hour
you go to church on the Sabbath, fore-
noon. I am anxious about it. The
cote struck there is likely to give tone
to your spirits all the day. Release it
from its hold as much as you can
from family duties. Release it wholly
from "gliding and riding and putting on
of fine apparel." Release it wholly
from vain conversation. How very
much the power of the Sabbath
preaching depends on the preparation
of the hearer's heart. If you come up
to the church with your minds clogged
with trifles and puffed up with vani-
ty, what can ministers do? They can
do nothing but best the air. What
else can they do if there be nothing
before them but air to beat at? It
will make a sound and that is all. I
will leave this as much as you can
spend more time on the Sabbath
morning in putting walls on their floors
than in taking the toll of their hearts—
more time in trying to make them-
selves inflexible under what they hear
is not, than in trying to make them-
selves appear before God what they
are.—*Rev. H. Irons.*

NO COMPROMISE.

As I grow older as a parent my
views are changing fast as to the de-
gree of continuity to be held with
the world. I have outgrown my
horror struck to count up the profane
children of pious parents, and of
evil ministers. The door at which
these influences enter, which I once
thought of closing, is now open. I
will parental instructions and example
I am persuaded, is yielding to the
ways of good society; by dress, books
amusement, an atmosphere is formed
which will do more to corrupt than
to save. More than ever do I feel that our fam-
lies must stand in a kind of determi-
ed opposition to the fashions of the
world, breathing the waves like the
Eldon's Lighthouse. And I have

found nothing yet which requires more
courage and independence than to rise
even a little, but decidedly, above the
of the religious world around us. Sure-
ly the way in which we commonly go
is not that way of self-denial and
sacrifice and cross-bearing which the
New Testament talks of. There is the
offense of the cross crossed. Our sin-
ner's way is the only way. It is
often to be traced to our leaving so
little difference between us.—*J. H.
Alexander, D. D.*

TEMPER AT HOME.

I have peeped into quiet "parlors"
where the carpet is clean and old, and
the furniture polished and bright,
into "rooms" where the chairs are dead
and the floor carpets, into "kitchens"
where the family live, and the maids
are cooked and eaten, and the boys
and girls are as little as the sparrows
in the stutch overhead; and I
saw that it is not so much wealth
nor luxury, nor clothing, nor servitor-
for toil, neatness, nor law, nor
rank, nor country, nor station, is tone
and temper that make life joyous or
miserable, that render homes happy or
wretched. And I see that the good
or evil of a country, the good or
evil of a man, his life to teachers, or
accomplishment, or means, or society,
can make it the spring, as to an
everlasting pain, the beginning of
an infinite existence, the godly
modest, well-proportioned vestibule
to a temple of God's building, that
shall never decay, wax old, or vanish
away.—*John Hall, D. D.*

A MOTHER'S DUTY.

A mother should be firm, gentili-
cal; always ready to attend to her
child. She should never laugh at him
at what he does that is cunning; nor
allow him to think of his looks, or
of his next and close in, nor
to. She should teach him to obey a look
to respect those older than himself,
and above all, to love, honor and
revere God, the church, his parents,
his country, his neighbors, his
command, without seeing that it is
performed in the right manner. Never
speak of a child's faults or follies or
repent his remarks before him. It is
a sure way to spoil a child. Never
speak of him when excited, nor let
your voice be raised when correcting
him. Strive to inspire love, not dread
—respect, not fear. Remember you
are educating and training a soul for
eternity.

HOW TO GO TO WORK.

A quaint writer of Chas. tells him-
self the cognomen of Chas. (quill, gives
a short and easy method of doing good,
which he found so effectual, and so
could be adopted. He says, "Why
do you begin to do good so far off?
This is a ruling error. Begin at the
center and work outward. If you do
not love God, do not pretend to
such love for the people of the des-
ert. If you let some family grudge,
some prejudice, some undesirable pas-
sion, some vice towards a daughter
or sister, prevail, you can't be teach-
ing on a large scale. Begle not at
the next door, but within your own
door—then with your next neighbor,
whether relative, servant or stranger,
and so forth, until you get to the
you are to bless. Give him each thing
you have. "How can I make him
or her happy?" This is the question.
If a dollar will do it, give the dollar.
If a smile, or a warm pressure of the
hand, or a tear, will do it, give a
smile, hand, or tear. But never forget
the magnitude of our Father's
mountain of golden sand, and that it
is your part to cast some contributory
stone every moment.

HOW TO GO TO WORK.

The world is seldom the way
the shock it receives when some one
speaks out a strong belief in unseen
realities—ever though not always in
the wisest way.

CANNOT.

We very much question whether
there is a word in the English lan-
guage productive of so much mischief
as the one placed at the head of this
article. Indeed, it has no business
where it is so frequently found; for it
is not a word of any form of speech,
and deemed unworthy of notice by the
lexicographer; yet there are some men
who are always using it, and find it
error at their tongue's end. The man
who adds to our list of words which
he regularly does up, heathenish
is good for nothing, because he will
perform nothing. We like a man, say,
and woman too, who at proper time
uses a plain plump No. For that
little word which is their salvation,
if they meet you with a canting
cannot, depend upon it, they will—"of
consideration."

Ask your friend why he runs in
debt for things for which he has no
possible earthly use; and he will tell
you he cannot avoid purchasing things
when offered at a bargain, even if he
has no present use for them. At that
time, however, will come when there
will be a cause of another nature to
arrest him; and that will be when his
policy purchases have so exhausted
his means, that he will be reduced to
that one word will trust him.

Ask that farmer why he allows that
bottle of spittle to be carried into his
barren field, and, as the sleet and
snow fall, to rot it to dust, and
waste it, and he replies that he has no
land in the habit of doing it, that he
cannot do without when working hard.
All nonsense. Thousands, if not mil-
lions, have demonstrated the contrary
before his face the present year. The
truth is, the farmer loves the "good
creature," and his cannot is the per-
petual excuse for his conscience to
charge him with.

Ask that farmer why he allows his
fields to be overrun with thistles, juncos,
weeds, daisies; his crops choked with
weeds, and his stock with vermin,
and his girls with pigweed, and his
children with thickened, persimmon,
and he answers he cannot attend to
them all, he has so much work to do
that he cannot be so particular. He
never only makes a bad matter worse.
If it proves that he is a bad calculator,
as well as a bad worker. The farmer
has no business to plan so much work
as he does, and to neglect his part
well; and the cannot in the case can
decide no one.

"Neighbor, the bars to your cornfield
are very defective, and the gate to
your wheatfield is so insecure, that I
wonder at your leaving them in such
a condition when there are so many
unruly cattle running at large." Ah,
he answers, I know it well enough. I
intended this work to have made some
money, but I have not had time to
put it but have lost so much time in at-
tending that law suit, that I cannot do
it now, and must put it off till next
week. The seed sowing morning has
passed, and the seed is all eaten up in
his field, his crops all destroyed,
and a beautiful foundation for another
law suit.

See that poor man, once rich and
now poor, who has been so long in
debt, and is a sacrifice to this accused can-
not. A beautiful wife has wept tears
of ecstasy; friends have uttered
words of remembrance; reformers in-
vited him to take him by the hand,
and pointed out the way by which he
may be again a man; but has all the
reply, a reply fatal to hope, has been,
I cannot. It is a lie. He can
do. He can forsake his wife; he can
bring joy and gladness to his family;
he can again rejoice his friends; he
can must first renounce and repudiate
this one and body-dying cannot. It
is a lie. He can, whatever you wish
your profession or pursuit, if you would
have to success, never use the word
cannot. You may as well attempt to
swim, or to fly, or to walk on water,
and a Parthen at your heels.

so to expect to accomplish anything
worthy of a man while this word is
your vocabulary. Where the gallant
Hittler, at the battle of Niagara, was
asked by Slocum if he could carry the
flag to the top of the mountain, instead
of the determined "I'll try," he had
replied out—"I cannot," where world
has been his fame, and what the re-
sult of that? Cannot, accomplish-
ing nothing but the ruin of him who
uses it.

Keep thy cannots. Use not the
word yourself, and be careful how you
employ those that do. Napoleon ner-
vously boasted of his success, instead of
saying, and in the management of a
farm there should be no place for can-
not. You can do all that is necessary
if you do, if you labor with it in the
right way, and at the right time. If
you do not, your labor will be like that
of Sisyphus, ever beginning, never
ending. Neglect nothing; keep a
watchful eye over everything; see
to every part of your management
and you will have no use
for cannot.

BE SOMETHING.

It is the duty of every one to take
some active part as actor on the stage
of life. Some men are content to
vegetate as it were, without being
anything in particular. Man was not
made to rust out his life. It is ex-
pected he should "not well his part." He
must be something. He has a part
to perform, which it is his duty to
attend to. We are not placed here to
grow up, pass through the various
stages of life, and then die, without
having done anything for the benefit
of the human race. It is a principle
in the creed of the Malcomites that
every one should have a trade. No
Christian doctrine could be better than
that which teaches every man to be
useful; to be like unto
illness; to be like unto
the wealth which his ancestors have
gathered by frugal industry; to be placed
here to pass through life like an an-
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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, and is hilly and steep. 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 cliffs. The highest part of the island is surmounted by a monastery, dedicated to St. John, round which are built the houses of a respectable village. We were not within very far from the island, where we landed in their palaces of the inhabitants.

It was with unutterable feelings that I gazed upon the fiery site, which was the scene of the vision, before me, who were banished from the pleasures and applauses of Imperial Rome, and were sent to inhabit this dull and dreary island, to pass the remainder of our lives with no other consolation than that which we were to find in the bosom of the little flock that was to constitute their choir? There was no one among these exiles whose brow was calm, whose eyes were kindled with joy, who beheld from the barren the little flock that was to constitute their choir? There was no one among these exiles whose brow was calm, whose eyes were kindled with joy, who beheld from the barren the little flock that was to constitute their choir? There was no one among these exiles whose brow was calm, whose eyes were kindled with joy, who beheld from the barren the little flock that was to constitute their choir?

The benediction of the venerable apostle, which was given to us, was from that ray of the oracle which had preceded him, as it was "for the word of God, and for the testimony of Jesus Christ," Rev. 19. 10. It was a benediction 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 be able to have 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 whole of the island, and he would be able to have 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 whole of the island, and he would be able to have placed some of them with his own hand, and probably visited all its scenes.

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 as the fashion is to flaunt her finery on the street for the purpose of attracting attention, and extracting flattery and praise from a society whose compliments are no less a fashionable article. Generally she is not rich. But what a heart she does possess when you find her: so large, so pure and so womanly. When you find such a one, you are fortunate. So few of these things are really women. If you gain her love your few thousands are a million. She will not ask you 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 to be forgotten by the odious 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 happy, and vainly tries to think herself happy.

Young man, now rest, I pray you, cease to care, "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 wicked cane and be sensible yourself. Stock your wife in sensible ways, and success will crown your efforts.—*Dr. J. K. Crosby.*

LAST FAREWELL.

Laziness prevents a man from getting out of his house 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. Laziness keeps a man from driving one nail when one would do, and finally costs a carpenter's bill for putting on the whole row of gates of the hedge to lie in the mud, or stand propped up by nails, or a barn to leak, and damage hundreds of dollars' worth of provender. Laziness, in fact, is the right and proper name for hundreds of excesses 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 Probationary Court, says: "What is to be done with Potter County?" An exchange says: "At recent terms of the quarter Session Court of Potter county, N. Y., Judge Potter, in the Probationary 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 directors of the poor reported that they had no one to keep at the county's 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 well to know whether or not this statement was made in accordance with the fact in the case. I clipped it out of the paper and enclosed it in a letter to the Probationary Court, and in the meantime requesting him to inform me of the facts in the case. In due time I received the following:

Cornegans, Pa., March 12, 1870.—
I, J. L. Ephraim, of the County of Yates, do hereby certify that the above is true. At our December term of court we had no jury, for we had nothing for them to do. We have no poor house

in the county, for we have no tax licenses, and no money has had 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, Probationary.

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 cannot pronounce it, and they laugh at it now. I can spell it, A-u-c-h-e-r-n-u-b-u-h-y. A man came to meet me at the Ladybank Junction, and took me six miles in a fly—an ox-carriage called it—and 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 pretty cold this morning, and 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 head forward. I never saw you before."

"No, I saw you; I was a *bellini* singer, and used to go round with a *tailor-maker's* 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's*, and I went on the stage, and said, 'By the help of God, would I give you, *liber* 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 dollars, 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?" "Yes, father."

"But I gave you a thousand dollars to graduate on it!" "It's all gone, father." "Very well, my son, it is all I could give you; you can't stay here; you must pay your own way in the world."

A new light broke in upon the vision of the astonished young man. He was not so much 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 President, 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 the mother knows the little bruises of the child. If the child have a splinter in its hand, it wants the mother to take it out, and not the father. The father says, "Oh! that to hold the mother know that it is something, and that a little but sometimes is a very great hurt. So with God; if 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 it to its level.

Politeness is the imitation of mutual 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, of Ohio*. Mr. S. will remove the office to his home in Ashland. Elder Moore's labors will be supported by the same force as 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 Letter.*

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 in 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 to that empire. It provides that their worship shall hereafter be unhindered, and indeed expressly permitted throughout the empire. It also provides for the recognition 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 the Rev. J. H. Hoffer, in Leacock town, 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 Proverber*. Whether or not it is right, or 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, as to Primitive Baptists now do; for they will not receive any that come to them from other denominations without baptizing them; we considered, however, as we considered, for the Baptists here 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; if bad, she is punished.

—*From the DAILY BRETHREN 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 our Annual Meeting grounds and surroundings.

—Miss Charlotte M. Blunk, collector and collector for the Protestant Episcopal Synod of Chicago, was at the Annual Meeting grounds yesterday in the interest of that institution. She was rather of the order of the meeting by brother Holsinger. She gave a description of the work and character of the Synod, and what a collection was taken which amounted to \$135.44.

The Primitive Christian.

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This Brother & Sister's Debate can be had from brother J. P. Miller, Waynesboro, Pa., for 55 cents per copy.

A FREIGHT 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 able to do so often, but time was too much taken 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 runners that 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 we are so stout to 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 all, 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, who in robes pure and white, shall come both to meet papa and mamma and be over with them in the Lord. To be bereaved we think only by a young man, and he is a brother, it is unkind he to our comfort 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 is 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 interesting. At 11:30 a. m. the Sunday-school Institute met 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 the 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 do) to you. On Friday morning previous 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 talks, and a 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, V. C. How, and as we were formerly acquainted 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 interest 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 advance of the glory of this salvation." He presented the point that we ought not to possess the God's power to save, and that we should recognize his power in everything.

After the power was given, and the Brethren in reference to works. We do not expect salvation from works. For instance, baptism. The water can't give the power. It is only a sign, and Holy Ghost. 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. Slippy preached, and took for his subject, "Christ the way." He preached plain practical sermon—showed how Christ is the way by precept and example, and how the principles of the Brethren harmonize with that way. He read the scriptures in the text 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 give up 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 the intimacy 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. On the evening 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 said, and 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. Some preliminary work was 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 & Brother's Debate Bro. Hollister advertised freely and gloriously, and he gradually made his 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 interest were also occupied by the brethren.

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tionally until next week, when our readers will likely hear from us again.

HOME AGAIN.

Our cross-journey from Lanark, at 2:30 a. m. was unexcused for last week a time, but did not reach our office in time. We are now at home, and had not our letter box open partly in type when we arrived we would have thought.

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 on Sabbath morning. The service was presented Bro. D. N. Workman presided on Sabbath morning. After services we were invited to the church by baptism. There was a large number of the afternoon at 2 o'clock, and services again in the evening. A brother Jorby from Kansas preached from the text, "I will not advance of the glory of this salvation." Bro. Stein, of Pennsylvania followed with some remarks and closed the meeting. As far as we were able to discern the Lord's table is in a power and in a proper 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 time, and our mind occupied with many things, we did not have the interview with them in relation to our article. We were 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 not close observers and indeed, we would have no objections to likeness of plum or form, and above all we would like to possess the heart of our dear 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 Sila Dabbel, who returned with me from Philadelphia, returned with me to the station over the prospect of joining their friends at H. case with ease, and soon we were grouping our way through the dark for the station. We had a pleasant journey, and we reached the vicinity of Stanburville, 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 heavy one, and the collision of 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 engine and one car being overturned, and a number of several feet. The engine was broken to pieces and a hole knocked in the mill car. The coaches were uninjured and the passengers were not hurt. 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 started, but not a fault. The passengers were not much scared, but 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 4 o'clock train out from Pittsburg, so we had expected to do. We arrived in time for the 5 o'clock train and we were

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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 brethren who are to come. 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 some 500 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 it for the price. The work is 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 doubt 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 revival for the better, 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 was in session recently at Brooklyn, and the subject of Free Masonry and other secret oath-bound societies which had been agitated for some time 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 send for 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 Christianities, is presenting a number of Bankards 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 had promised 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 are sure this will be done. Our effort is made, this may not be so, if you brethren will please assist 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 this as 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, "Christ's Mission." This was very interesting and if any of those who attended these services were not benefited, it was surely their own fault.

OBSEQUIAN FORTITUDE.

We very frequently hear of men and women who fall in the battle of life. We fall into evil and sin, and lose our 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 ready to give up and surrender at the slightest sign of a 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 works of philanthropy meet with discouragement and even opposition, and who can it that will not under such circumstances sometimes waver and give up in the warfare. There are thousands who are kneeling on the rugged 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 lead the victors and bring glory to 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 lead 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 sensation which 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 point, 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 a delicate business, and he who had 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, and who can the babe of the Holy Spirit; he who can chaff when engaged in so awful a duty is lacking a teacher." There is certainly ground for this. Ministers of the Gospel have not been seen truly their responsibility that they are not likely to purposely engage in levity. There are, however, some ministers who have a way of talking that is rather comical, and they themselves do not intend to arouse the feeling of levity. We know ministers of this class who are deeply impressed with their responsibility, and who are ever conscious of the relation of souls. Allowance should be made for ministers of this class. Their motives are all right and will do good. In reference to the relating of incidents, we think the great end is the motive 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 our committee the Missionary Board, and the officers of that board. We honor and we must make a few suggestions 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 included 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 is his duty to be present to the board, 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. Brother E. E. Eddy, who is well known to be an active, zealous brother, and no doubt will do his part. Bro. D. E. Beshler, of Iowa, has the character of being a zealous missionary worker, and a faithful brother.

Bro. Basserman, as secretary of the Board, will be the proper person to correspond with in regard to the general business of the board. The only one 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 the action 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, therefore, in this view, growing 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, therefore, in this view, growing 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, therefore, in this view, growing 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. 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Home Department.

THE DOCTRINE OF A CHURCH BONNET.

BY MANY WAIVER FISHES.

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 very common, apparently dressed for attendance upon a wedding, to indicate a woman's right 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 purchase furbes in jewels and gems, and leading 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 pretense at least. It leads me into temptation. 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.

"Oh 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 they were twisted, curled, and tucked, and placed, the absence of beauty and the absence of everything that a covering for the head ought to be, that attracted and amused 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, the preacher's thoughts from them they are more successful than I am. I therate myself Sunday after Sunday for my spiritual waywardness, my weak-mindedness if you so please, but the pervasion of my self-enclosed ends, "that bonnet did tempt me." I sigh for the Quaker bonnet, or the old-fashioned Methodist bonnet—those neat affairs that look like the attire for a soldier, or a sailor, or a laborer of some trade, or a hatter, and that tie 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 doth below.

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 be added to the wearer's craziness by means of a 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 bangles are a long way off from such a thing as the word that is to have a church bonnet would be a

good one in various ways. It should be of a style unchangeable in its design, worn by the sisters of charity—a style simple, neat and solemn. Then so good a hat can be kept from being going because her "spring hat" had not been seen home. Then the poor would feel less keenly the startling contrast of dress at church. Then, also, might we have a hat that would keep her thoughts from going off on such laudable as ostentatious and sprays of French furbes. 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 backbone of 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 as much as he likes, or to do as he pleases that will produce a lawless citizen. The father who allows his commands to be broken, is training up a law breaker. The lack of good government in the home is the foundation that will produce a lawless citizen. The father who allows his commands to be broken, is training up a law breaker. The lack of good government in the home is the foundation that will produce a lawless citizen. The father who allows his commands to be broken, is training up a law breaker. The lack of good government in the home is the foundation that will produce a lawless citizen.

My Lathrop 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 the age of twelve, and when he 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 that 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 either 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 this sense of duty falls upon a conscience that is not controlled by moral obligation? Suppose that he has had the least of his 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 make 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 things to be made good by the use 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 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, that she is a good mother, and who will, after, charming woman, you will invariably see her habits of speech and her perfect manners repeated in her children. Great, rough men, and noisy, hard-boiled fellows, always lose 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.—*N. Y. 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 the soul addressed keep silence, look at them with awe, for a mighty work is going on within them, and the spirit of evil, or their guardian-angel, is very near them, and that hour they have passed they 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 him who has thus struggled with the power to keep silence when it is a pain and a grief to them, those who give time to their own souls to wax strong against temptation, or to the power which they have thus stamped upon them their passage.—*Evening.*

You are not a tree that can be blown or carried away by the wind, 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 members annually, and recommending a charter) was adopted, which 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. Setzer, 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 and painful illness 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 his late residence, by his wife, Mrs. Elizabeth L. Setzer, who has at his side, with aged wife resides.

ANNUAL MEETING AND MISBINARY WORK.

BY KNOWN V.

Since the year 1852 the question of a greater and more general effort in the Brotherhood 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 later acts of the mission work among us, so very different or exceptional results have been effected until our late 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 our country brethren as workers 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 finally result in the triumph of the truth. 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 the soul addressed keep silence, look at them with awe, for a mighty work is going on within them, and the spirit of evil, or their guardian-angel, is very near them, and that hour they have passed they 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 him who has thus struggled with the power to keep silence when it is a pain and a grief to them, those who give time to their own souls to wax strong against temptation, or to the power which they have thus stamped 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, and every one who would help will give the 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 friends 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 it is not so, 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 friends are more anxious to assist his present daily necessities. We earnestly hope and pray there will be no delay in this matter.

I often think of the cause in Denmark, and feel that our friends 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 it is not so, 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 friends 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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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 as they bask. He has said, "I have sought for him, but he is not here." He has rounded as with everything that will conduce to our enjoyment and why should we fail to share the precious boon? We have prescribed law to govern our lives, but we will not be ruled. We wish, if we charitably 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 atoms as tells us in an inimitable 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 content, 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." He was intended 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 light 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 of this world. 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 selfish 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, but their hearts are not filled with gloom. In light abounds in us. 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 content 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, blear-eyed, and has no definite purpose in life, 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 toiled active, willing workers, and he who is idle 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.

Lounsb., Ill.

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 the whole world and thereby lose his own soul, or what shall 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 lay blame into the nostrils of clay-men, 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 die 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 abode, 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 evil seed, and what will be the result. We are 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 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 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.

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May such occurrences as these serve to make lasting impressions upon us, so we do not desire that they will remain with 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, we may not find ourselves such as we would like to be, but we will do our best to get well with us. If we shall get an account of every idle word that we utter, how narrowly shall we escape the justice of our Creator, and how shall we then only for a life of closing scene realize the short duration of our earthly

existence, and fully appreciate that which is doubtless spirit, the never dying soul.

White Springs, Pa.

from the American Baptist, Feb. 10, 1870.

BAPTIST-DIVERSE DISPOSITION.

From The English Churchman's Review, The Christianian, which appears thus in the presence of the Church of England.

B. D. R. AFFRAT.

J. W. WARD.

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 Church 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 license" to the "sinners of the South," and 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 that Baptist churches with justifying the "rapacious, cruel, fendable," "unbridled carnal lusts and passions."

If he was guilty of such crimes *was* a Baptist, what may be expected of those who are not successful in their accusations against? Our readers may judge as to the weight of his bitter charges against us and the Baptists.

Mr. S. makes utter confusion 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 in that as to the undepicted part of the *not* the writings of these people, *neither* *advocate* *transmission* *as* *it* *is* *a* *part* *of* *their* *practice*.

It is absolutely impossible to suppose, on principles of reason, that the Baptist churches have any connection 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 in the East, in the early 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 church of Rome or her branches." Third: They honestly confess that the Tunker church originated in 1703, 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 drawn into imitating.

Will Mr. Stein attempt to tell what church has the Bible succession? *He* *does* *not* *try* *to* *tell*.

REPRESENTATION.

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, but he adds 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 the 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 Church. 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, as in Matt. 16: 18, and Acts 9: 31. "The church, therefore, throughout all Judea and Galilee and Samaria had peace." &c. This reading is sustained by the ancient manuscripts, as well as the best Biblical criticism. Therefore in this sense we may use the term church with the same extent as kingdom.

While a local church is the operative one at the kingdom, as regards its membership, it sustains the same relation to the kingdom as a part to the whole. A local church is an integral part of the kingdom of Christ. There are three local churches, the Kingdom, and no kingdom without local churches. Therefore when we establish the perpetuity of the kingdom, we prove church succession, and when we prove church succession, we establish the perpetuity of the kingdom.

In support of our proposition we stated our first characteristic thus: "Baptist churches possess the Bible characteristics which demand spiritual regeneration—the new birth—and spiritual life essential to baptism and church membership."

Proof 1. We showed that repentance into his present baptism and church membership. Luke 3: 7-8; Acts 2: 38; Acts 11: 18 (1) Repentance precedes baptism and church membership. (2) Repentance results into spiritual life. (3) The "new birth" is baptism and church membership. There was but a feeble effort to meet this argument.

Proof 2. We showed that faith with repentance is most precious to the church membership, and that those possessing such faith have forgiveness and are the children of God. Acts 10: 42; Gen. 15: 6 with Rom. 4: 3-6, Gal. 3: 6. Also, James testified that the believer is saved, and is a child of God. Luke 7: 50; Jas. 2: 5; 1: 15-18, and Rom. 10: 9, 13. We stated this argument thus:

(1) Every one must possess heart-faith prior to baptism and church membership.

(2) But every one that possesses heart-faith has regeneration and spiritual life.

(3) Therefore, every one most possess heart-faith and spiritual life prior to baptism and church membership. In spite of the doctrine of his church, Mr. Stein was compelled to surrender the point and admit that none but the regenerate should be baptized.

Our third argument in support of our first leading characteristic was based upon the fact that none are to be baptized and admitted to church membership until they have God. John 14: 12, 1 Cor. 11: 22 and Rom. 13: 10. Also, John 14: 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.

Our 4th argument was based upon the fact that none except "truly living" persons be built into the Kingdom of the church. 1 Cor. 12: 3; 15: 1 Peter 2: 3; 1 Cor. 3: 12, 13. The

pitiful idea of putting unprepared—dead—stones into the spiritual temple to prepare them is anti-Christian. Argument 5th was based upon the fact that no one is made disciples and then baptized. There are 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.

We based our 6th argument for this first fundamental characteristic upon the fact that *none* *is* *to* *be* *baptized* *and* *admitted* *to* *church* *membership* *until* *they* *have* *God* *within* *them*. Rom. 8: 6, 7, 8. In the sense of this Scripture "he that is dead is freed from sin." 1. Every one must be dead in sin prior to baptism and church membership. 2. But, in the sense of this Scripture, he that is dead is freed from sin. 3. Therefore, every one must be freed from sin prior to baptism and church membership.

Our 7th argument for this characteristic is based upon the fact that *the* *new* *birth* *does* *not* *depend* *upon* *the* *will* *of* *man*, *but* *is* *of* *God*, *and* *the* *obedient* *work* *of* *the* *Body* *Spirit*. John 1: 11-13.

To make baptism and church membership essential to the new birth, "the will of man" must be consulted that he may be obedient to the will of God without the physical act of some man. According to the doctrine of Mr. S. no one can be born of God without the will of a Tunker to put him into a Tunker church.

Our 8th Arg. in support of the fundamental Baptist characteristic that demands spiritual regeneration, the new birth—and spiritual life as essential to baptism and church membership—was based on the fact that *salvation*, *in* *the* *sense* *of* *position*, *is* *by* *grace* *without* *works*. "I have been a lawbreaker, God and it was through His grace that I was brought into the Kingdom of God. Now to him that works in the reward not reckoned of grace but of debt. But to him that works not, but believes in our Lord, that justifies the sinner, his faith is reckoned for righteousness."—Rom. 4: 3-6.

Paul did not oppose good works, but he did oppose works as a condition of baptism and salvation. "For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God. Not of works lest any man should boast."—Eph. 2: 8-10.

Baptism and joining the church are included in "good works," but salvation is "not of works," therefore our doctrine that none except spiritually saved persons are entitled to baptism and church membership is not in opposition to the Bible characteristic. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the word, that he might shew unto us abundantly through Jesus Christ, our Savior."—Eph. 2: 3-5.

Being baptized and uniting with the church are "works of righteousness," but they are not works. Our doctrine that none except the truly saved persons are entitled to baptism and church membership.

The idea of shutting salvation up in the Tunker Church, which had its origin in 1703, is too absurd to be stated by any except deluded fanatics. In the light of the above eight Bible arguments, our first leading characteristic is fully sustained. Baptists are the only church that have the characteristic which requires *spiritual regeneration*—the new birth—and spiritual life essential to baptism and church membership.

He that has learned to pray as he ought has got the secret of a holy life.

The Primitive Christian.

PUBLISHED WEEKLY.

HUNTINGDON, PA.

July 20, 1890.

EDITORS: J. ED. JAMES QUINCY,
AND
PUBLISHERS: J. E. BRUNNABACH,
AND
J. S. BRUNNABACH.

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 and 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 Casan Creek. They have a Sabbath-school which seems to be doing well. Bro. G. K. Brunnabach ministered to us in "his holy times."

Sister Libbie Leslie, of Ind., is expected to return to the Normal at the opening of the Fall term. She looks 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 is a bad affair for us at present. If Ashland wants it 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 WENT 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 Meetings 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.

SOUL of our correspondents send in friends 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, in what county and State. We wish 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 14th) 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. Brunnabach'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 say that we are 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 "dissent from the waters of life. Will we greatly land them a cup of this refreshing life-giving water?"

The Christian *Nephtalites* us than indicate the "Old Babylon" hold what they call the "two seed doctrine" by which all men are either children of God or of the devil, and that there can be no change. The devil will never gain one of God's children, nor God gain one of the devil's.

If such a doctrine was true we would think there would not be much use for old Babels, or preachers either.

Bro. P. B. Brunnabach, 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 when we last saw him, 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 DRAW 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 be it ever so little, you have neglected your duty. The mission work is not a work for a certain class of brethren and sisters; it is the work of 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, alas! we have not had much more such like but food." 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 WOULD be an advantage to us as well as to others, if those who order Tunebooks from the Western States, by the dozen would inform us how much the expression is. If they could send one 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 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 love more daily our hearts are filled with thanksgiving. It is for us to find under obligations to our friends will confer special favors upon us, but how much deeper that feeling should be to God who gives us all that we need. It is well that we can manifest this feeling and that by making use of that which he gives us in a way that will promote his cause. How do we do this? We do not have a portion of it. Will we devote a portion of it to the Lord? If so, it is to the treasurer of the Brethren's Board of Missions at once. It is needed and will be applied to the furthering of the cause without delay.

ON LAST Thursday evening we secured a horse and buggy and started for a tea mile drive out in the country to make a visit to the old home-ster. 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 us, 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 next week. In the evening we returned home well pleased with our trip in the country, as it was quite enjoyable, especially to wife and Harry.

THE following query passed the late Annual Meeting without discussion:— "Is it according to the Gospel, for a man to take the habit of using tobacco in the use of tobacco, (except for medicinal purposes) to improve a

sister who indulges in the vain fashion of the world in dress?"

Answer No. 1; both families 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 soot free and who is it that does good to him? Is it the tobacco or is it? 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 tobacco goes to show that it is not needed as a medicine. There are only two reasons why people use tobacco. The first is, because they like it, and the second is, because it is fashionable.

THE USE OF TOBACCO IN HUNTINGDON AND ITS FRUITS.

The late Methodist Conference adopted by a vote of two to one, a new question to be asked of all candidates to the ministry. The question was: "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 uses 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 tobacco, and will even try to justify their use as a right one. We say that such a state of affairs it is not much wonder that boys eight and ten years old may be seen on our streets smoking and chewing tobacco. Their good parents are ready to back up 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 of it, we are glad to see that the majority of the vile habit will not be a vestige of the vile habit left among us.

At our late conference it was decided that there should be no smoking on the premises. We are in violation of this rule, and we can not now read 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 so very desirous 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 in 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, Dunbar schools ought to be headed with Dunbart faculty.

—This morning, (July 12th) Bro. W. F. Viny and sister, Chas. Horn and Ewie, were married at their homes. May success attend their labors in whatever duty they may encounter.

—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. H. Miller, of Indiana, has been elected principal of our Normal. Many labors had been desired in 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* gives 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 world, and 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 church will do its best to effect the reform of our country and nation. The most effectual remedy we know of to suggest is to educate them out of 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 world to show themselves to be entangled in any such outlandish improprieties.

The Primitive Christian.

PUBLISHED WEEKLY.

HUNTINGDON, PA.

July 27, 1880.

EDITED BY
 J. B. JAMES GUNTER,
 IN ASSOCIATION
 WITH
 PROFESSOR J. S. BISHOPRODGE

Geo. W. J. Swagart's address is 219
 Crown street, Philadelphia, Pa.

Bro. John P. Ulrey wishes us to say
 that his address is changed from
 Accords, Mo., to Fayette, Ind.

Bro. Samuel Murray has gone to
 Minnesota to preach. There are
 prospects of some additions there.

Bro. Wesley Adams, of Somerset
 county, Pa., is still in Iowa preaching,
 and doing what he can for the advancement
 of the cause.

Those wishing Reports of Annual
 Meetings should order them soon, as we
 have not published a larger edition than
 we thought we could sell.

Brother Elnahel Reipke, of the
 New Enterprise congregation, Pa., has
 been elected to the ministry. May
 the Lord bless him in his labors.

We trust all our patrons would just
 get one more subscriber for the *Primitive*.
 It would double the number of con-
 tributors. We believe it could be done.

Tax papers appear as now fall all
 the past history of our business for
 President. All their interests as well
 as their duties will be brought before the
 public.

Tax Honeymoon for July is an our
 table and contains some good articles.
 It is edited by J. S. Bishop, Longmont,
 Colorado. Price 50 cents per year in
 advance.

From the last *Articles of Faith* we
 learn that we are to have a visit from
 Bro. Eshelman and wife, and sister
 Julia Wood. We will heartily wel-
 come them.

Tax Star (Freewill Baptist) says:
 "The sentiment of our people we be-
 lieve to be strongly against the use of
 alcoholic wine at the communion, al-
 though it is used in exceptional cases."

Tax Rev. D. Decherster, D. D., in the
Times Herald points out the difference
 between distilled liquors and beer
 and whisky. "While distilled liquors
 excite and burn, beer stimulates and
 cools the consumer."

On account of this being vacation at
 the Normal, we will not have any ed-
 ucational department this week. At
 the Teachers Term some tomorrow
 (July 26th) we will have something for
 most week.

On Sabbath last, we and a couple of
 other brethren, went out of town a
 few miles to organize a Sabbath-school.

There was a good attendance and quite
 an interest, and we hope will prove a
 benefit to the community.

A stranger writes us that solicitors
 for the Mission Fund are appointed in
 his congregation and that they are at
 work. We hope some of them will
 neglect this matter. See that
 something is done at once.

Bro. Quinlan has been engaged in
 building himself a house during the
 Summer, and therefore could not devote
 as much of his time to the paper as heretofore,
 but as he is now about through,
 he will give more attention to editorial
 work.

There was quite a demand for No. 25
 containing the programme of com-
 munion exercises, and we are sorry
 that we did not have more extra
 copies printed. The call for these pa-
 pers show that our brethren are be-
 coming interested in the subject of ob-
 sertation.

WE ARE much encouraged from the
 words of approbation that so many of
 our readers are giving us. We will
 publish some of these words, but do
 not wish to occupy space in this way.
 We say to all we thank you. It does
 us good to know that our work is ap-
 preciated.

For several weeks many of our con-
 tributors have doubtless been very
 busy, gathering the harvest, and as a
 result our manuscript box is not so full
 as usual. But the busy season will
 be soon over and then we hope all
 will take hold of their pens with re-
 newed zeal.

It is said the harvest prospects in
 Germany are very poor owing to the
 severe frosts in May, and the heavy
 rains which have deluged some of the
 districts. The corn harvest will be
 small in all the northern districts, and
 only fifty per cent of the ordinary
 harvest will be gathered.

Rev. Dr. Fitch, Presbyterian minister
 in Paris, says that 4,000,000 Bibles
 have been sold in France, and half a
 million of young men know St. John's
 gospel by heart. The young men of
 France are likely ahead of our Ameri-
 can young men, as it is very doubtful
 if that number have memorized any of
 the gospel.

Tax Ill Christian (Italy), makes
 the following truthful remark: "The
 times demand, if not the Edwardsian
 method, more of the Edwardsian bold-
 ness and outspoken proclamation of
 the truth. Those who most unoppos-
 itely proclaim the truths of the
 Gospel, are the ones who, as in Ed-
 wards' day, most influence men for
 good."

On Thursday last, our town was
 visited by one of the most terrific rain
 storms of the season thus far. Two
 inches apparently not of rain, but of
 compacted with a strong wind, fell
 very fast for half an hour or more.
 The tower of the Lutheran church
 was struck by lightning, but to what
 extent it is damaged we have not
 learned.

Tax Church Advocate, the leading
 organ of the Church of God, is going
 to advocate the establishment of a
 Church school. All are not agreed as
 to whether they shall establish one
 large central college centrally located,
 with an endowment fund or schools
 at different points for "mixing" tracts.
 The latter idea seems to be the pre-
 vailing one.

For the consolation of those of our
 readers who express themselves as
 being tired of the discussion, we will
 say that it will likely close soon. Al-
 though our readers may not all have
 been interested in this discussion, yet
 as a whole, we think it has done
 good. The doctrine of the Bible has
 been fully vindicated and it is to be
 hoped that some of them have been
 saved that will finally bring fruit.

Tax Report of A. M. is now com-
 pleted and ready for distribution. All
 who wish to have one, should order it
 as possible. The Report contains 55
 pages with an index, making it the
 most complete Report ever published.
 As the price, 25 cents, is entirely too
 low, we hope some of our readers
 that our friends will help us to sell the
 entire edition. Unless we can do this,
 we will send less money in the publish-
 ing of it. Send in your orders at once.

Bro. B. W. Flory, of Willow Springs,
 Kansas, says they have a good crop of
 wheat which is about harvested. It
 is also plenty. Peaches are already
 in the market and selling at
 \$1.00 per bushel. Health not quite so
 good as usual, but a good many people
 attacks. Spasmodics are about as
 usual. As far as I know we are good.
 The proceedings of the late
 Annual Meeting give good satisfaction
 to all.

Tax Ill Christian (Italy) writes that
 the multiplication of churches
 there is an enormous waste of money.
 There is no need of a church in every
 town, two or three churches are em-
 ployed to do the work that one of
 them could accomplish just as well.
 In a financial point of view this is
 true, and if all churches would work
 on the basis of the Gospel and become
 the Church of Christ, it would be
 equally true in a spiritual point of
 view.

At this time we have published in
 the United States 9,136 newspapers,
 424 of which are published in the
 United States. If all the papers were
 devoted wholly to the truth, what a
 power they would be for the promul-
 gation of holiness in the world! But
 as this is not the case, it makes it the
 more important that our papers should
 be especially zealous in advocating
 the truth as it is in Jesus and
 thus cause an influence, in far as pos-
 sible, to counteract the pernicious in-
 fluence that is being exerted by oth-
 ers.

This evening, (July 16th), we spent
 an hour in our garden hoeing out the
 weeds that grow up within the last week
 or so. We do not like to see a garden
 grow up with weeds, but to labor sim-
 ply to keep the weeds down is almost
 a waste of time and energy. The
 weeds will not come just as effect-
 ually by, at the same time, laboring to
 cultivate some good and wholesome
 vegetables. This lesson every farmer
 and gentleman has learned, but it should
 be learned by all Christians.
 We who are laboring to root out
 and destroy evil, we should at the
 same time cultivate the good.

In a late number of the *Independent*
 we notice the following:
 "The Dankard Church is about to
 establish a clothing house at Ashland,
 Ohio. By this means," says one of
 their papers, "all would soon have cloth-
 ing and bonnets exactly alike."
 We do not claim to have such Scripture
 Our Annual Conference recommends
 as a matter of propriety and for the
 sake of uniformity. I suppose that
 the Dankard Church has a good
 right to dress alike as any other peo-
 ple, and as Christian uniformity is in
 harmony with the Spirit of the Gos-
 pel, we do not think it necessary to
 produce Scripture for the privilege.

We wish to know ourselves in our
 greatest need. When people are al-
 ways harping on their own goodness
 and holiness, and are so full with ev-
 erybody else, the chances are that they
 do not know themselves. It is right
 to be good. It is right to be loyal to
 the Church, but it is still better to be
 loyal to the truth. By soporific and false
 flattery we may impose our views on
 the credulous who do not care to
 examine and think for themselves, but
 we are not to be satisfied with an un-
 examined and unadmitted opinion. We
 want solid reasoning from a true basis.
 God's word is the truth and when we
 undertake to change that to meet our
 views and tastes we will be held re-
 sponsible to God. We are not to be
 content with the views of the majority,
 but we must have our own consciences
 which have more respect for the Scrip-
 tures than their own feelings.

A stranger writes away wrath,
 "The grievous words stir up anger."
 The truthfulness of these words is
 already in use frequently indicated.
 Words of ridicule, sarcasm, contempt
 and defamation never accomplish any
 good. They always do harm by accus-
 ing the brother of some sin, and
 on the other hand soft sinners, or
 kind words, always do good. There
 is no exception to this rule. It holds
 good in the case of preaching, of all
 ways "be kindly gentle."
 It belongs to the religion we profess. If
 we are spoken to in unkind and gnos-
 tulous words, there is no power to be
 gained by answering in kind. We are
 unkindly treated by my brother or
 sister, there is nothing that will as ef-
 fectually subside them as kindness.
 Kindness brings up no regrets when
 memory calls up to review the past.
 Write, speak, and think kindly. Un-
 kind words have two edges and no
 way they will wound those who use
 them.

Since the students have gone to
 their homes, our congregation in the
 chapel are considerably diminished,
 but notwithstanding our number is
 not so large, we have interesting meet-
 ings. On Wednesday evening of last
 week, we had a meeting, and we had
 all in attendance at the prayer meet-
 ing, and we had an interesting and
 profitable season of worship together.
 The promises of God rest upon those
 who are true in their hearts, and
 for their consideration. The subject is
 contained in the last part of the 6th
 chapter of 2 Corinthians and first part
 of the 9th. Our readers will please read
 that Scripture and investigate for them-
 selves what is meant by likelihood
 of the flesh and spirit. What is the
 condition of the body when the blood
 is poisoned with unwholesome food
 and with unwholesome thoughts? What
 is the condition of our spirits when
 we are full of jealousy, hatred and
 evil surmising? Meditate on
 these things.

A stranger thinks that we as temper-
 ance advocates ought not to claim
 ourselves as the users of alcohol, drink-
 ing as interference in eating is sending
 as many persons to untimely graves as
 intoxicating liquors. There is truth
 in this. There are many more dyspep-
 tic in the country to-day than
 drunkards, yet dyspepsia does not
 cause as much misery and wretched-
 ness as drunkenness. Persons who
 use temperance in eating do violence
 to their bodies and to a certain extent
 hurt themselves physically and men-
 tally for the duties of life; and
 there is to much interference in this
 matter as to make it unprofitable
 destroyed, and so many brought to an
 untimely grave, the subject of temper-
 ance living should certainly arrest the
 attention of reformers and he brought
 some people to repent before the
 people in general. Let us temperate
 in all things, and advocate tem-
 perance in all things. There are a
 great many temperance workers that
 have large notions in their own eyes.

Some of our brethren and sisters
 seem to have an idea that it is hard-
 work wholly to try to establish church
 in our cities and towns, along side
 of the other great churches. Now, in
 trying to establish churches in our
 towns and villages, we should not let
 our object to quarrel with other
 churches, neither should we want to
 supplant any assembly where the
 work is being wrought. Let them
 have the Lord be with them. But
 our object is trying to establish
 churches so as to be able to reach
 the world's important truths, which are set
 forth in the Bible, by the Church of
 Christ. Therefore, in the name
 of God let us endeavor to set up our
 banner. The growth of our principles
 among the people may be slow,

but that is not the fault of the prin-
 ciples, neither may it be the fault of
 the workers, but that those prin-
 ciples in each place. The people may
 be slow of heart to believe and follow
 the commands of the Lord, but it is
 our duty to preach by present and ex-
 ample the truth of the word of God
 world. Let us endeavor to do our
 part, let us be found wanting at the
 great day of reckoning.

In our Sabbath school lesson last
 Sabbath we had the first example of
 envy. Cain slew Abel, and was
 guilty. Envy is mentioned in 1 John 3: 12:
 "Whoever hates his brother who does
 not love his own works were evil, and
 as brother's righteous." Envy led to
 hatred, and the result was the shed-
 ding of blood. This spirit of envy is
 not dead. Many a murder is committed
 to-day through its influence. We
 see its effects in the family, in schools,
 in society, and in the church. We need
 not have any doubts as to its author.
 Cain is said to be of the wicked one,
 that is, he was under the influence of
 the devil and acted from his instiga-
 tion. We need not see that act from
 that act from the instigation. They
 envy their brother or sister, and their
 feelings are perhaps fully as bad, if not
 this Cain's. They would rejoice were
 in their brother's place, and would
 in a temporal point of view, as in a spiri-
 tual. What feeling can be worse than
 that that would secretly rejoice to see
 another fall from grace? It is the feel-
 ing of men and women who are
 the kind involves not only the de-
 struction of the body but that of the
 soul. Solomon (Prov. 27: 4) sets the
 question: "Wrath is cruel, and anger
 is foolishness, but who is able to stand
 before envy?" We need, Christian
 friends, to guard more carefully this
 hidden-land monster. It has impedi-
 ed the progress of churches and de-
 stroyed the souls of many a
 brother, yes, more, destroyed souls.
 The apostle John felt this when he
 exhorted his brethren to love one an-
 other, and to keep the commandments
 as an example of envy and its results.
 There is danger of us slaying our
 brethren, spiritually, simply because
 they are more good than we. Can we
 have any more opportunities for sinning?
 The thoughts should cause us to shud-
 der.

SIX MONTHS ON TRIAL.

In order that the *Primitive Christian*
 may be more generally introduced,
 we continue to offer it for six
 months on trial for 50 cents. Our
 friends, and especially our traveling
 ministers, will please note this offer
 of the magazine, and take advantage
 of the opportunity for sinning
 during the paper.

A COMPROMISE.

In many things, as far as church
 polity goes, there seems to be consid-
 erable agreement between the Congre-
 gationalists and Baptists, and that the
 breach between them may still be
 made less, a compromise was suggested
 by a Congregationalist, through the
Independent, was the subject of a
 disputation. This was replied to by a
 friendly spirit by Prof. Herman
 Lincoln, of the Baptist Church.

The proposed compromise, was that
 if the Congregationalists were in favor
 of baptism, and that both churches meet
 in infant communion, or dry christen-
 ing, as we believe it was formerly
 termed, and was practiced by some
 of the able communicants, and if
 on this compromise the editor in the
 last *Independent* makes the following
 remarks:

"Our correspondence, the Rev. E. P.
 Baker, a Congregationalist, proposed a
 compromise between Baptists and
 Congregationalists. It was that the
 latter should give up the sprinkling of
 infants as a sacrament, and substitute for
 it a form of dedication of infants, the

the narrow of Christian truth, but he is tainted with Calvinistic heresies, which creep out now and then. God is not a tyrant, nor man a puppet. The work of Adolph Sappin, entitled the "Bible in its ecclesiastical history," is experimental truth, but he elicits to the popular view of faith and pardon and election and perseverance. Be on your guard. There is rare wheat in the garner, and some chaff and straw and tares. Horace Bushnell has a work, "Sermons for the New Life" which is profound, surprising, vigorous, and beautiful. It is highly practical with Scriptural citations, and only appears by implication. His letters work some out boldly on the side of a fully defective view of the Atonement. I enjoy Bushnell and Sappin above all others, although I seldom read them. The Bible is too Divine and exalted as entering and allowing much time for other reading. Parents have their several splendid works, although not so beloved as the restoration theologians. He preached a series of sermons in Westminster Abbey in which he dwelt and dwelled on the "National Atonement" which is offered to anti-restoration preachers. I found great benefit in reading his "Silence and voice of God," and his "Fruit of Man." It is exceedingly full, and earnest, and motivating.

Those who have not read Dickson's "All about Jesus" have missed a rare soul-stick. It is like dough from an angel's hand, and is a most interesting second work, "Blessed for Ashes," a most companion. The first portrays Emmanuel, the infinitely beautiful and loving; and the second is a practical, God-manifested philosophy of the Christian. But he is a Prolepticon, and cannot write without weaving in the heresy of arbitrary election and the impossibility of falling finally from grace. By the way, I have read "What or What?" two or three searching little books, and have afforded me much pleasure and profit; but he is not a Christian. Christ that purges his members so to work out their own salvation to a Bible guided belief as sense and charcoal to the hungry. He rips away every mask and self-deception, and leaves us to have to our own acknowledgment of grace. McDuff's "Thoughts of God," and "Words and Mind of Jesus," are two very sweet and comforting devotional books. It is an Episcopalian, and I have read it with interest. It comes to the surface. All these works do so much for the head as for the heart. They are designed to convert the soul to God, make religion practical, put the reins of religion to the dominion of the Holy Ghost, and render the life glorious and engaging with the power and beauty of Emmanuel. Neglect not the Book of Job, the Book of Job.

All the books I have enumerated may be looked through Roberts' Catalogue and Brothers, 539 Broadway, New York City.

"Blessed for Ashes, for I am holy."

"Without holiness no man shall see the Lord."

"Let the word of Christ dwell in you richly."

"Search ye, that ye may bring forth the word which is truth."

"Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

A CHRISTIAN GENTLEMAN.

He who shows a mean thing. He cannot show to a man friend. It is not so secret in the keeping of another. He betrays no secret, he is not in his keeping. He never struts in borrowed plumes. He never takes selfish advantage of any man. He never uses ignominious weapons in controversy. He never stabs in the dark. He is ashamed of innocents. He is not one going to a man's face and another behind his back. If by accident he comes in possession of his neighbor's

conscience he passes upon them as acting of faith and truth. He bears sealed packages without tampering with the seals. Papers not meant for his eyes, which he flatters in the window or lies open before him in unguarded exposure, are private to them. He invades no privacy of others, however the weary steps. Bolts and bars, locks and keys, gates and pickets, are not to be tampered with. He is not one of them for he. He may be trusted alone, out of sight, near the thinnest partition—anywhere. He trusts no man, he will help no man, he will not be asked to help any man, he will not tell of his rights that win them through dishonor. He trespasses on no sensitive feeling. He insults no man. If he has rebuke for another, he is open, straightforward, manly; he cannot descend to sordidly. In short, whatever he judges honorable he practices to avoid every man.

FROM THE AMERICAN EPISCOPAL CHURCH, NEW YORK.

BAPTISM—DUNKER CHURCH.

ART. 24. The Baptist Church possess the true and primitive Christian religion as taught by Jesus Christ, His Holy Spirit, and His Apostles.

J. M. STON, Pastor.

RAV'S ISM AFFIRMATIVE.

Mr. Stein grossly perverts our arguments in his "Review" as he did in his "Bible in its ecclesiastical history," upon the plan of salvation. He even makes baptism in order to repentance! He has no "regeneration" before he is born of God! He has a "baptized dead man" who is not a Christian. He has a life! He has an intermediate period between the "baptizing" and birth of God's children, and he holds that all God's "baptized" children become "baptized" unless they are re-baptized three times—in the Tanker kingdom!!! Such, and as such many outrageous assertions he has divulged in this dissemination. His theology is totally false.

RECAPITULATION CONTINUED.

"Our 28" argument for spiritual regeneration prior to and independent of baptism and church membership, was based upon the fact that this is the only passage that commends the Scriptures with God's plan of salvation, which is aided by every condition of human necessity. The baptism of the Christian with Abraham is not a law.

"Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all seed, not to that only which is of law, but to that also which is of faith of Abraham, who is the father of us all"—Rom. 4: 16.

Again:

"Ye shall say therefore that they which are of faith the same are the children of Abraham."—Gal. 3: 7.

This same glorious plan of salvation that is the basis of the Christian's salvation of Abraham. If it was made to depend upon church membership, as the Dunkerists hold, then some pentateuch writers would not have had the opportunity to join the church. The promise which is "eternal life" to all believers would fall to those that could not unite with the church. If salvation depended on baptism, then the promise would, in some cases, fail to all the pentateuch unbelievers, as is suggested by our narrative as to how his power to sin came to forgive him. He was not a Jew, but of another stock, who might, or might not, consent to permit the Lord to pardon the transgressor. This plan of salvation would be a mockery and a reproach to the patriarchs and prophets, extended to the woman that crunched at the feet of the Savior and the dying thief on the cross, the same "gracia" which was the basis of the New Testament saints, and the same glorious plan of salvation by grace through faith, must and will have every conceivable slinger that ceases the pain by being a back. If by accident he comes in possession of his neighbor's

acting dispositions of earth the Baptist stand alone as the unwavering advocates of this Bible plan of salvation.

We may here safely say that this first finding and fundamental Baptist characteristic, which demands spiritual regeneration—the new birth—and spiritual life as essential to baptism and church membership, is established as a Bible characteristic by overwhelming testimony.

Our 24 characteristic shows that Baptist churches possess the "one baptism" demanded in the New Testament as a Bible characteristic by overwhelming testimony.

Our 24 characteristic shows that Baptist churches possess the "one baptism" demanded in the New Testament as a Bible characteristic by overwhelming testimony.

1. That Jesus was baptized—immersed—but once (Matt. 3: 13-17). As he follows to the example of Christ we must receive but "one baptism."
2. That the baptism of John before the commission was not by immersion. John verily baptized with the baptism of repentance. (Acts 1: 5) The 120 disciples went into the original church on this one baptism.
3. That the commission demands but "one baptism" as proved, Mark 16: 16. "He that believeth and is baptized" is not baptized three times. "He that believeth and is baptized." If the act of baptism must be repeated to the number three, then the act of faith must be repeated to three!

That the death of Christ is called a baptism Luke 12: 50. We are baptized "plotted" in the likeness of his death. Rom. 6: 5. As Christ died for sin only once, baptism, only the "likeness" of it, can be performed only once.

That baptism is called "burial" and "resurrection," pointing to the burial and resurrection of Christ. There, as for Jesus was buried and rose but once, baptism must be performed but once.

That baptism is a pledge and monument of the resurrection of the dead. 1 Cor. 15: 29. Therefore, as the dead are to rise but once, we must have but "one baptism" to represent it.

That baptism declares our death to sin. Rom. 6: 2, 3. Therefore, as we die to sin but once, we are to be baptized with him in baptism but once.

That the Tankers make "born of water" mean baptism. John 3: 5. So the Tankers must be born of God but once.

That the passage of the Israelites under the cloud and through the sea, was a baptism unto Moses, and a type of christian baptism. 1 Cor. 10: 1-2. "They were baptized" in three times? Did they pass through the sea three times?

That the salvation in the ark was "like the figure" in baptism. Was it not the ark three times?

Paul says: "One Lord, one faith, one baptism."

It has been established beyond all reasonable doubt, that Baptist churches possess the one baptism with Christ but once.

The Tankers understand that the word "baptizing," in the commission, must be understood as occurring three times and that it is a "figurative."

This would require six immersions in the dominion of the Tanker's commission. Mr. Stein's appeal to the traditions of the corrupt fathers for the immersions is evidence that his Bible profits do not sustain him. See the following historical facts:

1. It is a fact, that no example in classic Greek can be produced where the Greek verb *baptizo* means more than one immersion.
2. It is a fact, that no example in sacred Greek can be produced where the word *baptizo* means more than one immersion.
3. It is a fact, that there is no mention of "trine immersion" in the Bible.

It is a fact that not one of the four apostle fathers mentions "trine immersions."

It is a fact that there is no mention of "trine immersion" in the literature of the world, whether sacred or profane, till about the commencement of the third century.

It is a fact that when "trine immersions" first made its appearance in the history, it was sanctioned with infant baptism, infant communion, and a swarm of other traditions.

It is a fact, that "trine immersions" was regarded by early church writers as a heretical practice.

It is a fact, that "trine immersions" can be traced only through the Jewish and Greek Catholics churches, up to about the beginning of the third century.

Our 34 characteristic shows that Baptist churches possess the commission—Lord's supper—demanded in the New Testament. The might of his blood in his supper, was not a partaker, Jesus took bread and gave thanks, and broke it, and gave unto them, saying, This is my body which is given for you; this do in remembrance of me. Likewise he took the cup after supper, saying, This cup is the New Testament in my blood, which is shed for you. Luke 22: 19, 20. At the same table at the close of the communion he said:

"And I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may sit and eat at my table in my kingdom." So those who believe the tenets teach of Israel. Luke 22: 29.

The Baptist churches hold and practice the observance of the Lord's supper. The kingdom of Christ must be in his kingdom. On Palestine that they gladly received the word were baptized, and added unto the church.

And they continued steadfastly in the apostles' doctrine and fellowship. This is precisely the practice of Baptist churches. When they add to the church can be together to eat a full meal to satisfy hunger, to other, unproprietarily, the apostles pronounced it "not to eat the Lord's supper." See 1 Cor. 11th chapter. It is almost universally admitted that Baptist churches possess the ordinance of the Lord's Supper.

As our fourth characteristic, we showed that Baptist churches possess the New Testament church government. The kingdom of Christ must be the governed by his laws. The traditions of men are worse than rain in the service of God. Baptists have ever been great critics for the Word of God, and they will not be satisfied with any other practice. In his Principles and Practices of Baptists, p. 13. Dr. Wayland remarks:

"The question is frequently asked, 'What is the ground, and what is the acknowledgment, standard of Baptist churches in this country?' To the standard answer has always been, 'Our rule of faith and practice is the New Testament.' We have no other authority to which we all profess submission."

Also, Joseph Belcher, speaking of the Baptists, says:

"It is important, however, that it should be well understood, that when we do our churches of this denomination require subscription to this or any other human creed as a term of fellowship. If they adhere rigidly to the New Testament as the sole standard of Christianity." Religious Denominations, p. 49.

In the first article of the abstract of principles contained in the *Encyclopaedia of the Bible*, it is affirmed, that the Bible is the supreme standard by which all human conduct, creeds and opinions should be tried. Religious Evidences, p. 19.

So fact, it is but the entire record of

all Baptists throughout the world, that "We justify to take our guide in all our views of doctrine and practice, the New Testament, the whole New Testament, and nothing but the New Testament." First and Pract. of the Baptists, p. 10.

We appeal to the following Scriptures in proof that the New Testament must be the rule of faith and practice. Matt. 17: 3; Heb. 10: 20-25; 1 Tim. 3: 16, 17; John 12: 48, 49; 1 Cor. 14: 31; 1 Tim. 4: 15.

Baptists put great stress upon the first and last chapters. This shows that a local church is the only biblical institution for the settlement of difficulties. To have central government as that in matters of government and discipline each local congregation is subject to the whole body. It is treason against the kingdom of Christ. According to this Gospel principle the Tankers have established a "National Conference" to decide matters for which no "thou shalt not" statute is known. No such authoritative institution was known in the apostolic churches. It was the local church that expelled the unworthy. Paul says:

"In the name of our Lord Jesus Christ, who is the head of the church, and his body, and he who saves the church, to deliver us from every evil man, or Satan, or the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." 1 Cor. 5: 4, 5.

This is the practice of Baptist churches. It was the local churches that restored the penitent. Paul said: "Sufficient to such a man is this punishment, which was sufficient of many. So that contrivance you ought rather to forgive, and comfort him, lest perhaps such a one be swallowed up with overmuch sorrow." 2 Cor. 2: 6, 7.

It was the local church that elected its own officers. Acts 6: 4, 5, the whole multitude "chose" the deacons to serve the Jerusalem church members as Jesus Christ church members at Jerusalem that "gave forth their votes" which elected Matthias to the apostleship. Baptist churches elect their own officers, according to the inspired example. Baptist churches possess this peculiarity, the Bible church government.

Our friend, with his Tanker brethren, here, on this point, embraced the leading doctrine of antinomianism. They have a National Council to exercise a lordship over the churches. But on the other hand Baptists contend for "local liberty." They recognize no ruler, lord or king of the consciences except Jesus Christ.

The following Baptist sentiment is quoted in his history of Denominations, by Joseph Belcher:

"Religious liberty is a Baptist watchword, a kind of talisman, which operates as a charm, and secures every one for action."

Mr. Stein's oft-repeated objections need not be repeated here. The utter absurdity of his denial of our church government, which he has the power of Christ to have, is manifest to the eyes of the Tanker church, set up by Mr. Mack in 1705, is absurd to the superlative degree. We have shown conclusively that the Tanker churches are churches of Christ, because they possess the Bible characteristics.

Honor is like the eye, which cannot suffer the least impurity without damage by degrees, and it is not safe upon those who are your friends, or those who are indifferent to you.

If you have your enemies, you will come to such a vicious habit of mind by degrees, and you will not see upon those who are your friends, or those who are indifferent to you.

If every is steeped the venom of all other creeds

The Primitive Christian.

PUBLISHED WEEKLY.

HUNTINGDON, PA.

August 3, 1880.

EDITORIAL: W. B. JAMES QUINER, AND B. B. BRUNDAKER, AND B. B. BRUNDAKER.

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. So 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 preacher rises to a point of order and moves that we stop the discussion of the clothing house question. We say, Pass it.

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 Preacher 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. Welter'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. Halsegham, 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 here, during the Republican convention, yet Methodists do not seem to show now as of old, because cultured people do not make a union.

Bro. Andrew Brumshugh, 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 Dryer writes that he has written in the Brethren'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 Brethren 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, for such expressions as "supper" and "brotherly religion," etc. It is not, however, that have examined it. It can be had at the Brethren of Wash office, or of London West, Sinking Spring, Highland county, Ohio.

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) and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. The apostle writes 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 Brethren at Ashland. 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 circular by another. Dr. Lyman says, "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-represented 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 another. Dr. Lyman writes: "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 Brethren 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, come 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 ill for some time 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 repeat it in the Independent of July 22d, we have a Reformed Episcopal minister which the other says are gladly printed:

To the Editors of the Independent.—"Aparth of the present discussion, it is possible to have communion between Baptists 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 Rev. Dr. 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 the 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 in a more 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 50 cents. Our friends, and especially our traveling ministers, will please state this in all our good opportunities in introducing the paper.

MUSIC BOOKS

Bro. School, Eckstein and Sons, of New York, have published a new book, edited by David F. Ely, and published at the Brethren of York 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 a very good book, and is a very good book.

The Christian Index we have in circulation, originally from the Living Church a denominational paper, which is as follows: "It is at least safe to say that among God's workmen there is no man who is a Baptist in the exception, not the rule. The Baptists may make much of it. The fact is patent. Why should not

the choicest tunes for the little ones have been selected and a fair trial we trust will convince all, that both the best of the world are devoid of the light and chimerical." The music is written in the round note system. The music 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 Yearly Conference 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 delegates in all the churches to collect funds. We hope the same course will be pursued in all the churches.

INFANT BAPTISM ON THE DOORLINE

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 in 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 fact which cannot be easily avoided, that Baptist 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 fact that approximates infant baptism can have no firm hold upon the conscience. It thus tends to a more ceremonial and ritualistic character, which, receiving proof can be offered which is all consistent with evangelical convictions."

"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 and meaning. But if it is in some instances attributed to their dependence upon their ministry. They (the ministers) are expected to know the truth, and teach them the truth, and there is always a ready-made excuse for their ignorance. There is doubtless too much of this kind of a feeling among the mass of church members at the present day—also little children and God's workmen as a rule. It is a sad state of affairs ought not to exist among the people of God, and we recommended unto John's experiment to our readers. Try it. It will be the surest of filling our church treasuries to overflowing.

From The Christian Index we have in circulation, originally from the Living Church a denominational paper, which is as follows: "It is at least safe to say that among God's workmen there is no man who is a Baptist in 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 had better be done deferred until they can be made much."

ENGLI JOHN'S BOLLIGUOY.

"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 a 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 a glad brother. 'The dollars' and I had certainly raised from my farm, clover in one hundred parts part of 1,000."

"I remember I 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 put my track, and as soon as I could I put the \$50 into it. Said I, 'Here goes you to 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 I am going to try another plan. I am going to give the Lord the profit from my own, one of my best years. I will give the profit from my own 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 K. 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. hath prepared you a treasure, the which shall not fail, a state of affairs ought not to exist among the people of God, and we recommended unto John's experiment to our readers. Try it. It will be the surest of filling our church treasuries to overflowing."

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Brothers. The hand of affliction seemed to have been laid upon him. Sister Susan Fryer, an interesting young daughter, has been an intense sufferer for more than two years, needing constant attention and medicines. Her agonies at times have almost surpassed the power of endurance, and, with all this, she is patient, lively, happy and cheerful. Cheerfulness, however, is not the family motto. A more characteristic each member of the family, Brother Samuel Fryer of Ohio, who is a minister, is also a member of this family. Brother John Fryer, who is at present in a family of afflictions, they have the deepest feelings of sympathy of the church and the community at large, for all have sensibly felt the stroke. Sister Fryer was interned in the Mt. Vernon cemetery on the 4th of May, in the presence of a large concourse of people. The funeral services were conducted by the brethren of the Barren Ridge congregation. The bereaved do not see their wife, but they fasted repose in the thought that their departed have exchanged the trials of life for a "crown of rejoicing" which fadeeth away.

E. D. KENNEDY
Falmouth, Va.
From Morris State, Va.

Dear Primitive:

This is the season of the harvest meetings, and since the time of the earliest settlement of the Valley a chapter of revivals, thankings and prayer. The 10th chapter of Luke is the story, and the parable of the "husk-steward" and of the "rich man and Lazarus" form the subject of discourse.

1. That all things belong to God.
2. That what we have is not ours.
3. That it is only entrusted to our care.

4. That we are accountable to God for the use we make of our earthly possessions.

5. That we should guard against covetousness.

6. That we should give to the poor.

7. That we should make use of the means which God has given us so as will best promote the cause of the Kingdom of God on earth.

The exposition of the ninth verse of the 10th chapter of Luke was a matter of controversy among the Brethren in the Valley a few years ago, if indeed it is in the present day. At one time it was proposed to read and discuss it generally, but to be soon abandoned with the reflection that it would be a holy ground greater union in sentiment. The principal point of difference, I believe, was upon the clause, "when ye fall"—the time of failure.

On the second Saturday of the present month was the time of a harvest meeting in Timberville, Flint Rock district, Va. We were favored with the presence of brother John Fryer, of Cook's Creek, brother Myers, of Chestnut, and a number of brethren from Linville Creek, near by. Bro. Fryer gave us the principal discourse on Luke's 10th chapter, plain, thorough, and energetic. By his words, brother Fryer is quite a worker.

Next morning at half past eight, Sunday-school met in the basement of the Brethren meeting-house. A large and influential place, and a most excellent instruction. Brother Driver, a live worker, is superintendent. A rather abstract question growing out of the school, was, "What do we receive an answer from the school?" The superintendent called upon your correspondent to answer, which he attempted to do, but with what success doth not appear. The question was, "What are the regulations?" Questions which require mature

judgment and a share of critical acumen to discuss and explain, do not properly belong to the sphere either of common school or Sabbath-school instruction. Such as will stimulate pupils to read and search for themselves, incidents and the like, are more appropriate. More recently my attention was called to two questions proposed to a Sunday-school, (not the same as those which I have mentioned) and the other to the condition of a man's understanding originally? These questions are proposed at the closing of one lesson to be answered the following day. Some of the questions of work at Timberville seems to be pleasant and successful, and the volunteer, old and young, mingling in the melody of song, is soul-cheering.

The hour of the week, the hour of regular service in the main part of the building. We were favored with an address by brother Isaac Myers, from Rom. 6: 23, followed by brother Fryer. The following facts were developed:

1. The text divides the world into two classes—sinners and saints.
2. Sinners are in the service of Satan, and their reward is death.
3. Saints are in the service of God, and their reward is eternal life.

The "how" and the "wherefore" developed the fact that it is to be born one's best service, while he that is born one's worst.

Brother Fryer preached again in the afternoon. This passed away with one of the pleasant seasons of worship and Christian fellowship. The brethren in the Valley are greatly indebted to the privilege for Christian association and divine worship. May they enjoy and improve them.

FRATERNALLY YOURS,
W. S. SWARTZ.

From Philadelphia.

Dear Primitive:

I remember that during this season of the year correspondence sometimes grows scarce, and probably a little spurious occasionally, touching on strange things that meet the attention of one not so much acquainted with your experience will be acceptable in your columns.

Objects are interesting sometimes because they are new, and are sometimes accustomed to them they do not excite so much interest.

I came into the city on the evening of July 5th. This was the day they were celebrating the "4th of July" and of course the city was all stir. It was late when I arrived and most of the display was over, although an erect street corner there was a time, and a fine display of fireworks, rockets shot into the air, and lighted balloons drifted away from the city. The centre of attraction, however, was the Centennial Exhibition, which, as you are all aware, was the most picturesque display ever witnessed in Philadelphia. The money spent on this way on a "fourth" is simply enormous. The rain that fell on last year's fourth day, had interfered somewhat with the enjoyment of some, was a great blessing to the city in the way of preventing fire. There were only three slight fires this year, while on last year's fourth there were forty some. My purpose in coming to the city at this warm season is to study Zionism. I am under the instruction of The National School of Zionism and Ordination, held on Chestnut street above Broad. This school was started a few years ago by Prof. J. W. Shensmaker, and has been carried on most successfully. Their students are from all over the country. The present junior class is composed of twenty-five students, hailing from the Middle States, Illinois, Missouri, California, and New York, and West India. The school has a wide and excellent reputation, and I am glad to believe that it merits all that can be said for it. The design of the school is to teach the science and art

of Zionism. And judging from the amount of poor reading there is in the world, I suppose there might be one for several such schools. The design of the school is not to teach "comprehending" the common application of that term, nor operative, but to teach good common sense, and correct bad habits in reading and speaking. They give stamping certificates, special testimonials, and treated a number of cases with much satisfaction, effecting almost absolute cures in some instances. Their methods of instruction are of the very best.

Of course the readers of the P. C. are interested in the knowledge of the Brethren wherever they may be found. The church here in the city has a very fair membership, and the members are active, and alive to the work belonging to the church. The membership is considerably scattered over the city, but good feeling and fraternal fellowship are everywhere to be seen. I have formed acquaintance. They seem to be much interested, not only in their own congregation, but in the work of the church. It is their prayer meeting. His friends have been quite effective, and he enjoys the fullest confidence of the people. He is at present attending his home children and friends. I have been with the brethren, and I think I can say I can during his absence. I have enjoyed our meetings very much since here. The bond of common brotherhood seems very strong and good. He is very kind and thoughtful, and we bless God for the ties of Christianity, that makes us brethren.

In the midst of the hustle and jostle and confusion, and the of a great city, and to retire to the sanctuary of the Lord, and where kindred spirits blend in songs and prayers for one another, as in the Thursday evening prayer meetings in the city. He is very kind and thoughtful, and we bless God for the ties of Christianity, that makes us brethren.

The church is on Marshall street between 4th and 5th streets. It is a plain but neat and substantial building. We have prayer-meeting on Tuesday evening, and Bible class and preaching on Sunday morning.

I am favored with brother John A. Fry, No. 312 Chestnut street. I am very pleasantly situated, and find brother Fry and wife very kind and hospitable, and have a comfortable home.

Bro. Fry has only a few doors from the old Green street church, which, doubtless, many of our brethren remember.

Owing to the distance this many of the brethren, it is a plain but neat and substantial building. We have prayer-meeting on Tuesday evening, and Bible class and preaching on Sunday morning.

orders for support! How his heart bleeds for sympathy and especially for powerful sympathy! And doth his heart ever bleed in vain? Does his soul ever yearn for that which would be costly given, and which might be given, and yet is withheld? What say you, reader?

W. J. SWARTZ,
Philadelphia, Pa.

Ephraim.
THE BROTHER—HOW WE ARE GETTING ALONG—THE MISSION WORK.

Dear Primitive:
It has been a long time since I spoke to you, and as nearly as I can recollect now, I spoke to you last on the topic of the Ray and Stain debate, its merits and demerits, its approbation and disapprobation, in my own mind and the minds of many. We thought you would be glad to hear from me, and so I wrote you a long letter, but as you were not so straggling as I am, we then concluded still to love your coming, and kindly entertain you. We are glad to hear that you are so great a blessing until Ray is through. Then I say good night; enough of that kind. I would rather sleep and enjoy rest than listen to such profane prolixity.

In our arm of the church there are five ministers at present, apparently working well together. Our youngest two have now turned out the spirit of our age, and give themselves to study, which their labor plainly manifests. The names of our ministers as they stand are William Beeler, Joseph Hollinger, George Hunter, Jacob Longmeyer, and John W. Berger. The church is prospering now at present than it has for some time. Since last Spring we baptised fifteen souls, and there are still some in the water. Love and affection prevail, and the Lord is with us.

Next Saturday is the day appointed for our harvest meeting. There we intend to hold a collection for the missions of the Western States. The church at our late District Meeting was very good, and we are glad to see improvements in the missionary work. Conference before last we succeeded for the first time in establishing the mission school, and in doing so, we have also voted a treasury to be filled by a free-will offering. But by the laws beyond the missionaries up so tight that the good work got the breaks on the wheels.

Work you may remember. Thank God, the late meeting improved the Board in adding brother J. T. Meyers, and took the breaks off. May the Lord give those men success this year in their work, and all pray to God for wisdom to follow in rest upon the Board, consisting of William Hertzler, S. R. Zieg, and J. T. Meyers, workers for the Eastern District of Pennsylvania. Dear Primitive, I am glad to hear that you are in the Middle District of our State in the mission work? Were you united at Conference to put a term in the field for the current year?

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W. M. HETTLER.

A Christian to his locomotive. A fire may be kindled in the heart of the thing before it will go.

DIED.

BOWMAN—In the Nettie Creek congregation, on the 10th inst. died, brother George Leroy, son of brother Abner and sister Louisa Bowman, aged 18 years.

The subject of this notice was greatly afflicted almost the whole term of his life. Within about 18 months he took intermittent fits, and was subjected to unusual convulsions or spasms. During these attacks he was incapable of taking care of himself. On the 10th inst. he was taken to the hospital, where by his father and brother he had a surgery to see them which they thought was a cure, and that operated the same. He went into the field, where they stopped their harvesting. He then started for the home, (but a short distance) and when about to cross a creek, that separates the house from the field, he took one of these spasms. It was thought, and still is, that water had collected during the run, and as the family was always concerned about Gilt's whereabouts, he was soon missed, and was found lying with his face downward in the water. He was taken up quickly but life was extinct. He apparently died of cholera, and was buried, before some acquaintances in his limbs, could get to associate with him as he usually of his life, but was consoling to submit to the presence of such circumstances, which, as doctors would declare to render life dull and miserable. But having the use of his mind, and having been brought to the "resting and abiding of the Lord" (as we believe) he was "held by a glass daily" in "land of pure delight where no mortal eye can see." Who, by his ministrations, convulsions and death so not sufficient to exist, and were now every day "in his life." It is the good work that we can only have a fortunate here, can fully be method. He composed, a few years ago with the condition of his health, a few of his sermons for a safe conduct to the express house of innocent glory, whether by the way of the "resting and abiding of the Lord" (as we believe) he was "held by a glass daily" in "land of pure delight where no mortal eye can see." 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The Primitive Christian.

PUBLISHED WEEKLY.

HUNTINGDON, PA.

AUGUST 17, 1880.

EDITORS: J. B. JAMES QUINCY,
AND
H. B. BRUBAKER,
PROPRIETOR: J. B. BRUBAKER

We publish a careful reading of
brother Battenburg's article in another
column.

BROTHER J. H. MOORE states the
editorial staff with the *Brothers of
Work* after Sept. 1st.

BURNIS STEIN of Morris has been
with the *Brothers of Ohio* at
Springfield, New Carlisle, and Covington.

BROTHER LYMAN HAY of Lanark,
Ill. informs us that two such were
added to the little band at that place,
on 25th of July.

THO. D. F. HANNEY, of Cantonburg,
Pa. says, "To more persons and
were added to our number yesterday.
To God belong the praise."

It is thought there will be a public
dinner between E. M. Reed of the
M. E. church, and brother Battenburg
on the essentiality of foot-washing,
near Warsaw, Ind.

Our brother who renounces 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, near
both at Dr. Walker's house in
Berks county, Pa. When last heard
from, they were both improving in
health.

BURNIS LAMSON West has been
visiting and preaching in the churches
in Northwest Missouri. He says
preachers there must have 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
bunk—their walking, none ever cross
over and reach the other—the heavenward."

BURNIS LAMSON Prebster, of Cantonburg,
Lancaster county, Pa. says the F. C.
is a very ancient custom to be
observed. 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,
Mich. desires the *Brothers* to come
out there to preach. "There are some
very good members 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 mission-
arys?

SOME time ago the *Brothers' Advocate*
published an article from the pen
of Eld. Book, on the subject of "Tobacco,"
which in our days was the means
of entering a tobacco-chopper in
Heaven. He has resolved to use no
more tobacco. We exclaim good!
good! This should encourage us to
keep off the grass seed, and 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 good effort to promote the
interests of the church as politicians
are now making to promote the inter-
ests of the people, we could have a
work for God which be accomplished.
Will we be idle and indifferent? Let
us take a lesson from the children of
this world.

THE BARK 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
spare money but we have to be careful
we can take it with us wherever we
go; at all times and under all circum-
stances 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 sound, and we have received a
few members by baptism, and there
are prospects for more soon. The
other day we buried brother Jacob
Bynum. He was over sixty-four years
of age. He was a good man, and I
attended to the funeral services."

Bro. J. C. Erving who had been
with us at Huntingdon, is now teach-
ing singing classes among the *Brothers*
in the vicinity of his services are solicited.
He taught at Lanark, Ill., and we
are informed he does a good work.
He is now at Dayton, Ohio. We can
recommend him to our brethren as a
efficient teacher, and if you desire to
improve your singing you cannot get a
better teacher.

May speak of "infant baptism,"
though on the administered to infants
can be (scriptural) baptism, and is
unscriptural in speaking. So we have
to be wise. It does honor to "golden
nipples." So, too, we hear of
Germans, 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
which we feel that it 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,
rejoice to gratify your feelings and to
benefit the ideas that are generally
advanced against this ordinance, but
let us be careful not to do anything
that may do harm. If you feel that
you can present a mirror that will
reflect the inconsistencies of some
of your brethren, and love for
the truth, we will be glad to have
God may bless it to their good.

THE Mennonites baptized nineteen
persons, in Montgomery county recently.
Fifteen of these were baptized at
home and four in the water. Thus we
have only four out of nineteen Men-
nonite 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
water on the head, and that the prin-
ciple of baptism established by Christ,
he would not have wavered there either.

Our many members are getting
a Tans-hank by the dress and by the
meeting-houses. These churches
that have prospered these for this
purpose say they have much better sing-
ing 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 would do them any
other way is taking advantage of us,
and we hope no one will desire to do
such a thing. In a few instances it
has been done, but we think it is
not the means of a proper understand-
ing.

Our brother George Brumbaugh,
of the Jones Creek congregation dropped
in on us Monday for a short time,
and he informs us that arrange-
ments 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 we think some of
the *Brothers* have no objection to
it; they have concluded to hold an
out door meeting.

We write at down and write long
articles on different subjects, but our
experience is that our readers, as a
general thing, do not care to read
lengthy articles, and our contributors give
some of that class of matter, and
unless we are especially impressed with
some subject, we do not think it advis-
able to make a studied effort. Our
readers would like to see, in many
instances, but to lose great things
have a thought give it in 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
column. We have to risk a great deal
too much chaff to get the wheat, in a
great many communications.

BROTHER Miller, Tent and Quarter
are now 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 differences
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 seems
to be very successful in carrying out
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 in a subject of special prayer.

Every now and then the *Christian
Index* has an article upon 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 baptism, or the
Lord's supper. This week a corres-
pondent comes up as an enlightener
on the subject and brings up those old
theological ideas that are generally
advanced against this ordinance, and
says that it was necessary to wash feet
in those days because they were sandals,
and that it was done merely as a
mark of respect and honor to the
guest. He also that the apostle never
alludes to the subject, &c. Such writers
put us in the mind of children that some-
times misapprehend a command of their
parents, simply to get out of doing
something that they do not want to
do.

The other day there was a Wap-
tomago sent to our door and signed
to tell our fortune. Of course we had
no faith in fortune-telling and didn't
get it told, but in a little reflection
we concluded that we were getting
a little more general principle, pretty
nearly set full in water. When a young
man cannot keep any money in his
pocket, he has no money, and he gets
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, hand-
some clothes and amusements, we are

safe in predicting that he will never
be successful pecuniarily without a de-
cided change of habit. If a young man
manages to save a little it nearly always
proves to be the nucleus of a fortune.

WE are receiving numbers of in-
quiries every day about the Report not
being received by those who have or-
dered. The greater part of the orders
does have since been filled, but some
of them cannot be filled until our next
edition is done, after which every or-
der will be promptly filled. The *Broth-
ers* will therefore please make
further inquiries until after we an-
nounce that all remaining orders are
filled. It after this is done there
will be nothing we subscribed for we
will stippled then let us know, and we
will attend to it at once, as our second
edition will be large enough to supply all
who have ordered, and will have a
margin before the next edition is done
continues. For some time yet, which
we hope will, 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,
and we are employing to get church funds.
Charity is a Christian principle and
unless we can give without being re-
sented by appealing to our sinners,
there is no great benefit in charity
liberality about it. We notice in our
exchanges that some of the more than
thousand of the different churches are
trying to set their feet on footstools
and the "grab bag" method that they
are now employed to get money, but
they have such a headway, and meet
with such general approbation among
the young men and women that but
little can be done to stop their
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 *Brothers*, yet some of our brethren
offer their children to make
the children get to school, simply because
the children get to school, and we
think it will look better 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
children, to such an extent that she feels
to "big" to go to a *Brothers'* school,
but wants to go to the city where she
can get a "mingle" in her own
little school. The *Practical Christian Ad-
vocate* has a few words on this subject
that is to the point.

"Some parents let their children
choose their school. This is a new
fashion and a bad one. As if a new
child were capable of selecting a deli-
cate and complicated a question as
that of his own education. It is a sin-
gular thing to see a parent who has
the new theory in regard to some cir-
cles of family government by children.
We prefer the old theory—old
as creation though it is—of family
government by parents."

FOUR the character of the articles
written by yourself and brother R. H.
Miller on the crossing question, it was
thought by some that there is a con-
siderable disagreement in our views in
regard to it. This, we are happy to
say, is mistaken. During his late
visit to us, brother Miller had a long
interview on the subject, and found
that as far as our apparent disagree-
ment was concerned, our views had
harmonized. It will be remembered that
on the 12th of June, 1879, as a part of
the work of the *Brothers' Advocate*, it
would form a paper covering
well the intent and design of the
command. Many of our readers in-
ferred from what brother Miller said,
and that he was not in favor of the
work of writing to him in English
Scriptures.

IN order that the PRIMITIVE CHRISTIAN
may be more generally distributed,
we have determined to give six
months on trial for 50 cents. Our
articles, and especially our traveling
minister, will please note that as it
will afford good opportunities for intro-
ducing the paper.

HARMONIZE with brother Miller's ex-
position 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 often hear people who say they
were rich in order that they might
give more to God and do more for
the world. The fact is, we suppose, that
they could do easily without making any
sacrifice; that they could give without
feeling it. But is such a feeling truly
rich? We are determined to test the
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 unsatisfactory
devotion 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 be-
tween his welfare and our own. When
we are thus determined to do the
more for the good of our friend than
for our own benefit, it is an evidence
that we love him. So it is in refer-
ence to any cause that we claim to
love. We are determined to test the
by the amount of sacrifice we are willing
to make. It is no evidence of our de-
votion to the mission cause if we give
money when we have plenty of it and
spare it. It is no evidence of our love
we will give of our daily earnings
though it is gained by hard labor, and
under a deal of some of the comforts
of life in order that we may have
something to spare. It is no evidence
that will bring us reward.

FAWQ all question 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
also a lack of interest. We think our
brethren in various places have had
little experience in Sabbath schools,
they needed experience, and they
needed to be encouraged. We think
it is 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 a
little more of the same kind of work
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 so.
We were last year lagging along without
much interest are this year full of
life and are doing a good work. Super-
intendents and teachers get out of
the old ruts, new methods of teaching
and made more effort in general
to prepare themselves for the work.
This is what all Sunday-school work-
ers 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
young. It will be some time before
we can have all our Sunday-schools
equipped with experienced and efficient
workers, but we will get on with
it. Let all do the best they can and
the result will be glorious.

—Philadelphia merchants who 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, Presi-
dent of the American and Foreign Dis-
tress Society, has contracted to pay Dr.
T. J. Coonan, \$5000 yearly for five
years, to travel in all the general work
of writing to him in English Scrip-
tures.

SIX MONTHS ON TRIAL.

Educational Department.

BY H. W. B.

—Our new mode of heating the Normal will insure healthfulness, comfort, and such a pleasant atmosphere as to attract students to a well regulated school.

—Brother Lewis Strayer, of Johnston, Pa., was with us on five days last week on his 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 opens 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, yeast—yeast—throw in—stead—yeast—yeast. Oh, how they are so dramatic. No, Jacob, they are not "yeast" 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 campus grounds, 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 high and 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 through 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 in the 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 true, and we are deceiving ourselves. 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 are not at all desiring to improve the talents that God has given, but in a slow application to study and self-improvement. These brethren cannot properly be called

"common." They are "extraordinary" if not actual, 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 owned 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 drinking, 'did you get baptized?' he answered cheerily, 'Yes, now, 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.

Western Department.

ELDER B. B. MILLER, EDITOR.
LADONA, IND.

The greatest object of man is gain, but not always this. Solomon 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 are things which bring riches hereafter. As the greatest riches of earth and heaven are combined in Christ, so to the Christian to seek, to strive, to labor, to strive to see that he get that wisdom and knowledge which 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 any committee that every moment is precious, and few comparatively, take any part in the business further than to make speeches and vote. Some sense of the matter is in the hands of the dismission, are likely to move for nearly all the committees, as was done by us last A. M. We are inclined to view 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 committee to do the work of any committee comes up, hence we moved for too many to be appointed formally on all of them. If we notice carefully we find a matter of importance in present, and speaking coming up, we should 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 to generally carry out the duty of all committees moved, would be better. But we should not forget, if 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 reasons for our action give them their main influence over others, when those 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 not so good, we have no power to stand, will be bad in proportion. This is true especially of the religious institutions of the church in which we are all concerned, in that 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 of the principle, 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 well as to 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 restore the plainness and humility in dress, that is consistent with the Gospel, they adopted the principles of simplicity as they appear in the best records to avoid the great danger of extravagance. On this principle 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 would allow if we adopted and advanced the same form of dress, we would have no means against it 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 same course. If its 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 of the age. But if the principles of the church are such that 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 man of plain dress, that was wrong 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 objection. If the principles were good, 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 appearance of evil was the origin of pride and fashion and 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, or to any worldly lead us. The danger is not so much in the hat itself as the pride and fashion it represents, showing the beginning of the pride and 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 evil, we should be 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 be based on the principle that every one will give the same reason, or say the same things in defend-

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 little, but each one is doing a little, and in this way a great work is accomplished. Our home ministers are as their positions. They are not desiring to declare the whole world as converted to the doctrine of 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 warmest 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 undergoing slow cure, 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 in our best 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.

Practically yours,

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. Now Harlan 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. Since 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, this 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 take 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 infinitely more precious than a body, we are glad to take her home out of her misery.

Money Received in July for the Danish Mission.

- D. Leedy, Lima, Mich., Ind. \$1 00
B. Burchell, Calhoun, Ma. 1 00
A. W. Baker, Edinboro, Pa. 1 00
B. C. Moman, Green Forest, Va. 1 00
D. E. Abner, Lake Creek Church, Edinboro, Pa. 1 00
J. D. Walker, Berlin, Pa. 1 75
D. H. Walker, 1 00
J. J. Jones, Ind. 2 30
A. D. Adams, Pleasant Hill, church, Mich. 2 00
P. J. Butler, Green Forest, Pa. 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
A. Rebecca Miller, 1 00
Barbara Beckme, Good's Mill, Va. 1 00
A. and I. Fuller, Loving, O. 5 00
S. Roun, Yankton, Dakota Terr. 1 00
S. A. DePree, Ashland, O. 1 00
W. B. Shubang, Mo. 1 00
S. A. DePree, Carterville, 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

There was some money received from brother C. P. Rowland, former avenger of the Danish Mission funds, but for want of space further information we defer the acknowledgment of it.

J. QUINCY, TREASURER.

Money Received in July for the General Missionary Work.

- Ella Wilkins, Punkstown, Md. \$10 00
I. S. Indian Creek Church, Iowa 8 00
Y. C. Miller, Bedford Co., N. C. 1 00
S. S. Gray, Warricross, Mont. 5 00
C. O. Fu, 10 00
H. C. Smith, Green City, Mich. 10 00
E. Harrison Burkhardt, Rheimsburg, Pa. 5 00

J. QUINCY, 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. 19th, 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. 25th and 26th commencing at our usual time, p. m.

In the Walnut Level church, Wells county, Ind., August 27th, commencing at 8 o'clock, p. m.

In the Liberty Creek church, Cray county, Kan., Sept. 4th.

In the Brewster church, Gage county, Neb., Sept. 23d, commencing at 8 o'clock, p. m.

In the First Valley church, Sept. 3d and 5th.

In the Peter Fall Church church, Madison county, Ind., Sept. 18th, commencing at 10 o'clock.

In the Des Moines Valley church, Iowa, Sept. 18th and 19th, commencing at our usual time, p. m.

In the Washet church, Washet county, Indiana, Sept. 19th and 20th, commencing at our usual time, p. m.

In the Lehigh, San Joaquin county, Cal., October 1st, and will continue one week.

The Indian Creek church, at the residence of brother John P. Hays, six miles north of Green Castle, Jasper county, Iowa, Sept. 23d, commencing at 8 o'clock.

The brethren of the State Center church, Iowa, expect, the Lord willing, to be in the communion meeting in our new meeting-house 7 1/2 miles south-west of State Center, Marshall county, Iowa, on the 6th and 7th of October, commencing at 10 o'clock. This annual invitation is extended to all.

J. W. TROSBEL (Clerk of Work place copy)

ASHLAND COLLEGE.

ASHLAND COLLEGE, NEWTON, MASS. A First Class School of Theology. For the year 1880-81. The Faculty consists of Rev. J. H. Burdett, D. D., President; Rev. J. H. Burdett, D. D., Professor of Theology; Rev. J. H. Burdett, D. D., Professor of Hebrew; Rev. J. H. Burdett, D. D., Professor of Greek; Rev. J. H. Burdett, D. D., Professor of Latin; Rev. J. H. Burdett, D. D., Professor of English; Rev. J. H. Burdett, D. D., Professor of Mathematics; Rev. J. H. Burdett, D. D., Professor of Natural Science; Rev. J. H. Burdett, D. D., Professor of Music; Rev. J. H. Burdett, D. D., Professor of Art; Rev. J. H. Burdett, D. D., Professor of Physical Science; Rev. J. H. Burdett, D. D., Professor of History; Rev. J. H. Burdett, D. D., Professor of Geography; Rev. J. H. Burdett, D. D., Professor of Political Science; Rev. J. H. Burdett, D. D., Professor of Jurisprudence; Rev. J. H. Burdett, D. D., Professor of Medicine; Rev. J. H. Burdett, D. D., Professor of Law; Rev. J. H. Burdett, D. D., Professor of Divinity; Rev. J. H. Burdett, D. D., Professor of Sacred Literature; Rev. J. H. Burdett, D. D., Professor of Church History; Rev. J. H. Burdett, D. D., Professor of Church Polity; Rev. J. H. Burdett, D. D., Professor of Church Administration; Rev. J. H. Burdett, D. D., Professor of Church Music; Rev. J. H. Burdett, D. D., Professor of Church Art; Rev. J. H. Burdett, D. D., Professor of Church Architecture; Rev. J. H. Burdett, D. D., Professor of Church Sculpture; Rev. J. H. Burdett, D. D., Professor of Church Painting; Rev. J. H. Burdett, D. D., Professor of Church Poetry; Rev. J. H. Burdett, D. D., Professor of Church Drama; Rev. J. H. Burdett, D. D., Professor of Church Music; Rev. J. H. Burdett, D. D., Professor of Church Art; Rev. J. H. Burdett, D. D., Professor of Church Architecture; Rev. J. H. Burdett, D. D., Professor of Church Sculpture; Rev. J. H. Burdett, D. D., Professor of Church Painting; Rev. J. H. Burdett, D. D., Professor of Church Poetry; Rev. J. H. 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Poetry.

SELF-LOVE.

Oh, I could go through all life's troubles
snapping.
Turns some one's sight to day,
If I could see it not around me, else
To walk to-day.

My very thoughts are selfish, always build
My own castles in the air.
I see my love for others as a piling
To myself lock fast.

I fancy all the world expressed with joy,
My merit or my blame;
Its warmest praise seems an ungrateful
Of praise which I might claim.

In youth, or age, by city, wood or mountain,
Self is forgotten never.
Whether we travel, I know the forest,
Its waters flow forever.

O miserable complainer, stretching
Over all time and space,
How have I rise from this, yet found this
Nothing.

The goal is every race,
Invisible self is its initiation.
Of universal light,
Whether we hear a doubtful whisper
Of God's revealing light.

—Select.

ESSAYS.

THE MIND OF CHRIST.

—BY DANIEL BROWN.

For who hath known the mind of the
Lord, that he may instruct him? that we
have the mind of Christ?—1 Cor. 2, 16.

The emphatic disjunct as to the
Gorman gives these verses in two ques-
tions, as follows: "Or who has known the
mind of the Lord? Who will instruct him?"

And this is evidently the
latter reading; Paul means to ask
who was with the Lord and
knew his mind when he created the
heaven and the earth, and when he
gave his commands unto the human
family. This is a question of the past.

Who was with him and knew his mind
in the beginning? But the second is
a question of the present: "Who will
instruct him?" These are questions un-
answered, yet not unanswerable.

The first is easily and soon answered. No
one was with him, and no one knew
his mind. The only Trinity was
alone. But the second is more exten-
sive, including all the earlier and
quibblers of the truth as it is in Christ
Jesus.

Who will instruct him? We are in
an age wherein many would instruct him,
but we must not think that in the
time of Paul's epistles here on earth,
there were men of such a high order
that they were the radical. For men say
with their human cred-making extreme.
The liberal Sadducees with their truth
abandoning, and Epicureans nullifying
optimism. The Roman Catholic
priests, and their clergy infidelity with
which they would not only instruct
the Lord, but rule him out of his crea-
tion. These three cerebral spurs of
error would instruct the Lord over
since man's creation, and the revela-
tion of God's will by his priests, pro-
phets, and his only begotten Son
and his ambassadors.

The next will instruct him how to
exact laws. He is to instruct him not
to exact laws. He is not enough com-
mands. They are lost on making laws.
They would teach him to exact laws
because it would take an ordinary
reasoner a life's time to read them
through. Amongst them are those
who stain as goats, and swallow
cannels. Those who have a form of
deity. Those who are clothed in the
gab of humanity, but their hearts are
exalted and proud. They have been
made of Christ.

The second will instruct him how to
repel his law. He has too many for

them. They have but one petition:
Let us do as you please. Their
Right, by themselves is not apprecia-
ble to us, let us be free by sprinkling.
Feet-washing is too unendearing.

Why it brings the rich as low as the
poor, the noble on an equality with
the peasant. We want this repelling,
or understood symbolically, meaning
something altogether different to the
washing the saint's feet. Loving our
neighbors as ourselves is not apprecia-
ble to our selfishness. Loving our ene-
mies is not compatible with our malice,
hated and envy. Self denial con-
flicts with such our carnal mind and
love of the world. That which will
be more consistent with us will be
more consistent with our law. They
have not the mind of Christ.

They do not compare spiritual things
spiritually, but compare and
judge all things according to their self
will and carnal appetites.

The third, because they cannot, by a
chemical process or human ingenuity,
transform nature, the earthly man
Duty, and put it into a glass vial, to
the open, poisonous gas of all that want
to see they will not believe that there
is a God—a Soul. But if they will
allow it, they will be instructed how
to make one thing way the other
and other otherwise than how it is. They
have not the mind of Christ, but the
mind of the worldly view. They com-
pare spiritual things with carnal things,
and therefore they have made the exist-
ence of a Duty with their notions of
the things that do exist. They know
not the mind of the Lord, because they
have not his Spirit. No man
knows the things of man, save the
spirit of man; even so the things of
God knoweth no man, but the Spirit of
God.—1 Cor. 2, 11.

But we have the mind of Christ. We
have the mind of Christ, and all true
believers then have the mind of Christ,
and all such will have it today. But to
have the mind of Christ, is to possess his
Spirit, and to have his Spirit, is to
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to come that to any chosen you from
all, we will not instruct him.

—If a brother cannot give up his
tobacco; or a sister her fashionable
hat, or love to her Lord and the
church; how forbidding all things for
Christ, save? "Whoever he is that
of you that forsake not all that he
hath, he cannot be my disciple."

"When you are against the brethren,
and wound their weak conscience, you
sin against Christ."

—Never let goodness hinder the
performance of a self; for self
interests get part of the benefit.

—We sometimes get weary in our
own warfare with the flesh, and the
devil, our pathway seems narrow,
dark and gloomy, and we long for
the evening that we may go home
and rest with the Lord; for we have
the promise that "in the evening it
shall be light."

Upon the hills the wind is sharp and
cold, but not in the valley.

The sweet young grasses wither on the
world, and O, Lord, have wandered from
thy light.

But evening brings us home.
Among the mists we stumbled and the
rocks.

Where the brown lichen, white and the
fox
Watches the stranger from the scatter-
ed flocks.

But evening brings us home.
The sharp thorns prick us, and our ten-
der feet.

Are not and bleeding, and the lamb's
repart
Their pitiful complaints—O, rest is
sweet.

When evening brings us home.
Our eyes have been wounded by the hunter's
fire.

We have been very heavy, and our
hearts
Search for thy coming, when the light
departs.

At evening, brings us home.
The darkness gathers. Through the
glades, our stars

Rises to guide us. We have wandered
far.
Without thy lamp we know not where
we are.

At evening brings us home.
The clouds are round us, and the snow-
drifts thicken.

O, then, Dear Shepherd, leave us not
to stray
In the waste night—our tardy footsteps
quicken.

At evening bring us home.
—If a brother that use tobacco does
not reprove a sister for wearing a fashion-
able hat; would it be right for a
brother who is impatient to reprove one
for intemperance or for a sister that
is irascible and contumacious to reprove
one for levity and idleness? As we all
have our besetting sins, dare we re-
prove one another for any faults? Who
is to decide what sins are beset, and
what not?

—Live as near to Jesus as you possibly
can, but die to self. "It is daily
work. Self is like a mountain, Jesus
is a sun that shines on the other side
of the mountain, and now and then a
sunbeam comes over the top; we get a
glimpse, a sort of twilight apprehension
of the brightness of the sun, but
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we can bank the beams of the
ob-scured Jesus, or say in everything,
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being in feeble health, the committee asked the church to appoint an elder from an adjoining district to preside over the congregation, for the present at least, which was also done by vote and resulted in the election of Elder J. P. Seyler of the Wesleyan church, Md.

Some of our brethren are inclined to lay too much responsibility on the minister. The church, however, does not increase, it is frequently straitened to an inefficient ministry. Now it is so that all men cannot preach so effectively, but if the laity stand by their duty and cooperate with their presence at church, and as they are frequently brought before the throne of grace with a true, warm and loving heart, it will help them. Indeed, the most efficient minister cannot expect to do much if his membership is cold and inefficient. After all, we believe that the cause of feeble and dull congregations is not with the minister, but with the church, but the laity. Where the laity are alive to their duty the ministers generally have the same spirit, and are found in the line of duty. If a congregation of brokenhearted and distant get their heart full of the love of God, it will prosper, though the ministry may not have excellency of speech. We know of a congregation in the West that has a minister of very efficient ability, yet is now flourishing and is one among the largest congregations in Pennsylvania. Its prosperity, as far as preaching was concerned, is not only regular, but they were men after God's own heart, men whose lives exemplified the principles of the Gospel, none fall of love for souls, and in concert with a live and energetic membership, they accomplished a great work. Had the laity of this church been indifferent, and complained of their ministers, instead of loving up their lands, it is probable that they could have done no more. And so with every church. It must and will prosper if its subjects have the flame of sacred love glow in their hearts.

KANSAS MAPLE GROVE AID SOCIETY.

The following persons have forwarded to us the names of their names for the relief of the needy in Kansas, which office has been sent by us to H. M. Bliss, his next box, Kansas, as per instructions.

| | |
|------------------------|---------|
| Wm. H. B. Saylor | \$2.00 |
| Do | 3.00 |
| Huntington Church, Pa. | 1.00 |
| Total | \$16.00 |

Report of money received from the Maple Grove Aid Society for the wishing it noticed in the PRIMITIVE CHRISTIAN:

| | |
|--|---------|
| Received from the Woodbury District, Bedford County, Pa. | \$10.00 |
| Wm. H. B. Saylor | 2.00 |
| Upper Ganaway Church, Joseph R. Bower | 3.00 |
| Sister C. D. Cota, Potomac, Pa. | 3.00 |
| A sister, Ligonis, Md. | 1.00 |
| Total | \$19.00 |

August 4, 1859. Treasurer, Gospel Preacher, please copy.

BRETTEN'S ALMANAC FOR 1861.

As we are now about making arrangements to commence the publication of the Brethren's Almanac for 1861, we call especial attention to the ministerial list, hoping that all will help to us to get it as correct as possible. We have a little system about the work, and we are publishing prospectus, if you give us your capital address. The editors of the Gospel Preacher, Ohio, Elder H. M. Miller, Indiana, editors of the Brethren of God, Illinois, E. K. Merrill, Va. E. P. Suggs, Maryland, Samuel Myers, Virginia, Solomon Duck, west Virginia, J. S. Moller, Mr. John Forney, Nebraska, N. Forney, Kansas, M. T. Bick, Michigan, and C. P. DeWitt, Tenn. Having no

special acquaintance with the ministers of other States not named, we shall be glad if some one will volunteer to make the desired corrections. We shall also be pleased to receive suggestions and matter for our columns from our other editorial brethren and from all such as are interested in having the brotherhood supplied with a good Almanac. We will be pleased to hear from all who are so possible.

NO ICE CREAM.

A notice was attended our Sunday School convention for middle Pennsylvania went west a few days afterwards, and as the convention had made considerable an impression on her mind, she very actually spoke of it to her western brethren and sisters. She soon found, however, that it did not take very well. Had she had an idea that the convention meant a general justification of the present season, she would, at least it was supposed we had ice cream. Now we, also, were at that convention. The weather was warm and it could have had a center of cream after that. The weather was not so warm, but certainly been rather refreshing, but we didn't see our taste any. The brethren had several meals at the church which consisted of about the same as we do now. The weather was warm and the food was as good as we do not hesitate to say a good deal better than we have seen it at some low feasts. This, however, was because the same season was not so warm, but we feel quite certain that if some of the brethren and sisters who are opposed to conventions had been present they would have had their lives heightened in reference to some subjects and above all they would have learned that conventions don't mean festivals or anything of that kind. The idea of a convention is to compare views and discuss our views, and to do so in a practical work, if possible, and each other in writing at the best method of carrying on the work successfully. One who is opposed to a convention, or one who is against it, they get together, discuss the different methods of forming and our sisters the different methods of cooking. Should you not be a great student of saving souls?

J. N.

THE DESIGN OF BAPTISM—GIVING IT UP.

The subject of acquiescing between Baptists and Pedobaptists, as proposed by Prof. Lincoln some time ago, is being discussed in many of our religious journals. The compromise idea seems to meet with but little approval from our brethren, and we are glad to hear, however, who favor the idea, and claim that the distinguishing mark of the Baptist's doctrine is believer's baptism and immersion by immersion in quite undisturbed. Others, and indeed the large majority, claim that believer's baptism and immersion are the distinguishing marks. This, many of the distinguished states, is a contracted view of our religion. Some of our minds are apparently becoming so broad that the mind of Christ appears to them to be contracted. The editor of the Independent says baptism is only a form of dedication, and further that this is nothing essential in it. The essence is in the thought, but we are dedicated to the Father, Son and Holy Spirit. This is the true form of dedication is correct, but should we discard the form? Christ gave us the form, and if we disregard it or use one of our own invention, it is an evidence that we are not in the mind of Christ. We are to bring every thought into the obedience of Christ. It is true, there is nothing in water, but there is a power in it, and it is the power of Christ. "Except ye eat my flesh and drink my blood ye have no life in you." There is nothing in the bread or wine, but in order that we may have the life-giving power we must

partake of the unleavened. Then, the bread and wine are the emblems that are set apart by divine authority for this purpose. Corn and wheat and water would not answer the purpose. Baptism by immersion is the form that Christ gave by precept and example to represent our dedication to God, and is just as essential as the bread and wine are in the communion.

The Independent further says, "If baptism or any other rite, instead of being a symbol of unity, becomes an occasion of contention, then let it be given, for a year or a century, or even for a thousand years, but make it a stumbling block." Should an ordinance established by Christ be given up simply because it is a stumbling block to some profane who do not have enough of the love of God in their hearts to be obedient? Such a suggestion reminds us of the Jews. Christ was a stumbling block to them, an account of his lovely character and his manner of life, and so the leaders of the world of ordinance of baptism is a stumbling block to many on account of its character and the manner in which it is to be performed. We fear the same is true of the Jews of the present regard Christ as a stumbling block and to reject him as the Messiah, is at the bottom of the suggestion to give up the ordinance of baptism. J. N.

CLEANED AND WAPPED.

The *Golden Rule* wants to know by what right ministers of an vacation, retiring, preach or enter pulpits for compensation. The *Interior* calls it to "prove first that they preach; usually they do not preach—they just read off an old sermon."

The *Hour Glass* or *Harmonist*—"Well, have you any religion to-day?" asked a Christian friend of a Vermont shoemaker, somewhat noted for the simple jargon he was wont to utter. "I have enough to make good shoes," *Glean in '60* said he in reply, "as with an extra pull he drew his thrum freely to his place. "I have a little of religion to-day," said a pious man that makes each one faithful to his work; that relies behind the counter as well as in the church; that guides the collier where to patch holes in his work; that is as good as the sinner of the "nick and in prison," and that never puts the big potatoes on top."—The *Christian*.

—A strange sight was recently presented in Travis in the observance of a heathen rite which it was hoped would stay the cattle plague. The ceremony consists in turning a furore around the district or village to be protected, and is described as follows: At midnight, or thereabouts, a young man preceded by a young girl carrying a pig's image, an old woman trailing right and left, and another sprinkling the soil with fire. Behind the girl, a young girl, a young man, and women, who lead on the case and every sort of household utensils calculated to add to the awful din.

In New York city the saloon keepers have provided watering troughs for their horses, so that they can be soiled. No matter how filthy the driver may be there is no objection for only when they drink more profitable to the saloon keeper is applied. The saloon keeper stands in the door as the teams come driving up to his trough, and some are so filthy that they feel more than they get a drink inside. To avert this influence a wealthy gentleman has determined to place in Union Square a large and beautiful fountain of water, to cost \$75,000. The fountain will know in New York city will erect another one in Madison Square at a cost of \$10,000.

It is high time that newspapers should reduce the usual courtesy about ornate and under sentence of

death by refusing to publish long accounts of their last hours. For two weeks before execution the unhappy man is to endure the extreme penalty of the law in paraded before the curiosity of every soul, and to see his private life for a martyr suitably preparing for a heroic death. The reports which fill the newspapers are always harrowing, and often repulsive to the general reader. It is only to shield them from public inquisitiveness. If sincere repentance characterize their last hours it is a thing to rejoice in, but to make a show of spiritual reformations under the awful shadow of an ignominious death is to invite disbelief in its genuineness.—*Christian Union*.

Phoebe Tymonias of the New York Hebrew Institute and the Chattanooga Hebrew Institute, who were married in Smyrna, educated in the schools at Athens, and still belonging to the Greek Church, says, in a lecture delivered at Chattanooga:

"The Greeks baptize of course. The baptism is an infinite task, and it is done at six months after birth. If the child is going to die they believe that the child will go to Paradise or not, but there is a great horror of having a child die without baptism. They baptize in the real way. The Greek word *baptizo* means nothing but immerse in water. Baptism means nothing but immerse. In the Greek language we have a different word for sprinkling. When you put a piece of wood in the water and cover it entirely, you baptize, you immerse it is expressed in the Greek word *baptizo*. I am ready to discuss this with any divine, about the Greek word. Sprinkling is not what the Bible teaches, that is a last poor thing I depend on. I have seen a man who is deeply rooted in some congregations to be taken away early, but the Baptists have the best of you on this point."

The Independent published a lengthy address delivered at the annual meeting of the London Missionary Society, in which a missionary gives his experience in New Guinea. The people of New Guinea have been reviving in idolatry and cannibalism. The following is a translation of what the missionary said with a constant just before he left and in which he acknowledges that he is not sure but what the cannibal got the better of him:

"When I was talking to him about cannibalism, he would wish him to give it up, he said. But, you know it is only our enemies. We never eat our friends. It is right to eat our enemies. Have you got no enemies in your country? He was obliged to say he had some who were sometimes regarded as enemies. "Well," said he, "do you never fight?" I was obliged to say he did not. I was very glad he did not, but I said how many I could not have said that. There would have been some words in his language to tell that but when I found out that he did not, I said, "Do you not eat?" "No," I said, "we do not eat people or our own." The man looked perfectly astounded. "Then what do you kill?" I said he said he would kill some men like this; but you kill them for nothing at all."

There certainly is a great deal of truth in his conclusion. When you go to teach the heathen the principles of the gospel, you may ought to be young and show that they practice in their own country what they preach.

The mind of the youth cannot remain empty; if you do not put that into it which is good, it will gather what it can from elsewhere that which is evil.

Wesleyan Department.

ELDER H. M. MILLER, EDITOR.
LARGO, IND.

While the varieties of fashion and custom oppose plain dress, they are more likely to stigmatize it as "clothes religions" than they are to living arguments for its superiority. It is not so much as to argue with arguments against plainness. The laws of nature have zone, and Revelation has none. Hence, an epithet filled with riddles, may be looked for the most part, and even the best of the world in dress.

Uniformity in dress is as natural and as reasonable as a mind and spirit and the most of fashion and to be the uniform of fashion, because it is in the heart. The humble Christian who are able in heart and mind, as naturally dress alike in their plain order as the proud and fashionable in their popular style. This dress question would not be so important if it did not come from the heart, and the external gives the state of the internal.

BROTHER HEWLEY says in the *Progressive*, "How is this? Shall we unbecomingly assume the name of 'fashion' and 'fashioning' for the sisters' heads? Is that which more than anything else shows that the woman has renounced all the fashions of the world, and resumed fully the whole doctrine of the gospel?"

Certainly, the most beautifying ornament for the woman is that which she wears in her heart, and that is quiet spirit, which in the sight of God is of great price. That which makes the real beauty of a woman is in the meek and quiet spirit, and the true ornament that she manifests it. Those who look for beautifying the woman in hair, feathers and frites to adorn her head, cannot see clearly the beauty in a plain ornament to adorn a meek and quiet spirit. The woman who is adorned in her body as gold, pearls, costly array; that do not really beautify the woman, nor is the spirit they come from of great price in the sight of God. They may be of the same style of the world from which they came; Paris, or some other mart of fashion. But the real ornament that beautifies the woman represents the meek and quiet spirit, which is the ornament of a woman in a hat for the head dress in time of worship, we differ with his view. We can see fashion in that, and beyond it the spirit to be like the meek and quiet spirit, which is the ornament of a woman in a hat for the head dress in time of worship, we differ with his view. We can see fashion in that, and beyond it the spirit to be like the meek and quiet spirit, which is the ornament of a woman in a hat for the head dress in time of worship, we differ with his view. We can see fashion in that, and beyond it the spirit to be like the meek and quiet spirit, which is the ornament of a woman in a hat for the head dress in time of worship, we differ with his view.

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There certainly is a great deal of truth in his conclusion. When you go to teach the heathen the principles of the gospel, you may ought to be young and show that they practice in their own country what they preach.

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members of this one family. I remember the incidents which, if taken for a pattern in our churches, as well as in our families, would save a great deal of trouble. Mrs. A and husband lived together happily and peacefully, enjoying each other's society, until their first-born son, to be a continual man-sinner; no quarrelling, no fighting, and as a consequence, no scandal from this family. Their neighbors, Mrs. B and her husband, were equally opposite. Quarrelling was their order; as well as the cause of the injury; no prayer, and the home, which should and can be a little heaven to the household, had become a hell. The wife could not rest but let her see the difference, and the woman like, she asked Mrs. A, for the receipt of making and keeping a happy family. This was usually explained. Mrs. A and B kept two boys in their family and those kept peace for them, and as a consequence brought them into the way of heaven.

Now, brethren and sisters, let us fit like the people of the first family. Oh! if every church would keep two hours there would be more peace, love and union. More blessing would attend the labors of the church. Would you not be a people of the first family. Oh! if every church would keep two hours there would be more peace, love and union. More blessing would attend the labors of the church. Would you not be a people of the first family. Oh! if every church would keep two hours there would be more peace, love and union. More blessing would attend the labors of the church. Would you not be a people of the first family.

The church is built on Christ, and as the church was started against all opposition, but more her, off away from the proper foundation, and there will be nothing but trouble, quarrelling, fighting and confusion. Members of the church are the same as the father and mother; the same common interest; the same object, no matter by what name they are known; whether you are the father or the mother, whether John is healthy or sick, and James a cripple, the parent provides for all. We know families where some of the children, always have a good opinion, have always made nothing but trouble, yet the mother's heart is always filled with love toward her wayward child. The father never for a moment fails to direct John obediently. He is of his own blood, and perhaps John will see his folly yet.

Again, having one common object in view, why should there be division among them? Why was against the Church of Christ divided? This division was no doubt in a proper one: Unholy men joined the church from impure motives, and such, these caused the division. There is no reason for division in the true Church of God. Christ's prayer was that we should be one. If heaven would be our object in view, and if Christ the Holy Spirit be in us, through which we were desirous to give our effort, where would be room for division? But if I try to force my own selfish, unchristian ideas on my brethren, then there will be trouble. Let the minister who will know nothing but Christ, and preach him in his congregation, must and will succeed in bringing souls not only into the church, but into the love of the Father and the Son. The church will take the reward of will of God for law, and all must be judged—God—re-quitated by this law. O that the minister gave a good deal of his own life into the doctrine he preaches, or if in his screen, his life and conduct, is not of God but of man, he may also get people to join the church. The converts will be like the preacher; here we see the will of God. And you may look out for division then in the church. One will be for Paul and another for Peter, and very few for Christ. One object is

view, as home eternally to be sought, one Christ for a Savior, and the members of the church are all one!

Another cause for division is, that Satan knows our weakness, and then takes advantage of it. The preacher who asks for love, as the cause of the work who should work with him in the good cause. Jealousy has raised the peace of many a family; it has divided and separated the husband from the wife, and led many a division among the ministers of Christ. Perhaps my brother, a lay-member, can sing a little better than I can, or he has been not ashamed to own his Lord before men, called on to lead in public prayer, and I never was weaned enough from the world to do as my brother. I can talk as well as he can, and I would speak, but when called on to say a word for my sister, she is strongly of mine, ever ready to slander every my fellow-man, and engage in other idle talk, then cleave to the roof of my mouth, so that because I can sing a little better, I have had to throw all kinds of obstacles in his way, drive him away, even if possible from the house of God. As Christians, true and correct, in this we could not do. Let us be true to the members of the church we can do this; and still before the world we want to appear to be Christians.

Looking, then, at the matter squarely, let us come to the conclusion that the destroyer of peace is Satan himself. God wants peace in our families, and how much more does he want it in his church. For that the means by which Satan destroys the peace of God's Church, whether selfishness, wrong and ungodly doctrine, jealousy among preachers or lay-members, disobedience to God's will, as set up by his faithful minister, these all must be can never be effective unless we are ourselves willing to be the agents of Satan. One family, one several bonds of love, and one common interest, and yet we are agents of Satan's hand, and destroy the happiness of this redeemed family, is enough to make the Christian shudder and tremble.

—MRS. J. A. BROWN.

THOUGHT.

BY DR. C. L. BARTON.

Thought is one of the most wonderful realizations of God. It is quicker than lightning. The astonishing rapidity with which it will flash back into the past, through the lapse of long years, and then to the present, planning, inventing, thinking, grasping the cross materials of nature, and transferring them into the great imperishable world of our own mind, is one of the sublime powers that man will ever comprehend. What wonderful creations or discoveries man has made in science and art simply by thinking! The great things that he has done in the world, and all that he has done, are all applied to a cart load of it will come to pull men and freight for many miles. A mountain of iron ore lay for years in the wilderness; but thought will take a two inch rim of it, put it on the outside of a wheel, and if it hold the heaviest train on the rails. Other minerals can lay in the earth and be of no use, until thought will make a wire of them, hang it on a pole, and transmit messages around the world almost as swiftly as thought itself. We can talk through it for distances of a hundred miles, as easily as a hundred fathoms.

In considering the power of thought there is one important point to notice.

Thought without application is useless. Unless we write or speak our thoughts or we know how to use them, or we put the material things into use, they will do us no good, and will of them. The beautiful thought of Homer, the blind Greek lawyer, are living now and will be as long as we live, as the words stand; and they will continue to make men better, though the thinker was a heathen. But those thoughts would have done no good had they not been put into use.

So it is with religious thoughts. Unless a man professes and shows his religion, it will do little good. I hear of men who profess to be Christians with modesty and humility; but I never will believe that the spirit of the New Testament teaches him to hide it under a bushel, or let his talent rot and be hid in a napkin. How many are Jesus and yet with how hollow a profession they declare the truth, and demonstrate the wickedness of the Jews.

Thought is just as powerful when applied to spiritual objects as to material. In the latter it manifests its power in the steam engine, the telegraph, printing press, &c. In the former it speaks in the churches, how it speaks in the hearts of the poor and rich (history has never recorded an asylum for the poor built and maintained by heathens). The gospel is being preached in all countries, and all men are needed, and knowledge is in every house in our land, free of charge.

The power of thought manifests itself in every person, when an earnest speaker takes to his feet, and preaches, and in expressing his thoughts upon them, brings many souls to God, and warms every Christian heart in proportion to the good cause. What a power of thought must there have been in that young brother's sermons, who converted over one hundred souls in a few weeks in one congregation. It is a consolation to true believers to know that the Holy Spirit accompanies all well-directed religious thought. God answers the thoughts as well as the actions of the heart. How important then for us to have good thoughts and pure motives! We can not get rid of them. They are with us in the morning and evening, at work and at play, in pleasure and in pain. Let us then try and have happy thoughts, and we will have happy contentions, and in our religious life let us apply those thoughts in such a manner that they will come as to do good to others; and in many cases of kindness they will bless other souls as well as our own lives.

—NEW JERSEY, Md.

THE MISSES OF THE NINETEENTH CENTURY.

BY ANNE HENRY.

Christ is very patient and considerate with us when we mistake of goodly hypocrites and false friends, and in our friendship and obedience. He beloved children, regarded in the attitude of Christian, tread with wonderment and awe, the so-called "ragged and thorny pathway" of the training and nurture of his family, he has established rules for the honorable purpose of obedience; but the dear things that find in our eyes unnecessary with their own propensities, to comply with certain of their parent's orders. He is ever seeking the happiness of his future converts, and generously releases them from their obligations. It is not so particular but rather indifferent to the minute details observed. He would allow the interpositions of Jesus Christ, the Redeemer of the world, to be practiced with but dreary formalities of a future settlement of dishonest accounts. They, the members of a church, were consigning disgraced thoughts to oblivion, from the quiet confidence of some to be realized bestial joy. He allows those of the

Methodist congregation to abstain in unholy paroxysms of revived religion, and in contrast to that deep, divine, and "let all things be done quietly, and in order." He allows the Episcopalian to repent with great formality and, we fear, but little heart yearning, in the presence of worship. He allows the Presbyterians to vie with each other in the superiority and elegance of dress, daintiness, for careless reasons, the poor divisions of their sect from the presence of God in the sanctuary. He allows the Monastic to wear the Lord's Supper in the morning. He allows the members of the Tunker faction to be misled by the glare of the golden sun of the world, and the wealth, and all the various goodly erected by Satan's allies, and the avial state of the backslider become apparent. The young sisters who have, in days, put an extra gloss upon their dress, think it "of no consequence," and in company with young brethren, proceed to a party of a gay and festive character. An innocent and correct girl, at a Sabbath school, has turned a number while she precludes.

Oh, brethren, oh, sisters, have I spoken for naught? Has the Lord your Savior, told you of glory to be attained by such means? While all things shall be shaken, thrones shall, kingdoms perish, and the dreading judgment seat is unclosed to our gaze, how will he solve that momentous question, "Did the children of men?" Can you compromise with this modern? Jesus, in the face of God's law, restriction already pronounced upon you for Eithersness? Oh, my dear sisters, may the blessing of a well-pleased Father scatter the downpours of Divine love upon your spiritual garden, in his humble ecstasy.

—QUINCY, Ill.

QUINCY, Ill.

All-wisdom.
The we adore.
And from their lips
O may we bring to thee.
Prayer forever.

—FANBY, Ill.

BY MR. J. HENRY.

The word Bible is derived from the Greek word *Biblia*, meaning books;—the word which was given by Christians in the fifth century, by the suggestion of sixty-six writings which were recognized by Christians as divine.

Before the adoption of this name they were known as "The Scriptures," "The Scriptures," and "The Sacred Letters."

The bible consists of two parts, the Old and the New Testaments. The former was written in Hebrew, with the exception of the books Ezra, Nehemiah, and Daniel, which were written in Chaldee; the latter is Greek. The Old Testament was translated into Greek by Alexandria, B. C. 277. This version was called the Septuagint, because it was said to be the work of seventy translators. The Latin version of the scriptures known as the Vulgate, was made by St. Jerome, between the years 382 and 405 of our era. This version is remarkable as being the first book ever printed; the first edition was printed in 1476, and the earliest dated editions bear that of 1462.

The whole bible was retranslated into the Saxon tongue by the learned A. D. 1086. "The English Bible," and "William's Testament," (are so called because the former was published at Douay, Belgium, A. D. 1609, and the latter at Rheims, A. D. 1582); these are the only versions of the bible that are in use. What is known as the "authorized" version of the scriptures, is so called from the fact that it was translated from the original tongues and approved by the churches. It was the work of King James I. of England,

A. D. 1611. Forty-seven persons were engaged upon it. They met in companies at different places, leaving their respective tasks assigned them. The work was reviewed by twelve men, together two having been chosen from each company.

The Old Testament consists of thirty-six books, termed "canonical" from the Greek word *kanon*, meaning a straight rule, and fourteen "apocryphal," the term Apocryphal, signifies hidden or concealed, and is applied to those which were reviewed by twelve men, as regarded as spurious, and their authenticity doubtful.

The New Testament contains twenty-seven books, viz. five historical, twenty-one epistolary and one of a mixed character and prophetic character. The division into chapters assumed its present form about the middle of the thirteenth century.

—PHILADELPHIA, August 13, 1886.

THE LORD'S GONE.

I was trying to give my little brethren some idea of God. Of course he could have no conception of the omnipotence of the All Father; so in reply to my question, "Where is the Lord?" he answered, "Way out in sky." This I thought was giving, often adding, "Let Tassio die in the sky, and so do you." But one day he was a little out of sorts, body and spirit. He looked out one window side, looking thoughtful, and upon the lawn, and to my question, "Claudio, where is the Lord?" he made no reply for a moment; then, turning, gave me a searching, rather sullen look and said emphatically, "De' got gone; He ain't any more."

How like the words of an older one when life goes wrong with us. It is easy to get away from God as far as a sense of his presence is concerned. When we give up that sweet, patient trust, which brings with it such blessedness, and try to walk alone, we feel, as you have said, the blessings of a Father's love. Though the Lord may be steadily but slowest consolation of our Lord, yet with neglect of duty and coldness of heart we may cut off our communications with our heavenly Father, and fall into despair. We are not far from him as we are. Let us rather abide in his presence, drawing forth life into him, never for a moment slipping to the tempter when he would whisper, "There's God and God." —F. S. J. in *American Messenger*.

CHILDREN CAN SERVE CHRIST.

The boy that carried the five loaves and two fishes was of some benefit to the benevolent and wonder working Savior.

"Little boy said to his mother, 'I should like to have lived during the time of our Savior that I might have done something for him.'"

"What could you do, my dear mother, have done for him to save your good will?"

The boy thought a moment and then said, "I would run everywhere where his errands were, and I would be glad if my brother boy could sell some Christ by giving his little savings to translate the word into a readable Bible and Testament. Though the Lord may be member all he did for heathen boys and girls—Bible Act."

If you fly the first fire of bricks in the wall of a home, possibly plumb lines will be used to measure it. It will be clear to make all the rest be right; but you know how it would be. The boy that carried the five loaves and two fishes was of some benefit to the benevolent and wonder working Savior. The boy that carried the five loaves and two fishes was of some benefit to the benevolent and wonder working Savior. The boy that carried the five loaves and two fishes was of some benefit to the benevolent and wonder working Savior.



TABLE OF CONTENTS.

FIRST PAGE—The Perplexity of Good Men's Minds at the Apparent Variance between God's Character and his Works—Sermon by Elder James Quinter.

SECOND PAGE—Energy Essential to Success—A. E. Wister: And Thou, When Thou Prayest—W. J. Currier: Simplicity and Sublimity—C. H. Hainbaugh.

THIRD PAGE—Sister M's Seed Basket; Dr. Wright: Lives—Robt. Towner; Mother's—Chas. Frederick; Growing Love; Gough on Zeal.

FOURTH PAGE—PREFACE: Our Visitors; Some Reflections upon the effects of our Christian Principles upon our Conduct; Don't be too Positive.

FIFTH PAGE—Western Department—Our Visit to Frederick City; Feet-walking; Church Government; Social, What is a Scriptural Correction.

SIXTH PAGE—The Skipped Shoemaker; The Plain Path; Water; For Boys, Big and Little; Responder and Good Looks; Peace; A Dangerous Habit.

SEVENTH PAGE—The Religion Needed; From the South Baptist Church, Va.; From Brother Oshert.

EIGHTH PAGE—From South England, Iowa; How to Aid the Missionary Cause; From Campbell, Mich.; From Brother Murray; From Kansas City, Mo.; From New Hope, Va.; Notice.

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, 2: 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 prophets, and which came by reading the Scriptures to which any text refers you, that the prophet after alluding to God's purity and holiness, says, "And thou canst not look upon iniquity." He beholds, he sees 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 when it is 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 go to propound the question, "Wherefore do the wicked live?"

live?" One of this kind have come under my observation. I remember once a man who 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 wrote it 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 of thought that we do not see 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 in plain English, and is in more or less familiar to you all. "The art of purveyors came to behold evil, and canst not look on iniquity." Does not God's eyes behold evil? Does not his eyes see to evil? 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 the contrary, it is repulsive to him. 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 seem to you to be contradictory? 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 thine eyes I look that thou shalt behold nothing." From broken heart, and that trembleth at my word." Now I said just awhile ago that God is compelled by virtue of his peculiar nature to behold everything. There 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's 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 trembleth at his word. He loves to fellowship it, and to comfort it, and will bestow it, and will have such drawn out 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't behold iniquity, 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 indigently sin and love 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 plain, common, every-day language, 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" his commands, and not feel that we are a sinner? Our subject this morning leads 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 I think thought it that there are more and more trusting to their own merit and to holiness, and, as usual, more to Satan than to God, fearful of God's word, and of his holiness, and of his Father, and of his love, 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" wherever he looked, he saw holiness and holiness, 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 tremble when they 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, the unfaithful 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 ruin of it. 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 fully explained in the Jewish nation was wrought. They were turned to idolatry and away from God, and as a means of correcting and punishing them, the Chaldeans were permitted to enter this land, and to enter 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 turned to idolatry. 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 hands, and catch them in their nets, 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 exulting in their crime, and had no sympathy, like being seized and executing annals are, when thirsting for the blood of their victims, 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 proscribe evil, and he cannot by the use of his word, but he can use the battle-field of Gettysburg, Waterloo and Antietam, and the valleys of Europe flowing with blood. The walls of Jerusalem, and the cries of the orphan do not constitute tenure to his sympathetic heart. No; far from it! It must be tolerated according to the principles of his government. Let us see the wisdom and the crime of the prophet, and he will be explained to us.

But we think the prophet referred especially to the sin of perjury of the faithful of God. "Wherefore lookest thou upon them that deal treacherously?" He beheld thy tongue when the wicked devoureth the man that is more righteous than he? The wicked desire the life of the man that is more righteous than he. God's people have been slain as a nation, by the slaughter, and killed and murdered in all ages of the world. How can God permit his own children to be murdered

and persecuted? That's the question that perplexed the mind of the prophet. God is all in all of the world. He saw the Governor of the Roman Empire presents the early Christians. He saw the persecuting power of France. The history of France is the history of bloodshed. The persecution of the early Christians led to the death of many. Many they die the death of martyrs. Many of the early Christians lived in obscurity and the world knew little about them. That persecution brought them out into the world, and they were enjoying the place of martyr. The prophet saw the great wickedness and roared with joy he tolerated the crime of persecution. It is a great wrong to persecute, and we ought to be very careful to follow we have permitted anything to be said on our part against God and his Church, or his word and commandments. It is a great offense to persecute, and we ought to be very careful to follow we have permitted anything to be said on our part against God and his Church, or his word and commandments. It is a great offense to persecute, and we ought to be very careful to follow we have permitted anything to be said on our part against God and his Church, or his word and commandments.

God has a power in the form of spirit that I call your attention to. "Therefore the sacrifice unto thee, and burn incense unto their drag." That's the meaning of that? Why, they worship themselves, and they follow to their desires, ambition and self-interest, and burn incense on the altar of their own vanity. And let us say to us, for I want to include myself, there is no more so offensive to God, as they worship themselves, and burn incense to our own drag—our own characters. Because we have got a little religion, education and wealth, we want to be worshiping ourselves, and sacrificing to our own nets, feeding our vanity and vain hearts with this adulation I am vain, and I want to be. There is a danger of vanity, that breed crime, which is so offensive to God. They let us seek our ends and aims at a sacrifice of Christian right and truth. It is wrong. The prophet wondered at it. "Why was it so?" Look at now, fallen from the dust, guilty sinners in colleague with the dead, worshipping themselves, and God apparently passing it by! That was too much for the prophet to understand. But he is 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 be explained to us. They want me everywhere to hear it, believe it and trust it, but some will not hear. God has spoken and his language is written on the pages of divine truth. They would rather worship themselves and go in doing wrong. But enough upon this point.

God has the terrible sense of things in the world, and why did he tolerate it? This was the prophet's trouble. "Thou art of purer eyes than to behold evil, and canst not look on iniquity." "Thou art of purer eyes than to behold evil, and canst not look on iniquity." "Thou art of purer eyes than to behold evil, and canst not look on iniquity."

Prepared by T. C. Hollenberger, for the PINEVIEW CULTIVATOR.

Home Department.

THE SCEPTICAL BROMBERKER.

"I have read," said the bromberker, "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?—First, '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.'—Second, 'If I will not do so, but 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, "my 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 really 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 utmost to arouse him, saying, "You certainly have broken 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 to all; and if you; I still 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 rags 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 lathered 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 asks the question, "What is the Christ who fills up the infant pluckiness?" Why is this? The fact cannot be denied. Infidel France waxes, "Death is an eternal sleep," and the contract 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 despoiling them, are "harassment of a person, called God," doing the foundations of law, order, peace, and trust, and with fire and sword destroyed their followers by the 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 aged, old age is revered; womanhood is cherished; and manhood is established. Such are the fruits of true Christianity. In the infidel variety of systems, the Christian never skips a step, and does not blot a father's goodly cornucopia or a mother's fervent prayers. 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 right, and give to 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, "my 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?"

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WASTE.

By Mrs. C. M. HARRIS.

"Well, as I told you," said my good little neighbor to me, "I could not keep a gig when I caught in such tricks; why, she always gave the cold seat to the beggars, and the cold seats to the beggars; I don't get out, but I get the rule 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 smile of sympathy and approval, and yet, when the door closed her, and I turned to take up the work interrupted two hours before when she ran in, 'for just a minute' she smile 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 pen 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, were they not exchanged 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 more exacting of the things which it throws away. Let us look at some of them.

Nervous energy, mental power, vital force. What do we buy with these? Money? Money we need to secure energy we could not command after a friend's illness, in dealing to the friend first admitted to the sick room of the price which we had recently endured? Why do we not realize of the painful and the interesting? An unmanageable dollar seems to possess us in this matter, and we suffer complaint to appropriate the little nervous energy which we might have been contented to have left.

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 prodigality waste than are to be seen in the carrying out of broken upon a carriage.

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 child was dead, but there are to me few more pitiful examples of prodigality waste than are to be seen in the carrying out of broken upon a carriage.

What are you buying, my friend, with your store of mental power? In these days of a nation's cry of drinking of the away through travel, travel, silly chatter, incoherent thought?

"Truly if our heart condemn 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 an hour goes by that we do not give it in exchange for something, or throw it heedlessly away. How often have we not observed something corresponding to this in our own favored land? Who ever saw a solid woman with a pretty mouth? Or one of this class

she show upon any man's, 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 theft. There is no foot to beauty equal to ill-temper. So, girls, be careful in time, and if you are tempted to fall into this evil way, just a check upon it 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, more really winning and fascinating in society at sixty than may 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.—*Illustration of the Heart 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 mere duty, or as a means of getting something which will do you no good, may be done skilfully—depend upon it, you will always be but a mere drudge. There are two classes of persons, those who work without thought and without concern, and those who think about their work, and enter 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; resolve 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 youth that upon your diligence in your work 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 young man has been ruined by the acquaintance of a dissipated and spendthrift man who has been ruined by mixing with evil companions.

The habits that will make contrast of resorting to public houses, and frequenting the gaming establishment, and in smoking and drinking bars, in thousands of instances, laid the foundation for a disgraceful life and a wretched end. Those associates of a dissipated character, who are not a moral respecter, 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. They are, by far, keep 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 laborers, 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 were in India as in our land. So much gossip set neighborhoods in a constant ferment. There being no printing press, the result was that which you see, 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 gentleman attributed this ugly feature to the ugly tempers 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 solid 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 theft. There is no foot to beauty equal to ill-temper. So, girls, be careful in time, and if you are tempted to fall into this evil way, just a check upon it 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's error. 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 bill of exchange comes, 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 not be seduced or make us afraid. Jesus has promised to take care of his own, and he will keep us from all temptation. May we not be led to say, like him, in my prayer—*Heart 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 laborer 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 scabies, or scurf of the skin. I had used every means, and was weary of my sores and scabs. I spent some \$300 consulting with physicians and patent medicines, yet nothing seemed to give me relief. One day, however, I was told that my disease was stopped, the disease began to disappear, and to-day there is not a particle of it to be seen about me. Two years ago I met an old veteran

ON THE LIFE OF THE SAVIOR.

The character of Jesus was also very impressively represented; it was more dignified, spiritual, "a man of sorrows and acquainted with grief," full of pity for a dying world. It of course lacked the divine element which we ascribe to the Savior, and it fell below our ideal. We can hardly conceive of the humanity of Christ being more faithfully represented.

The interview with the Virgin Mary, the infancy scene with Mary, the agony in the garden, was deeply public and the crucifixion was terribly impressive. We heard the midwife to the cross, the curtain torn, and we heard and saw the three thieves lying side by side, with their hands and feet; we saw the crosses raised into an upright position, East the thieves and then Jesus, and there they hung for full half an hour while the play proceeded. There were Mary, the mother of Jesus, and Mary Magdalene, and the other Mary, and John, talking with tender pity and deepest grief over the scenes. Mary's eyes were shown a malignant green, and her sufferings. As the scene continued Jesus said, "My Father, and a soldier nailed a motionless sponge to his lips, from which he drew water, and then turned away his head. Soon after, with a cry of agony, came the words, "Eli, Eli, lama sabachthani," and at last the words "It is finished," and the dying agonizing gasps.

Such a realism that one almost felt as if it was a drama. Then came the soldiers and broke the legs of the two thieves, but when they were about to break the legs of Jesus, Mary Magdalene interrupted to prevent it, and she took a spear and pierced his side, out of which issued a stream of blood, then came the descent from the cross, a most impressive scene, especially modeled after Rubens' masterpiece in the Cathedral at Antwerp. The scene of reality prevailed here, the nails were taken from the bleeding hands and feet, and the bodies were lowered into the arms of his weeping mother and other friends.

THE ALBANY BROTHERS' MEETING.

This is but a faint description of an interesting and noble scene, but it may serve to give some idea of what those persons of the little secluded mountain village of Oberlin, Oregon are doing every Sunday this summer. And the record is so great that the play is often repeated on Monday.

A PLAY NOT DOWN ON THE BILLS.

A heroic storm burst upon us during the afternoon performance, which delayed the play nearly an hour. They set the clouds rising on the mountains and announced that there would be a delay of fifteen minutes until the storm passed, but it was much more severe than they expected. The building quaked and trembled like a leaf, and the ground seemed to be falling several times. A portion of the stage arrangements was blown down, so that it took nearly half an hour to get the stage ready for the performance to be resumed. The success of part of the audience sat through all the storm and remained in their seats after it was over, as if nothing had happened.—*Excelsior News*.

To suffer with Christ, and to be glorified with him, are closely connected. Persecution is the Christian's balanced trial and triumph. It is a noble thing to suffer for Christ's sake. What soldier would shrink from combat, when his captain goes before him, in the foremost of the ranks? What soldier is he, who, leaving the company, goes to his own honor, accounts it a privilege to be on the field? Ours should be the spirit of martyrdom, delighting in loving, suffering, dying, and being buried with Christ. We should be able to take up our cross, and follow him to the height of moral glory. This is our calling, in seeking to reign before the throne.—*Dublin Truth*.

ANNOUNCEMENTS.

In the Glasgow church, Mich. October 8, nine miles north of Elk, on the Detroit and Milwaukee road.

In the Beaver Ridge district, Augusta Co., Va., Sept. 25, at 2 o'clock.

At the Yellow Creek church, Oct. 14, in the New Enterprise church, Bedford county, Pa., at 4 o'clock.

At the Pine Grove church, Hancock county, O., October 15, at 10 o'clock.

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The Howard church, Howard Co., Ind., October 12th and 13th, at 10 o'clock.

The brethren of the Norway congregation will hold their love-feast on the 25th and 26th of Sept. By order of the church. O. H. JOHANSEN.

In the Sauerbeck church, Wabash Co., Ind., Oct. 15th, at their meeting-house, at 10 o'clock.

The brethren living near the Maple River Junction, Carroll county, Iowa, will hold their love-feast on the 18th and 19th of Sept. All are invited.

In the Cedar Grove church, Hawking county, Tenn., Sept. 11th and 12th, at 10 o'clock.

In the New Creek church, Clatsop Co., Or., Oct. 14 and 15, at the house of brother John W. Mabury.

In the Methodist church, White county, Ind., October 14th, commencing at 4 o'clock.

In the State Centre church, Marshall Co., Iowa, Oct. 15th and 16th, seven and one half miles south east of State Centre.

In the Washington Creek church, Douglas county, Mo., October 14th, commencing at 5 o'clock, p. m.

In the Libertyville church, Jefferson Co., Indiana, September 24th, beginning at 3 o'clock, p. m.

In the Grout church, Mich. Oct. 23d, commencing at 10 o'clock, a. m.

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The brethren of the Dry Valley congregation will hold their love-feast, on the 12th and 13th of October.

The brethren of English River district, Keokuk county, Iowa, expect the Lord willing, to hold their love-feast, commencing on the 13th and 14th of October, commencing at 10 o'clock, a. m.

The Clover Creek congregation will hold their love-feast, commencing at 4 o'clock, p. m. The usual invitation given.

The brethren of the Grassy church, Grundy county, Iowa, will hold their love-feast on the 14th and 15th of October, commencing at 10 o'clock. Meeting to continue over Sunday.

The brethren of the Elkhart Valley church, Elkhart county, Indiana, intend the Lord willing, on the 14th of October, to hold their love-feast at 6 o'clock, p. m.

A love-feast has been appointed in the Clear Creek church, Christian Co., Ind., Sept. 23d. An invitation is extended to all.

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clearing them of the charges against them. Not yet ask how about brother Garver, Froy and Siler? A number of letters were presented to us from brother Garver, some written before the brethren were circulated and some after, and all his letters were filled to them with the same promises as from the other brethren, and he was not to have petitions circulated, and it was not their intention to withdraw if A. M. did not grant their request. So the committee to issue that matter for them to fix up and hope they may do so.

Since Harber has been expelled he has written some very hard things to individuals, part of which was given as reading the letters since the congregation but were refused. We felt if we could open the language used, we would be deceived by the effect put forth to get back to apostolic practice. It takes language becoming the word of Christ to have power over the child of God, and hard saying, representing Christ, is the only way.

Brother Miller, Froy, E. C. G. Hill, and the other brethren, of the "kingly court" of the general assembly, or A. M., does not make us believe that such language has the "obeying eye" which we think we need. We hope that all the brethren who are willing will all pray much and ask God for that which we think we need.

which come from above, which is pure and gentle and easily to be extracted, without purity and hypocrisy, that we may get back to apostolic practice. These that are led by the spirit of God and those that are not.

In repeating the work, or at least a part of the work of the committee, some brethren are silent; may think we should not have written so much publicity, but this is a public matter and we felt that in justice to some of our brethren we should do so. If we are wrong, let us be corrected. We are not alone responsible for what we have written.

Fraternally yours,
G. W. CURR
Pitt, Ind.

My Wif Rem.

On Friday evening of the 20th ult. I left Huntington at the 5:00 train for a stay of five months at the Normal school, and I shall say my good-bye to my associates there, yet the pleasant journey in prospect and the new scene joining to the dear ones at home were inducements to go.

At 10 o'clock on the following day I reached the College buildings at Ashland, Ohio. I was met by brother B. Hoover, a student there, who, in the afternoon kindly showed me through the College and made me acquainted with a number of the college people living near. I spent the night with the family of brother Sharp. In the morning I called on my sister Sharp, I spent the night at brother Sharp's school. The school that day was unusually small, numbering but thirty-seven, most of these being young people. Ashland is an excellent town, hence the number of the poor is not so great as that of Huntington, and there are also a great many other schools in the town. These may be two reasons why there is not so many students as at Huntington. In brother's S. S. yet I think the school for missionary work notwithstanding. There being no services in the chapel before dinner, we attended Methodist services in the afternoon, we returned to the chapel and heard by brother Sharp. Text, Rom. 12:11, 12. In the evening we again went to the Methodist church and listened to an interesting discourse by brother Hoover. Sunday-school lesson, Gen. 15:1. I spent the night at brother D. Snyder's home, and on the following morning I spent a village institute and stayed in the evening at brother D. Snyder's home. I am very reluctant to leave the Normal school and its instruction should be well taken.

At 4:12 I left Ashland well pleased with the results of my visit. The greatest objection I have to this place is that it is so near to the West and east to the

Correspondence.

Report of Committee Sent to Elkhart Valley.

The meeting of Elkhart Valley passed off very pleasantly. The charges against brother Lord, by A. M. committee were not sustained, but other matters were taken up and sustained and he was relieved of his office as minister. The meeting was harmonious all seemed satisfied, and all accepted the opinion of the committee. When we explained the privilege of such things as dissonance and laymen, and showed wrong that would necessarily grow out of the course pursued by some, all seemed satisfied, and some who had signed the petition said they were glad the petitions did not express the abject sentiments which were made to be the sentiments of the Ohio meeting, and that we should know there was my intention of withdrawing myself and my brethren from the meeting, and now that God has peace and harmony is restored among them, and all they will not be drawn into the same.

Now in all my reports of work as a committee, I say the charges of A. M. committee were not sustained. Some may wonder upon what the committee bases its decision. I will explain, and hope you will use the wisdom of God in sending committees. At a meeting it was proven by witnesses that these brethren represented as having obtained the signatures of the elders of six churches, were not, but were signed by brother S. Garver, A. Froy and Siler, and it is public knowledge that the committee having confidence in their signatures, could only decide as they did. But in our investigation of the matter we found testimony to the contrary. B. Y. Miller and H. R. Hueston were present at the meeting to say that if A. M. would not grant their request they would withdraw, and that they should get up petitions and get all the signatures they could. See letters also sustained by committee, and from brethren who were at the meeting as well as John Harber. From that testimony the committee felt justified in

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The Primitive Christian.

PUBLISHED WEEKLY. HUNTINGDON, PA. Sept. 28, 1886. EDITOR: W. B. BAUMHOFF, AND ASSISTANT: J. B. BAUMHOFF.

NOAH TAYLOR, the "Sleeping Preacher" and of whom reference has been made in our columns heretofore, is now with his brethren in Pennsylvania. He is, we are informed, at present in Kilmatlock, or perhaps in some other place more generally known as the Big Valley.

One of those sick mills up in Minnesota, cost 100,000 feet of lumber per year, instead of 50 as stated in an article by Elder Murray, in a recent number of the PRIMITIVE. Guess the mistake was ours. When we get a little Kilmatlock, or perhaps some other place, what our correspondents want to say.

Bro. J. R. Ridenour says: "The ark of the Lord still moves slowly. Our Sabbath school is in a prosperous condition. The average attendance is about seventy-five pupils, all seemingly interested in the work assigned them. Our superintendent, F. J. D. Gold, surely deserves praise for his increasing zeal in the work."

STERN E. R. STIFFER, of Hollidaysburg, says: "I am writing you, as I was going to do with the card he said, 'I am going to see to morrow and I am afraid if I do not take a stand at once I may begin to be ashamed of myself.' I am going to do with the card on my bank, and that will let every one know at once that I am a Christian." This is the way every convert to Christianity should do. Do not be afraid to show your colors when it does, take a stand for right at once. If you defer it you may not begin to feel ashamed of the profession you have made. Come out from its habits, practices and customs.

Bro. Jerry Hollinger, of Elk county, Kan., says he expects to come to the meeting on Thursday, the 5th of October, and continue until the 15th, which is on the 13th, commencing at 10 a. m. Those coming by railroad will be met at Howard, Elk county, Kan., by addressing Jerry Hollinger at that place.

BROTHERS in Huntingdon seems to be coming up. The work on the Primitive is going on steadily forward. The Car Works are in operation and a large additional building is being erected, and now they say we are to have a Paper Mill within three or four hundred feet of the works. The world moves and with it our time comes to turn up too.

J. C. MCGRAW says "Our meeting at the school in Montgomery county, Va. will be held on the 9th and 10th of October, beginning at 10 a. m. The usual invitation is given. Two were baptized last meeting. Hereafter interest manifested in our missionary movement here and active. The ministry and churches are awakening. Too many asleep yet, and worse still will not suffer their slumbers to be disturbed."

Bro. S. R. SELL, of Coonville, Bedford county, Va., says the church there is in love and union. No additions recently but we are counting the members. At our last conference we called brother H. P. Saunders and I spoke to the office of deacons. Brother John Damer and I are the only ministers in the Tyler Bedford arm, and we have two meetings every Sunday. We would be glad to have a call from some of our traveling brethren.

Some good articles on live religions should be acceptable at this time. In writing, say if you cannot find something good to say about the churches. There is, of late, entirely too much fact-finding. If we make it a point to pick out our shortcomings and publish them to the world, we will always find enough to do. Let us change our policy awhile and see how much good we can find to say about the church and our brethren.

SEVERAL errors occurred in an article a few weeks ago in the PRIMITIVE, from N. Greenwald, instead of coming from North-western Ohio, it should be North-western Me. and instead of 600 quart of strawberries it

should be 6000. His initials were also wrong. He says many of the berries measured 1 1/2 inches in diameter, and one store in Salem reached as high as 20 gallons per day, at 25 cents per quart.

On Saturday last we had the pleasure of a visit to our aged brother-fellow called "Uncle Davie Drumbrugh," of the James Creek congregation. He is now in his very poor health, but time ago but is now better. He is 85 years old but the last of the present month he will be 87 years old. He is the only one living of fifty children. Some of his children who returned home and the only member of the family living besides himself died recently at an advanced age. He is ready to depart and is anxiously awaiting the summons.

A YOUNG sister when converted wanted the minister to write some words on a card for him. He was requested to write these words: "I love Jesus, do you love him? When he was going to do with the card he said, 'I am going to see to morrow and I am afraid if I do not take a stand at once I may begin to be ashamed of myself.' I am going to do with the card on my bank, and that will let every one know at once that I am a Christian." This is the way every convert to Christianity should do.

While there we visited brother David White who has been severely afflicted for several years and his case seems to be still growing worse. His desire is that he may be delivered from the body of this death, and go to his reward. Afflictions seem to come, and indeed, it frequently requires a great deal of patience to enable us to bear up under them, but it is a glorious trial to believe that it leaves our souls unharmed. When we are afflicted, God knows just how much we can bear and we can feel assured that he will not overdo us. As soon as the sheet is ready he will put it on.

NOTICE.

Good advertisements for the cover of the "Brethren's Almanac" for 1887, will be received on the following terms: Col. \$1000, \$500, \$300, \$100, \$1. When it is taken into consideration the amount of copy required for the Almanac is kept before the reader during the whole year, it makes the advertising space very low, indeed, much lower than can be had through any other medium. Those having good merchandise, of any kind, to dispose of, will find this an excellent opportunity. Those wishing space should apply soon as we will need the copy in a few weeks.

FIGURES—NOTES

It is now quite customary to have the walls of our parlors hung with pictures. Some of our brethren feel doubtful whether this is right, but we support it with good reasons. In other things, it depends somewhat on the character of them. If the pictures are of such a character as will direct the mind to holy and divine things, they are all right. Pictures of men, and other things, it depends somewhat on the character of them. It has become quite common within the last few years for ladies to wear neckties, and nearly from hanging them up in their parlors and sitting rooms. The character of these, as a general thing, teach as direct as mine into proper channels, especially such as "Sweet Home," "Secure Thy God," "Thee and in God we Trust." His wonderful how the heart is affected by a word, especially if that word is divine.

Taylor Lewis, one of our most accomplished Bible students, only a few weeks before his death said, "These notes are now my great comfort." As he uttered those words, his finger pointed to the short texts of Scripture written in his hand, which were around his bed. Another eminent man, and noted for piety, had the passage "Behold what manner of Love the Father hath bestowed upon us"

worked and, in a frame, hung on the wall before his writing desk. He said it helped him to keep the love of God ever before his mind, and often when he was weary and ready to give up in anger, would think this significant passage would aid him to call back and direct to it. In short he believed in keeping certain passages of scripture ever before his mind, and when such passages as will direct our minds to the duty and the great work of life, and it would perhaps be better to have our parsons, saints, and sitting-room pictures, and hanging on the wall, the Bible portraits of our friends.

THE COFFEE RUN MEETING.

The James Creek church is geographically divided into three congregations, each one having a church-house. The Coffee Run is at the western end of the district, and it is in this district that brother J. M. Mohler is now holding a series of meetings. On Saturday evening we went up and returned on Monday. The meetings are largely attended and considerable interest manifested. Brother Mohler is laboring with great zeal and preaching nothing but sound doctrine. The meetings will be continued during the week and we hope that great good may result from the labors put forth at that place.

While there we visited brother David White who has been severely afflicted for several years and his case seems to be still growing worse. His desire is that he may be delivered from the body of this death, and go to his reward. Afflictions seem to come, and indeed, it frequently requires a great deal of patience to enable us to bear up under them, but it is a glorious trial to believe that it leaves our souls unharmed. When we are afflicted, God knows just how much we can bear and we can feel assured that he will not overdo us. As soon as the sheet is ready he will put it on.

THE TRUE IDEAL OF CHRISTIAN LABOR.

Just now there is a great deal of talk among our brethren about extending the borders of our church, and it is certainly a very important topic, one that cannot be considered too much. It is also a manifestation of our love for the brethren. When we love the Christian-giver there is, however, a danger of mere worldly enthusiasm in the work of promoting the interest of the church as an organization, to do that it may become strong numerically and financially. Our thoughts and prayer may center merely in the church. It should not be our object merely to promote the growth of the church as an organization. It was souls he was laboring for. In our labor souls should be the first and central object. Christ did not die for the church but for men, and when he went through the land and sea, and among false brethren, had for his central object the salvation of souls. There is a temptation on the part of ministers to look a little to the pecuniary interests of the church in their labors, not perhaps as much on the part of those of our own church as those of other denominations who receive a salary. It is a temptation when he went through the land and sea, and among false brethren, had for his central object the salvation of souls. There is a temptation on the part of ministers to look a little to the pecuniary interests of the church in their labors, not perhaps as much on the part of those of our own church as those of other denominations who receive a salary. It is a temptation when he went through the land and sea, and among false brethren, had for his central object the salvation of souls.

And not only have we been favored as we have been with "that form of doctrine which was delivered" by divine authority to the apostolic church, but many of our brethren who are general organizers, by their teaching them to the attainment of the knowledge of it which they succeeded in reaching. And the previous teachers were so general organizers, by their sacrifice and labor, has come to us, and we are enjoying its life-giving and joy-inspiring power. And those who enjoy it put a high value upon it, and we are blessed by their doing so. And not only have we been favored as we have been with "that form of doctrine which was delivered" by divine authority to the apostolic church, but many of our brethren who are general organizers, by their teaching them to the attainment of the knowledge of it which they succeeded in reaching. And the previous teachers were so general organizers, by their sacrifice and labor, has come to us, and we are enjoying its life-giving and joy-inspiring power. And those who enjoy it put a high value upon it, and we are blessed by their doing so.

Bro. Bahler is beyond the mountains preaching the Gospel. May success attend his labors.

Bro. J. M. Mohler is now holding a series of meetings at Coffee Run, in the James Creek congregation.

Bro. Simon Millard has changed his address from Troy, Ohio, to Johnsonville, Montgomery Co., Ohio.

Sister Bella, wife of brother J. T. Myers, has left Dr. Walter's Mountain Home, much improved in health.

The brethren of the Antioch church, Ind., have postponed their communion meeting from the 23d of September to Oct. 5th.

In our Ashland editorial of last week in speaking of brother J. H. West, we used the initials F. Bro. West will please pardon our mistake.

Bro. J. R. B. and wife have been spending the week at the old home-stead. They call, returning to us, predict it means leaving, fishing, &c.

SISTER Rachel Demario, wife of Joseph Demario, of the Spring Run congregation, died on the morning of last week. She had been ill for some time.

We are glad to learn that the committee work in the Ashland church is very satisfactory and that the difficulties have been amicably adjusted.

Bro. Samuel Wreatham, of Mansfield, Ohio, says the P. C. is a welcome visitor to his home, and that he would not do without for the small sum of \$1.50.

Do not let the time to let politics alone. Now is your season to be judged by wily politicians. Exercise your own good judgment, and then act as you think best for the interests of the Church and for the world.

The Methodists propose to raise \$1,000,000 for Foreign Missions, to celebrate the semi-centennial Anniversary, 1862, of their first mission. A pretty big sum of money that, but they will raise it somehow.

The harmony of the First African Baptist church, Richmond, Va., has of late been disturbed, and some seven hundred members will "draw out" and start a new church. That will leave nearly four thousand in the old church.

The brethren in Norton Co., Kan., still need help, and we hope that those who have been blessed with plenty will not be slack in administering to those who have been less fortunate. By withholding from some God, gives others an opportunity of exercising their charity.

ELDER Isaac Price feels that he has been largely relieved from his late affliction and hopes that his regained health may continue. Yes, we all hope, and whatever good hoping and wishing can do, our aged veteran can feel assured that he will receive the advantage of all.

Some of our brethren of the James Creek church drive as far as eight miles to attend the meeting now in progress at Coffee Run, and return the same night after supper. Taking no consideration the hilly and rough roads, it is certainly an indication of love and zeal.

the brethren fall on us as individuals. Then, too, we may labor for the church merely from a kind of denominational pride. It may be denominated as such, that we are becoming strong, and popular in the world. A feeling of this kind may serve as an incentive toward labor for the church, but it is not the best incentive. The work of each apartment, and the church only as a means, we cannot accomplish much for Christ. Our work is self-denying, and we distribute Christ, we are not to be accomplished. Jesus does not put an estimate upon the church, but upon the soul. "What shall it profit a man if he gain the whole world, and lose his own soul?" The angle is said to judge over the ocean that repenteth but act over the church. We should of course love the church but we must love it because we love the soul. We should have a real success in, make our missionary efforts to love, more love for souls. Let all of our brethren and sisters take hold of the work with a heavenly success, we will be a blessing to the world. We will force the "Give me souls for a dime." God put the passion for our service and God will be honored and the angels will shout with joy on the return of ransomed souls.

OUR MISSIONARY WORK.

We are happy, and can congratulate our brethren upon the interest that is manifested among us upon missionary work of work of evangelism. Contributions are coming in, and are largely attended and considerable interest manifested. Brother Mohler is laboring with great zeal and preaching nothing but sound doctrine. The meetings will be continued during the week and we hope that great good may result from the labors put forth at that place.

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THE HOLY SPIRIT

QUINTER & BRUMBAUGH BROS

VOL. XVIII.

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TABLE OF CONTENTS.

FIRST PAGE—Seven Reasons why the Missionary Work Should not be Supported—Propounded and Answered—O. C. Mowday. The Necessity of Objections—Alfred Clapper.

SECOND PAGE—A few Thoughts in Reference to Our Christian History—S. T. Bossman; Anagnosis—C. H. Balshugh; A Syncretical Convention between Brother A and Brother B—E. Amos; Oh! These Lewy Old Larks in the Cold—S. F. Miller; Shipwrecked.

THIRD PAGE—Bearing the Cross; Religion Reduced to Practice—John G. McCorr; Admonitory—J. N. Crossway; Languages and Alphabets—Mrs. J. S. Thomas; Shall we Have the Book—R. C. Mowday; Religion in Business, Girls on the Cars, Mangled Politicians; Who Our Sinners are like unto Mine; Praying and Working; A New Argument for Spelling; The Turning Point; The Precious Herb.

FOURTH PAGE—Editorials; The Fountain of Gold; Report of Special District Meeting; Home.

FIFTH PAGE—God's Manner of Speaking to Men, How we Spent the Sabbath; The Water Department; Take Care of the Children; Two Complaints I Hear.

SIXTH PAGE—Boys and their Teachers; Don't Smoke; Honor in the Family; The Queen of the Heart; From Huntington County, Va.

SEVENTH PAGE—From Hildingsburg, Pa.; From Chicago, Ill.; Notes from the Mt. Vernon Congregation, Augusta County, Va.; A New Organization; From the Silver Creek Church, Ohio; A Sad Accident; Notes from the Mt. Vernon Church, Adams County, Va.; From Rocky Bar, Ill.; From Moscow, Idaho; From Boyertown, Ind.

EIGHTH PAGE—Memorable to the Family of Bro. B. F. Jamison; From Mine Mills, Ind.; Money Received in August for the Danish Mission; Money Received in August for General Missionary Work.

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7th. We believe if the ministers now elected to preach would do their duty there would be no need of Missionary movements.

The foregoing reasons represent the strength of the opposition to Missionary work in a concise form, and as the opposition has entered the domain of reason, we propose to let the light of investigation shine for a few moments thereon.

1st Reason. Words are arbitrary signs of ideas, and are in themselves neither true nor false, but when they are connected with or designed to represent proper improper thoughts. The word "Missionary" signifies one who is sent hence Christ and the Apostles sent all faithful preachers, and are missionaries. No reasonable person will cherish a prejudice against a thing because of its name.

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SEVEN REASONS WHY THE MISSIONARY WORK SHOULD NOT BE SUPPORTED—PROPOUNDED AND ANSWERED.

BY D. C. MOWDAY.

Seven reasons why the Missionary movement should not be supported. The word "Missionary" is not found in the Bible, hence it is without divine sanction.

2d. The "old brethren" did not sanction such movements, hence we would not follow their example.

3d. The young brethren are generally the strongest advocates of the movement, hence it being unsafe to follow the counsel of the young, we should beware of it.

4th. It will require money to accomplish its purposes, and as money is so corrupting, and the gospel is to be preached without money, we cannot with a clear conscience patronize it.

5th. The other denominations are all earnestly engaged in Missionary

work, and as we believe in many reforms which are fundamentally wrong, it behooves us to watch lest we fall into their snare.

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not effected a permanent footing among the aristocracy at its base. Notwithstanding all this and much more, he that goes about as a roaring lion seeking whom he may devour, "is in the Valley of Vision, and he and the brethren... (in the language of a brother in Ohio) "we need as much now to labor for the purity and steadfastness of the faithful as for the increase of the church."

DANIEL HAYS.

From Bellhaysburg, Pa.

Sept. 18, 1889.

Dear Primitive: On Saturday, Aug. 25, at 10 a. m. we met to hold our regular quarterly conference at the Duncaneville church. Quite a number of members present and the meeting was a pleasant one. The proposition was to revise the Duncaneville and Lamerette into separate congregations. This proposition was thought but by some not to divide. Next, a proposition to dig a well at the church. The suggestion carried and about \$25 collected for that purpose. Letter and report from the Kansas societies was read by brother James A. Sell, and over \$15 were raised. We concluded to hold our conference on the 10th of October, commencing at 10 o'clock. The subject of preaching on Sabbath Brother Quinter is expected to attend, so providential testimony. About \$30 was raised at this meeting for various purposes. Closed by singing and prayer.

Our Union women were greatly surprised to find brother G. Myers, who had been in over Sabbath, on Sabbath morning. We addressed the congregation from the book chapter, Subject, "Christ's Second Coming." Conclusions by James A. Sell. Two resolutions, first and last. At the end of the meeting we must all come forth. A very excellent service was taken up by the Kansas conference, which resulted in obtaining over five dollars. In all the collections amounted to about sixteen dollars.

A moment of the rain but a few of the singing class met, and that for the last time under the instruction of brother L. C. Stiller. Such a season of worship and devotion was taken up by the church. We think of the many dear brethren and sisters who are wholly deprived of these blessed privileges. May God abundantly bless them in their isolation. We are the prayer of your sister in Christ.

EMILY R. STEPLAS.

From Illinois, Ill.

Sept. 20, 1889.

Dear Primitive: On next Tuesday a Convention of liquor dealers will meet in this city. To derive more successful means for carrying on their nefarious trade. In view of this fact the Ladies Temperance Association of the State of Illinois, will meet here the same day with prayer and fasting from 9 o'clock a. m. until 1 p. m., for the abolition of the whiskey trade, a fund that has lighted so many prospects, unnumbered to many hearts, cannot be so much more and made so many criminals. It is in deed, astonishing to see to what a degree the business here carried on, and even this it once known cannot be done. We will have a religious induction with the hearts of every one who has any sympathy for his race. In Chicago there can be very little difference noticed between the throngs and Sundays, except that the worshippers are sent to much crowd. Nearly all the stores except wholesale, are open, and the most prominent ones with their religious halls of the Temperance Association of the State of Illinois, be successful in rendering every effort of the whiskey dealer futile, on next Tuesday, is the earnest wish of the subscriber.

T. C. HOLLANDER.

52 Iowa Street.

Notes from the Mt. Vernon Congregation, Augusta County, Va.

Sept. 11, 1889. Our forefathers will be held the 9th of October, and at New Concord, in Rockbridge county, the 1st day of Oct. The name of the church is under the oversight of the elders. We had Wm. A. Cline, have a large number of new members under their supervision, some of the members being considerably isolated from the main body. This causes a great deal of labor for our overseers, as they are so scattered.

The spiritual health of the Mt. Vernon congregation seems to be tolerably good at present. Although we have had no additions for some time, yet we look forward to a time when the spirit may operate with power upon the minds and hearts of some within our bounds.

At our last quarterly council the tobacco question received some attention. The idea was advanced that those who have contracted the habit of using tobacco, and cannot quit the use of it entirely, should be as moderately as possible, but every effort should be exerted to prevent the young and rising generation from contracting the habit of using a thing that asks the sacrifice of leaving a clear self Christian to get into it.

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From the Silver Creek Church, Ohio.

Dear Primitive: Allow me one more to pen a few lines for your valuable paper. As you solicit church news I will try to give you a piece from this arm of the church. We have meeting here every two weeks by our beloved elder Jacob Shannon. I am sorry to say that I have not been to meeting for some time until last Sabbath. Bro. Jacob Kiser preached. I have a desire to go to meeting more, but till here the weather has been so bad that I have been unable to get down sick. The brethren and sisters intend, the Lord willing, to hold their council on Saturday, the 25th of the present month. We have had no additions to the church since last June. We have a membership of about two hundred, with ten deacons and two elders, namely: John Shannon, David Shannon, James Moore, and William and Jacob Kiser are our ministers. They are all busy every sabbath, standing on the walls of Zion to warn the children of men of their danger. We are glad to hear that you are doing good news that the blessed Saviour is come to save the sinner from all error of his ways.

We live some eleven miles north-west of Columbus, Ohio, and have a few one who has to go to meeting on foot. After our council we will send you some news here.

Yours in Christ.

J. M. MILLS.

A SAD ACCIDENT.

Died in the Nettie Creek congregation, Wayne Co., Ind., Sept. 13, 1889. A. C. Hoover, son of John and Elizabeth Hoover, aged 19 years, 11 months and 23 days.

On the morning of this sad notice some of his dear folks were in the wagon team—a distance from home of about eight miles. He stepped to attend to some business, and while going to the wagon to drive, and attempted to step across the seat; his foot caught and threw him from the wagon. He struck the solid street with his head and about breaking his neck. He could not get up and climbed into the wagon again, and drove into the south part of town to the mill and got a load of feed; then started for home. When he had gone about three and four miles he began to get very sick, and he drove into a house near the road. His father was sent for, and when arrived Aaron did not recognize him but took away and died in about fifteen or twenty minutes afterwards. Funeral services conducted by the brethren, from Aug. 12, to a very large and sympathetic concourse of people.

Brother Hoover breaks on the life which God gives, for no other purpose but to glorify Him, by preparing to meet Him. The desire of life is in perfect health, of a fresh, new, and better life. We would suppose likely to arrive to a great age, but notwithstanding all that can be truly said of him in favor of long life could not avail. THE GLORIOUS DISCHARGE NOW EXEMPTION IN THIS WAR.

Young friends, and comrades, is it true as brethren, but as I have never in your presence, and in your midst have you will be pretended to give yourselves to Jesus? Let the above incident serve as a warning to give you the love which has you are now standing upon the brink of the grave, and in the jaws of death.

What do you suppose that Aaron would have had to say if he had known two days before that in three days he should be six feet under the surface of the earth? Will I tell you what I think he would have done. He would have come with all the conditions of salvation, that he might "be the weak to come," that he might have Jesus for his companion to walk with him through the valley of the

shadow of death, and secure a "right to the Tree of Life," and be able "to enter in through the gates into the city" and claim his salvation there. But this he neglected while he might have obtained it, just like you are doing now, and as he was taken, so you are liable to be taken at any moment, unless you are prepared for the occasion. And for the sake of your dear parents, May many prayers ascend in their behalf.

LEWIS W. TETZEN.

Notes from the Mt. Vernon Church, Augusta County, Virginia.

Our forefathers will be held on the evening of the 15th of October.

The weather with us as present is just a little better. The corn choppers are busy trying to secure the Great Seeding is now being done among us at a rapid rate, with drills both now and here.

Last Sunday we had Sabbath school at 9 o'clock, preaching at 11, and at 1 p. m.; while away a few miles at the same hour we had a special meeting in the grove.

A beloved brother of our little band took to himself a wife, and last Sunday had her among us for the first time. Our pastor sister Light among us for we think her a good member.

We're waiting a settlement with the Primitiveists, and suppose they are more anxious than I. Hope to be among you before long, when it can be done with entire satisfaction to both parties.

If life and health are spared I will be in Tennessee by the 1st of October where I will remain for a short time, and then return to go to Pennsylvania. Will be pleased to stop with any of my schoolmates and brethren who may not live too distant from the Cumberland Valley railroad, over which I will pass. Probably the B. & O. R. R. branch from Westvont to Fayetteville. If I receive no request I will pass on, thinking it easier to travel than to preach. My address will be Johnson City, East Tennessee, until the 15th of October, then Fayetteville, Va., until the 23d of same month.

Last week we had a short but very pleasant visit from our esteemed sister Wesley of Pennsylvania. We enjoyed her visit so much, as she could tell us many things about the school and the Primitiveists and the various exercises of worship, and kindred subjects, all of which was of interest to me. We were sorry that her stay was so short. Let us have a report of your visit, sister Wesley, through the P. C.

E. D. KENNEDY.

From Rocky Mt., Idaho.

Sept. 3, 1889. Brethren Primitive: Should I be allowed to address you as brethren, but as I have never had an opportunity to unite with the Brethren, suppose I cannot. I know nothing of your church until a few months ago, when I became a reader and teacher in your new missionary prayer, through the kindness of your sister, Mrs. Cath. Highberger. She is here visiting me now, and I concluded to write to you, hoping thereby to secure the services of a brother that you may enjoy the blessed of privileges pertaining to the pure Gospel. Oh, we are in great need of a missionary. We do it now all we possibly can towards defraying our expenses. Our lesson is open to any brother who will come, and there will be no trouble about raising funds to defray his expenses here.

Base City, with all its professed Christians is in an great need of a missionary as any of the surrounding mining camps. Mrs. Highberger has been here some months as a candidate, but if one of the brethren would only come, he could build up a church there at once. Oh, it is our daily prayer that a brother will come and come soon. We have a good healthy climate. Mrs. Highberger expects this appeal to come before the brethren, and wishes to be remembered by all her dear brethren and sisters, especially those who are in the mountains.

Your would-be sister in Christ.

Mrs. T. L. JOHNSON.

From Moscow, Idaho.

Sept. 20, 1889.

Dear Brethren: On account of bad health we left the Bethel congregation near Leary, Id., and have since been bound for the Pacific coast, and we are now located near Moscow, Idaho. But alas, on the way we were bereft of our dear little Duke Belle, the daughter of Christy and Susan Pugh, aged 22 months less 2 days. Disease, brought forth. We buried her at East Portland, Oregon. She suffered by the way, and the angels took her home. Many say, "Duke Belle, I'd like to come onto me, and feed her too, for of such is the kingdom of God."

We are enjoying good health now. There is no evidence in this part of the country of any kind of cholera. We have a small congregation here, of about thirty members, and we stand in need of help in the Gospel field. This is a very healthy and productive country, and we are in need of men and women who are in bad health come to this country, preach the Gospel, bring sinners to repentance and regain your own souls. You will be a welcome visitor to our family circle.

S. D. PEARLY.

From Bayfield, Wis.

Sept. 10, 1889.

Dear Brethren: Having sold our property at this place, on the 12th of August, we took the train at Menominee, in company with several others—a lot of observation, bound for the State of Kansas, where we arrived on the 14th somewhat prostrated by the long ride. We stopped at the first place, a county seat of Johnson county, and soon made our way out to the home of brother J. H. Fry, and felt very much at home in his pleasant family. We were taken by brother Fry to a meeting of the Primitiveists, and that congregation we have forgotten the name of. We preached several times in this arm of the church, and judging from the interest manifested, we are confident we believe much good could be accomplished by a proper effort being made.

On the 17th, by the generosity of brother J. F. Yoncos and others, we were taken to the home of brother George Myers, who is the elder of the shore church, and as it does not take our brethren long to get acquainted, we soon felt at home in this Christian country. Our conversation was the subject of conversation more than any other one thing. We soon learned that brother Myers was a workman that had no need to be ashamed. We were glad to see the people; but as we were on a tour of observation more than preaching, we declined. Brother Myers took us to Pauls, the county seat of Miami county, and we were obliged to go to Jens Stolsieker, found him the same genial brother that we knew him to be in Ohio some fifteen years ago, only time and labor have left their foot-

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-quietude and cheerfulness. When asked by some, why she so different from the most professors, she replied, "It is because I live in de house top."

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 true and sincere. 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, up to a purer atmosphere. Look at the bright side. See more of God's goodness, and less of the world's disappointments. Always take 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 true. We are not to be possessors except of beauty and blessings to make every body happy, and whether they be so or not depend largely if we do not know how things are made. If we broad our eyes and open our 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 deal of selfishness. Why not accept such things for our good. Our discipline, our building up in the faith, and our trust in God, are not to be happy, 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 to which you are both devoted. "Christ's religion" should not touch as save in a way of profound respect for 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. Christ had hope was gone 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. Christ proclaimed himself as the Alpha and Omega. Mark, *Jesus Christ*. Who is he? Prior to the creation of man there was no Jesus, because there was no sin. He would not have been there, as Jesus was neither named nor known as *Jesus Christ* until there were things which redemption called for by the Incarnation of God. His Word, or Logos, or Reason, which seems a little *serpentine*, of the personal intellecting of Emmanuel. This proves the Incarnation to be the one all-comprehending love of the Universe. That is not a notionally armed our life; and if our life, it follows as a matter of stringent logic, that all manifestations must have this as their root. Such loose ideas of religion prevail, that people think they have an untheatrical thing not referable to the indwelling Christ. Pitiful, soul-destroying, self-damning delusion. Can anything grow as far as of animal or vegetable nature, that is not *AK*? We are the child of that life? Protoplasm.

But a Christian may smoke and chew and slobber like the world, dress like the world, wrangle and covet and pinch and fret like the world, and yet be a Christian, for he and know like the world, be as false and malicious and vindictive in temptation and trial as the world, and make the conjugal relation an ungodly and unchristian thing. True religion is a dry, meekly low, a soul-clearing, an awful, God-forces-void. Away with it to chaos and darkness, from which it sprang. A Christian is a Christian just as Christ is Christ. Less than this is not salvative. At eternal perils we believe the contrary.

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 keep their present habitation in repair, who sell off, even that of the soul's destiny, for a few dollars, and a fascinating butterfly, sporting on the wing, from fever to fever, emanated from an unhealthy and unhealthy world. A Christian is a Christian just as Christ is Christ. Less than this is not salvative. At eternal perils we believe the contrary.

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Who is who here, here, here, to think of his 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, aspirational 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 possession of such good, which the poor are its subjects.

The tempting bait concealed the dangerous hook that cost the fish his life. Likewise the coveting bait of profit, without considering the reward of ostentation.

When we hear the cock crow we should think of Peter and ourselves.

"When tempted to sin, think of Jesus. When tempted to sin, think of Jesus. Thought is an unlearned language that God reads."

Should an infidel be able to prove the Bible a falsity, beyond the shadow of a doubt, we should think of Jesus, who was crucified for the deception and faith that brought me under its influence and teaching.

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 spoke on official whose end 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 is no hell; and there are no angels, devils, and other paid-out 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 spirit, will not permit me to offend you. You present the old story merely on a coast of your edicts, and for ignorant peasants it is well enough. But after all, you yourself really agree with me—don't you?" He then turned to the young lady, who was looking at the unbeliving questioner, 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 study and reflection, 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 delectors. These men speak sincerely, but they do not believe in the faith that are the cherished treasures of many hearts. And as they parade themselves everywhere in speech and

writing, it becomes fashionable among the multitude to see 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 counsellor, "this time not with laughter, but with the truth of irritation very visible. 'No, I am not a blind follower of any man. 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 theologian did not speak, but the suffrage of the official, and confused, ventured no reply. But the eyes of the guests were upon him, and their grave demeanor was a testimony that the preacher had made a hit. This man did not blindly cling to his own view, but he was slow and had to be given judgment and condemnation by denying the existence of God, was a living comment upon the words of "Holy Ghost," "I will not be ashamed of the cross, for there is no God!" Pa. air—Sunday Guest.

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 human to lead a helping hand, even to read it to those far away. This truth is common to all men. Very soon it could see 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 the one who are that of who are perishing for 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; but how do 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, which surely we do not neglect and become blind to the suffering of our fellow beings. It is our duty and our duty to be. It is our duty to be that spiritual food is refused by those starving for it, but admitting the fact, would not you 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 soul answers prayer is that all 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 compacted, may be in a worldly sense a very strong church. There are many churches of this kind, but they do not launch ships, and send missionaries. It can diffuse intelligence, can uphold the cause of benevolence, can uphold an improving array of forms and religious exercises. It can build a splendid temple, 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 are like 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 like a sun. 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 of the heart. It shall smelt, it cannot conquer souls for Christ; it cannot awaken the sympathy of the heart and love. It cannot do it dark in mind, and cannot diffuse light. It is cold and hard, and has no overflowing and subduing 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, 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 seen in a fountain of light, and Christ in them is glorified, and his cause advanced—*The Christian.*

DIREMIGHTY CONGREGATIONS.

BY DANIEL HAYS.

I cannot endorse the proposed idea of a formal benediction at the close of our meetings. It costs too much of money. Besides it is a needless repetition. We pray for a blessing upon the people at the closing prayer. To repeat it again is to be a needless and a waste of money. Christ and the apostles, we are long here "lovely tapers," candles burning by day, long private robes and high ecclesiastical dignities. If we have a fountain of light, and Christ in them is glorified, and his cause advanced—*The Christian.*

Says the *National Episcopate*. 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 beginning of the glory that ever breathes 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.

Correspondence.

From Pleasant Beach, Oregon.

Dear Primitive: Sept. 16, 1880.

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. The hungry soulless gather craves. Our privilege of attending preaching is very limited. Our beloved elder Brewer is the only minister in the city. 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 room 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 his beautiful "Why are we here in this world?" It was very full in every detail—large audience, our minds were carried to the future harvest of the world. The beautiful thought that I was here from the beginning of the world, a strife and temptation, and he gave good words with the humble sinner. I and my brethren were faithful to the end. We are all here, which will do us good as well as our duty. Many are anxious to see the doctor, 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 commands of the Father, it is not enough to become a member of the church. How much preaching I found desirable we need in this part of Oregon.

We need more practical religion. I refer to you as through the life from day to day. We are so accustomed to carelessly daily increase more, that the world which is wicked may be led to see the reality of religion. The true state of the pure Gospel was put forth and preached just as our Savior has said, the world would see more testify in religion. Just to our sorrow, oftentimes our own hearts get to be hardened by false teachers 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 come 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 the Father is here, at last may be gathered in the haven of rest, in the prayer and wish of your humble sister in Christ.

JESSIE A. STEVENSON.

Report from Bolivar, Pa.

Sept. 13, 1880.

The brethren here commenced a series of meetings on the 11th of August, and brethren J. W. W. of Indiana county, Pa., and J. W. of Adams county, Pa., and the speakers and conducted the services and were reinforced by elder Joseph Hickey, of Shado district, Somerset county, Pa., who has the oversight of the district. 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. W. of Adams county, Pa. and Daniel J. of Adams county, Pa. 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 place. He is a member 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. Our members are in good health and our prospects are bright. We contemplate building a meeting-house at Bolivar next summer, if the Lord spare and prosper us. This district is, with the exception of the other two, the best, having a new one at Fairfield until within five years. Brother Solomon Buckalew, of West Virginia, introduced the doctrine in this place. He had a neighborhood called Wildcat. He wards brother Buckalew, assisted by brother Hanawalt and others, held the first lovefeast in this district. Since then it was led by Stephen Hild, of Cokesburg district, S. M. W. G. 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 company, 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. We had a very successful service. 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 from 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 agreed 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 had the Lord was extraordinarily drawn during the evening services. An election was also held for a minister and an elder. Brother Jefferson Davis was our best candidate, and brother George Peater to the elder. 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 promising 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 some of our best, and thereby have aided us 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 for the winter over our cattle and teams, and the great fields of rye and wheat, already give a prospect of making our food supply by next summer. We 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 near future, here that your liberality are the means of drawing to us. Many of our 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 friends are not to be with us, or to be with us with sympathy, that we might be able to see you through. 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 of the shipping 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 "wacky north," so to speak in song and story, a good opportunity recently presented itself. On the afternoon of Aug. 25, we left our home in the verdant valley of the Shenandoah, in the "Old Dominion." Swiftly sped we, and in about an hour we were arriving at Hagerstown about 7 p. m. Here we remained until

"Morning" by the cheering hours, "With my hands" when we proceeded to the D. & Q. track 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 acquaintance: a literature paper; another 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 "Great West." So delightfully cool and shady is it that we almost regret having reached the "Night Drop" here, although we and the tranquil state brightly bath 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 refreshed 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 West" of 1853; but we think the discovery of the latter far surpasses that of the former, being much more picturesque. Beauty and sublimity are everywhere manifest, and time forbids us to lamenting even a partial description of the wondrous scenes of our visit; so it is that we say that never before so fully realized the utter insignificance of man, and his contemptuous of Him who created a thousand worlds, 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, one of our friends, who will remember as our former pastor. He will remember at the Huntington Normal Southern hospital has long been proverbial, and here we are entertained by the kind and pious, friendly, Bro. David, in sunny days, or a quiet ride, his post of duty, has evidently lost none of his characteristic zeal in the "service"; our hearts is made glad to find him 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 sympathy proffered upon us by her cheerful resignation to the will of the Father. Here he also met, yet will I trust in his kind and cheerful, and his cheerful characters on the pale blue, in the times the face lights 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 truly pressed that midnight light." "Our own" will be exchanged for "a crown" (will be full of our way) "you shall forever dwell in a robe of 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 be more and more earnestly strive to leave the manifold work of humanity. Ay, every day in the life a genuine "Christianity" is the goal.

Scarcely had we set foot on southern soil, when we were met with the intelligence of the election of our former brother Walter to the ministry. He is now both a minister and an evangelist 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 Primitivity. We bid them a hearty God bless! "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 love 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 to preach the gospel in every phase of worship 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 "Brotherhood," our heart-felt thanks, but especially to our dear friends, brother and sister Youst, whose short hospital was our home during our brief sojourn in the Valley. May you be as healthily rewarded as we for their labors of love and sympathy through the checkered scenes of life, and at last take us to the "many mansions" awaiting his faithful followers in the "land of no more."

FRANK W. WEAVER.

Mt. Holly Spring, Pa.

Deemed Not Walnut Station.

About nine o'clock on Wednesday morning, the 15th of September, the Holmes remnant of William Howard, young son of our worthy citizens, Christian and Catherine, and a grand grandson of friend Henry and sister Ellen Fank, was taken from the mill race upon their first 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 water from the mill race, where their father was drilling wheat. They were placed therein for safety by their grandmother, who was very kind and very affectionate. 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 mill race, every hour long in the day. "Death here a shining mark" is a truthful saying, very often verified in our experience through life. Willis was remarkably bright as well as good, and was of tender years, and intellectually he was a child of great promise,—was more observing and inquisitive in disposition and manner than most of our three brothers. Having been greatly afflicted with cholera, he had not within a few months of his sad death, he was always an object of incessant care and solicitude. And he was that of tender years, who escaped the vigilance of his mother, who watched him anxiously, long enough to bring about the sad result could be explained. It may be one of the "unpardonable" sins of a grandfather in overlooking Providence, whose suggestion "abusing Providence." Unberred

they passed out of the field, and instead of returning to the house to their mother as their father supposed when he missed them they wandered unperceived to the bridge which spans the river and crosses the Walnut Run, at a dangerous point, where the main and the furnace roads meet, and where they were never permitted to go alone. Their feet-pivots could alternate be traced, and the fatal spot. There is no side-railing for protection, and as Eddie now tells it, "Willie was trying to fall. He no doubt overbalanced himself and fell forward into the deep water. It is supposed that in falling his little head struck some projecting stone and stunned him, and no one being at hand to rescue him he was instantly drowned. Eddie was missing two while, and it was feared that he had met with the same fate. When found his papa said, 'Lily, why he did not tell Willie was in the water. Why,' said he, 'I told him and he wouldn't come out, and then when he went away I was scared and hid myself.' Poor child, young as he is was aged and fed with the water of death. As long as the water was still the body remained in the same place. As there had not been a sufficient quantity for grinding the mill, the mill was used for the purpose that morning the race was full, and according to Mr. Reddy's orders, Mr. Pickinger, the miller, started the mill. When he had turned the gate to let the water through, the miller saw some weeds whirling in motion, he walked to the window fronting the stream, from where he saw a floating object upon the surface of the water which was dark and heavy. He thought it was a log, he suggested to a bucket containing some articles of clothing which had accidentally fallen into water. He went down, and, likely not intending to intercept it, he saw before him a little creature, which he quickly clasped with debris. As he stepped upon the foot-board he discovered to his dismay that it was the body of a child, that the bright colors of garments which he had seen at his attention was the little shirt of woven. Quick as thought he grasped it and lifted the dripping form, never dreaming that it was his little favorite who had been seen in the field but some time before. At once he set to work to bring it back to life before the water was known. At this juncture his fond mother first beheld the scene. She imagined from his countenance that it was only pleasurable amusement, but wondered why he handled the child with head downward.

Going toward his Mr. Pickinger advanced to meet him with a bucket full of water in his arms, she saw all too plainly by the pallid and gony face, with eyes and mouth wide open, that something unusual was the matter, and, evidently, she felt that it was dead. The answer came quickly, "Willie has fallen in the water and is dead." Then, as they naturally be supposed, the shrieks and cries of that agonized mother were loud, hence it was when the warbling track became known to the family, the heart-rendering scene which followed can be more easily imagined than described.

Mr. Eckler was immediately summoned and every available effort was employed to resuscitate the drowned but without avail. Rev. Kilgore and wife, of York, who were present along on their homeward way, tarried and kindly rendered every assistance they could. He tried to infuse breath and thus revive respiration. The anxious father, who thought that all was in vain. The vital spark had fled. All that was mortal had ceased to exist and Willie was numbered with the dead. The news spread rapidly. The feelings of every heart were stirred with tender sympathy for the grief-stricken family, and no think a profusion every fan-

ily in the community were drawn together there. When I, who was directed the troubled home, I was directed to the room in which the holy man lay. Approaching the body which was wrapped, saw a clean, sweet face was revealed. So life like it looked in death's unbroken slumber, my first impulse was to take the shroud, as my minister, as I was wanted to do, and administer the usual restoratives which exhausted nature requires. But my services were not thus needed. Instead, I saw the face of a young man, his time and laid it away in a quiet room, where so shrill wails of wailing footsteps were heard. Then came the shroud, the easiest and the funeral obsequies. All together was so solemn and unlooked for. The entire scene seemed just like a strange miracle perpetrated.

The funeral took place on the afternoon of Tuesday.

At the residence of J. F. Stearns. The words of his choice from him addressed the large number present, at the house, were those of the weeping prophet, Jeremiah 31: 13-17: "Weeping burying ground of Bethlehem, where many of its maternal kindred repose. There now is seen one little heavily grave, the first in the series of life may be, but might cause some more disturb its peaceful slumber. We have often wept with those who weep over the grave of children. We may now weep with those who are still in loneliness, the silence never broken by the sound we keep listening for. Death empies the house, but not the heart. This keeps the dwelling, above all of sight. How those on earth are nearer heaven than the spot where rests our dead. The silent lessons we as a shepherd. Human sympathy who do so more than can be expressed. It is the great Comforter who wept with the beloved sisters at Bethany. His words still are, "Be not afraid, it is I."

MIRANDA J. C. ECKLER.

From Myrtleville, S. C., Sept. 23, 1886.

Brother Editors: I believe among all the communications to your columns, none have been so plain as mine. Don't know why it is the Brethren have no settlement in this part of the State; they are in most parts of Kentucky and Kentucky. The climate general. Season has been favorable, with the exception of a dry spell, which injured late crops some.

Myrtleville affords a good market for the wool on the St. Louis. We have a large number of sheep, some from here to Bettsville, a distance of about thirty-five miles. I believe that it is our nearest organized church. As far as I know there are no members of the community except your noble worthy sister, and I feel very insignificant all alone. I was never very good at proselyting, so I fear there is not much prospect for many converts on me. I think it is with depend on me. I think it will require an experienced hand to convert the majority of the people here, as religion does not seem to engage many of the people. There are some who are zealous in the cause when converted, as they are in matters pertaining to the gratification of the flesh, they would certainly make good converts. There are not quite a number of churches in town but can't say how well they are attended, but it is not so (to me) as how little regard people have for the word of God. It is paid to the Sabbath by most of them, but they do not appear to be diligent in doing anything wrong. I feel so anxious in the P. C. of "how we spend Sunday." And, just think how different the Sunday school would be if there were no excuse for not

being real good in some circumstances. We believe if some of those good people who are used to going to church, or conducting with the people of God just wherever they choose, were suddenly transferred to a place entirely destitute of such happy privileges, they would be more liberal in supplying the "one thing needful" and maintain a broadcast over the land. They have always been used to attending worship, and do not seem to think there are thousands who have never heard the doctrine they hold so dear. "How shall they bear without a preacher, and how shall they preach except they be sent?" Send the preacher and then if the people do not repent it will be their own fault. There is enough spent in extravagant luxuries, which do not add one mite to our real comfort, to send the Gospel far and wide.

We have no objection to people enjoying the comforts and pleasures of life, if they do not close their purse strings when aid is needed in the Lord's cause. We have been "sent" and see that people can live without any more delicacy than we can be quite as pleasant, but it is just as healthy. When you sit down to your more than abundant meals, think of those in need of bread, and when you hear a good sermon, and are edified, think of those who never hear the Gospel. We can see from four to six ministers at one meeting; so many that they can't dwell with to preach; and a few of them to whom there are none. But we only seem to write an item. Now you know where we are staying, and when our brethren are making western tours, we would like to have them give us a call.

Yours in love,
MARY A. S. PERCE.

From Bettsville, N. H., Sept. 27, 1886.

Dear Brethren: My love and best wishes to you. I cannot say we could see hold it on the 25th, and had to postpone it until the 28th. Had a large meeting and very good order, but too much crowd. Had a very good lady. There were six baptized at the house. I think the church is in good condition. Our ministerial aid from a distance was brother Allen Boyer, from Ill. Wm. Pullen, from Fryer county, and Mr. Beck, of Exeter, N. H. The church here practices the single mode. That is as I thought long ago it should be in the command of Christ. This leaves all well for which we try to be thankful. A. Van Dyke.

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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 burden to the "provider."

Woman's work is never done. She would never have it done. Ministering to father and mother, overlooking her husband, nourishing the children, 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 more comfortable position than sleep tonight 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 as to get into the way, one after another, find "the truest" reasons to love them, and leave the maiden to grow into an old maid. However willing her sacrifice, it is a little soothing to her pride and gratitude 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 winds blew, the little seed took upon its hard, strange, thrilling sense of joy announced that the immortal germ within had awakened into life, that the spell of the earth had been long within its narrow prison. The soil 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. The cold 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. Teach me still new truths."

Winter and summer came and went, and came and went again, and the little tree, basking sometimes in the summer sun, and waiting sometimes in the winter cold, still sent forth, "Teach me the higher lessons."

A thrilling, some of ecstasy one soft spring morning again announced the beginning of a new phase of life, and she smiled 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. "Teach me no more 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, mourning woe. "The problem is still unsolved; teach me the higher lessons." 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 hang upon its branches. Then it whispered, "I am content—my life is multiplied an hundred fold. I am fulfilling the purpose of my being—there can be no higher lesson."

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 within 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 them.

Then it murmured softly, "The problem is still answered. I thought it 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 lesson."

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 it has been his life to glorify the Creator of all beauty; he who, by patient contentment in well-doing, brings forth fruit to his Master, has but one thing more to do—his life is ministry to the Master's will—realizing that the purpose of his being is accomplished when that will is fulfilled, leaving results with him. Be then thyself that will, and thy higher lesson is learned."

Thus the little tree murmured, "It is well," and the Angel of Death kissed it lovingly, and its short life was over.

But within a hundred acres of its seed is still answered. It thought it 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 lesson."

ANNOUNCEMENTS.

In the Newark district, Vernon county, Mo., October 23rd and 24, at Summit Clark's, one mile north east of Nevada.

In the Worsing West 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, 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, 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

Correspondence.

A FEW THINGS WITH C. H. BALDING.

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 a benefit for several years to come. I accordingly, a visit to C. H. Balding, a frequent and valuable contributor to the columns of the PRIMITIVE CHRISTIAN. I left Derby the evening before, 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 told the road 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 Balding's township, Dauphin county, which from previous information assured me that it was within a half mile of Mr. Balding'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 a most enjoyable one. A few minutes more brought me to the door of the cottage on the hill-side—the home of C. H. Balding. I had serious and sad the mind before and all I know 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. He, Balding, had, a great part of the day 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, which were in his 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." A few words were wasted in the conventional discussion of the state of the weather, the fine day or over 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 Unitarians, and those of the Unitarians, 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. Balding 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 the Unitarian 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 the interest which he has taken from a vigorous social and an 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 he breathes on the ambrosia on which he feeds like an epicure. 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 Sebastian says, "The more a man is in himself the less he knows of others, and the more they can teach him the more he knows."

At three o'clock in the afternoon I left this service of God with his benedictions, filling up my cup 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. Balding may be spared many years of usefulness to the church and to the cause of truth and righteousness. E. BENJAMIN ERIKSON, Late Prof in Lebanon Valley College, Annville, Pa.

Notes of Travel.

Oct. 2, 1880.

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 brought to my notice. I started, 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. I was surprised to find that some of the weighty figures up 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 already said at Mt. Morris, but because of a misunderstanding, failed to mention any, who would welcome to meet any I thought of the journey we are all making, and to be especially careful 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 River church before N. Y. The weather being bad, few met. While brother and I were riding in an open wagon, in the storm and rain, I remarked to him, "I will see if you had any more of your kind." He said, "Yes," and I found the people are fearful of rain here, when it is to attend worship. But now I see my letter is getting too long so I close, and will promise you more in your next.

D. F. SPECTER

From the English River Church News.

Sept. 27, 1880.

Brothers Editors: On Tuesday the 11th inst. I in company with my father, brother, and an Episcopal Minister, went about, expecting to attend the lovefeast in Marshall county, on the 22nd and 23d. After a pleasant ride of about eighty-five miles, we arrived at Matthews about 10 o'clock in the evening, where we were met by brethren with whom we were acquainted, and were conveyed to the house of older John Murray, where we were very pleasantly entertained by himself and his amiable company. Attended meeting the next day, and met many brethren and sisters from surrounding counties, although seemingly not so many as the brethren there had anticipated and prepared for. Very good order was manifested by the operators while the children of God were seated around the table of the Lord, each one commencing with the offering and death of their Savior.

On Thursday the 23d, 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 the table 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 and began singing. Some very appropriate hymns were selected and sung with chords among which were "Sweet By and By" and "With Thee I Will Heavily, and I will be satisfied." 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. My father and I were glad to see her. May the good Lord grant this to be our happy lot. Especially may we, the quartette of young members that were present upon that occasion, be the first of the most noble events in our lives.

At present, we are enjoying home and its surroundings, feeling pleased with our trip, and well with 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 E. B. 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 Treasurer, Treas. Box 352, Ashland, Ohio.

H. K. MYERS, D. N. WOODMAN, A. M. DICKER, Committee.

SNODGRASS, MURRAY & CO., IMPORTERS, JOHNSON AND RETAILERS, CLOTHS AND WOOLENS, MARKET AND NINTH STREETS, PHILADELPHIA.

In the dearest found that it was rather a severe touch 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 assortment of every description for dress and trimmings...

Black Cloths and Bookings. We wish to inform our customers and country friends that we have received...

Children's Scaquagees. Fresh White, Blue, Green, Red and Pink Children's Scaquagees...

COLORED CLOTHS. We have just received a large lot 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 a large lot 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 school was well attended...

My God bless all who are generally used and may all those who oppose them soon be made to see the benefit resulting from them. E. MERRICK, Sec.

FLANNELS. We have just received a large lot of flannels...

Cochon and Livory Cloths. We have just received a large lot of cochon and livory cloths...

Tuesday morning took the Hamilton and Cumberland trains. The work is always good. Spent a few days at Myersdale among relatives...

These were the two who repeated over and over the same words. May the Lord bless the P. C. THOMAS H. HUGHES. From Hill, North Union, Pa.

Report of Money Received by the Maple Grove Aid Society. Jacob M. Dettwiler, North Liberty, Ohio, \$2 00...

Boys Suits and Overcoats. We have just received a large lot of boys suits and overcoats...

GOOD BOOKS FOR SALE. Available copies of various books for sale at low prices...

On Monday the 27th left the scenes and associations of my youth, via the B. & O. R. R. to Martinsburg and arrived home the following morning...

The Maple Grove Aid Society of Norton county, Kansas, has completed free freight on goods for the relief of the destitute of Western Kansas and Nebraska...

Dr. H. M. BERTH. From Rapid City, Dakota. Dear Brothers: I have taken the Primitive for a long time and don't see how I could do without it...

DRS. WALTER'S Mountain Park, WERNERSVILLE, Pa. The leading Health Institution of the Middle States...

ROBERT WALTER, M. D. The Young Disciple. We have just received a large lot of Young Disciple books...

From Zion Creek, Valley, Ohio. Dear Brothers: Our church is in a prosperous condition. The members, in general, seem to be alive to their duty...

From Otter Creek, Ill. Dear Brothers: Weather delightful; corn gathering commencing, crops fair; political tide is running high...

POULTRY FOR SALE. We will sell the following, through bred fowls: cock and 8 hens...

SUNDAY-SCHOOL PRIZE LIST. For Three Months, or 12 Weeks. For Four Months, or 17 Weeks. For Six Months, or 25 Weeks.

HYMN BOOKS-ENGLISH. For Men, single copy post-paid. For Women, single copy post-paid.

Dear Brothers: We had our communion on Saturday the 10th of October. The meeting was good and the church was well attended...

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THE BROTHERS' NORMAL, RIVINGTON, PA. A HOME, SCHOOL, AND CHURCH. For young people of both sexes...

THE PRIMITIVE CHRISTIAN. Published weekly at \$1.00 per year. Published by the Board of Christian Education, No. 100 North Second Street, Philadelphia, Pa.

AGENTS WANTED for our popular New Book, 'The History of the Primitive Christian Church,' by Rev. J. H. Burleigh...

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TABLE OF CONTENTS.

FIRST PAGE—The Danger of Looking what has been done for our Salvation—Sermon by B. M. James. Quin-
SECOND PAGE—Like beads like—J. H. Babington; Integrity of Character—E. A. Zook; Cross Roads, No. 8.—Daniel Bright; No Room for Jesus—S. T. Bowerman.
THIRD PAGE—Are we all Ready—J. H. Babington; Pass Over; Tribulation; Gems from Old Richard Baxter; The Church Paper; The Cross and Ecclesia.
FOURTH PAGE—Missionary Societies—Our Sunday School Conventions—Their Results, Our Ministry.
FIFTH PAGE—The State Sunday School Convention of Pa.; Our Colleges, Literary Notes, Western Department.
SIXTH PAGE—The Philadelphia Mint—Chinese Officers, True Courage; How the Parson Laid.
SEVENTH PAGE—From London Factors, Va.; From Princes, Pa.; From Berlin, Pa.; Notes by the Way; From Bridgewater, Va.; From Lancaster, Ill.; From Sister C. H. Supte.
EIGHTH PAGE—Final Settlements of the California Church Trustees; From Berlin, Pa.; Sunday School Results; Money Received in September for the Danish Mission; Money Received in September for General Missionary Work.

Sermon Department.

THE DANGER OF LOOKING WHAT HAS BEEN DONE FOR OUR SALVATION.

Sermon by Elder James Quin-
 ter.

"Look to yourself," that we less not the things which we have wrought, but that we receive a full reward."—1 John 10 verse.

As the text reads, it conveys the idea that the apostle was anxious that the brethren might look to themselves and thereby continue faithful, that he had his fellow laborers who had been the means of their conversion, might receive a full reward. Though the minister will not lose his reward, if he faithfully discharges his duty, even if those who have gathered into the church should not be faithful, and should be found wanting in the day of judgment. But his reward will be much greater as his joy will be much greater, if those he has ministered to and those who have become his children, stand as a church in the Lord. It appears from Paul's language, 2 Cor. 11, 2, "For I am jealous over you with Godly jealousy: for I have espoused you to one self, that I may present you as a chaste virgin to Christ;" that the minister at the proper time, will present his people to the Lord. Thus according to the text, if we who minister to you here, will not receive a full reward, to whom we minister, must be faithful. And if you are not, our reward or joy will be diminished. Thus it seems confirmed by 1 Thes. 3, 10, "For what is our hope, or joy, or crown of rejoicing? Are not you, who are in the presence of Christ at his coming? For ye are our glory and joy." According to this language, the more the minister is the means of training for

heaven, the brighter will be his crown. Hence the apostle's concern as expressed in the text, "that we receive a full reward." But there is another meaning which we prefer, which seems to be more correct, and which makes the "full reward" refer not only to the ministers, but to all the members of the church as well. The Vulgate, a very ancient Latin version of the Scriptures, and the one which the Roman Catholic church uses, reads our text thus: "Look to yourselves, that ye lose not the things which you have wrought; but that you may receive a full reward." Maitland says five of Storrer's manuscripts, the Alexandrian and other manuscripts, the second Syriac and the Ethiopic read it thus: "Ye shall receive a full reward, if ye shall see to it that all Christians to induce them to persevere in well doing. 'Look to yourselves, that you lose not the things which you have wrought; but that you may receive a full reward.'" Our subject will be *The danger of looking what has been done for our salvation.* It is a suggestive, and it should be an awakening, and alarming thought, that all that has been done for us, through our indifference and neglect, be lost, and profits us nothing. "We, thus," says Paul, "as workers together with him, shall be saved, if we shall have wrought, but that we may receive a full reward."—2 Cor. 1, 6. Paul saw the same danger that John saw, namely, that of losing the personal and saving benefits of all that had been done to save us.

While the text, as we prefer to read it, has special reference to the loss of the labors that the Christian believes he has wrought, in his objective work of salvation, we will expand or enlarge the thought, and embrace within the scope of its application, all that has been done by all the agents concerned in the work of our salvation. These agents are three, 1. The divine; 2. The ministerial; 3. The individual.

1. By the divine, we mean the Father, in relation to His objective character, that is the work of salvation in itself, independent altogether of man and external to the mind of man. Salvation is His subjective character, its relation to us, as organized and verified by our consciences. This distinction is frequently met with in theological writings, and is useful in expressing the different relations in which salvation stands to us. Salvation then in its objective or general relation, was wrought for us before we had been and independent of anything that we did. Our heavenly Father, foreseeing the wants of our ruined race, before our race had a beginning, in the exercise of His love, mercy, and wisdom, derived a man by which He could pardon the guilty without in anywise diminishing or encroaching sin. And what the Father desired or originated, in the fullness of time, the Son executed, and thus became the author and finisher of our faith." Heb. 12, 2. The Holy Spirit fills his office in the great work of human redemption. Now, notwithstanding salvation a provision for us, will be lost, if all that do not believe. And, further, we may believe and do works meet for repentance. Matt. 3: 8, and realize some of the advantages of this great salvation, but if they do not then, look

to themselves, and hold out faithful to the end, they will lose all that has been done for them by what we have called the divine agents, and also all that they will have done for themselves. It is true, God has said in regard to his word, "I shall not return unto me void, but shall accomplish that which I please, and it shall prosper in the thing which I send it." Isa. 55: 11. Surely what God has done will not be without important results in the purposes of His government, in vindicating the righteousness and justice of all his proceedings, with men, but while the Christian redemption will vindicate God, and be a witness for him, it will profit such only among men that believe, and hold their faith true.

2. By the ministerial agents, we mean the ministers of the divine word. Is the conversion of the most of people, the work of the minister in an important agency. "Faith cometh by hearing, and hearing by the word of God." Rom. 10: 17. "And how shall they hear without a preacher?" The agency of the minister, both in the conversion of sinners, and in the culture and growth of Christian character, has much to do. And the faithful minister appreciating this will feel that a great responsibility rests upon him, in his duty to God, the flock of God, the church. With the preaching of the word, and the sheep with stronger meat as they are able to bear it, and as their wants require. John the agent, people, and servant of God, in the deep yearning of his affection to hasten, for the property and salvation of his brethren and spiritual children, says in his short epistle to the "ye beloved Galatians," "I would I were with you, that I might be present with you, for I have seen you, and have seen that ye are prospering and are in health, even as thy soul prospereth. For I rejoice greatly when the brethren came, and testified of the truth which is in thee, even as they walked in the truth. I have no greater joy than to hear that my children walk in truth." 3 John vers 2-4. Paul said in his (Galatian) letter to My little children, of whom I speak in this epistle, that I am glad to find in you all things that are written in you." Gal. 1: 19. Such is the concern that faithful ministers feel for the salvation of the people whom they minister, and with such a concern, they speak on pains to labor in their endeavors to bring sinners to Christ, and to keep them faithful, after their conversion to the truth, and their consecration to God. On retaining such feelings, it is not surprising that the apostle John expressed himself as he did in our text, should he who desired above all things, that his brethren be saved, and that he and his fellow laborers also might receive a full reward."

3. Then a part of the work of salvation is done by the persons themselves, who are called to do the work which we have wrought." All who have come to Christ need obtaining pardon for their sins, and the gift of the Holy Spirit, have experienced a great work. They "have passed from death unto life," 1 John 3: 14, and have been delivered from the power of darkness, and translated into the King-

dom of Christ. Col. 1: 13. And all those who have experienced this great work, have cooperated with all the Divine persons, and with the ministerial agents, in accomplishing the work.

And when a soul leaves the world, and foresees its sin, and takes a decided stand on the side of the Lord, an important step is taken, and is a certain step, a considerable part of the work that it has to do in working out its salvation is done. We say in a certain sense much is then done. We Baptists, who believe that baptism has something to do with our salvation, and preach that people should be baptized as well as believe and repent, and also preach that immersion alone is baptism, are sometimes charged with putting all our trust in baptism, and with holding the idea that when a person is baptized the work is done. We disclaim holding any such sentiment, and in reply to such charges, we say that the work of our salvation is just properly begun in a person when he is baptized. For when he is born into the Kingdom of God by being born of the water and of the Spirit, John 3: 5, he is then only a babe, and then must be named and fed, and taken care of, that he may grow "unto a perfect man, unto the measure of the stature of the fullness of the Christ, Eph. 4: 13. But, though only a babe, just begun when a soul is converted to God, notwithstanding, a good decision is done. For when a person has overcome his own indolence, and his carnal mind, which is "enmity against God," and rendered the chords that bind him to the world, and to the followers of worldly pleasure and fashion, and freed himself from the grasp of Satan, and has passed through the sorrows and agony of the state of true penitence, such a person has done a good work of his "salvation." It is true, it is but little of what he may have to do if he continues in the world a considerable time, and shall have to fight the good fight of faith with all the foes with which he shall have to contend. Still, when a "first work" of a religious life are looked at in themselves, they are not small nor unimportant.

Now, according to the doctrine of "that we shall receive a full reward," "That we less not the things which we have wrought." And because we are in danger of losing all that we have gained, we are admonished to look to ourselves. For should we lose a terrible loss to lose all that we have gained in our struggle and labor to get into Christ. We therefore should look to ourselves, and to what we have wrought, or gained, its recovery, if recovered, would require more labor, more suffering, a more terrible conflict with the opposing powers of darkness, than was required to accomplish our "first work" that brought us into Christ.

But Christians are not only in danger of losing what they have wrought, but if they lose what they themselves have wrought, and should they never recover it, but be "cut away," and so be in danger of losing all that they have done for themselves by all others who have been doing an interest in their salvation, and worked to secure it. They will lose all that heaven has done, and all that faithful ministers and Christian pa-

prents have done for them. And what they will lose, that what a misfortune, and what a criminal neglect will it be on the part of all whether saints or sinners to lose all that has been done to save them.

We urge the thought upon the consideration of sinners as well upon the consideration of saints. A great deal has been done for you. There is a stress in which Christ has died for you, for he "tasted death for every man." Heb. 2: 9. You have also made some proficiency in acquiring a knowledge of the Scriptures. You have enjoyed the privileges, many of you of attending Sabbath School, and the Bible Class. And many of you have had the advantages of a Christian home and of Christian parents. And you have enjoyed the advantages of the Christian ministry. You have heard many sermons and many exhortations. Much has been done for you, and much has been given to you. And should you neglect all that should be lost is a painful thought, and it should startle you to think, and to feel, and to act, lest you lose all that has been done for you. Should you neglect all that should be lost is a painful thought, and it should startle you to think, and to feel, and to act, lest you lose all that has been done for you. Should you neglect all that should be lost is a painful thought, and it should startle you to think, and to feel, and to act, lest you lose all that has been done for you.

And what is implied in "looking to yourselves?" The apostle speaks about deceivers and antichrists in the context. Here we are implied a danger of being deceived. We are therefore say, look to your principles, and see that they are according to the principles of the gospel. Look to your hearts and see that you neither and feelings are right. Look to your actions and see that they are right. Look to yourselves—turn your thought upon yourselves. There is no such in the course of the world to draw our attention, that we may wish us to look to the world with us. Hence we are too little acquainted with ourselves. We are therefore admonished in our text to look to ourselves. The duty is, we are to know ourselves, and if we are not, we are to get ourselves right.

And if we look to ourselves as Christians, and lose not what we have wrought, or gained, we shall receive to the end, we shall then receive a full reward. And if those who have not yet commenced to work for themselves, say hope and confidence, being directed by the text, they too will receive a full reward. And what is the "full reward?" A full reward is all that is promised in the scriptures, and is the "prize of the life to come," and is that of which it is to come." 1 Tim. 4: 8.

It is often thought which comes out of the substance of the text. The first is the generosity of heaven. Heaven has done us a "full reward." With God there is no scarcity. And so it is in the case of all things, and we are secure to receive the highest state of enjoyment. Then let us all "Look to ourselves, that we less not those things which we have wrought; but that we receive a full reward."

The Primitive Christian.

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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 *Book of Means* was transferred to the same care. A new issue of the *Brother's Work of England* and *Foreign Mission Board*. The following brethren constitute the present Board:

James Quinley, Huntsburg, Penna.
Eugene Bennett, Dayton, Ohio.
Joseph Loyal, Antioch, Indiana.
E. W. Hines, Illinois.
David Hughes, Iowa, Centre, Iowa.

OFFICERS OF THE BOARD.
E. W. Hines, President.
J. B. Bridgeman, Vice.
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 lists of names.

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 Appanoose church during the last Summer year. The church seems 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 there so 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 sense 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 feel obliged to feel under a favor by making an effort to secure some one who will. Please do not neglect this. Attend 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 hulk 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 demand an act that is criminal and deserve to be punished.

NEVYTHANDING 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 should be congratulated on the high 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-

gether 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 condone articles therein 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 we hear the press hearth. We should therefore examine our hearts and know whether the motive that prompts us to write is good. Our contributors do us 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 we now think about it less, and 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. The best lands in the South might be opened by colonies. Of this fact we have been more fully convinced since our visit from brother Hoyer, of Madison, Georgia. In the South there are many good lands, and many people, but they lack enterprise, and for a few Northern men to go among them it makes too much good for the heaven, hence the necessity of going westward. There is an English colony now locating in Tennessee. The leading man of it has purchased about 20,000 acres of land all in a body—have laid out a town and are preparing to locate a hotel in the city church. In the colony all are to enjoy the exercise of their religious beliefs, but are expected at first all worship in the same house. The town is named Rugby, 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 have a large number of either have to enlarge our Alms-house 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 continually in the pulpit, as well as in everything else, practices has something to do with efficiency. We appeal to the observation of our laity for the veracity of this statement. We have seen many instances where one of our home ministers goes on a preaching tour for some weeks, when he returns he preaches with more ease and more energy? Why? Because he has had more practice 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 many instances where they 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 urged through anxiety or through fear of being thought over-enthusiastic to preach do not press this point publicly, but we do think our laity should see and feel it. There are many instances where those who are properly 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 give up their hearts to that which 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 who 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 agent which is the subject of the matter it does not go against his will and purpose, and it is certainly not in harmony with divine wisdom to put us on a certain work, that a number have not the ability to do it, and that 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 sympathy, it is better that 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 no objection to ten, twenty, or as many as can live 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 its boundaries. If this is the object of the churches in calling brethren to the ministry, there is surely a good prospect of church extension in the future. We have given our readers simply our opinion, and hope if we are wrong we may speedily 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 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 we think it is apparent 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. It is not the teachers and teachers who are trim 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 carry out our school work. 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 they promote more unity. There is a closer sympathy 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 are 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

Correspondence.

From Lazaria Factory, Va.

Oct. 3, 1880.

Dear Brethren: "If angels rejoice who since return to God," why should we not rejoice in the voice 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 toward, enter into a new covenant with God, bared with the "flesh of life" and led by the Master in all his appointed ways? We do thank the All-God, for this, another meeting of thy love toward us showing that they did not forget us, and hear our cries. We acknowledge our unworthiness at all times, for after we have done all that we can do, we are unworthy, had unprofitable service, and are only one 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 a few friends also, which resigned through the audience, with the exception of a few males, plainly exhibited a mark of respect for the ordinance. The next morning a meeting in the kind order 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 were very free, so 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 we do not want to do it, we would not do it. The Lord how long with them not saving themselves 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 trites. 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 were not needed, yet they 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 not say anything against them, who 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 earthly 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; through drouth 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 not so much injured, but many want to wash on account of worms.

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 more glorious opportunities in our reach to "press toward the high calling of God in Christ Jesus;" yet 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" since last winter. A series of meet-

ings at the Seville meeting-house, conducted by brethren S. Buckler, of York, and John Hays, 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 rain 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 not 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, one of our best countrymen, 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, it is true in congregations as it is in families.

Sometime ago it was determined to hold a church meeting and Sunday evening the 17th of October, was set apart for that purpose, commencing at least part three. The council meeting was appointed for today, the 9th. Four representatives from each of the churches and deacons were asked by sending him out 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 the thought of our dear 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 attention, 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 feeling is well extending their travels, carrying the glad tidings of salvation farther and farther. While some think the brethren here are standing opposed to missionary work, it is altogether the opposite. They are not seeking appointments by which they may 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 is in union and love so far as concerns us.

Yours in Christ,

From Bear O. R. Began.

Oct. 11, 1881.

Dear Brethren: In P. C. No. 41, Daniel Hays comes to think it is not 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 benediction is a work of the devil. 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 so we are not to be barracking from the law or popery, 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 Church Troubles.

The California and Stantian 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 as 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 Stantian 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 Stantian 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 no existing difficulties have been or ever will be committed by us, and we hereby express our regret for the errors of the past and mutually ask each others' pardon and prayers for their forgiveness.

We further agree that all matters between us are settled up to this day; that no copy of this document shall be furnished each church, and that any member who shall hereafter bring up those hereby settled difficulties shall be dealt with by the church or churches as he may see fit.

Witness our hands and seals, this 1st day of October, A. D., 1880, looking at final settlement of our existing difficulties, agree that in future no existing difficulties have been or ever will be committed by us, and we hereby express our regret for the errors of the past and mutually ask each others' pardon and prayers for their forgiveness.

And WHEREAS, a suitable place for assembling is much needed, and the brethren and inhabitants of Denmark being in limited circumstances, Resolved, that we will continue to do so, by asking our notice to so suitable a place, and invite all other Sunday-schools to co-operate that the children and youth may be collected and instructed on the Word of God, holding such good might be done by imploring correct principles in early youth.

Witness our hands and seals, this 1st day of October, A. D., 1880, looking at final settlement of our existing difficulties, agree that in future no existing difficulties have been or ever will be committed by us, and we hereby express our regret for the errors of the past and mutually ask each others' pardon and prayers for their forgiveness.

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Money Received in September for the Danish Mission.

Table with 2 columns: Name and Amount. Includes M.D. Boston, Rockaway Ohio, \$1.00; Barbara Hall, 1.00; M. Hull, 1.00; Maxida Hill, 1.00; S.A. Walker, 1.00; J. H. Pank, 1.00; Libbie Cook, 1.00; Stantian Church, Cal 10.00; New Cumberland church, Pa 10.00; A. Sizer, Harpersville, 2.00; Charles J. Trump, Waterloo, Ill 1.00; M. D. Spieder, Waterloo, 1.00; Mrs D. Knapp, 1.00; Zion Church, Ohio 12.00; M. Yerman church, Va 2.00; Sabbath school, Va 14.00; Spring Creek church, Pa 1.00; Rural Weybright school, Ind 5.00; Samuel Wayburn, Md 3.00; Wm. C. Hines, Church school, Md 1.00; Grand River church, Mo 2.00; Chestnut Grove church, W. Va 5.00; Bucheler Iron church, Ind 6.00; Jos. Brown, Mexico, Ind 1.00; Wladimir, Va church, Ill 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; H. H. Hines, Church school 1.00; Turkey Creek Springs, Ind 2.00; J. G. Reedy, Bolling District, Pa 1.00; Iness Rauch 1.00; Flat Rock church, Va 11.00; Fremont, Va church, Ind 2.00.

The following contributions were sent to our P. O. Rockaway, and the amount of the Danish fund-treasurer in his hands were as follows: The following contributions were sent to our P. O. Rockaway, and the amount of the Danish fund-treasurer in his hands were as follows:

Table with 2 columns: Name and Amount. Includes Mrs. J. H. Pank, \$2.00; S. H. Berman, Clerk, 1.00; Mrs. J. H. Pank, \$2.00; S. H. Berman, Clerk, 1.00; Mrs. J. H. Pank, \$2.00; S. H. Berman, Clerk, 1.00.

Money Received in September for General Missionary Work.

Table with 2 columns: Name and Amount. Includes Mary Haines, Md 5.00; Stantian church, Cal 7.00; M. Y. Yerman, church, W. Va 1.00; Spring Creek church, Pa 14.00; West Otter Creek church, Ill 8.00; Jacob Steel Hopewell, Pa 5.00; Valmelsheim, Wis 1.00; Chestnut Grove church, W. Va 1.00; Westchester church, Mo 15.00; Samuel and Mary Bennett, Md 1.00; Levi Riley and wife, Cal 3.00; Rose Grove church, Ohio 18.00; Foreign Prairie church, Ill 7.00.

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Published every Tuesday at 150 a year, postage included.

This Christian paper is devoted to the diffusion of Primitive Christianity, as held and practiced by the Church of the Brethren.

They accept the New Testament as the only perfect and infallible revelation of the will of God to man, and believe in the inspiration, truth, immutability, and authority of the Scriptures.

They believe in the resurrection of the dead, and in the life to come.

They believe in the baptism of the dead, and in the resurrection of the dead.

They believe in the resurrection of the dead, and in the life to come.

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M.D. Boston, Rockaway Ohio, \$1.00; Barbara Hall, 1.00; M. Hull, 1.00; Maxida Hill, 1.00; S.A. Walker, 1.00; J. H. Pank, 1.00; Libbie Cook, 1.00; Stantian Church, Cal 10.00; New Cumberland church, Pa 10.00; A. Sizer, Harpersville, 2.00; Charles J. Trump, Waterloo, Ill 1.00; M. D. Spieder, Waterloo, 1.00; Mrs D. Knapp, 1.00; Zion Church, Ohio 12.00; M. Yerman church, Va 2.00; Sabbath school, Va 14.00; Spring Creek church, Pa 1.00; Rural Weybright school, Ind 5.00; Samuel Wayburn, Md 3.00; Wm. C. Hines, Church school, Md 1.00; Grand River church, Mo 2.00; Chestnut Grove church, W. Va 5.00; Bucheler Iron church, Ind 6.00; Jos. Brown, Mexico, Ind 1.00; Wladimir, Va church, Ill 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; H. H. Hines, Church school 1.00; Turkey Creek Springs, Ind 2.00; J. G. Reedy, Bolling District, Pa 1.00; Iness Rauch 1.00; Flat Rock church, Va 11.00; Fremont, Va church, Ind 2.00.

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The Primitive Christian.

DERMIDEE WEEKLY.

MERTINGDON, PA.

NOV. 2, 1880.

EDITOR: REV. JAMES QUINCY, P. O. B. BUCKLAND, PA.

PROPRIETOR: J. B. BREMBAUGH.

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 League of Primitives, *Domestic and Foreign Mission Board*. The following brethren constitute the present Board:

James Quincy, Huntingdon, Penna.
S. T. Doremus, Dunklin, Ohio.
Joseph Lewis, Antioch, Indiana.
Brook Bay, Iowa, Illinois.
Daniel Brinkman, Iowa, Cent. Iowa.
OFFICIALS OF THE BOARD.

Bro. H. P. Treasurer.
James Quincy, Treas.
S. T. Doremus, Secy.

Bro. Jesse Olvers when last heard from, was in Maryland and reports very good meetings.

Bro. D. C. Mooman's correspondence will now address him at Big Lick, Boone county, Va.

Bro. Casari of Philadelphia stopped with us over Sunday. He manufactures Turin Cottons wares.

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 Culver was present at the love feast at Waynesboro, 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. Gephart'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 its next work.

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.

Bro. J. P. Stouffer of Maryland, is still in the west, and from the reports that others give of him he must be doing good work for the Master. He is now in Illinois.

Bro. Isaac 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, universities 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 seed 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 Spangolis, 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 men 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 was being 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 the brethren who 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 how, 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 church-takers. Disappointing reading the *Primitives* and juveniles papers of the *Brothers* undoubtedly had something to do with bringing her to the church so young.

Eneas Isaac Price had been visiting his daughter at Gettysburg, Pa., and while there had a severe attack of rheumatism, and in consequence had prolonged his visit longer than he anticipated. He has, however, satisfactorily returned to his home and is comfortable and happy.

Bro. John Diehl of Maryland, Ogle county, Ill., expressed dissatisfaction and grief secured in the U. S. Army Legion regiments during the 14th and 15th last. West Branch church had breakfast on the 12th and 13th last. Two were added to the church.

Bro. J. M. Stouffer was the officiating pastor. As usual we are receiving correspondence, for the *Almanac* when it is ready. We will give our brethren a 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. Stouffer 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 Huntingdon. 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 *Primitives*. 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 not consider our efforts exclusively to the church.

Those who are not prejudiced against the truth and who would read the *PRIMITIVE* do not neglect to wait on them for their subscription.

We have just received a letter from brother T. C. Hollenberger of Chicago. As our readers perhaps know his business is a shoe and repairing, and he has no spare moments. But Chicago is now seen to prosper, and he takes the place for him as far as business is concerned. The following is an extract from his letter:

"I am a free church privilege very much, which is a great blessing. The majority of the people here, being in the materialistic desire for gain, seem to have craved 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, to 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 F. P. Jacoby, 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. He was a true friend to the young and never failed to visit their friendship. We shall never forget his first visit to our home. Since then we have always 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 man, and a greater love for souls. This is the feeling that will put life in the organization, and make it a power for good.

THE *Christian Advocate* gives an interesting paper on the Record and Progress of Foreign Missions, read before a Missionary Association in Connecticut. A great order has been made to bring these in health leads to a knowledge of Christ and the Gospel. It is said that in Roman Catholic lands, the *Primitives* are not generally prosperous. In Spain, particularly, there are more abundant than converts. In Italy Schools and evangelistic and Bible work are producing good fruit. In Austria, the government is too indifferent to give Missionaries a fair chance to work, though something has been gained for religious liberty. France is open to Protestant Missionaries, and offers a very fertile field to work in. Greece a great order has been made to the Government directing that the New Testament, in modern Greek, be read in all the public Schools.

BETTERMEN'S ALMANAC.

The *Brothers' Almanac* for 1881, is now ready for distribution, and all orders for them will be promptly filled. It contains everything complete that belongs to a regular Family Almanac. It also contains a large amount of interesting, useful and religious reading.

matter that is richly worth the small price asked for it. We gave the 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 on the important subjects discussed, 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."

As to the programme the names of every man person who we have reason to believe will be present and fill the position allotted to them.

As to the essays, we think we want only those who are interested in the programme. We expect, and heartily invite, all Sunday School workers to come and assist in the important labors of the meetings. They shall do everything in their power to enlighten and entreat those who may feel disposed to be with us on the occasion. In order that we may be the better prepared to do this, we kindly solicit all those who expect to be with us, to send us a card and so inform us. Where there is a number coming from our church, we can write for all. We shall be glad to hear from quite a number as we are anxious to have a large and good meeting.

A VISIT TO THE WEST.

On Saturday last we went with brother Swigart to the country, a distance of some five or six miles, where he had an appointment on Sabbath.

It was a very interesting and profitable evening pleasantly and on Sabbath morning had a pleasant session of worship. The congregation was not from some place, as large as usual, but very good. It was a very interesting and profitable evening in this locality, meeting reports, and belong to the Huntingdon church. There is preaching here every three weeks, and also about two miles to the west, which are the only appointments outside of the town limits. At both of these places there seems to be an interest, and we hope seed is being sown that will be long bearing fruit.

A LESSON OF CONVICTION.

There was one thing that specially impressed our mind, and that was that the people are so completely converted and satisfied. The country is very rich in converts, and it is not what is generally considered productive, but they raise grain enough to do them and perhaps some to spare, and have an abundance of all kinds of fruit and much more than is needed for the best fruit country in the world. But notwithstanding all this, some of our eastern and western farmers would think it an impossibility to farm their soil, and make a living of it. These people make a good living, are an abundance, and are the most contented people we ever saw. When we go to our fertile valleys we find discontented persons are not satisfied and are desirous of bettering their condition. As a result, are not so happy. We have noticed this among our brethren. Some that are located in our fertile valleys are not so satisfied as they are in the west, have the finest buildings, and yet not contented. What good does it all do them? Are these brethren living on the ridge with a central mountain in the background? The apostle hit a grand truth when he said "Contentment with Godliness is great gain." The design of the apostle doubtless was to rebuke

and somewhere church houses, which will seat about three hundred persons. There was only one brother among them who could speak, and his lungs are impaired, but he is still his usual good preacher. Brother Harper of Ray county and others come occasionally, but by some unaccountable means they would send an appointment and failed to meet them, and this was another drawback. But we hope by zealous and prayerful attention to the preaching of the Gospel to see the cause prosper here. We have had a revival in the western part of the county, and we have had a good number of people come out to hear. We have preaching on the first and third Sundays of each month in the church. We have appointments also for the second and fourth Sundays. We hope that brethren who contemplate removal will visit Carroll county. It cannot be surpassed for fertility of soil and in healthy land. We have a number of good farms and brotherly settlements in these parts. When our church house is finished and can be made comfortable, we hope to start a Sunday-school for the benefit of our young brethren. We know brethren who children swear and do not go to Sunday-school ever. We hope that they are few, but there are some. We want to see the brethren throw away their kids and pipes. Already some have promised to do so. We want to see the church more fully carried out among us as brethren and sisters. We want to see the brethren throw away their kids and pipes. Already some have promised to do so. We want to see the church more fully carried out among us as brethren and sisters. We want to see the brethren throw away their kids and pipes. Already some have promised to do so.

JAMES EVANS.

From the Solomon Valley Church, Kan.

Dear Editors: Please accept some church news from this part of the Lord's moral vineyard. We came here last Spring, with several other brethren and sisters, from the New England Congregational church, Pa. We met a number of brethren numbering about fifty, with two ministers. One has since moved to Colorado. The church exercises an average of thirty miles twice a week, for the minister, brother H. Landis, to travel over. He surely is deserving of the sympathy and prayers of the brotherhood. We have two churches. There is a weekly Sabbath school in church houses and a Bible school, for we have no meeting house, neither have we an organized Sabbath school. But we hope at no distant day to have such a successful organization and Sunday schools in successful operation. I believe the Sabbath-school, if properly conducted, to be the surety of the church.

We have no more additions since we are here. Hope some may soon see the danger of promissorialism and accept the terms of mercy. But one member has left outside of our congregation, but we are glad to see one arrival, and that was William Howe from Pennsylvania. We hope and long for others to come and help us. How much we appreciate brother Howe's visit and his white hair, and how it cheered us. May the blessing of God rest upon brother Howe through time and eternity. We ask the prayerful brethren to be in behalf of our little flock, and especially to help our mother church, who are ever near and dear to us.

To those who contemplate leaving this part of the world, we have a good country and a healthy climate. Our country is well timbered and has good water. Would like to see more of the brethren settle among us. We have a few farms and a few places anywhere else. Plenty of rain since July. Fall crops are doing well. Have had good health since here. May the good Lord keep us faithful until death.

THOMAS LAMAR.

From Waterloo, Iowa.

Oct. 13, 1880.

Dear Primitive: On the morning of the 15th of September I boarded the West bound train at Waterloo, and arrived at Aurora, Cherokee county, Iowa, at 10 a. m. some morning, one hundred and seventy miles west of us, on the Hill Side Central railroad. Met with the brethren there (Maple River Valley church) at a communion meeting that evening and preaching next day. Had a choice for two seasons and brother John Early was retained for the first season, and brother Elias Leonard advanced to the second degree in the ministry. This church was organized some two years ago and numbers now about forty members. The church seems to be in a flourishing condition. Ministers present besides the home ministers were: brethren M. Sifer, of Dallas Center, Iowa, and J. Murray and myself of Waterloo. Had good meetings good attention, &c.

On yesterday, Oct. 12th at 4 p. m. we met, according to previous arrangement, for two seasons and five miles south of the city of Waterloo, and had a feast of love. It is truly pleasing to meet with the children of God, our brethren and sisters, and enjoy a communion with them. We had a feast of love of God manifested in the gift of His Son Jesus Christ, who he died, and suffered, and died in our behalf, and in faith partake of the same. We had a feast of love of God manifested in the gift of His Son Jesus Christ, who he died, and suffered, and died in our behalf, and in faith partake of the same. We had a feast of love of God manifested in the gift of His Son Jesus Christ, who he died, and suffered, and died in our behalf, and in faith partake of the same.

F. R. DORRILL.

From the Railway Congregation, Ind.

Oct. 20, 1880.

Dear Brethren: The lovefeast of the Sallomay congregation was held on the 15th of September, and was a most distinguished was highly enjoyed by all. Adjoining churches were well represented, and the ministerial bench was well and fully filled. Two hundred or more were present, and many of the soul was added to the number by baptism. We have now for the second time practiced the single mode of feet-washing, and so far as I know all are well. We have a large membership, but the change was made without any objections.

At our last church meeting we held a choice for four deacons. The lot fell on brother David Buckner, Jacob Dewalt, Jacob Trinch, and Jacob Waston. May the Lord give them grace to fill their calling to his honor and glory.

We had quite a rowl number for a few days, snow fell fast at times. There was much wind, but no rain, and it generally looks well. Corn is not near an average crop, but is better than was expected two months ago. Health generally is good.

A. H. SWANBERGEN.

Mojavia, Ind.

Notes by the Way.

Dear Primitive: Your return is appreciated fully only who we fell to see you regularly. I've seen you but once since I left home, not because you don't visit East Tennessee, but because it has so happened that I have not visited the families that you do. I have found but few brethren here, and I have not met with any of our church people here, really the P. C. and R. A. Have some one Advocate, while here and there a few Free Disciples think nice, though they have not considered it, although here, as it possibly is elsewhere. There is sometimes such a thing as necessary evil, and this may be one. Bulls are within themselves very painful and as

saying, but are necessary evils, as they are nature's acquiescence to carry off the corruptions of the human system, and thereby promote its healthfulness.

I have had the pleasure of making the acquaintance of a great many brethren in Washington county, Tennessee, who have proved themselves very kind, brotherly and amiable. The day after arrival among them they held their meeting at Kings Cove. This meeting was well attended and well conducted. One week later another meeting of the same kind was held at Cherokee, south of Kings Cove. This meeting had a very commodious house of worship, which was filled on Saturday night and Sunday with an audience so appreciative as to make the meeting as enjoyable as an ever attended. At the first of these churches the double mode of feet-washing is practiced, while at the latter the single mode. While these brethren differ in practice, it does not in the most harmonious manner. It is as it is, and just the way I think it should be when such differences of opinion exist. At home we practice the single mode, and believe in the same for churches in the Valley of Virginia, but I always feel well to cherish the double mode wherever it is the custom of the brethren to do so. May we all ever come to be led by that good spirit which will lead us into all truth.

E. D. KEWEN.

From Double Pipe Creek, Md.

Oct. 23, 1880.

Dear Brethren: I left home on Friday the 15th to attend some meetings in Maryland. Arrived at Hagerstown safely Monday evening October 18th. Had meeting in the Disciple church at night. Had a large and attentive audience. The brethren were kind and ever present in Hagerstown by our fraternity. Tuesday the 19th we were taken to the Welly church by the committee. Here is where the committee did some work, and we had a few and a few went away from the brethren and united with the Reformed faction, and like all other sects seem to struggle to carry their points by false representations, and to do us harm, and to make a few selfish, and send a few to ruin, and do no good. This is the spirit among them. We had a very good meeting. Good order prevailed and I think about two hundred and fifty came. I think the brethren here are firmly attached to each other. One was baptized and many seemed to be impressed.

On Sunday the 20th came to Double Pipe Creek, and had meeting at night. On Thursday the 21st attended their lovefeast. Had a large attendance from all the good meetings. About two hundred came, and we had a very pleasant meeting indeed.

Friday the 22nd had a pleasant farewells by brethren from different parts in Maryland and West Virginia, and preaching at night. We remain here over Sunday. We seek an interest in your progress that we may be able to do some good.

JESSE CALVERT.

Meeting at Specials. On the evening of the 22d of September, order Solomon Buckalew and I commenced a series of meetings at Spangville, Somerset county, Pa. On the morning of the 23rd brother Buckalew was compelled to return home. We continued the meeting until the 3d of October. Five were made converts, and three were baptized into the liquid stream and baptized with Christ in baptism. Others are enjoying the coast and will come soon. I return my thanks to the brethren and sisters for their kind and manifested love to while with them.

Praterally,
J. H. METZGER.

From Washburn, Pa.

Oct. 14, 1880.

Our Brethren: Our lovefeast, which was appointed on the 12th inst., is now among the things of the past. It was truly an enjoyable feast, the weather being very pleasant, giving all the members an opportunity to be present and participate in the sacred ordinances of the house of God, and we were made to feel glad to see the members of this district so much interested. All coming with happy expressions, showing that they were as glad as we were, and when, oh what a thought! The Savior said, "My peace I leave with you, my peace I give unto you, not as the world giveth give I unto you." Yes, there might be much said on this subject but I will refrain for the present. The army of the Lord was also strengthened by our soul collecting and joining in the people of God. At this feast, brethren who labored for us were J. and W. E. Brambaugh, and brother Jacob Holopelie, the latter from Somerset county, Pa. Brother H. came on a few days previous to our lovefeast and had meeting at Kings Cove, Pa. Came rather unexpectedly, nevertheless his service was very much appreciated and his admonitions were good to both soul and steed. May God bless the brethren for their labor among us.

D. S. REIDOLSON.

From Embler List.

Oct. 20, 1880.

Dear Brethren: The Danning's Creek lovefeast is now over. On the evening of the 12th we preached for them at New Paris, and on the evening of the 13th at the Big meeting house. Here we met brother D. M. Halinger and he and I labored together at this place until Sunday noon. On Friday evening the lovefeast meeting came off, and was a large and pleasant one. On Saturday after morning preaching baptism was administered. We continued with them until Tuesday morning. Preached at New Paris Friday Sunday and Monday evenings. Large meeting, good order, and great attention. Brother Holopelie is still among his friends visiting. Arrived home on Tuesday evening in a snowfall. The ground was white with snow and this morning it is all gone again. To the members of the congregation above named, who I join in thanking them for their kind welcome to where we were among them. All well.

C. G. LINT.

From Aurora, Ind.

Oct. 9, 1880.

Dear Primitive: I am here on route for the lovefeast at the Lower Twin Valley church, Ohio. We were on our way on an interesting meeting in the Summitville arm of the church. This week our congregation was, until recently, a part of the Kill Buck congregation, but by mutual consent the congregation was divided. The Kill Buck congregation is under the charge of older Hiram Simpson, who requested the Summitville congregation, which stricken on, to release him, which he did, but with expressions of regret on the part of many of the members. Brother I. J. Howard, who lives in the congregation, was called to the ship, and he was duly installed into office, of the solemnity of hands with the usual imposition that characterizes occasions of that kind, and takes the care of the congregation. I hope and pray he may have grace and wisdom to steer the ship of church care of brethren. We preached several days at Summitville, and left in the middle of the week for the interest, which we much regretted to do.

W. R. DEATER.

Programs of the Brethren's State Synodical Convention held at Bowling Green, Pa., on the 15th, 16th and 20th of November.

OFFENING SESSION.

THOMAS EVINGS, F. M. DEVOTIONAL ADDRESS.

Address of Welcome. Responses by Delegates. The Holy Spirit of Sunday School Work—J. C. QUINN.

Assignment of Queries. FRIDAY MORNING SESSION.

To what extent should the distinctive features of our fraternity be taught in our Sunday School—J. T. MYER.

The influence the Sunday School has or should have upon the community at large—W. G. SHROCK. The importance of every church organization having a Sunday School under its charge—JACOB COOPER.

AFTERNOON SESSION. Assignment of Queries. How to study and teach the Scripture in Sunday Schools—W. J. SWAGART.

The Sunday School Teachers' position and responsibility—J. F. HERRIC. Answers to Assigned Questions.

EVENING SESSION. Assignment of Queries. Bible study for the young, its importance and effect—JOHN KOHLER.

Answers to Assigned Questions. How should Sunday Schools be conducted to make them not only a success, but also interesting—D. F. HANNEY.

Answers to Assigned Questions.

SATURDAY MORNING SESSION.

Assignment of Queries. The essential qualifications of the Sunday School teacher—S. B. FERRY.

Sunday School Literature—H. R. HANINGER. Answers to Assigned Questions.

AFTERNOON SESSION. Query Book Assignment. Children's Meeting—ISAAC PRIO, JR. Flawwater and others.

Answers to Assigned Questions. Miscellaneous Subjects.

EVENING SESSION.

Most fruitful source of failure in Sunday School Work—J. A. LOLL. International Series of Lessons—Z. KOPPEL.

Church Reformers.

Answers to Assigned Questions.

From Malbury Green, Ill.

Dear Primitive: The work is still moving slowly but steadily on. Since last Spring there have been thirteen added to the congregation in this (Doubt) State. On the 14th Saturday of September one of our brother Henry Jones was baptized at council meeting in the lower church. We rejoice with you in the success of your congregation. I believe the Sabbath-school, if properly conducted, to be the surety of the church. The work is still moving slowly but steadily on. Since last Spring there have been thirteen added to the congregation in this (Doubt) State. On the 14th Saturday of September one of our brother Henry Jones was baptized at council meeting in the lower church. We rejoice with you in the success of your congregation. I believe the Sabbath-school, if properly conducted, to be the surety of the church. The work is still moving slowly but steadily on. Since last Spring there have been thirteen added to the congregation in this (Doubt) State. On the 14th Saturday of September one of our brother Henry Jones was baptized at council meeting in the lower church. We rejoice with you in the success of your congregation. I believe the Sabbath-school, if properly conducted, to be the surety of the church.

Praterally,
JOHN WEAVER.

From Orange, Ohio.

Dear Brethren: Our communion is now among the things of the past. Commenced meeting Oct. 13th, at 2 p. m.

Brethren John Smith and Jacob Garver from the Valley and Silas Hoover of Pennsylvania were with us, as well as others from surrounding churches. We say that it truly was an enjoyable occasion. There were two recitals of hymns, both from the Newton church. Brother Hoover had been prosing for them the week previous to Huntington. Ever since we have been in harmony and union. We trust that the union may be perpetuated and that we be not carried about by every wind of doctrine. We are now in a case where we should be on our guard, for I fear many are departing from the faith.

On the evening of the 14th a few brethren and sisters assembled at the house of brother Samuel Muller, where our old brother Rudis Mohler, whose old brother Rudis Mohler is confined to his room from the infirmities of old age, and celebrated the Lord's Supper and communion with his wife, and also our dear sister, an orphan, on the evening of the 16th at the house of Samuel Shellauger, whose wife, sister Shellauger, has been deprived of the privilege of meeting in either brethren and sisters on account of sickness of a lingering character. She has been a good sufferer but though her bodily strength seems to be declining, her spiritual strength is increasing.

On the evening of the 16th, another communion occasion was engaged in at the house of our old brother and sister John Fox, they are both advanced in years, and cannot meet with us as they once did, and as they desire, and especially the brother, who of late is unable to go about, unless assisted by his wife. The communion exercises were over the old brother requested to be announced, which as he attended to by the brethren. He thinks his enjoyment of life is now at its height, and he felt like taking the advice given to Hemanah 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 permitted to participate 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 hearts."

A. S. ROSENBAUER.
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 remained till the 15th. From there we attended the Clover Creek Love Feast, where we met many kind friends and members, and enjoyed ourselves very much. I had special orders and a very good meeting. Next we went to James Creek, where there was a Love Feast held on the 16th. This meeting too, passed off very pleasantly, and it 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 brother B. Brumbaugh and his wife, who were 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 burial of our dear father with R. M. two of our Indiana Sisters, where we were very glad to see, 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 the 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—very kindly entertained by our friends, and were sorry that our time was so short. Thinking of going back again before our return to Indiana.

We are now at Saxon, with my wife and sister. I feel 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 the Island in the house where we met and continued till Friday night. On Saturday I went to the communion at the Anwell meeting-house. Elder Jacob Hozer was present. We had an enjoyable meeting. One sister remained the last night I returned to the Reading school-house again. Had quite a good course. Our meeting at this point will continue all week.

Oct. 25, 1880. Our meeting at this place closed last night, very favorable to the good cause. God be thanked for such enjoyable meetings. One sister went out a few days and then resumed my labors at some place in this State. There is considerable sickness here along the Delaware River. I was informed that sister J. Fisher, after she had preached a sermon on Tuesday, had a very hard trial. He was taken to a brother's house and cared for. Sister Ellen Huffman also had a chill after returning home from church. The sickness still continues, and we are nearly all sick. The disease appears to be epidemic.

JOHN NICHOLSON,
From West Virginia.

Dear Brethren:—On Tuesday evening, Oct. 12th, we held our communion meeting in the Woodbury congregation. A goodly number participated. One young brother was baptized by baptism. His name is James C. Starnes, of the village of Plymouth Rocks; I took and 2 hours of White Crested Black Pulpit. Write for prospectus.

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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 zeal in confuting error, I meant when seen on Gospel authority, and anything outside of that. I do not say so, nor do I recollect him, nor do I know 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. BRASSARD,
Green, Iowa.

Free the English River Oreb. Laws.

Dear Primitive:—Our lovefest which was held on the 27th and 28th 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 minister young woman 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 Saviour before the knocking at the door, hearts will grow faint, for God hath said, "My spirit shall not always strive with man." "Go to work in my vineyard. Oh, work with me!"

THE BRIGHT LIGHT OF SANCTIFICATION
The bright light of sanctification is gathering fast. The time is now, and labor still ever to be. Begin in the morning and till all the day. Thy strength I'll supply, and thy works I'll praise. And next, O thou hasten, the diligence! Who finish the Lord's given time do."

Yours to the bonds of Christian love,
LEZZIE M. SHOWN.

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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 Louisiana 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 line. Tickets will be on sale until the 10th inst. to attend the Convention will please write to us at once for orders, which must 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 used must be returned.

For 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, which has added to the brain and converts the human into the demon. Seen many who vote on principle. No, sir, they vote on whiskey, and for the man that has the most to drink. 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 had said, but soon forgotten, and temperance principle utterly ignored. The head of the lowest set that ever drank from the accursed cup, must be officiating; good men, who are conscientiously doing the shoulder patch and the drink paid for. Temperance agents now play snaking coward by giving the money to make up by 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 money and derision: "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 dole out the desired ticket 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 still doing still worse, many of these political and soul desecrators, occupy chief seats in the most popular churches.

It is the political and demagogical of the day that good, honest and efficient men refuse to become candidates for public offices. Rather than barter away their integrity and religion they prefer to remain in the quiet of their homes. This may be wisdom on the part of the man, 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 brighting.

Will we sit idle by that we are 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 response 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 deem it well to give you a special article on this subject. But we do not bring any serious objections to, but rather, as you are being constrained 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 which will be of great interest and value, and which will be of great help to those who are laboring, 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 interest and thankfulness.

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 trust, 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 unconsciously."—*Brother's Sunday School*, 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 its own way, and it 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. We feel 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. Our Christian brethren 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 surrounded, and hence had the best institutions of learning that could be afforded. Such we felt to be our own situation, and hence many of our brethren felt the 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 be doing their own work but our aim, 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 the words 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 who 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 they 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 in flight, went down with them as fugitives into Egypt, was brought into conflict, had to contend for the ground with the philosophy, and all the traditions of the then ancient world; and descended by the ablest 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-means, 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 Christian school 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 not of our brethren cannot catch reproach upon our fathers, some decisions they made in the church in their own day. 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 in their own day? The great error and sin to which they were opposed to the church was, as being 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 their day, that the church should not be considered to be nearly all churches. That is right and scriptural for the Christian to avoid the vain, useless, and social practices of the world; that was the will 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 our 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, hats, carpets and window curtains, &c., were an evidence of pride, and a custom among the fathers of the church, 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 mark of distinction to the full at all times just what it 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 mark of distinction from the world as there was then. And it is evident that our church is not any more conforming to the world, than 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, is not conforming to the world in that it 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 denomination, 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 in the church of the apostles. 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 tradition, it is a principle maintained without that special form. We need order, and uniformity, and plainness, but to enforce a uniformity that is not good and timely in appearance, is impossible. That order might now 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 to appear to be now adopted as it 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 is not in favor of our principles. But we cannot get the order of fifty years past, with its unnecessary, needless, and unbecoming, fustian 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.

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EDITED AND PUBLISHED BY JAMES QUINCY,
118 E. BROADWAY,
PHILADELPHIA; J. E. BROMBERG.

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 Quincy, Huntington, Penna.; J. E. Bromberg, Madison, Ohio; Joseph Taylor, Astoria, Indiana; Joseph Kay, Lewis, Illinois; Donald Brewer, Lake Centre, Iowa.

OFFICES OF THE BOARD.

East Bay, Portland.
James Quincy, Treas.
J. E. Bromberg, Secy.

YESTERDAY we had our addition by baptism. Others 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 spare themselves by taking up their pens 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 cannot dispose of, they will do us a favor by returning them, as we are unable to supply the demand for them.

THE temperance issue seems to be a live one in Georgia. The whiskey brethren are not taking the issue 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."

IF our readers will be kind enough to send us the names and addresses of our brethren as are not taking the PRIMITIVE CHRISTIAN, we will be pleased to send them a sample copy free. How many will do this?

Bro. J. M. Makler is now in the eastern counties of the State, on a preaching tour, and expects to be away till the holidays. When last heard from he was at York Springs, Adams county. May success attend his labors.

Bro. Will, of Clarion county, Pa., lately held a public disputation with a Methodist minister. His opponent's argument proved to be a tawdry stick—nothing that he could not get in his pocket. 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 free. 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 fourteen thousand foreigners that land 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 low water. 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 will cost 25 cents. Single copy, 10 cts.

A SUNDAY SCHOOL Institute was held in the chapel of the Normal Inst. Sunday afternoon. Brother Quinley discussed the question, "What is the position 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 special copies. This right we were pleased to accord them. It will afford them an opportunity to examine the contents, but our agents will please be careful not to send them any that have 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 prohibi-

tion of corporal punishment in all the schools. It was thought, however, that it desired 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 a policy which he would prefer, 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 can be happy and contented without doing them things which will please explain to us." "If you know these things happy are ye if you do them." How happy this declaration is evinced in the oblation of the five 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.

BROTHER HAYES writes a very encouraging letter to Brother Brock Bay, who has just reported to him that he is well. 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*.

JOSEPH COOKE intends visiting England and will discuss his Sunday School in a gratuitous address to working men in various English towns on the question, "Is Christianity credible: do the Scriptures teach a religion worthy of acceptance by men of common sense?" These addresses will be delivered in non-sectarian buildings, there will be no charge for admission and no collection will be taken up. This is certainly a good thing. "The Gospel is preached." Why not some of our brethren go to England and preach the Gospel to the working men in the cities and towns?

HONEY was found in the walls of a church at Bladensburg, Md., recently by some painters, while at work on the outside of the building. They discovered holes in the building, and saw the bees passing in and out. Some of the boarding was removed, and between the joints was found a solid mass of honey twelve feet in length. It is in a strange place to find such an amount of honey, and the interior of the building had their eyes opened to find that which was sweeter than honey to their souls.—*Christian Herald*.

We are expecting a number of our brethren and sisters to be with us during the coming convention. We hope that none will wait for special invitation, as it is to be a public meeting intended for all who are interested in the work. Those who have not yet procured orders for excursion tickets, should write to us for them by return mail. Those coming on the Pa. Central from the west should try and take the mail train, which carries this place at 3 55 P. M. The evening train at 7 10 P. M. leaves for Erie to attend the opening session in the evening. The evening train from the east arrives at 6 05 P. M. Broad Top arrives at 4 45 P. M.

As ever readers are, all, no doubt, aware, brother Balahung is devoting a large amount of his time to preaching throughout our province. This he does under many disadvantages, as he is an invalid and in limited circumstances. To do all this writing requires money for his time, his stationery, stamps, &c. Most of us would be glad to contribute to him, but we would remind such and all others who feel like encouraging and aiding an earnest Christian worker, that a little of the "needful" would really do more for him, than a large amount of money which he will not withhold from so worthy an object. Address, C. H. Balahung, Union Depot, Dauphin county, Pa.

THE Episcopal church has recently had a general convention and the following is the method by which business was transacted. They had a meeting with 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 also acted upon 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. It was also decided that it be the duty of every Christian citizen to aid, by his individual exercise of the law against polygamy, in the Territories of the United States.

PRESIDENT HAYES has issued his proclamation, appointing Thursday the 25th day of November as a day of general thanksgiving to Almighty God for his goodness to us. We are commanded by God to "Redeem that which is evil and clothe it with that which is good. It is not good to give God thanks? We are recommended by God to thank God for his government and are we not under moral obligations to comply with the proclamation? We are to be subject to the higher power, that is as long as we are not required to do anything that conflicts with the Divine Law. If we were required to slaughter our fellow men, it would be a violation of Divine Law and we would be justly liable to his indignations. But we are asked to give God thanks, which is in perfect harmony with Divine Law, and we are therefore certainly under obligations to respect the proclamation. As a citizen, if he is asked to do anything that is contrary to the Divine Law, he should not do it. 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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 ones are trained.

It is a duty to be obedient to the Lord.

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THE DEEP 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 clears the apprehensions, impresses the affection, determines the will, and governs the life.

DIED.

RESTLESS (D. D. D.), in the Upper Cambridge Church, Pa., Oct. 21, 1880.

FRANKLIN—Alice, in the Hope district, Franklin County, Pa., Oct. 31, 1880.

WICKS—In Matthews, Middlebury, Pa., Oct. 28, 1880.

SPONSHOOL—In Stanton, Carroll Co., Md., Oct. 21, 1880.

SHIDLER—In Clay county, Ind., Oct. 19, 1880.

MAUST—In the Germanizing church, Somerset Co., Pa., Oct. 30, 1880.

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doctrine of the church preached, and that he would be right himself.

arranged to have our meetings in the town school house.

we obtained the use of their Hall for our meetings.

we arranged to have our meetings in the town school house.

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we arranged to have our meetings in the town school house.

again spoken by the servants of the Most High.

our hearts were again made to rejoice in overflowing love.

the following Lord's day two were added to our number.

one more has been added, making fifteen since our Lord's.

we arranged to have our meetings in the town school house.

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Solomon and sister Storer, whose company is very pleasant to us.

We notice a request from the P. C. to pay them all a visit, which we will do, if the Lord permit.

From Albany, Oregon, Oct. 27th, 1880.

Dear Primitive: Yesterday we had a very enjoyable meeting.

From Tibbitts, Mead Co., New Jersey, Nov. 4, 1880.

Dear Primitive: I am now in this town on the Delaware River.

From West Middleton, Howard Co., Ind., Oct. 31, 1880.

Dear Brethren: This evening I was well and well pleased with our meeting.

From Basses, West Unity, Kan., Nov. 5, 1880.

Dear Brethren: As we are out of reach of my church, and are in need we try this way.

From Ozark, Ia. Co., Mo., Nov. 4, 1880.

Dear Primitive: We visited our children at Hamburg and Steelton, and sister Stouffer and children also.

From West Branch, Giles County, Ill., Oct. 31st, 1880.

Dear Primitive: We closed a Sunday school in the South Campbell church.

From West Branch, Giles County, Ill., Oct. 31st, 1880.

Dear Primitive: Our lecture is now past and is one long to be remembered.

From West Branch, Giles County, Ill., Oct. 31st, 1880.

Dear Primitive: We had a very enjoyable meeting.

From West Branch, Giles County, Ill., Oct. 31st, 1880.

The heart has reasons that reason does not understand.

Correspondence.

Report of Home Missions Week.

Having been appointed by the Home Missions Board of the Western District of Pennsylvania...

From Valley, Pa., Nov. 4, 1880.

Dear Brethren: We held our Loveland as announced on the second of October.

The ministering brethren present were Elders J. Brinkhart, Noah Hendrix, J. G. Ingham, and S. Stouffer.

From Cassia City, Michigan, Nov. 4, 1880.

Dear Brethren: We held our Loveland as announced on the second of October.

From Cassia City, Michigan, Nov. 4, 1880.

Dear Brethren: We held our Loveland as announced on the second of October.

We continued our visit in the city of Reading and Harrisburg. We found public sentiment running very high.

Many A. Dime.

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TABLE OF CONTENTS.

FIRST PAGE—The Ministry of Angels—written by H. B. Brumbaugh.

SECOND PAGE—The Inevitable Weapon by C. B. Balabanog, Inevitables to a Holy Life—by James Wirt; The Post-Worn Suit—by James Post.

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 Rev. Mr. B. of 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 Silver Valley Church, Pa.; From Elmira, N. Y.; From Littleton, Pa.; From Yellow Creek, Pa.

correct as our own, although we pretend to be the children of God and to have obtained the Science of the Faith, 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 know why you have been thinking very loosely about the subject; because your ideas are very indefinite in regard to it. You do not know what angels are, what they are, and what their mission is. 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 the angels of God, and the 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 creatures 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 talk of angels, and their relation to God, may seem to be almost a definite and

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. Hiding 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, we are told 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, it is a matter of fact, 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 such 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 of vision and not vice versa. We can call them material or spiritual as we prefer.

St. Angels appear unto men. When I have derived this from the presence of Abraham and his angels, we may read and take away his word soon, and he cast her boy away from her. Then she laid him down to die, and then she wept, as she did not wish to see him die. As she was weeping, the angel of the Lord came unto her and pointed out to her the flowing stream. Her child was nourished and she was able to see him die.

Again, in the case of Manoah, we have an instance of the appearance of the angel of the Lord in a *visibile* form. He came to Manoah and gave information in regard to the birth of Samson. The wife of Manoah recognized the angel as being like herself. She heard his voice and heard the message which he delivered unto her husband. It is shown to pass as the angel's sentences were born according to his production.

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, and that they were the angels of Abraham's Lord. 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 call 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 his work without 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 to care 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 may 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 mission that it was the work of the ministers of Kings in ancient times, to carry messages of joy and peace 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 the 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 visited, the least thing that they see and hear of which they can not give any intelligible account, and which they know their fears are raised in this way, they

come to the conclusion that the effect is produced by angels. This may not be so, but it is the effect of the Spirit of God 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 know 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; so as he was wicked, he trembled. So it is with all visited men.

When they see such a manifestation of God's power they are terrified, and when they see such a manifestation of the commination of time. When God shall sit in his throne upon the sea and against the earth, the land and during 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 not seem to be 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 no such much cessation 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 no such much cessation 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. 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for a more decided and earnest effort on the part of the brethren in this respect. The little that has appeared in our papers was good, but rather too much advanced. We need brotherly aid in the first principles. Our aged brother, I. Eric, in the sunset of his life is striking a blow that will fall far from its wonted reforms, when the intoxicating cup is taken from the communion table.

This thing of vending liquor behind the bar is a fearful business. It opens a new field and a new career that is sweeping in ruin and degradation ere anything is its course. The united strength and assistance of all good men and women are needed to say stop to this evil. Our churches need to get by it long. Mothers may pervert the appetites of their children and lead them to drunkenness. Young women may lead young men to drunkenness in the social party by attending feasts and drinks. If the desire for drink is formed at home the bar keeps it from feeding it. If mothers pervert the appetites of their children so as to get strong drinks, the bar and women in a kind social way create in young men a desire for strong drink, or if churches by using fermented wine create in any one a desire for wine, it is well to have a law that prohibits that the man does who deals out the liquor behind the bar,—and how much influence those things have to lead to the fact that were away all these things, cancer, cholera, and other diseases will be lessened.

I will here venture the assertion that there is not a church in the world allied to with a door sill with equal wisdom and texture that in the same length of time does it if you were appearance. If any assertion is correct, does it not show a sad state of things, and doubly so when we think that some treat both sides. May we not have some law that would give the church to have it otherwise. Let us take a look behind the green screen. All that I have had and much more is true of the wickedness there. But there is one thing that I do not see. Here is a free room—a warm room, warm friends—far drunkards in their own way are kind to each other. If any has no money to buy with the "red" they will give it to him. They will kin in his troubles, divide their meat with him. They are sensible, and many a young man has placed his first foot upon the sill through the hole which which he was made. And the hearty welcome to them reserved.

OUR FOOTPRINTS.

How few travelers on the highway of life leave footprints, or any marked impression of their journey. There are good people by the thousands, but their names are never mentioned. They grooves as tea-bush and others, they do not in any way assert their individuality. "Tiresome people" we say. Not a bit of it. They affect one no more than the fly. One of your younger will would crush one. They are hardly negative, yet certainly not very positive. They come and go, live and move, but that is all. They may possibly feel that they would leave their impression, but the chances are that they do not. Our footprint mark the path they trod.

But are all footprints to be covered? Do not those who have "prints" that, as they look back over the path of life, they would gladly erase, but no longer live or ever reaches them. Cold, hard, unfeeling natures that crush the young life, and make it as senseless as the conqueror rides over the slaughtered dead. They never fall in their place, as the world counts failure.

There are such people as endure, but when it comes to three or four in a community, one is reminded of the presidential lists just predicted, when several phrases will be in position. It is not that. If you could Jupiter and Saturn occasionally one could capture the shell, but when Jupiter,

Uranus, Saturn and Neptune are against us, it means that our hands are cut bare. Fortunately this only occurs at rare intervals. How else could such people hold on. Every enthusiastic feeling collapses, and without terrible self-power, and without the same, it is a high way through the innumerable caravan have been marching toward another world ere they had first written his Thannophras. But in the words of the original, you to build up. It is no easy job to pull down. Building up is quite another thing I never like to look at the footprint of such people leave.

There are footprints before which we love to stand, as one stands before a beautiful, suggestive painting. Not that they are so fine in their touches, but they tell a beautiful story of loving sacrifices and noble performances. These who have made the footprints, have brightened homes, cheered desponding hearts, touched chords that had cooled to vitrate, until one more looks at the baby of a human, here sounds forth.

With how little effort all this may be accomplished if one's own heart be true. If the heart be true, and in this kindness, and joy, this delightful trait that carries with it so many blessings, natural or acquired? There is at least the germ of it in every heart, and under the sunlight of love, grow into a tree of noble performance. But one often becomes weary in the battle of life, tired of trying to rise above the depressing influences that surround him, and so stumbles and falls. Before you are one can see the whole of the lethargy that comes over him, some new color, bright and cheery, seeks him side, and he is discouraged. If the heart be true, and in this kindness, and joy, this delightful trait that carries with it so many blessings, natural or acquired? There is at least the germ of it in every heart, and under the sunlight of love, grow into a tree of noble performance. But one often becomes weary in the battle of life, tired of trying to rise above the depressing influences that surround him, and so stumbles and falls. Before you are one can see the whole of the lethargy that comes over him, some new color, bright and cheery, seeks him side, and he is discouraged.

If there are obstacles in our path, let us be determined to overcome them, and we will—in most cases. There are those who suffer martyrdom as bravely as Jerome of Prague, but it is martyrdom useless. The fire that flames around them burns into their noble hearts, and those who, under other circumstances, might have shown themselves to become as bright and forth no light. They leave no footprints, not because of their inability to do so, but because of their surroundings.

Every effort there must be a cause. One naturally asks what is the cause of all this necessity. If parents, in the training of their children, grudge great trials regarding body and mind, to become as bright and transformed. The physical has been used with the mental and moral, and we realize Who are the successful men of our day? Our real reward, our true glory, is in the things that do us. One naturally asks what is the cause of all this necessity. If parents, in the training of their children, grudge great trials regarding body and mind, to become as bright and transformed. The physical has been used with the mental and moral, and we realize Who are the successful men of our day? Our real reward, our true glory, is in the things that do us.

Our children are in "Society," (children's society) are given of positive selfishness. As a carnival recently, one day I happened in exquisite robes, and the children of the church, and on the stockings, dancing upon a stage.

A theatrical manager never so remarkable, and I was glad to see that poor people are not allowed by law to rear their children's health; rich people for show or for vanity may do so.

What a wonderful unfolding there is, and what strong impressions are made, during the first three years of a child's life. Frederick Froebel's realization of this great truth is bringing forth its fruit, not only in our Kindergarten, but in the whole of homes. Let young mothers study the system. Children have both rights and nerves as well as older people. Let us hear that in mind. North winds affect us, yet we never more are content as to breathe our strong bodies; yes, call them thus as tenderly as we would a young plant, nor seem this a minor thing. If the box that holds a person's joints is not strong enough to stand the winds and waves in a storm, the whole is lost; and a mind with a body too frail to bear the life of life is lost to the world.

Let us strive to possess ourselves liberally, to pass by temptations unheeded, remembering that He that is for us is more than all that are against us. Let us assert our own individuality, but do not set ourselves up as being only after a lofty ideal. Let us have our own opinions, express them in kindness, and leave such footprints that if some Reformers discuss them, they will not be disappointed. Then, he will be brave and strong. Then we shall not have lived in vain.

What kind of footprints are you leaving day by day?—Mrs. F. Boone, in *Park and Way*.

A CHAPTER ON DRESS.

BY W. MARK

The progressive element are insatiable in their declamations against restraint Christian costume, though all authorities of any note, always recognize the propriety of dress, and the fact of our maritime cities in communicating upon the lives of the great men of America, and they were plain of speech and plain of dress. Progression, however, like other things, must have a body. They are that there are those among old orientals who do not say Grace. A very bold expression, indeed, and in that particular, at least, the progressive no progression. Conservatives take a different view of the subject; they confine their services to prayer and thanksgiving, and trust to the great, best case for grace. But this vapory is not an isolated instance. Not long since there was a Yankee lady of the progressive type, who determined to sport a hat, and soon after was given a great commission, however, she put on a hat, made upon the way path, and on consulting the cause, it was found that the refractory member was getting that religion on the progressive path.

It is a sad state of affairs, that in our order element, that there is more remarkable for individual ideal of attire, than for their devotedness to the vestige of religion. Such progression is a misnomer; it is only a name. The noble Balalaugh, in communicating upon its consequences, suggested separation, rather than to remain in contact and corrupt the church. But the progressive, in the morning, they believe their fellow, and their death, not that they may not mean alone the dread catastrophe which may occur near the gates of the eternal city.

HOW TO PRESERVE CHRISTIANITY.

BY S. T. ROSSMAN.

God has ever provided for his children relative to their happiness and placed the means within their reach that they are saved themselves of it. Blessings. Love in manhood provided—The primitive Christian labor and sweat, this is a Christian grace received.

quiring careful cultivation in order to preserve Christian unity. In the absence of such an organized body, no labor successfully. No two can walk together except they be agreed, which suggests the necessity of union. An organized body of believers in Christ—able to be fully equipped for successful church work, most abound in love and union. The infallible rule for the preservation of that love for the prosecution of the work is that members should be changed, who think no evil,—a charity that will not permit one to think evil of another until the real facts in the case are obtained. I have a report concerning a brother or sister, believing them to be disreputable. I have not that Christian grace within my own heart to disseminate the report and go and learn from the parties directly concerned and of facts in the case myself, but give evidence whether true or not and act as a circulating medium to publish it broadcast irrespective of the person's feelings; thus destroying the brother or sister, and giving injury existing, and being the means of producing coldness in the body and disorder in the church. This is a prolific means to retard the growth of the church. Possessing that charity that I think no evil I will not accept reports unless I know of the real facts from the parties directly concerned and by so doing I shall "save a soul from sin." This charity, love and grace in the heart that will think no evil, only know evil when it is found ready to exist and then with all the marks of charity to forgive and go on with the infallible rule to establish and preserve Christian union. It will promote happiness among the members of the body of Christ. It will be an aid to the brother and deeper devotion, as well as to the growth of a powerful means to convert those without the body. May God grant us more of this grace and Christian charity, and we shall be able to walk in unity which will secure us as the blessings of eternity.

Dunbar, Ohio.

WALKING WITH GOD.

The infelicit biography ever written of man is given in the following: a simple immortal life: "And Enoch walked with God, and he was not of God took him." It is possible for us in these modern days to no live that we may walk with God? This is a vital question, of far more importance than those other questions of "what shall we eat, and what shall we drink, and wherewithal shall we be clothed?" It is a question of far more importance with important demands. Can we walk with God in the shop, in the office, in the household and in the street? When we cooperate with God, we shall be able to walk with God, and the servants' angels, and our best laid plans fall to pieces, and our enemies in the air are dissipated the bubbles that break at a breath, then can we walk with God? This question falls in the every-day trials and sorrows of life has somewhere in it a law. It should be more than a plank to sustain us in the rushing tide, and the whirlwind and the sweeping on a stormy sea. It could, if we come from above, to be always, say, by day, to our souls as the wings of a bird, bearing us away from and beyond the impediments which seek to hold us down. If the Divine Love be a conscious presence, an indwelling force as well, it will do this.

PHRASE AN INCOGNITE.

Judicious praise is an incentive to effort. Praise your children if they deserve it, and don't be afraid if it make them contented; merited compliments serve rather to make persons satisfied with themselves and disgrac-

able, rail or even vain and overbearing. If your child is pretty let her know so, think so. May a girl has been made thin and self-distracted for life, because the parents thought it pity duty to convince her that she was plain and unattractive. As a rule, those who have the greatest gifts and talents are not the best. They are not satisfied with themselves. They absolutely need encouragement from inferiors to keep them up. A well-merited compliment is a good thing. It makes nervous people wretched, but it also makes defects pointed out and commented on, with no allusion to their retarding virtues. As for men, they never make an effort which they think will end in failure, unless a man think he can do what he undertakes, and he exerts all his powers and will frequently come off victorious in spite of many obstacles, and in face of all discouragements. If blame is needed, don't reprove it; but when you can conscientiously praise a well meaning effort do it. There is no knowing what good you will accomplish.—Christina Neipho.

DEAF TO AN ALARM.

Not many years ago, a student in Princeton Seminary, during a storm in the morning, bought an alarm clock. For a few days it worked well. One morning, after being rung for an hour, he turned over and went to sleep again. On subsequent mornings the clock failed to awake him. He placed it under the head of his bed in close proximity to his ear. There he awoke him till the next time he discovered its summons; ever afterwards it was a failure. He slept through it all with perfect regularity.

Yet, on the other hand, many a mother or father, who have a large family, and many a washer on the mangle, have neglected to heed such calls.

In the manner the conscience may be deadened or trained. Let the Christian disregard its voice, and soon it will become unable to arouse him at all. Let him carefully heed its faintest reminder, and it will become to him a most valuable servant. Take good care of your conscience; it is a most delicate apparatus.—Christina Oberlin.

The best way to gain victory men is by the manifestation of interest by the clergy in their temporal welfare. This fact is illustrated by an English clergyman, who relates: "I recently found myself in a railway carriage on the London Underground Railroad, which was crammed with pilgrims, to whom I was an annoyance in the Post Office Savings Bank. The conductor were they that some of them was a station or two farther than they had first intended, in order to hear more of my remarks. As a result, I was designated their privilege. The conductor said, 'Have you any card on which I might print?' I thought so, for 'I was not prepared that I had not, for I was not a member of any insurance.' He said, 'I have never, it was my address.' What's your paper? That's what I want to know. I have not been much of a one since I have been to go to my church. As a result, I was designated their privilege. The conductor said, 'Have you any card on which I might print?' 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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, therefore, endeavor 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 though the good tidings are the grandest event that occur in life. We are convinced of nothing but that not a soul saved from sin and pain, 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 good soldiers, but we are in need of many new recruits. 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.

PHARAOH IN ALL THINGS.

Christians generally are liable to forget that they are only agents through which God works. There is a lesson to be learned from the story related to God Joseph is a beautiful example of one who ever kept God before his eyes. When Putphar'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 of the king he said, "I have become 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 sold yourselves into Egypt; 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 is 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 sold him into 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 never be forsaken. He has 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. We suppose 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 held at the first meeting of the brethren, 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 much result it would receive. This much we expected, as it was an important meeting and could not help but, in some way, result in vital interests of 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. If we are secured by the aid of Sunday Schools, 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 not to be considered as equally good workers by confining their efforts 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 was 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 good friends. 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 is the chief of all things 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 the only one of the kind in that city as far as we are aware of. It was first written, 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 Christians of Alexandria, who had been a succession from the first foundation of the church. And this foundation was continued for some age

after; for Clemens Alexandrinus succeeded Pantaenus, and Origen, Clement, Heraclas, Origene, and Dionysius, Berkeley, were successively his successors. Many other sects of schools, at Rome, Cesarea, Antioch, &c. *Byzantium's Antiquities of the Christian Church*, vol. 1, pp. 121, 122. Jerome in whom Pantaenus 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 in referring to circumstances connected with the school 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 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 the 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 sustain 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 exangels of the word, who were ardently striving to employ their inspired soul after the apostolic example, to increase and extend the kingdom of Christ. Of these Pantaenus is said to have been one of those who came so 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 behalf he was one of the apostles, had preached, and had left them the gospel of Matthew in Hebrew, which was also preserved at Paropis, after many years. Pantaenus, after many years, was sent to the school of the Alexandrian school, commenting on the treasury of divine truth, both orally and in his writings." *Antiquities of the Christian Church*, vol. 1, 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 whom we shall ever be united. One of them was Pantaenus, truly blessed, and my master; and the sacred Clement, who was my master, and profitable to me." *Antiquities of the Christian Church*, vol. 1, p. 303.

Clement was introduced into the school of the Christian church sanctified community 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 vicious 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-denyng 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 in the city of Rome, and that many of his Christian works, written 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 unquestionably held by men able in eloquence, and in the study of sacred literature." See our foregoing quotation from Eusebius.

It would appear from the testimony of Jerome and Eusebius, that the early Christian church sanctified community 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.

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 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, stretched out, and otherwise improved. We hereby guarantee to our readers as good a paper and a more interesting 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 strive among us as publishers.

FOR the above named reasons and many others that we could add, we kindly and earnestly invite all of our present readers to renew your subscription for 1881. If some of you are living a distance from the agent and cannot see him personally, send your name in on a postal card and tell us to add it to your agent's list. It is necessary that we should have the names in as soon as possible that we may have them booked and ready for the new volume. No matter how many sample copies of other papers may be preserved, or how great inducements may be offered, do not allow yourselves to be persuaded to change, as we will give you as pretty and as good a paper as any other first class published in the world. We expect to have the PRIMITIVE in its new form and dress ready for a Christmas Press for you. It will be the "good wine" of the feast. Renew your subscription now and send us all the new names you can possibly secure. Send them in soon so that they will get the balance of the year ready and especially our Christmas number.

To our agents who have and are still laboring so faithfully for us, we feel grateful indeed. It is to your care and perseverance that we are indebted for much of our success in the past, and we hope that in view of all that we promise to do in the future, we shall continue to have your aid and co-operation. Where there are no agents in the world, it is solicited to do so, to work for us. An outfit will be sent at once, on application. Every one of you are kindly invited to assist in enlarging the PATRONS list for 1881. For any further information send to Agent's Office.

MARRIED.

REEDY-BROWN—To P. Miller, of the residence in Deep River, Iowa, Sept. 25. Miss Anna Reedy and Miss Stella Brown are the brides. Friends of the bridegroom, aged 2 years. 5 months and 4 days.

MILL-NIXEY—To P. Miller, at his residence in Deep River, Iowa, Oct. 21. Miss Joseph Mill, of Iowa county, Iowa, and Miss Mary E. of Pennsylvania county, Iowa.

DIED.

REDDING—In the Baptist congregation, Lupton county, Ind., Nov. 4, 1890. Elder, son of brother Benjamin, and sister Mary Ellen, aged 2 years. 5 months and 4 days.

We would like to say to Miss Eliza, she was one among the bestloved of God's little ones, and to love him was only to see him. His affections towards his parents was more than that of most children. When his papa left to go to his work in the morning, he would throw his little arms around his neck and his little head on by, and when he returned he would kiss him and go with sparkling bright eyes to welcome him home. Her brother and sister, your little ones, will be glad to see you in heaven, and then they will wait at the golden gate of the New Jerusalem to greet papa and mamma soon. Her brother and sister will be glad to see you in heaven, and then they will wait at the golden gate of the New Jerusalem to greet papa and mamma soon. Her brother and sister will be glad to see you in heaven, and then they will wait at the golden gate of the New Jerusalem to greet papa and mamma soon.

H. B. SHREVE.

MUSHELMAN—In the Deep River church, Oct. 15. Brother Andrew, aged 47 years. 10 months and 7 days.

She was the wife of brother John Muselman, and daughter of sister Mary Ellen, deceased. She was an exemplary Christian, and lived to see her dear brother and sister in heaven. In her death the church was bereft of one of its best members, the neighborhood one of its best citizens, brother John a kind and loving wife, and her dear children an affectionate mother. As an example to all we will be glad to follow. She suffered much and long, but patiently, and was valiantly resigned to the will of the Lord. She was buried on the home farm burning ground, on the 18th of August, and was buried with a very large congregation of friends from Deep River and the vicinity. The Lord bless our dear brother in his retirement and rest. Funeral exercises on the 15th inst. by Bro. Crisp and the writer. On the 15th.

Geo. W. CURRIE.

MARLEY—In the East Nashville congregation, Stark county, Ohio, Sept. 12. Brother Andrew Marley, aged 43 years, 11 months and 29 days. Funeral discourse by a large and attentive audience by D. Young and John T. Smith.

NEIDICH—Also in the same congregation, Nov. 4, 1890. Sister Anna Neidich, aged 54 years. 7 months and 15 days.

Sister Neidich was the daughter of friend George and sister Elizabeth Neidich. She was born in a Heidelberg county, Pa., and was brought in the neighborhood in which she died early although the dear departed gave Christian life for a number of years, and we think she is at rest.

BERNARDUS.

FREY—In the Christian church, Vienna county, Ohio, Nov. 8, 1890. Sister Elizabeth, daughter of brother Gabriel and sister Susan Frey, aged 8 years.

She was loved by her dear friends. Buried from the words "Suffer little children, and ye shall come in, to come into heaven."—Matt. 19, by request, to a large congregation of sympathizing friends relative.

H. B. SHREVE.

HULLENBERGER—Oct. 10, 1890. Henry Adolph Hulzenberger, aged about 1 year. Funeral services were conducted by Bro. O. Wiley, to a large congregation of friends from the words, "Remember my servant Job."

MOLLEN—In the Christian church district, Miami county, Ohio, Oct. 18, 1890. Elder Huldreich Mollen, aged 79 years, 2 months and 13 days. Funeral discourse by Bro. Andrew, Nov. 13, 1891.

Correspondence.

From Fairfield, Va.

Dear Primitive: We held this morning last talking a few words through your columns with your many readers. On the morning of the 20th of October, in company with our son Walter, we started on a trip to West Virginia. Had our first services at White's school, near Fort Motter, on the night of the 21st. Had four meetings at that place, and have only three members left. Had another meeting on Wednesday night had services in Higginson, the home of brother Sweeney and family, so well known by the traveling public for their hospitality. On Sunday and Monday met at the Union chapel. Had good meetings, and the doctrine apparently well received.

On Tuesday, went to brother B. Meyers, and remained three days. Had a communion there, and it was one of the most pleasant seasons we ever enjoyed. From there we went to Smith's Creek; had a few very pleasant meetings. In the little country that includes nearly all our members in very poor health, and I was, in part, to be called away from his lovely little family. He appeared perfectly resigned. Oh, what a support is the religion of Jesus!

On Sunday and Monday following we were with the members near Frank; had a few pleasant meetings. The brethren are building a very substantial tabernacle in that vicinity, and we will have a house in which they can hold their services to a much better advantage.

We arrived home on Thursday, 4th inst. On Friday I started for this place where we are trying to work in the Master's cause. We have had three meetings and expect to remain several days yet. Our congregations are good and the members are very true and sound. The membership at this place is small, but they are still active to the end. May the good work prosper, and their number be increased in my prayer.

D. YOST.

Notes for the Way.

BRIDGEWATER, VA.,

Nov. 18, 1891.

Dear Primitive: Spending a week or two at home, after my return from Tennessee, I started from home again on the morning of the 6th inst. to call on our arriving at Staunton, I took the train at 11 a. m., and proceeded down the valley about 15 miles to Mt. Crawford, where I stopped over night, and found a comfortable place where to stay, and the country towards Bridgewater, while the rain trickled down hill and fast.

The little being just, the morning following, we started for Staunton, in clouds, which throughout the day were wafted to and fro by the black and chilly winds which wildly lashed us as we sped on to the Beaver Creek church, about four miles from Bridgewater, where a goodly number, in a large house awaited us. Having to try to press we went to the work, shivering in defiance of the stove which was not so warm as it should have been, was a little favored, cheered by the good news that four young men were only awaiting the conclusion of the services to enter by baptism into the family of God, and their respective missions in this Master's cause. We met at eight o'clock in the Bridgewater church, a very large and spacious building where a number of ministers again awaited our arrival.

After spending the night with brother Peter Miller we spent the day in visiting and calling on brethren and friends in the pleasant little town. In the evening we were going to a meeting three miles distant to fill another ap-

pointment, in which afterward proved to be an exceedingly pleasant little village, and one, too, which I think is favorably and suitably adapted to the progress and final success of the most important little school, known as the Spring Creek Normal, which is now in the hands of a large and lively body of brethren who as a majority are ready to support the school, and to bestow all their own means, and a liberal patronage, so as to make the school and wealth within herself to make the school a success. I have been neglected frequently since here. "Do you think the school will succeed?" I just remark that I now see no reason why it should not. Public sentiment is in its favor. Its first institute term has been a success, and has given satisfaction, and now we find that in its second month has given an intelligent and interesting class of twelve young men and two ladies, and more are soon expected. Spending half a day at Staunton, we started on our journey of the opening term of the Huntington Normal, when even fewer than fourteen composed that school. Brother Perry has reasons to be encouraged, and his confidence will succeed in his perseverance and endurance. I just myself master of the situation. They have a pleasant chapel for services, which by an adjustable partition is extended to night school, which was well attended for public services while I was with them. Their Bible class, which meets on Sunday evenings, is interesting, edifying and generally well attended.

My visit to Spring Creek and surrounding country was, upon the whole, a very pleasant one. I could name many kind brethren who are ready for my enjoyment, but I'm not ready for telling you as many as I would like to. I have a few brethren are, for your enjoyment, to mention. To-morrow I expect to go to Woodstock; the day is owing to brother C. W. Cobble, near Brownsville, Md. and what I have to say to my acquaintances will be told when I write again.

H. R. KENSON.

Our Work to New Enterprise, Pa.

Dear Primitive: Ever since the Annual Meeting was held at this place, it has been our desire and wish to see once more with the brethren and sisters of this place. Through the kindness of brother John Clark we were permitted to do so. On Wednesday, Oct. 13th inst. we started from home at five o'clock for the farthest at Enterprise. We arrived at sister Carter's, about two o'clock P. M. Took dinner with sister C. and then we proceeded to the place. Sister Carol has our many kind wishes shown to us during our stay on Wednesday afternoon. In the evening we had the pleasure of visiting a friend at Enterprise, where we had a good supper. We remained here until the next day, October 14th, with the members of this congregation and the communion services. The exercises for the services were commenced at eight o'clock P. M. and were interesting. In the evening the house was full and quite a number could not get in. Had very good order; could not get in. The outsiders showed great respect. Would it be wrong to respect a religious assembly. This was our first opportunity of seeing the single members of this congregation. After preaching we went back with brother A. Snowberger. Here we were well cared for. The next morning we went back to the meeting-house where there were a large number of brethren. The house was crowded and we had good order.

After dinner we started for home, reached here in safety about 5 o'clock P. M., very thankful that a kind providence kept us in safety during our journey, and that we landed home safely. The trip was delightful and profitable.

The next day, October 15th, was the day set apart for our lovefest in the Dunaway congregation. Preaching at four o'clock, the meeting opened by singing hymns 543, a prayer by J. Quinter. In the evening the room was very full of communicants, consequently, but little space for spectators. Very good order prevailed in the meeting. All were very attentive, and we believe there have been many good impressions left, that will not soon be forgotten. On Sabbath, at 10 a. m. listened attentively to a sermon delivered by brother Quinter, from Mark 7. We were only too sorry that brother Quinter could not remain over Sunday. In the evening, sermon by brother J. A. Sell. This was a very interesting and profitable discourse, that when we are called of to pass through the dark valley of shadow of death, we may be prepared to enter those joys that are unsearchable and of glory.

Your sister in the Lord,
L. A. ENOLA,
Dunaway, Pa.

From the Bethel Church, Pa.

Dear Brethren: This is a branch of the James Creek congregation of Huntingdon county, Pa. It contains about fifty members, as united and firm on church principles as any organization in the whole fraternity. We go for the Gospel truth and progression, which we believe to mean, growth in grace and advancement in religious works. We have some pleasant associations in the Sunday school and Bible class. One very pleasant thing with us is, that we are agreed and work together, and we are not disposed to question the propriety of this or that, when there is no direct Scripture. It is founded nevertheless on the principles of the Gospel. The Sunday school has been supported for some time, but has been suspended for a few weeks. The children will be rewarded and a general good time is expected.

A Bible class will doubtless be started soon, as has been the custom here for some time. We have experienced a great deal of benefit from it. Beside more faith in the Scriptures, and more established in the general principles of religion. It is a means of doing every one ought to attend himself, but it has been done for some long ago, that there is more general information to be gained by an association of individuals than by single effort.

Our meeting-house is plain, but substantially paid for, too. We want principally by brethren contributing work and material. We have no faith in building churches so extravagant, and as to be a very superior, as to be a burden to the people. We want to invite traveling brethren to stop with us. Although the surface is rugged and wild, the people will be found just the reverse.

R. A. Z.

From the Bear Creek Church, Pa.

Dear Brethren: This morning closed the present communion season in the part of Bear's vicinity. We will not try to give the details, or to name all the missing brethren present, but state that the meeting was very successful. The Lord was among us. Brethren R. H. Miller and Landon West officiated. There were more brethren and sisters present than we expected or provided for, and between the examination of

crisis and the celebration of the Lord's supper, more tables had to be made ready than we had anticipated that brotherly fellowship which ought always to call between members of one household. Sufficient room was at hand and I believe every brother and sister present found a place at the table. If our estimate was correct, there were upwards of two hundred guests partook of the emblems and it was a grand feast in truth. This morning, a high low to "let brotherly love continue," we were made to rejoice to know that we have still an army of brethren who stand by the old ship and help to steer it clear of the breakers.

C. F. DEVILLER.

From Little Sewell, W. Va.

The company of brethren in this place is but small, numbering about eighteen. We are about fifty miles from any other place of the church. We have two ministers and two deacons. Brother Riberson has been in the ministry about two years and is the writer nearly one year, so you see we are both young in the ministry. We are in a place where those who travel and preach are needed, as our doctrine is strange to the most of the people here. Any brethren traveling east or west on the Chesapeake and Ohio Railroad who can stop at the place of the church, we will meet them at Alderson Station, about twelve miles from place of meeting. We had a lovefest on the 16th of October, conducted by elder Fleischman from Monroe, Va. It was very well received. We ask that you remember us in your prayers.

ABRAHAM M. FRANTZ.

DUNAWAY NOTICE.

Dear Primitive: Having been appointed by the government to take the census of all the non-union and non-fundamental secular and ecclesiastical organizations in the United States, for the purpose of ascertaining the numerical strength and geographical distribution of such bodies, they will be sent out from the office schedules concerning such information into the government desks.

Parties receiving these schedules will confer a favor by promptly and accurately filling up and returning the papers, which will explain themselves. The ministers of the churches, who are to be sent out can prepare by it also accurately determining their membership. Each minister will report his own church independent of each other in the United States, with a view to uniformity is earnestly enjoined.

HOWARD MILLER.

From New Jersey.

Dear Primitive: I closed my meeting near Titusville on last Friday evening, and on Saturday evening the 13th, attended at the home of A. B. Jones and H. Lemick meeting-house. Elder J. C. Edwards was present. Had a good feast. On Sunday, the 14th, we commenced a meeting at the same place to continue on the 15th evening. Hope we will have a good meeting. The next day, Miller conducted meeting at the Moore or Sandbrook church on the 15th inst., and will be a forenoon on the night of the 16th. Only one minister was present. He is continuing his meeting and are continuing ones. I had an interview with brother Miller to day.

FRANK NEMELER.

Notes by the Way

BREWSTERVILLE, Mo., Nov. 16, 1880.

On my arrival at Weaverton 6 p. m. I found that I had to wait two hours around the park, and then at last to read the time away. 'Twas not long, however, till a train came puffing down the road which I would go up. As it stopped opposite the meeting place, I went to the door to see if any light appear whom I might know. I soon, however, recognized the familiar walk, face and form of my old schoolmate, the parsonage of Pleasant Hill, who was on the hunt of me.

We chatted away the time pleasantly until he told me that the congregation at Brewsville was awaiting my arrival, which sent me again to my room. I thought it rather late for preaching that night, but was pleased with the idea of their patience exercised in waiting. The train finally came, we stepped aboard and were soon at home. After a refreshing little walk of a quarter-mile, we were again in the presence of an interesting and intelligent looking body of hearers. After an interesting and hearty welcome from almost the entire membership, I cannot but observe the sisters especially, (who were more numerous than the men) and who seemed to stand their warm hand with kind and gentle pressure, accompanied with some words of welcome until I suppose that at least twenty-five had met me at the door. I spent the night with brother C. W. Castle and most of the following day, and in the evening made a few calls, which proved to be very pleasant. The day was cooler, and seemed for the reason, sister seemed to breathe his coming by shaking his "white dust in the air." After calling on brother Frederick and practicing some more excellent hymns, we were again in Pleasant Hill, where we then proceeded to the house where lived Sister Brown so good and kind. She has a son who is interesting and fine of mind, a sister, and understands a good deal of the French language. We were both new and old, when we were greatly sided by his sister and husband who who came today till church time. The night was cloudy, but not cold. It seemed to me that, instead of snow we had mud. But still a goodly number was present, and indeed, could have been considered a large congregation in a small town. Thinking that such satisfactory remarks to a sister's congregation would indeed be a shot at random, at our request they bade themselves together and we went on. On Sunday brother Knapp for the first time, and J. A. Myers for deacon, and there has another speaker moved in since. We had a service on the 11th of October, and preaching the next day, and on the 13th of November for the season. We had a small meeting but very good one. We have preaching every two weeks.

From Helen Clark, Esq. Nov. 15, 1880.

Dear Primitive, I would inform you that we had a church organized here the first of last May, called the Salem Valley church, with about twenty members. We elected brother Letts for deacon, and there has another speaker moved in since. We had a service on the 11th of October, and preaching the next day, and on the 13th of November for the season. We had a small meeting but very good one. We have preaching every two weeks.

Question: In the census to be taken of the non-combatant and non-legal draft-cases of the U. S., the question is asked, "Are you a member of any church?" There are several kinds of churches, Episcopal, &c. With us we have no splits and small organizations, such as the congregational, Brethren, the reformed Brethren, or what is new. Now what is the wish of the church proper about these? Are they to go in as Democrats? Or is this the time to declare that and the majority of our Brethren, is magnificently satisfied. I write directly to you whatever you may be doing up the schedule was received don't write private matter on them. They go to Washington for the census. Put your private letter on a separate sheet. Address me as below.

HOWARD MITCHELL, Leavenworth, Union Co., Pa.

mountain, while rail roads, rises and becomes a little rolling.

We returned to the house, then to the church at night to hold our first meeting with these dear brethren for the time. We sang several beautiful hymns, and shortly well we knelt down together with sad hearts and flowing tears, feeling that we would never meet again, and to sleep as we fell. Meeting was over, and the same warm hands and kindly words of adieu were again extended. On the following day, I bidden the train for Keokuk, Iowa, and on my way to that place, where I spent the evening pleasantly with brother Peter New comer, and was met at night by brother Barton Shoop who conveyed me to his home, where if you could have heard me exclaiming till a late hour at night you would have known something of the intensity of the Huntington Normal School; the many happy hours we spent in school together with this teacher in school whose Barton is teaching. He has around him a very interesting busy swarm of workers, and takes a delight in being among them. And this evening while he was at school I sat at home perceiving these lines in his own comfortable, quiet and cozy room. In emotion I must not say again the many dear and kind words together with the words of their warm-heartedness and kindly feeling manifested so naturally and unceremoniously toward me. A remembrance of them shall ever be held in a throne of grace in their behalf, and their children for whose salvation you are so anxiously concerned.

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Two churches now in Denmark; one called Hylting, the other Frederikshavn. The former has one minister, Ed. Chr. Eidsildsen, and two deacons, by names, N. Chr. Nielson. There are twenty-eight members in the Hylting church. The Frederikshavn church, where I live contains twenty-eight members who are self-sufficed. There are two speakers besides myself—Soren Chr. Nielson and James Christensen, and two deacons, Chr. Christensen and Jorgen Esmussen. Two members moved to America one died, three died, two left the church to please relatives, and one, J. Madesen, a deacon, is in England. Since we came to Denmark, as follows:

Table with 2 columns: Name, Date. Includes: In the year 1876, Baptized 3; 1877, 15; 1878, 17; 1879, 10; 1880, 27.

There is a small branch in Thyland of three members, one of which is a minister. On my last trip there was a great number of trouble has come in for a church—C. Hope, in Rotheras at York.

Dear Brethren: I take pleasure to report to you that all things here have been recommended again in California. The long struggle of trouble has come in clear, and we feel that the Lord has heard our pleadings and answered our prayers. Each member has the right and liberty again to work with the general brotherhood and labor for the cause here upon the coast. We have been laboring under very embarrassing circumstances for several years; our spirit was low, our health was poor, wherever we went, we found people inquiring into the way of salvation, and asking which way must be to be saved. We always recommended the church of the Brethren and I have done so. Then our brethren came to preach and they made application to become members, we had to give them over into the care of others, and send back ourselves, which led to many inquiries of why we did so, and in the same way others were also deprived and the cause suffered much, but now all is reconciled again and a union established among the churches.

MANA A. RICHIE. 25 CROWN CASES, each with a good quality of paper, and a good quality of ink, for sale at 25 cents per dozen. SHORTHAND & YOUNG MEN'S COURSE, each with a good quality of paper, and a good quality of ink, for sale at 25 cents per dozen. PUNCH AND CUTTING, each with a good quality of paper, and a good quality of ink, for sale at 25 cents per dozen. T. H. COLLENGER, 34 1/2 Ave. St., Chicago, Ill.

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It is now a long time since the late of the Primitive Christian has been so low as it is now. It is now a long time since the late of the Primitive Christian has been so low as it is now. It is now a long time since the late of the Primitive Christian has been so low as it is now.

Monday, Nov. 22d. The Great Sale begins,

LADIES' WINTER CLOAKS, Circulars, Wraps, Dolmans, Ulsters, Jackets, Coach coats, Suits, &c.

Handsome Plaid (Scarlet Fleece Lined) for Circulars. Green and Blue Plaid (Blue Fleece Lined) for Circulars. Yellow Cloth (Blue Fleece Lined) for Circulars. Yellow Plaid Cloth (Blue Fleece Lined) for Circulars. Yellow Blue (Blue Fleece Lined) for Circulars. Black Beavers, Plain and Figured, all qualities.

Another very important item marked down is the LADIES' DRESS CLOTHS, FOR SUITS WITH COATS TO MATCH, AS ALSO THE CHILDREN'S CLOAKINGS.

Flannels and Waterproof Cloakings. Men's Suits and Overcoats. Boys' Cassimeres & Overcoats. Heavy Beavers, Corduroys and Velveteens. Tailors Dry Goods Dealers and Buyers of Cloakings.

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ESSAY

WHAT IS CHRISTIAN EDUCATION?

BY C. H. BALDWIN.

To *Edna S. Z. Sharp*.

With more than ordinary satisfaction I have read the story in the *Parade* entitled "Our Colleges." It displays the conscientiousness of thought, and keeps admirably to cardinal principles. Highly creditable to the writer, and not less so to the district, it shows that Christian education is less than Christianity itself—a nurture and adoration in the Lord! Education of heart and mind in accordance with the will of our single-life, Christ-like being, this is fundamental both in name and fact. This is the radical idea of church life and individual life no less than college life. This can be discerned with profit to the Brotherhood and glory to God, and need not be assumed as a screen behind which to hide ignorance and animosity. It tempers dislike under the heading of "Fundamental Principles," and also education, has it away from God and all that is noble and elevating. It would defy the ingenuity, even of Aristotle, to discover that some of our pretensions may be so far removed from the fundamental principle. The substitution of it will should serve some other safety valve than a professedly religious periodical. In the holy of holies, in the presence of our Father, we must not play to lose the position and dissipate the *reservoir of self-identity*. If the door of our closet is really closed, and God refused, there is no danger that we are deceiving ourselves. We will write with our own *knowing* life.

At the close of your article occurs this significant proposition: "Let us therefore pursue inviolate the principles that distinguish us as a church, and contribute to the maintenance of our individual members." The press declares more widely than the College, and the friends' wish of all. What a real and noble truth is already on our hands, through the successful reproduction of this mental requirement by our journalistic enterprises. "The principles that distinguish your church," and the essential idea of Christianity as exhibited in the incarnation of Jesus, must be synonymous. All the extensions and ramifications of organic life insure identity. Breath of continuity means death. How can we know whether the principles that distinguish our church are worth "preserving inviolate," unless we have an inflexible standard? Can the *Infidel* be known, really, personally known? known by conscious acquaintance? Can we be known by our superior ideal will suffice for the inauguration of a life and the moulding of a character that is to share the glory and latitude of Jehovah through eternity? Can we be known by the *typography* of all the Bibles on earth and by *Emmanuel* on the top and under heaven and earth with the gravest inscription that ever cursed mankind, and yet we adopt the Roman, "we shall be merry, for to-morrow we die." This would be a legitimate and reasonable conclusion of Christianity if the *Infidels* and *Incesses* for which some so thoughtlessly contend are its constituents. The principles that require *consistency* and *inviolable* guardianship, are the *very life of the Eternal Majesty* as *manifested in Emmanuel*. To experience the life of Emmanuel, we must restore the distinction of the blood from life and that which enters in the solvent of the Holy Ghost. This is not a matter of logic or dogma—philosophy or science, but of the *divine*, the *infinite*, the *incalculable* consciousness. All life is *divine* evidence, and no amount of argument can weigh the shadow of a scale against it. The life of Jesus, in him

self and his progeny, testifies not to its essential character with unambiguous distinctiveness, there is no proof that there is a Christ-like being on earth; and equally little that Jesus was more than a myth. Christ was the greatest reality in the world's history, and the Christian is His imitator. The world's history, and the world's truth rest wholly on the distinction of such a life from that which is intrinsically alien to it. If Jesus had been governed and ingrown by the world, the world would have claimed to be His followers. He might have walked the earth three score and ten years, and the race would never have found out that his generation was Divine. The world would have said, because it knew Him not. The distinctive truth knocks at the doors of all our Schools, seeks admission into every printing office, and asks an answer in every heart. How shamefully has it been answered, how cruelly probed, fished and clubbed with the vehemence of passion from enterprises that claim to be advanced exponents of the life of Christ, and how long have we vainly agonized in the life of Christ.

What is a church but the aggregate of so many individuals? and who are these but so many conscious, responsible beings, so many organs, so many organs in Christ—each and every one will? Christ cannot be the incarnation of Infinite Holiness and righteousness, and goodness, and rectitude, and compassion, and Christianity, except in the life of each individual. It is in the life of each, let spirit, with her trunks, itching for her gawgaws, and appropriating them to gratify "the lust of the flesh, the lust of the eyes, and the pride of life," that she exhibits to the world the spoils of identity with the incarnation of Deity? When there is "faith or form nor comeliness" in Christ, then He cannot be desired, and human beings will be content with the support of tenets that disrupt the essential connection between the vine and the branches, is it, Christ, is it moral, is it manly, is it noble, is it the exhibit to the world of justice, to resort to misrepresentation, calumny and false accusation, in order to dole the force of truth, and exalt the flesh to the dignity of religion? It is not as if we are deceiving Jesus, but they own not the authority of Jesus, and a quality not for Heaven.

Whether we may make mistakes, even gravely, or, in our sobriest efforts, to do wrong, it is not the representative of the general life. But to profess the acceptance of the principles inherent in the incarnation, and at the same time deliberately and persistently to fight against the incarnation, is to make an incongruity which ends the heart and defeats the end of Divine economy in the institution of the church. If our Colleges are as shy of "preserving inviolate" the principles that distinguish the church" as some periodicals, the sooner the lightning of Divine providence strike them, either into ashes or into Christian uniformity, the better. Education is not a matter of *form*, it is made for this very end. Made in the image of God, education must mean the characteristic knowledge of God, or it can mean only alienation from God, and consequent alienation from the church. All intellectual despatch and capacity, only deepens our hell, and augments our capacity of anguish. No fact, or idea, or truth that God has revealed in His incarnation, and in the Universe, is excluded from the Christian curriculum. This truth you have vividly presented in the similarity of study between the child in the school and the child in the church, the multiplication table, and the phallosopher ranging in the loftiest altitude of mathematical. Be it that made "the pulpit" and the shelf—the key

carries in his pocket, and the study of which is such a delirium and exaltation, in our Lord Jesus, God in the flesh, our Teacher, our Redeemer, our Saviour, our Model, our Life. The College periodical, that labors not to "preserve inviolate the principle" that vitally and spiritually connects God in our nature with the incarnation of His Son, and the progress of life, according to the most absolute sense of 2: 20; Col. 1: 16, 17 and 2, is the enemy of the Cross, the murderer of souls, and the enemy of the Church, and the enemy of the sublime end of His life and His Religion is essentially educational. We cannot make it otherwise. No want is so deep and pressing as "identity of life" and "joy with the Father." Nothing more fully deceives human nature than the presentation of an object that professes to meet this want. To this the history of the race attests, and the University teaches. Subjection from the one-quarter of the world, and absolute crucifixion to sin, has been the devil's great problem with humanity, is all the false religion, and false conceptions of religion, since the fall of the first man, and the fall of the first woman, the first sinners on the mystical globe today. The solution and save for all time and all generations, is this—"God our model in the flesh." He lay down His life for us, that we might be able to walk." This means all that is of us, including Colleges, magazines, preaching, Bibles. For this we have ample facilities. "Looking unto Jesus" is the only way to walk in the life of life. It is always willing in millions of ways, what will "make us wise unto salvation." He is standing at ten thousand open doors, beckoning us; waiting for us to look out, and to follow His blood-trail; moving fast, truly behind ten thousand curtains which He wants us to lift and behold his face. Math. 5: 8. Face with the Divine arrangement, and life will be the fulfillment of "things unseen and eternal" through the Christ-like knowledge of "things seen and temporal." The eye that looks at the Bible through the Spirit-illumined symbols of nature, is the work of our eyes, and no less our periodicals. We can refer to nothing in ourselves or in nature or in the world, but only to His image and superimposition; and to engage in the solemn vocation of instruction, whether in the college hall or the printing office, or the sanctuary, using the Bible as the only book, and the Bible through the Spirit-illumined symbols of nature, is the work of our eyes, and no less our periodicals. We can refer to nothing in ourselves or in nature or in the world, but only to His image and superimposition; and to engage in the solemn vocation of instruction, whether in the college hall or the printing office, or the sanctuary, using the Bible as the only book, and the Bible through the Spirit-illumined symbols of nature, is the work of our eyes, and no less our periodicals.

"And" in these passages is the principle of salvation, and the key to the prison of sterility.

ONENESS OF BENTIMENTS IS PROFITABLE

K. A. YANNEY.

"For he that eateth and drinketh unwisely, eateth and drinketh damnation to himself, discerning the Lord's body."—1 Cor. 11.

I shall offer a few thoughts upon the above subject for our consideration. The apostle seemed to be very anxious that the brethren of this church should be very careful how they ate and drank of the communion, so that they might partake of it worthily, otherwise they would eat and drink damnation to themselves. He did not want any damned. Neither do we, and for this reason we write the present article for a warning to all. The Apostles' church was created on account of the division of the brethren, and the brethren should be broken. In the forefront of this epistle He improves them much on account of their divisions. Their divisions seemed to have grown mainly out of the preference of some to eat and drink together in the same mind, and they each and severally entertained for those that had ministered unto them. He, seeing and knowing that this was inconsistent to true Christian piety, and that the brethren should be broken. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you all be of one mind and of one judgment."—1 Cor. 1: 10. How do we stand in this matter? Furthermore, he says that it was declared unto him that the brethren were contentious among them. How is it with us? "Now, this I say, that every one of you saith I am Paul, and I of Apollus, and I of Cephus, and I of Christ."—1 Cor. 1: 12. We were contentious among ourselves of different sect, as it is in this our day and age of the world, but all belonged to the same body of people, brethren, situated too, in the same city, but the effects of the carnal mind are not checked principle, but merely a preference to certain individuals. However, it was dangerous for them to eat and drink of the communion in that state, for the state of division created carnality, or it was the fruit of carnality, and so are all divisions of whatever nature they may be. The apostle Paul says, "For ye are yet carnal, therefore ye cannot have the kingdom of God, neither shall ye inherit the life of God, for ye are carnal and walk as men, for one saith I am Paul, and another I am of Apollus, are ye not carnal?" Now, let the divisions of the carnal mind be not subject to the law of God, with or indeed can be; for to carnally inherit is death. Now, as already stated, all divisions of whatever out of the communion of the brethren, they may, are the fruits of carnality. God is not the author of divisions and confusions, but of peace and harmony and oneness. For this purpose Christ came into the world, and He sent the church upon this sure foundation, and authorized them to act upon the divine principle of union, and peace and love, and that they should mark those and love the brethren, and be in a fellowship with them. Brethren and Sisters, are we doing it? Hence, the apostle commanded, by the authority or name of Christ, "That ye all speak the same thing." Oh, what disrespect is paid to this solemn and important injunction of God's word! Brethren and Sisters, let us carefully and prayerfully examine ourselves, that we may not partake of the communion unwisely, and damnation to ourselves. Very truly it is said that in the latter day—there shall be a departing from the faith and an earnest heed to seducing spirits and doctrines of devils. And many shall be seduced to this solemn and important injunction of God's word! 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lent that Jews of doctrine delivered unto men, was made from their faith and the operation of righteousness. Then the last of those that they shall be as it says in 2 Tim. 1: 8-9: Speaking of the Lord Jesus being revealed from heaven. "In flaming fire taking vengeance on them that know not God, and that they not the power of our Lord Jesus Christ. Who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his righteousness. If we could only take heed to that short, but great sermon of the mother of Jesus to the servants at the marriage in Cana. "Whosoever he shall do to you, do that to him; for these servants had been like a great many of today, they would have said we had better hit the Jews with elder, or whiskey, we think it will do better. But they just did what he said, filled them with pure water. When God commanded the Israelites to kill a lamb, "take the blood and strike in to the two sides and on the upper forehead, that you may remember the destroying angel from smiting the first born, they might have reasoned that that wouldn't do any good, or they could do something else that would do the work, but they did as was commanded, and in doing with assurance that all would be well, but the disobedient will find when it is too late, that nothing short of the command will do. They had been going into the idea that the scriptures do not mean what they say; or if they mean it, some other way will do, or they are too old. A certain preacher said that he had been told by the disciples—it was contained in the Apostles. If it was, were not the other ordinances? Did he insist on anything for a certain length of time? He insisted on the Jews, but he was just as old. To love one another is just as old, and also commanded to the Apostles. A Presbyterian prelate to the belief of his members that Christ would get to heaven, but they were just as well proved that nobody was baptized? or that Christ has never come? This all comes from a disobedient turn of mind. People seem to want to get to heaven, but they want to go there on their own plan, and it seems any other way will suit them better than the plain gospel. For baptism they will do most anything, but the touch of a wet finger down to the going to the bank of the stream, or kneeling in the water, or even one immersion. For the Lord's supper they would take a little wine and then take it at dinner, and so on. There is a great deal of preaching, singing, sinners, turn to God. That is all right if he does turn to God, but giving his name to some congregation will not do it. The Jews of the Jews, who compass all the land to make one presbytery, and you make him twofold more the child of hell than yourselves."

Why? Because their religion was not of the Father, but to follow in the Christ? They nearly all do; but they are not willing to obey him. Believing will not do any good unless you obey. There are members of churches who are not willing to obey him, but they and their church does not admit of it, if they do not. "So to him that knoweth to do good, and doeth it not, to him it is sin," whether he is church or not. The Father will not command to keep any commandments." Search the scriptures, take them as they are obey them and certainly yours shall be the Kingdom of heaven.

Samuel Fox.

THE UTILITY AND THE MEANS FOR ACQUIRING SPIRITUAL ENLIGHTENMENT.

BY JAMES WOOD.

"Be strong in the Lord and in the power of his might."—Eph. 6: 10.

All things are governed by law, both in the spiritual and material world, and in the exercise of all organs of action and in that which is developed and improved.

The familiar axiom that practices tend towards perfection, is equally true in the spiritual as in the full stature of man and womanhood, who requires the necessary strength, in order to perform all the duties that development requires, who has arrived to the full complement of those of physical system, and in like manner to arrive to the full stature of the man. Christ Jesus requires us to be governed by the law of strength which is the divine life to work valiently and successfully in our spiritual warfare.

We as the humble followers of Christ, cannot be able to be enabled to withstand the opposing powers of Satan, for we wrestle on against flesh and blood, therefore the weapons of our warfare are not carnal but spiritual, and night through God enabling us to pull down the strong holds of sin and iniquity and in their place erect the glorious banner of the Prince of Peace.

Who all who have tasted the good word of God, and the power of the world to come, will acknowledge the importance of continually growing in the knowledge of our Lord Jesus, and the fullness of the grace that is in the Gospel, also the utility of yielding implicit obedience to all the commands contained in the New Testament. The Scriptures, holding this article, is given and rightly, through God enabling us to pull down the strong holds of sin and iniquity and in their place erect the glorious banner of the Prince of Peace.

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AT THE HOLY COMMUNION.

BY A. V. ROHMANN.

Upon another occasion do we find myself celebrating the mass. The man of God rises and prepares the bread emblematic of the broken body of our blessed Lord, for distribution among the saints, when a spiritual history portrays to the faithful the sufferings of our dying Savior. We feel solemn when remembering that he, who did so much for us had to suffer and die upon the cross. We are now celebrating the mass, and we think that the day will come. Our hearts are swollen with sympathy when we follow our Jesus to the garden of suffering. How we agonized there in prayer. "Father, if thou be willing, remove this cup from me; nevertheless not my will but thine, be done." In agony we prayed more earnestly until his sweat was as great drops of blood falling to the ground. Oh, can we think that one drop from his face, one grain from his lips has fallen in vain? It was suffering and sorrow all for sinful man. Now he is brought into the judgment seat. How he trembles at the divine witness, the crown of thorns is placed upon his temples, the piercing of his tender and loving head by the sharp pointed thorns; his blood falls down. How we weep and how we mock him, spit upon him, smite him with the palms of our hands. Jesus hears it all, that we might live. Now he is brought into the judgment seat. How he trembles at the divine witness, the crown of thorns is placed upon his temples, the piercing of his tender and loving head by the sharp pointed thorns; his blood falls down. How we weep and how we mock him, spit upon him, smite him with the palms of our hands. Jesus hears it all, that we might live.

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FRINGS OF DIGNIFIED PLEASURES.

Conducting our council meetings and committee work according to strict Parliamentary rules is opposed to the genius of our church government. The great body of the brethren are ignorant of Parliamentary rules and ungenial, and are apt to cut off from all participation in council where ignorance of said rules deprives them of power to speak and vote, when said and where to speak. On the other hand, it is to be feared, the more the power, the control of a deliberate assembly. "I charge thee before God and the Lord Jesus Christ, and the whole angelic host, that thou observe the things which I have said unto thee before another do bring nothing by parity."—1 Tim. 5: 21.

Our Brethrenhood is too often afflicted with propensities from individuals from affecting the vital characteristic of

our church government. Our periods of the mad and a nation of agitators a matter that should originate in a deliberative body. I noticed a proposition recently to summarize in book form our faith, practice, and church government, and I was glad to see that the New Testament is our only rule of faith and practice. It is a fact that the true church has never made a confession of faith, never formulated her practice, never enacted a church discipline, nor formed a code of government. Whenever we are directed to a confession of faith, forms, rites and ceremonies, our liberty is gone—we are as good as dead.

When our form has been brought before the Brethrenhood in general council at A. M. and a decision adopted, we should consider that declared the mind of the Lord, and remain satisfied with it, and not seek the mind of the Lord again. Brother Charles Wine established the brethren at Flat Rock last summer with the statement that he found by examining the minutes, our inquiry had come before the brethren at the meeting of the 10th of June. Upon which Brother Jacob B. Miller made the remark that if the query "whether sisters may wear plain hats," comes before Annual Meeting every year it will not be ten years before the privilege will be granted.

The too common practice of administering proof to certain brethren in their absence through the papers and otherwise, and who in their presence do not do so, is a practice that is too highly commended. Pastoralized Peter lets to how often Peter was too blame. Speak of a man's faults to his name rather than behind his back. Brother Strong's motto is a good one. "I know have anything to say, say it now."

SOCIETY—ITS FORMATION AND DEVELOPMENT.

BY ISABELLA F. KELSO.

Society is an association of persons for the common good of all concerned; that the whole community may be benefited, and advance in morals and intelligence. It is a voluntary association of persons, and its formation and development may be classified in three parts, viz:

- 1st, The natural state of society.
 - 2nd, The intellectual or formative.
 - 3rd, The spiritual or developed.
- I shall endeavor to treat each one successively, beginning with the first, showing the distinctive features between them.
- 1st, Society in its natural state is without education or instruction. While it is an established fact that persons of the same habits of life in various ways, will, according to the rules of the chemical attraction and repulsion, associate together, and the wisdom and pure will not agree in association. In the first class ignorance and opposition prevent their business association. The second is intellectual, and forms the basis of the division which we call the sciences. This division includes what we call of training, moral, physical and intellectual to the highest standard of pre-eminence. We are now in the transitional age of progressiveness. We have passed from almost general ignorance to almost universal illumination of knowledge and wisdom. New ideas are presented, and our minds grow there, hence, we are passing from the first class to a higher one, and are perfecting. This should be our constant aim, to rise to that perfection which the Savior intended possible for us. We are to be perfect, as we have perfect love, as your Father which is in heaven is perfect."

3d, The spiritual or developed. This division rests on the Gospel foundation, consequently is immovable. Notwithstanding our changes, but we are unchangeable. Take from us the assurance of a God and the spiritual development of our nature, and what are we? Nothing. Christ is the great central point of all our life, and the center of our being. There was no shining stream of ac-

quaint and rich existing independently from the Supreme Father.

Oh, the grandeur of spiritual development! In this there is no permanency. If the lowering clouds cut your glory around us, by looking beyond we may still see the sun shining at compassion bright with the beams of tranquility and treasures untold reserved for us around the throne, to mingle with angels and arch-angels, in the brilliant glory of that celestial city.

May our hearts be entwined by the tendrils of divine love that we may rest in heaven.

DO YOU LOVE YOUR BIBLE?

BY JOHN C. MOORE.

Love of the word of God is one great mark of a true Christian. Give me leave to ask whether you know anything of this love. Is the Bible sweet and refreshing to your soul? Do you love your Bible? There never was a man who loved the Bible so much as I do of the world to the other, who did not love the revealed will of God just as a child loves in the world desire naturally the milk provided for its nourishment. It is not that we are ignorant of the sincere milk of the word. This is a common mark of all the children of God—how they delight in the law of the Lord. How it is with you, dear brother or sister? Give me leave to ask whether you know anything of this love. Is the Bible sweet and refreshing to your soul? Do you love your Bible? There never was a man who loved the Bible so much as I do of the world to the other, who did not love the revealed will of God just as a child loves in the world desire naturally the milk provided for its nourishment. 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18

19

